

**PEDRO POVEDA
VICTORIA DíEZ
JOSEFA SEGOVIA**



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Teresian Association

**Informative Bulletin
Year 2017**

NEWS FROM THE SECRETARIAT

Musical Contest Awards *"With another rhythm"*

On December 3rd, 2016, anniversary of the birth of St. Pedro Poveda, an award ceremony was held for the International *Musical Competition Pedro Poveda, Victoria Diez, Josefa Segovia, "With another rhythm"*, convoked by this Secretariat. The contest was intended to recreate the life and testimony of these individuals through musical language.

The event took place in Madrid, at the headquarters of the Secretariat, Principe de Vergara 88, with the attendance of a large audience.

Thirty-five musical pieces of different styles and origins took part in the competition: Argentina, Brussels, Spain (Badajoz, Burgos, Madrid), Taiwan and Uruguay. Seven songs and one piece for piano had been selected for audition, based on their quality and appropriateness to the topic.

The Jury was composed by three musical experts: Pilar Arrate Bilbao, a renowned musical authority; Pilar Molina, of innate musical vocation, and Carmen María Lopez Fernandez from Córdoba, currently a singer of the gospel and soul group, *Spirit to All*.

After listening to the eight selected pieces, the judges proceeded to award the First Prize to the tango: *"Adios lunfardo a Guadix"* (Goodbye lunfardo to Madrid) by Abraham Satut from Montevideo (Uruguay). The tango was interpreted by two dancers: Carmen and Rafael, members of the tango school Milongade in Madrid.



The second prize was awarded to the piano composition: *"Abriendo escuelas"*, (Opening schools) by the young Guadalupe Vilá, from Extremadura. A piece dedicated to the pedagogical work of Poveda.

The Third Prize was shared by two entries: The song *"Háblame"* (talk to me), whose authors are Amparo Alcalá and Blanca Arce, both from Madrid; and the composition *"Ahora como nunca"* (Now as never before) by groups ACIT Youth of Burgos, directed by Ana María Sánchez.

NEWS FROM THE SECRETARIAT



Blanca Arce,
Third Prize



Youth group from Burgos, third prize

In addition, three other honorable mentions were awarded: one to *"El santo de las cuevas"* (The saint of the caves) by the Argentine author María Florencia Pedrini (Buenos Aires); another to the *"Himno de la Alegría povedana"* (Hymn of the povedan joy), a song from Belgium, performed by the Sint-Jan Amberes; and another one to *"Yo quise dar algo mas"* (I wanted to give something more) by Rufina Cárdenas, sung by the choir of students of the Veritas Institute of Pozuelo (Madrid).

Finally, and outside the Competition, the song *"Decisión a Guadix"* by Abraham Satut, was interpreted as a special tribute and congratulations to Pedro Poveda.

The songs and musical pieces presented plus others that participated in the Contest, although not part of the audition, were collected in a pen drive that could be obtained by anyone.



The most beautiful pages of Josefa Segovia

This is the new book recently published, prepared by several authors under the coordination of Rosa Elosúa, with the purpose of making better known "the most beautiful pages regarding the spirituality of this woman of the XXI century who knew how to open new paths for the laity incarnating the charism of the Teresian Association", as explained on the back cover of the book. Its pages provide a selection of texts that show how spirituality fills and accompanies the daily life of the protagonist.

IN THIS ISSUE

The number 17 has a special connotation for the Teresian Association. In 1917 the Work of Poveda was approved in Jaen at the diocesan level, and also recognized as a civil entity. Since then, there has been a journey of 100 years of vitality and development of what the founder himself called "the good idea". After another seven years, in 1924, the Teresian Association received its Pontifical approval in Rome.

Today the TA is a private Association of Christian faithful, present in 32 countries of Africa, America, Asia and Europe. There are many men and women in different contexts today committed to live the charism and mission that Pedro Poveda designed. The elements that are part of the vision of the members of the TA, and of all those who participate in its spirit are, living their faith in the midst of diverse realities, using the educational and cultural mediations of each place, working with those who believe in the utopia of possible changes that can make a world more just and shared. The content of the present Bulletin is dedicated to that issue.

The first article: ***"An invitation from Pedro Poveda: to promote a humanizing education"*** is written by Vera Maria Candau from Rio de Janeiro (Brazil).

From Pilar Pazos, Madrid (Spain), we publish ***"Victoria, a smile in the market place"***.

The third article ***"Josefa Segovia: a courageous and strong woman"***, written by Nenita Tenefrancia, comes from Mumbai (India)

In the **Report** we have asked people from different countries and cultures what aspect of the TA charisma is more significant in their context. We want to thank them for this valuable collaboration that allows us to verify the vitality of the Work of Poveda in different parts of the world.

The News from the Secretariat completes the pages of this Newsletter.

Marisa Rodríguez

AN INVITATION FROM PEDRO POVEDA:



TO PROMOTE A HUMANIZING EDUCATION

When Pedro Poveda, a young priest full of dreams and enthusiasm, began his evangelizing activity in the caves of Guadix, Andalusia (Spain) at the beginning of the 20th century, he could not imagine the future development of his intuitions and searches. Throughout his life these first ideas, these first projects that were oriented to articulate evangelization, education, and social justice did mature, acquiring different concrete shapes and developments in the different continents of our planet. His dreams, projects and actions, seed sown in good soil, have borne many fruits. We, the educators who assume the povedan inspiration as the axis of our professional and responsible work as citizens are aware of the many challenges we face today to promote a humanizing education, one of the fundamental characteristics of his pedagogy.

We live in societies where prejudices, discrimination and violence multiply regarding certain individuals and social groups, which due to their physical or ethnic characteristics, or their social and cultural origin, are considered as enemies or as merely disposable. They are contexts in which those who are considered different are rejected and seen as people who must be eliminated, physically or symbolically. The question of being "other" presents a special drama. The "others" are often close to us or even within us, but we are not used to seeing them, hearing them, recognizing them, nor do we establish close and systematic relationships with them.

For Pedro Poveda every human being is unique and must be recognized, valued and with rights to develop their full potential. "You have to make sure that each person gives as much good as s/he can give," he said. He had a great sensitivity regarding the personalization of educational processes. That each person can be himself/herself has been a constant concern of his sensitivity as educator. A gypsy who had known Poveda in Guadix affirmed: "If he had stayed here, today I would be a person".

Cultural diversity and pedagogy of differences

For Poveda, being a person is something very profound. It is not reduced to the psychological level. It involves the ethical, cultural, social and spiritual dimensions. It requires a developing process of interiorization that does not isolate one from the world but rather it incorporates the social dimension, the commitment to social transformation and justice.

In general, the principle of personalization in the educational context has been interpreted within the perspective of the so-called modern pedagogies, which privileges a key existential and psychological character, affirming respect for the



personality of each student, his/her interests, motivations, and cognitive and affective styles. At the same time, it has generated a series of techniques and a school organization oriented towards its concretization in the school routine. The contribution of these perspectives has undoubtedly been significant. However, today we are called to place this issue in another universe of concerns, without denying the achievements made in the plan of pedagogical reflection and practice. The issues of identity building and personalization are the subject of a wide and diversified reflection in today's approaches and should be placed in close connection with the cultural processes of the social groups of reference. In this perspective, they must strongly question the monocultural nature of the educational processes, having as a basis the questions posed by the cultural diversity and the pedagogy of differences.

To personalize, to humanize in today's society is a great challenge. The cultural climate in which we live does not help to look at each human person individually, with her/his different colors, origins, religions, social and cultural backgrounds.

Difficult times, times of change

"Human Lives," "true humanism," are categories of a radical anthropology. For Pedro Poveda they have their deepest meaning in the mystery of the Incarnation, in the mystery of a God who becomes one of us. It is from this theological vision where we have to place the humanizing task of education. Every process of humanization has to be referred to it.

Humanizing is not an abstract task. It is a dynamism that on a daily basis affects one's body, emotions, outlooks, desires, ideas, sensibilities, commitments and dreams. It is not something easy to pursue at this time of dissatisfactions, insecurity, violence, rejection of others, lack of clear horizons. They are hard times. We certainly live in especially difficult times. However, difficult times are meant to be times of profound changes, renewal, creativity, and construction of new roads -times to recreate and re-signify in creative fidelity.

To *Educate in Difficult Times* requires a loving approach, true solidarity, the recognition of the dignity of each person, of each social and cultural group, favoring dialogue among them, mutual support, and joint construction.

Vera Maria Candau. Rio de Janeiro (Brazil)

SAN PEDRO POVEDA

BIOGRAPHICAL DATA

1874. Pedro Poveda Castroverde was born on December 3 in Linares (Jaen. Spain).

1889. He entered the seminary of Jaen and later moved to Guadix.

1897. On April 17, he was ordained priest in the chapel of the Episcopal Palace of Guadix and on the 21 celebrated his first solemn Mass in the same place. He teaches at the seminary.

1900. He obtains the Bachelor Degree in Theology in Seville.

1902. He preaches a mission in the caves of Guadix, where he creates the Schools of the Sacred Heart of Jesus, convinced that the "foundation of education and the basis of all moral and material progress is Jesus Christ."

1906. He was appointed canon of the Basilica of Our Lady of Covadonga (Asturias). He writes and publishes books and pamphlets "to live as a Christian" and about pedagogical issues. He proposes formation and coordination plans for public school teachers.

1911. He founded the Teresian Association, an organization of lay people to evangelize through education and culture.

1913. He was appointed canon of the Cathedral of Jaen, and relocated there. He met Josefa Segovia and offered her the direction of a boarding academy for teaching students. He opened Academies and Educational Centers of the Teresian Association in other cities. In Jaen, he was a professor at the Teaching School and Seminary. He participated in several citizens' initiatives.

1921. Appointed royal chaplain, he moved to Madrid. He was a member of the Central Board against illiteracy.

1922. He was appointed by royal decree archpriest of the Cathedral of Burgo de Osma (Soria).

1924. Pope Pius XI approved the Teresian Association.

1928. He collaborated with Catholic Action and other apostolic organizations; extensive activity with university students. The Teresian Association expanded to Chile and in 1934 to Italy.

1936. He was arrested at his home on July 27th. He died as a martyr priest of Jesus Christ on the morning of the 28th.

1993. He was beatified in Rome on October 10th.

2003. He was canonized in Madrid on May 4th during the pastoral visit of Pope John Paul II to Spain.

PRAYER

to obtain graces
through his intersection

Lord our God,
You have chosen Saint Pedro Poveda,
founder of the Teresian Association,
priest and martyr,
to promote the Christian faith
through education and culture;
Grant us through his intercession,
the courage to announce the
Gospel and the strength in confessing our faith.
We also ask, through his intersection,
the grace we wish to receive.
Through Jesus Christ Our Lord.
Amen.

VICTORIA, A SMILE IN THE MARKET PLACE



On October 10th, 2003, when the tapestry with the image of the newly beatified Victoria Diez appeared in the balcony of St. Peter at the Vatican, the audience that filled the square met a young woman who smiled without hiding her not nicely aligned teeth.

Artists of all ages have represented the saints with a serious, if not sour, gesture. Even St. Teresa, who did not like her nuns to be "somber" people, was not usually portrayed with a smiling face, neither did St. John Bosco, who had the grace to invent theaters and games to distract the lads he welcomed, nor did St Philip Neri who liked to tell jokes and funny stories.

Victoria was a charming woman, who had something in her favor: she was born in Seville, in Andalusia, where the good humor of its inhabitants is proverbial. But that alone is not enough to make her pleasant. Life brings many problems and it takes something more than the place of origin to be a smiling person.

And Victoria did not have a life without problems. She had the same difficulties we all have in our everyday lives. As the only child of somewhat absorbing parents it is not surprising that sometimes she would feel a little overwhelmed. In the prayer to ask for graces through her intercession, we are reminded of this family relationship when we pray to God that through her intercession he may help us "to live in the midst of the world by assuming with strength and love family responsibilities."

Victoria did not enjoy remarkable health either. She was not a sickly person but she had certain ailments, especially when she was already a teacher in Hornachuelos – in her thirties – and had to undergo an operation on her throat which, besides being dangerous, did not seem to have great results. She herself said with some humor that she had been "with the ticket to go to heaven, but I have not been admitted for being too weakly. I'll do my best to get stronger, to see if next time I can get in."

The counterculture joy

Where did Victoria's joy come from? In 1925, in Seville –Victoria was twenty-two years old- she attended a lecture given by Josefa Grosso about the pedagogical character of St. Teresa. It was then that she saw clearly what she had been thinking for the previous two years since she had heard the Lord's call in the Spiritual Exercises.

Precisely in that same year, Pedro Poveda addressed to María Josefa Segovia seven beautiful letters on joy. Surely Victoria did not read them as we can read them now, but that doctrine was the one that transpired in the young Teresian Association and would be the one she perceived in her first encounters in their Sevillian house. The Founder had said that "when you enter a house where joy, good manners, order, charity and union reign; is it not true that you want to be part of that family, that you feel happy next to those individuals?"

When Victoria wrote to Maria Josefa to communicate her desire to be part of that Association, she said: "Every day I give more thanks to Our Lord for putting me in contact with an Association that completely fills my ideals. Its apostolic mission attracts me greatly! From the time I learned of the goals that it pursues I cannot but love it and I think that only belonging

to this Association will I be able to find happiness." That is, to be happy following her vocation in the Association.

Many years before, in 1911, Pedro Poveda had said: "The joy of which we speak is that born of inner peace, it is the fruit of holiness... To be joyful, we need nothing else but the grace of God."

Perhaps joy seems a minor virtue; nevertheless it gathers in it a whole series of other virtues of which it is like their external manifestation. Whoever receives the cross with joy shows great faith, deep hope in the word of God, and a compassionate sense of love. When in 1925 St. Pedro Poveda wrote: "In order to seek God, to find him and to serve him, the Holy Spirit recommends, joy, joy, and joy" he was not misled; perhaps from his own experience he knew that this was so. One of the writings we keep from Victoria says succinctly: "The one who lives in union with Jesus Christ has true interior joy." And somewhere else she assures us that: "Joy is, as the salt in the delicacies, the main condiment," remembering the saying "you are the salt... and if the salt becomes insipid, what it is good for?"

Her first professional post was in Cheles, a small village in Badajoz in which its inhabitants were not accustomed to see important people, including the teacher, to show signs of closeness, friendship and affection. It was not easy for Victoria to be accepted there. But she had a special strength: "When I think that these souls are ready by God's grace, and who knows if also by me who am nothing, I want to save them, I find myself then clothed with a strength that only through grace we can have."



And with that special grace, at school, according to Esperanza, the dressmaker of the town: "She would sing, dance on top of a large table 'The Daughter of Don Juan Alba,' a very popular song in those days. It is not difficult to imagine her accompanying her dancing with the shawl which appears in one of her photographs still preserved. As Pedro Poveda wanted, she tried to make her school "as joyful as paradise and that its students lived with an imperishable joy."

"With laughter or with tears I carry him in the front row"

Hornachuelos was not a smooth ride either. She arrived there in 1928 to a school that lacked everything, but by her death, in 1936, had improved considerably. Victoria was cheerful, yes, but not an oblivious optimist. That's why she used to say: "You have to live by realities, and if that reality is hard, it is rough, perfume it with the sacrifice, which is more important than dreaming. And if we ever dream, be with what has no end, with what is capable to fill our hearts completely, because one day, maybe not so far away, we have the certainty of reaching the consummation of that ideal."

"I don't mind going to the end of the world if there I can give glory to God. He knows very well that with laughter or with tears I carry him inside my heart and in the front row," Victoria wrote. It is not surprising that in the last moments of her life, it was her who strongly encouraged her fellow companions to joyfully accept martyrdom: "Courage, move fast, the prize awaits us. I see the sky open." With these phrases Victoria was completing a life that had begun with these other words: "Lord, accept the complete surrender which I make of myself today, giving you my freedom. I am forever your slave. Make me persevere until death in your love."

In our current times so prompted to circumspection, to seriousness, to harsh gestures and even insults to those who are different, Victoria shows us the way to make our surroundings more pleasant and to embrace others with that smile not only in our face but in our hearts.

Pilar Pazos. Madrid (Spain)



BLESSED VICTORIA DíEZ. BIOGRAPHICAL DATA.

1903. Victoria Diez y Bustos de Molina was born on November 11th in Seville (Spain).

1923. She obtained a teaching degree after having studied at the Teachers College of Seville.

1923-1925. She studied two courses of Decorative Composition at the School of Crafts and Fine Arts of Seville.

1926. She joined the Teresian Association. She passed the National Teachers Board examination.

1927. She took over her position as national teacher in Cheles (Badajoz). She collaborated in her parish.

1928. She moved to Hornachuelos (Córdoba) to a School of 70 students.

1929. She organized night classes for women workers and a library for alumnae. She attended to families and collaborated with the parish in the preparation of catechists and promoting the creation of the Women Youth of Catholic Action.

1931. She was named Member of the Local Council of Primary Education in Hornachuelos, where later she was President.

1935. She participated in a Workshop for Teachers in public education led by St. Pedro Poveda in Leon.

1936. She was arrested on August 11th in Hornachuelos and taken with other prisoners to the "Mina del Rincon" where she died as a martyr of Jesus Christ on the morning of the 12th.

1966. Her remains were taken to Cordoba, to a house of the Teresian Association.

1993. On October 10th she was beatified by Pope John Paul II.

PRAYER to obtain graces through her intercession

Lord God,
you gave Blessed Victoria Diez
the grace to seal with her martyrdom,
a life of love and self-giving to Jesus Christ
spent in educating and training
children and young people
in the Christian way of life.
Grant us, through her intercession,
to live in the world,
undertaking our professional
and family responsibilities
with fortitude and love,
and the grace we ask of you.
Through Jesus Christ our Lord. Amen.

THE TERESIAN ASSOCIATION, A CHARISM FOR TODAY

R E P O R T

After 100 years of the diocesan and civil approval of the Teresian Association in Jaen (Spain) we have asked some people living in different countries and cultures about the actual relevance and meaning of the Work of Poveda in their contexts. The answers to the two questions that follow seem to affirm that the TA is "a charism for today"

- 1. What aspect of the charism of the Teresian Association is more relevant today in your context?*
- 2. Choose a phrase from Pedro Poveda related to your answer.*

Seducing the travelers

1. "I believed, therefore I spoke... Now I begin." I take a sentence and a comment from Pedro Poveda which I find extremely relevant today. It is time to walk, to look, to listen, discern, to question ourselves.

Committed to the present moment, Poveda invites us to walk the road with the men and women of our time without losing the horizon. As we move forward we meet

someone who has said that He is the way. He is called Jesus and is not presented as a model requiring "certificate-compliant." To Simon Peter he tells: go forward, take the risk. Poveda will say "You must always be you," do not copy anyone. They are interpellations that invite us to give a personal response, each one from their own "I" and looking at the horizon that is given.



2. *"We are walking, we are travelers, and to get to the end of our journey soon we must always look at where we are going and how much is left, without distracting our attention with the landscapes that are offered in our view, or engulfing ourselves with the delicacies that we take as*

necessary food... we have to always move forward, without looking back, without giving ears to the melodious whistles that the mermaids of our passions send to the air to seduce the travelers ... "
(P. Poveda)

Maria Antonia Somoano

Paris (France)

A committed response

1. The socio-educative approach, expressed in the Socio-Educative Proposal for America, nurtures, encourages, and promotes the project of the three schools of the Teresian Association in Chile and, beyond these projects, leads to a way of being present in society with a strong emphasis on the transforming dimension from the values of the Gospel.

Like Pedro Poveda, the looking at reality and the desire to give a committed response places us in a certain way of living in society and of carrying, from any field and presence, the good news of education and culture, favoring in the daily work and relationships certain educational and cultural processes that contribute to the social humanization and transformation.

The socio-educative approach "emphasizes the interdependence among the type of persons we want to form, the processes and experiences we promote and the societies we intend to help build." The search, the attempt and the history already lived in this country since 1928, in the

formation of people capable of owing their own life and being socially active, adapting methodologies, and keeping the students close to their social reality, makes it relevant for today this approach which P. Poveda already had in his time.

To live with the conviction that education and culture are good news and contribute to human growth and social transformation.

2. *"I have my heart and mind in the present moment ... I was able to convince myself that my project was not something rare, but rather that it was fitting for the needs of the times and according to pedagogy."* (P. Poveda)

"This is the right moment; it is the critical time, the precise occasion. Tomorrow? I do not know if leaving it for tomorrow you would be on time. Today is the day, then who knows! ... In the field there is a place for everyone, and for each one, and enough space of action where to move." (P. Poveda)

Francisa Feria

Santiago de Chile

Faith-Culture as a vehicle for evangelization

1. It is important to keep in mind that the Teresian Association is a Work of the Church, something we must not forget. It is necessary to bring the Gospel, its joy and its life wherever we are, in the daily life of each one and in our personal and familiar circumstances. It is to put into practice the parable of the sower, cooperating in that sowing, defending the human being, making the values of the Gospel alive, and placing everything in the hands of God, as Poveda did at all times throughout his life, being

faithful to his message. We value the need to be active lay people, involved in our society and Church, without forgetting the central axis of the charism of the TA, the faith-culture dialogue as a vehicle for evangelization.

2. All this, for me, becomes present in Poveda's phrase *"believe and be silent is not possible"*.

Fernando Melgar.
Murcia (Spain)



The education of young people, of women, and teacher training

1. The crisis that our country is currently experiencing is multi-sectorial. In it, education is the most affected given the fact that the State applies to it only 3% of its budget, when the population is 42% under 15 years. This shows the negligence on the part of the government, while the parents on the other hand despite their precarious situation show a great interest in the formation of their children having taken care for more than 20 years to contribute to the payment of the teachers.

In this context, the most significant aspect of our mission, in which we work, is the education of young

people, with emphasis on women and the training of teachers.

2. *"Let us take to the fight by forming competent and Christian teachers, let us bring them to the public schools; let us offer encouragement and protection keeping them in the Christian spirit and professional union, and let us work to form a true pedagogy."* (P. Poveda)

Luisa González.
Kikwit.
Democratic Republic
of Congo (Africa)



A socio-educative proposal

1. From the experience of Poveda in the Caves has emerged a style of being in society with the eyes wide open to look, with the heart willing to understand and the mind prepared to transform.

Trying to obtain the best from each boy and girl. They are the protagonists among this people. The keys to carry out this educational action require the contextualization of learning, attention to diversity, and teacher training (vocation to the job of educating).

2. *"To start doing and to dare to project and educate" "I cannot believe, without being untruthful, that in Guadix I did not do much good. There I was an instrument of God for many good things, but instrument and nothing else. The good was for them, for that people."*

"With gentleness one educates, with sweetness one teaches and does all that is good." (P. Poveda)

Ana Caba

Guadix (Spain)

The promotion of the person

1. In this zone of extreme poverty where the socio-educative project Xajanaj Kahale-pana (Guatemala) is located, there is clear vulnerability but also the spirit of improvement of its people. And not only that, we have been able to experience your generosity, your openness and your spirit of service.

Without a doubt we are constantly evangelized by this simple people, who spontaneously show the face of God in their attitudes and in their life.

The promotion of the person and the predilection for the most humble that Poveda carried out in

Guadix is still alive in this corner of the world and it is an stimuli to continue practicing the charisma that has been entrusted to us.

2. Pedro Poveda among his many writings tells us: *"It is not necessary to be rich to give."* What he proposes in this text has to do with the attitude with which we approach these realities ... and is no other than *"Take off your sandals, for the place on which you are standing is holy."*

Julia Borchert

and Blanca Fuentes.
Chinautla (Guatemala)

"Agents of change" in our surroundings

1. The socio-educative proposal "Educating in difficult times," with years of experience, is a good example of this potentiality of the charism, in all types of committed presences.

It is necessary to contextualize our moment to understand the reality and to have a significant presence in it, in the light of the Gospel and the charism. Pedro Poveda also said "With the mind and heart in the present moment."

Throughout the whole world we are all living a time of convulsion and this situation challenges us the way we live our vocation in the context where we are.

We must joyfully strengthen our charism, strengthen our

commitment, and recreate our vocation, so that we can be effective in our different fields of mission and be able to be true "agents of change" in our surroundings; joining prayer, formation and solidarity action carried out with meekness and fraternity.

2. *"The work of the apostolate which we intend to carry out must be identical to that which the early Christians imagined, and the means the same ones they put into practice, even if we are labeled as crazy and attract upon ourselves the hatred of the world"* (P. Poveda)

Carmen González Gil.
Buenos Aires, Argentina)



Evangelization, fellowship, and solidarity

1. Moved by the testimony of Poveda, recently canonized, a priest from Taquaritinga, in the interior of Brazil, proposed him as patron of a peripheral community of his parish. The initiative aroused enthusiasm, and soon they all went to work for the construction of the Chapel and reception center. While the women made and sold homemade bread to pay for the construction, the men raised the walls. Everything began with a dream, but today the modest building, inaugurated with the presence of the Teresian Association, houses the Chapel of Saint Pedro

Poveda and a center for evangelization, fellowship, and solidarity. This community of faith bears witness to the current fecundity of the "good idea" of Pedro Poveda in Brazil.

2. *"A Work of the Church, a Work of Christ, a humble, holy, good Work, without any singularity or extraordinary thing"* (P. Poveda)

Celia Resende and Nicole
Gomes da Silva
Taquaritinga (Brazil)





The involvement of young people. The Associative Unit

1. In Peru there is a strong involvement of young people, girls and boys, in the experience of the spirituality and mission of the Teresian Association. Today it is proven that patient, hard and sustained work in the convoking and accompaniment is having satisfactory results. Young people are involved with a serious and enthusiastic commitment to their integral formation and to the activities of civil society requiring their courageous word and the testimony of ethical and democratic youth. The annual Youth Easter is the space in which the "TA Youth Movement" invites many others to live the Faith in the Risen Jesus and also to join the great TA family.

The Associative Unit in the work and realization of the mission of the Teresian Association is a reality in Peru. The building and experience of the Associative Unit in the

impetus and accomplishment of the mission of the Teresian Association is a reality Today after a long and hard journey, the members of the two associations work together with a strong sense of responsibility to history, to the Work, and to life itself. We live out this conviction with enthusiasm and great hope, although we still have to go on pledging all our strength and launch ourselves forward with lucidity and audacity to fight for solidarity, justice and equal opportunities. Peru demands of us to grow in our capacity of indignation at so much corruption and injustice in our society.

2. *"Oh youth, powerful weapon of the world, almost omnipotent arm, force of the world!" "God has not given us a Spirit of fear, but of strength and love."*

Hilda Santander.

Lima Peru)

Faith and culture, prayer and study

1. The core of our work in the TA is integrating the two elements of the TA charism: virtue and knowledge, faith and culture, prayer and study. In Japan, living out our charism in our dialogues within our friendship circles and faith communities consisting of different cultures with different beliefs, we naturally face resistance, hardness of heart, and disbelief in a loving God who provides all our needs and all the means to make us love and serve him and be happy with him

eternally. How do we cope? On the one hand, living a life with great joy of knowing that our Father is always with us; and serving others with love is another way. Prayer, however, is the best recourse: it is "our only strength".

2. St. Pedro Poveda considers that *"both spirit and knowledge constitute the essence of the Association."*

Adelfa Armentia.

Tokyo, (Japan)

JOSEFA SEGOVIA: A DARING AND STRONG WOMAN



Josefa Segovia. Oil on canvas, by *Magar*, Jaen 2004

To think about Josefa Segovia is to evoke an extraordinary, courageous and strong woman, who embarked on a fascinating and arduous journey with Pedro Poveda forging a new form of committed Christian presence in the world. It is to bring to mind the figure of a woman of exquisite femininity and elegance, intelligent, cultured, refined, and holy.

In 1922, five years after the diocesan approval of the Teresian Association in Jaen in 1917, Josefa Segovia received an exceptional birthday congratulatory

letter from Pedro Poveda, whose content caught her by surprise. In that letter, Poveda traced her spiritual physiognomy, ending with an unequivocal statement: "In you is embodied the spirit of the Teresian Association." It is good to remember that at the beginning of the Work, in 1912, Poveda wrote: "The Spirit of our foundation is that of strength and love." When Josefa Segovia met Pedro Poveda in 1913 she was 21 years old, and she accepted to be the Directress of the Academy in Jaen. It was an unusually short amount of time to receive such praise from the Founder: to be the effective instrument of God for the implementation of the Work and to be the prototype of its members.

Her first encounter, and the ones to follow, with the young priest, tenacious and with a pedagogical project in hand, is one of the beautiful chapters in the history of the Work. JS burst onto the scene with a cultural baggage that very few women in Spain in the early twentieth century had the privilege of owning. Having just finished a brilliant career at the Higher School of Education in Madrid, she had a promising and happy future ahead of her, personally, socially and professionally. And yet, as if lured by an invincible force, she abandoned her own plans and dreams and let herself be guided by God, without knowing how, or understanding all that was happening to her.

Against the tide

Certainly there are times in life that need boldness and strength. Josefa Segovia's life was peppered with these moments in which she showed to be a brave and strong woman. She possessed the virtue of fortitude that is the gift of the Spirit, to undertake great things for God without fear, with patience and joy, to overcome difficulties, endure pain and be patient in suffering. The Academy of Jaen was only the third center opened by Poveda after Oviedo and Linares. During this period, Poveda's concept of these centers was novel, unheard of, and completely different from those that existed before. The Teresian academies, the forerunners of the Teresian Association, sought to bring to the State posts, well-trained teachers in their Christian faith and in their professional performance; thus, in quite a different line of the secularized and neutral schools. Obviously, Poveda and his collaborators did not impress some people well.

At 22, JS was young and inexperienced to be the directress of that center, but she agreed at the insistent pleas of Poveda. She showed courage to break the old mold and go against the tide, to face the unknown without fear, trusting only in the God who called her. Poveda trusted her completely, and Josefa Segovia gave herself totally to work with responsibility, dedication, and love. Over time she became so involved with Poveda's ideal that he counted on her help for almost everything, making her indispensable for his work. Shortly afterwards, she knew that her life project would be linked indefinitely with the

work of the Academies and she renounced her plans to marry and form a family. Here she showed a great strength of spirit to move on amid the discrepancies of her family, her fiancé, and her close friends, in order to put her life totally in the hands of God. There was no turning back.

They were years of growth but also critical years for the incipient Work. In Jaen, they were difficult years, fueled by malicious rumors and lies by those who tried to stop the prosperous path of the academies. Pedro Poveda, JS, and the staff of the Academies faced all these trials and adversities with patience and strength. The result was a greater union at work for the good of the Work.

"For God nothing is impossible"

In 1917 JS experienced doubts and fears in the face of God's demand for a total dedication to the Work. But grace triumphed, and with a firm and confident decision, she pronounced her first FIAT to the will of God. It is a beautiful scene, so beautifully represented in some narratives of her life, as well as in the film *POVEDA*, released a year ago. Later she would repeat more times, *"Because nothing is impossible with God"* which was the source of her inner audacity and strength. It is the spiritual program of a life carried to its last consequences to do what God wants and what pleases him. She pronounced her definitive FIAT in 1957, in the style of Mary, the Mother of Jesus, whom she loved with great filial love and tenderness.

As we celebrate this year the 100 years of the diocesan approval of the Teresian Association, we also celebrate the self-surrender of Josefa Segovia and of that first group of young, courageous, and strong women, without which the Teresian Association might not be here today.

Nenita Tenefrancia.

Mumbai (India)



VENERABLE JOSEFA SEGOVIA

BIOGRAPHICAL DATA

1891. Maria Josefa Segovia Moron was born on October 10th in Jaen (Spain)

1905. She studied Education in the Teachers College of Granada.

1911. She was part of the third graduating class of the College of Education in Madrid.

1913. Pedro Poveda entrusted to her the direction of the Academy for teaching college students he had founded in Jaen. She came familiarized with the Teresian Association

1915. She was granted tenured position as Professor of Education at the Teachers School of Soria, and Adjacent professor in Jaen.

1916-1923. She was named Superintendent of Primary Education in the province of Jaen.

1919. She became the First General Directress of the Teresian Association.

1923. She requested in Rome the pontifical approval of the Teresian Association, which was obtained in January 1924.

1926-1936. She published books, pamphlets and numerous articles, mainly in the Teresian Association Bulletin

1934. She received the Cross "Pro Ecclesia et Pontifice" in Rome.

1936. After the death of Pedro Poveda she assumed the government of the Teresian Association and promoted its expansion in America.

1944. She intensified the formation of the members and the work in different areas of society and culture. She promoted the presence of the Association in Europe.

1949-1950. She traveled to various countries in South America. The presence of the Teresian Association began in Asia.

1954. She created *Eidos* – a Journal of Research and Cultural Information.

1957. On March 29th, she died as a result of a surgery.

1966. On October 10th the Cause for her Canonization is initiated in Madrid.

2005. On December 19th, a Decree in Rome was published stating that the Venerable Servant of God had heroically practiced the Christian virtues.

PRAYER asking graces through her intercession

Lord God, you enabled Josefa Segovia to lead lay people in new forms of Christian witness, by living the charism of the Teresian Association. Help us to share her strong faith and her deep love for the Church. Teach us, as you taught her, to live in friendship with you in the midst of our daily work and responsibilities and to seek in Mary, inspiration and example for our Christian life. We ask you, through her intersection to renew the evangelizing spirit of the Church and to grant us the graces we are asking. Through Christ Jesus our Lord. Amen

NEWS FROM THE SECRETARIAT

English version of the new website dedicated to Saint Pedro Poveda

At the beginning of 2017 the English version of the new web site dedicated to San Pedro Poveda was published, www.pedropoveda.org/en



This website offers its readers extensive information, documentation and photographs of the life, work and spirituality of St. Pedro Poveda. Along with the creation of the renewed web, the following social networks have been opened:

@sanpedropoveda (Twitter) and **@SantoPedroPoveda** (Facebook).

(source Web IT)



The work of Pedro Poveda enters the public domain

The written works of Pedro Poveda, together with those of authors like Lorca, Valle-Inclán, Ramiro de Maeztu, Muñoz Seca, Rufino Blanco, or Miguel de Unamuno have been digitized (in great part) and made available to the public at the website of the National Library of Spain. The National Library of Spain has published an index of authors whose written works are for public domain starting January 1st, 2017, after eighty years of their death have passed; among them is Pedro Poveda.

(source Web IT)



Poveda Center in Malabo

The Poveda Center in Malabo (Guinea) performs the task of Ongoing Training of Educators in order to respond to the needs identified by those professionals in the practice of their work. The Center offers a Library specialized in education for teachers and student teachers, seminars, workshops, pedagogical counseling, renewal of teachers training, education for citizenship, cultural identity.

NEWS FROM THE SECRETARIAT



The Nuevamerica/Novamerica Magazine turns 40

For 40 years this publication has been committed to provoking thought about the construction of citizenship, respect for human rights, and the responsibility of governments in relation to these rights. *Novamerica*, published in Brazil (Rio de Janeiro) intends, among others things, to collaborate in the building of a more just, fraternal and just society. Some of its objectives are to contribute from Latin America and the Caribbean to a dialogue between faith-cultures-justice, to reflect

critically on current issues, to support social movements reinforcing the civil society, and to open paths to solidarity among different cultures and countries. Each year it offers topics regarding identity and cultural and social diversity in the of Latin American and Caribbean cultures.

Pedro Poveda and Josefa Segovia Chairs

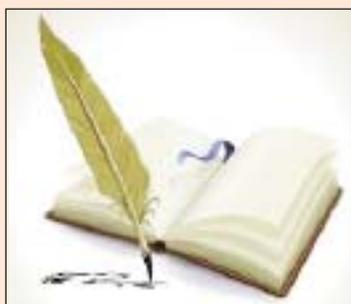


The Pedro Poveda Chair, at the Pontifical University of Salamanca (UPSA) held an interesting session in Madrid on May 9th, 2016 under the title: "Women, a step forward in the framework of Pedro Poveda's pedagogical writings." The conference was presented by Margarita Bartolomé Pina, from the University of Barcelona.

With the title: "Spirituality facing a paradigm shift. Emerging Issues," the Josefa Segovia Chair of CITES- Universidad de la Mística- celebrated its 7th course last March in the city of Ávila.



Fifth Contest of Short Stories: "Teresian Association: What I Know About You"



After the 100 years of the civil and ecclesial approval of TA in Jaen, the Secretariat "Pedro Poveda" convenes the **V Short Stories Competition** with the theme: *"Teresian Association, what I know about you."* It consists on writing a short story about the Work of St. Pedro Poveda and its meaning today. A recreation of the TA focused on some aspects that are most significant or relevant to today's world.

Participation

All those who wish to take part and comply by the rules of this contest can participate.

Modality:

Narrative. The narrative will occupy a minimum length of four pages and maximum of eight. Times font, size 12.

Awards

The Jury will decide a First Prize of 500 euros, a Second prize of 200 euros, and a Third Prize of 100 euros, with the possibility of publishing the winning stories.

Presentation of the works

The works will be presented on computer, on a single side. Each work will have a title.

Under the title it will appear a slogan or pseudonym and will have no signature. On the outside of a separate and closed envelope it will appear the title of the work, and the topic or pseudonym. Inside the envelope there will be the following information: title of the work, topic or pseudonym, author's first and last name, physical address, telephone number, and E-mail address.

Place and deadline for submission of works

All works must be presented at the Secretariat of the Pedro Poveda

Príncipe de Vergara, 88. 28006-Madrid, Spain

On the outside of the envelope containing the compositions it will only appear: Short Story Contest "Teresian Association, what I know about you." The timeline for submission of entries begins the day of the publication of these norms and ends on November 20th, 2017.

Contest deliberation

The decisions of the Competition will be made public in a ceremony to be held on December 3rd, 2017 at 9.30 pm, in Príncipe de Vergara, 88. 28006-Madrid. Then the prizes will be awarded. The Secretariat reserves the right to publish the winning works.

Acceptance of the norms

It is understood that the mere fact of participating in the Contest implies, on the part of the participants, the acceptance of the requirements mentioned here.

Madrid, April 21st, 2017

Secretariat Pedro Poveda
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28006 Madrid

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www.institucionteresiana.org

St. Pedro Poveda: Number 55

Blessed Victoria Díez: Number 21

Venerable Josefa Segovia: Number 20

Traducción al inglés:

Carmen Zabalegui

Donations to help in the process of the Causes of Canonization of Blessed Victoria and of the Venerable Josefa Segovia, as well as for the spreading the devotion to St. Pedro Poveda, can be sent to: Banco San Paolo IMI Istituzione Teresiana. S01025032191000001867. Or to: Banco Santander. Fundacion Institucion Teresiana. Entidad 0049, oficina 0356. DC.51.C/C 27102633618

We appreciate all the testimonies we have received by mail or electronically. To communicate graces obtained you may contact the General Postulation of the Teresian Association, Via Cimone 133-00141 Rome, Italy. E-mail postgeniter@pcn.net, or contact the Secretariat of St. Pedro Poveda, Principe de Vergara 88. 28006. Madrid, Spain. E-mail secpoveda1@pedropoveda.org