

PEDRO POVEDA  
VICTORIA DÍEZ  
JOSEFA SEGOVIA



AND

TERESA OF JESÚS  
Study as an essential element



## NEWS FROM THE SECRETARIAT

### THE SOCIO-EDUCATIONAL PROJECT VICTORIA DIEZ RECOGNIZED BY THE UNIVERSITY OF VENEZUELA

The Faculty of Economics and Social Sciences of the Central University of Venezuela has acknowledged the work done by the university students in the Socio-educational Project Victoria Diez. The volunteer work was carried out in the communities of Los Erazo and Anauco during 2014.

The project, which is part of the Socio-educational Proposal of the Teresian Association for Latin America, works in partnership with universities in order to "humanize life: with families, schools, children and adolescents".



### PLAZA ST. PEDRO POVEDA IN VALENCIA

"The Armelar School" on the occasion of the celebration of the Centenary of the Teresian Association in Valencia, requested that the Town Hall dedicate a plaza in honor of St. Pedro Poveda. Inaugurated on November 29th, the square is a reminder of the educational work of the priest who championed education for all as an effective way for people to develop their dignity and for countries to be able to prosper in a human and solidary way.

The event, which gathered more than 300 people in the public square, was attended by the local bishop, the Councilor of Culture of the City, representatives of the TA in Valencia, and the team of this secretariat.



The Secretariat Team with representatives of the TA in Valencia

## IN THIS ISSUE

This Bulletin is published during the celebration of the V Centenary of Teresa of Jesus, therefore the core articles are dedicated to the patron saint of the Teresian Association. The first one, "Converging views of Pedro Poveda and Teresa of Jesus throughout the times" is written by Itziar Aguinagalde. The section about "Victoria Diez, a unique encounter" is done by Nieves San Martín. Asunción Ortiz writes about "Josefa Segovia, the best interpreter of Poveda".

The main article of this issue focuses on the concept of **Study as an Essential Element** for the Teresian Association today and for all times, due in large part to St. Teresa, Doctor of the Church and a woman interested in knowledge and culture, regarding the topic at hand. The letter that the president of the TA writes annually to the members has focused on the importance of study as something essential in order to mature in faith: "True faith is always searching" says Maite Uribe, "it needs intelligence, and intelligence in turn is able to believe". She states that Christian life animated by the Spirit does not contradict human development, and that "study has a powerful influence in the development of the Work" because it is very important "to update our training in order to be aware of issues that our fellow citizens perceive: the urgency of criteria and points of reference in their search for guidance in making their choices and decisions." Remembering Santa Teresa she urges us to live a "humanism tempered by the strength of a fully human life that belongs totally to God".

We have invited several individuals from various parts of the world, where the Teresian Association is present, to offer some reflections about this topic. And in most answers from all latitudes, there is a unanimous voice affirming that study is something essential for any task or mission that is being carried out. In any language, in any color, in any context ... to know, to be aware of the actual reality and its concerns is a right of every human being because it allows each person to participate in their environment, to shape it ... In other words, to live more intensely.

News from the Secretariat completes the pages of this Newsletter.

*Marisa Rodríguez*

## TERESA OF JESUS AND PEDRO POVEDA



have always been looking within themselves, looking for answers to face with courage the troubles, solitude, risks, doubts... of their time, because as the poet Garcilaso says: "They won't be able to take away the pain", but they know they have to actively contribute to change the world around them.

### Regarding women

They were "tough times" for a woman, as Teresa herself acknowledges; times in which spiritual women were almost instinctively associated with the danger of Protestantism and the risk of the "visionaries" movements. In her book *The Way of Perfection* she professes fidelity to the Gospel and the worth of the woman as a person and as a believer; and she does it with a touch of irony in reference to the undervaluation of women:

Teresa wrote: "They say that for women the Our Father is enough. And, of course it is enough! "... I know a person who being faithful to the Our Father had full contemplation". (21.3 and 30.7).

Teresa forged a new literary gender when describing the most intimate experiences using everyday language. As a writer she is so agile and spontaneous that "she doesn't write but rather she talks in writing" says Menendez Pidal about her. She overlooks accurate speech and technicality. She's fighting the classicism of her time, so important in convents (as language was a sign of elitism). But there is no disarray in her writings. There is a disregard for the stereotypes of her time. Her powerful literature contributed to the so-called Spanish Golden Age.

Poveda, in the Spain of the early twentieth century, joined the exciting as well as uncertain adventure of believing in the irreplaceable role of women in society, trusting them at that precise moment when women for the first time had access to a higher education. Poveda promoted the formation of women and he stood up for the recognition of their dignity and freedom in all fields connected with his projects: universities, schools, research, civil and official positions.

### Commitment to the present

Everything passes through Teresa's life and her writings: the Inquisition, the wars of religion, Protestantism, the discovery of America... And she always takes a stand. Regarding the Protestant Reformation, which was the biggest problem, she asked her nuns to adopt the most decisive and evangelical response: to pray and live the evangelical counsels with great fidelity. And she began her own reform, which caused her many worries and serious conflicts with the establishment. But she could say as she was dying: "At last I die as a daughter of the Church".

Pedro Poveda was a man of action who allowed himself to be challenged by the reality in which he lived: "Here" (in Covadonga) says Flavia Paz Velazquez, "Poveda also foresees his definite vocation, (...) to join the field of culture and public education. He also started his Christian reform, a new kind of educator who makes himself/herself present in the secular society, stating their faith amidst culture and educational projects" (*Proyectos Pedagógicos*). The pedagogy of his Academies,

## CONVERGING VIEWS THROUGHOUT TIME

**W**e are going to place before us these two personalities: Teresa de Ahumada, a unique XVI century woman ("an extraordinary woman" to P. Poveda) and Pedro Poveda, a thinker of the twentieth century. They lived in different times, both turbulent and convulsive times, as convulsive as the current ones: These persons are like two sides of the same coin: the believer and we want to see them looking them through the years, showing how their views converge throughout time.

Theirs are penetrating looks, as penetrating as the ones of goshawk, able to peer into the heart of that being who is the human person; let's imagine that, like Azorín in *A city and a balcony* with the help of a magic telescope, they visualize a landscape that is being transformed over those five centuries, lived by the hand of many people who filled those times and contributed to the drastic changes that have taken place during those years.

And that's where we place our protagonists: looking over the landscape, seeing it and transforming it. Their gaze is sharp and able to perceive everything that happens around them. They look and seek, with an inquiring and contemplative attitude. They are contemplatives who see beyond and make decisions. They are a woman and a man able to think. They are individuals able to change the landscape of their time. They are a gift to humanity.

The landscape changes, things change, but the perceptions of some human beings do not change with time. People like Teresa of Jesus and Pedro Poveda

from their inception, is based on instilling a love for learning. Like what happened with Teresa, it was practically impossible for Poveda to go unnoticed and free from troubles and conflicts.

### Looking at transcendence

Teresa, Doctor of the Church, is aware of her teaching call, especially in her major works. What was her originality? –That, through her narrative, we are going to have access to her most intimate experiences. She transposes the ineffable to the world of the senses. She does not deny the external world (water, flowers, gardens, marriage, worm...) which helps move within. In touch with life, she knows how to look and perceive. She is not abstract; she takes her shoes off to make better contact with reality.

She is a "mystagogue" who has the capacity to make others participants of her own life and experiences. But above all, she is a witness of the living Christ. Like Peter and Paul and the first Christians, ("We have seen the Lord and he has told us"), she says the same: Christ lives and she has seen him: "The Lord sat down by me and said ..."

Christ is also the "cornerstone" and the "principle and foundation" in the spirituality of Pedro Poveda: "Until Christ may be formed in you".

Of Poveda it has been said:

*"He is not an author of big treaties; he is the concrete man, transmitting experiences; a true mystagogue of evangelical life, of apostolic commitment; a true spiritual master".* (J. Castellanos).

And he is a witness: "I am a priest of Christ" will be his last words.

*Itziar Aguinagalde Madariaga*



## ST. 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 the 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. /Great 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,  
priest and martyr,  
to promote the Christian  
faith through education and culture;  
Grant us through his intercession,  
the courage to announce the Gospel  
and strength in confessing our faith.  
Through Jesus Christ Our Lord.  
Amen.

## VICTORIA DIEZ, A DECISIVE ENCOUNTER



In one's personal history, sometimes providential encounters occur which open unexpected perspectives on their lives. This is what happened to Blessed Victoria Diez, a young girl from Seville seeking which path to choose in life.

On April 25th, 1926, she attended a conference on "Certain pedagogical features of St. Teresa of Jesus." Victoria was very interested in the subject and she was curious to meet the person who was going to make the presentation, who was the director of the Teresian Academy, Maria Josefa Grosso.

The Teresian Association had just been established two months before in Seville at 51 Santa Ana Street. In a very short time, the teachers at the center were already well known in the educational circles of the city. The comments that reached Victoria made her think of something original and new and she wanted to find out more about it.

The lecturer presented the topic with great enthusiasm and fervor knowing how to communicate it to the young audience. Victoria did not miss a word. She was discovering a different way to understand the dedication to teaching. It is not just a profession to earn a living, it is a true mission. The words of Josefa Grosso, presenting Saint Teresa as teacher, opened up for her a new horizon.

The director of the Teresian Academy focused on the personality of St Teresa of Jesus:

"How was Santa Teresa? She was a woman of great zeal, and in her desire that the souls may know their purpose and be able to reach it, she studied them –starting with her own- so closely, that through that study and the need to apply human means to get what she wanted, she became a teacher. In other words, the strength of her consuming zeal made her a teacher".

Something inside told Victoria that this was her way, she felt it. It was like a revelation that continued vibrating with great force inside her. She felt touched by that sentence and kept on repeating and pondering it inside:

-“the strength of her consuming zeal made her a teacher”.

The speaker continued: "What would you have to do to develop your zeal? As we have said before: to raise the dignity of people, awake their conscience, and transform them, from being slaves of their vices and ignorance into masters of their passions and their will. "

"To raise the dignity of peoples" - Victoria was seeing before her a path to follow, a mission.

"To raise the dignity of peoples" – She was finally discovering the meaning of the profession she had chosen, her vocation.

"To raise the dignity of peoples" - She could contribute with her work, and in whatever place she had to exercise her mission, to the liberation of those living under the bondage of ignorance and help them regain the dignity they deserve as human beings.

### WILL I BE ABLE TO...?

Before the applause had ended, Victoria rushed out with an anxious heart, like someone who had made a great discovery; she sought the silence of the chapel to be calm and reflect. Why had those words impressed her so much?

If the power of zeal had made Santa Teresa a spiritual master ... and if that zeal was fed by love –she asked herself- will I, as a teacher, be able to live for God, to live from God's love?

Recalling that moment later on, Victoria said: "That was for me the afternoon of the encounter". The founder of the Teresian Association had already proposed the Spanish Saint as a model of eminently human character while being fully God's; a woman with a generous, expansive, charming attractive profile. This was the profile Pedro Poveda wanted for those joining in the mission of the Teresian Association.

Pope Francis in his message on the occasion of the V Centenary of the birth of St. Teresa underlines four ways "that do me much good: the path of joy, of prayer, of fraternity and of time itself."

Francis recalls that "Teresa of Jesus invites her nuns 'to walk serving joyfully'. True holiness is joy, because 'a sad saint is a pathetic saint.' "

Another distinctive feature is that "she also walked the path of prayer, which she beautifully defined as 'an intimate sharing between friends; taking time frequently to be alone with Him who we know loves us'".

Likewise, the Pope recalls that "we cannot make this journey alone, but together. For the holy reformer the path of prayer runs along the route of fraternity within the Mother Church".

And finally, he stresses that "she lived the difficulties of her time -so complicated- without yielding to the temptation of bitter regret, but rather accepting them in faith as an opportunity to take another step on the road".

#### Joyful as salt

Certainly Victoria's profile meets these teresian traits expressed by Pope Francis. She was a cheerful, friendly woman, with a joy like the salt that seasons and the light that illuminates, without hiding the lamp under the measure of wheat. The contagious joy of Victoria did not go unnoticed and it was a feature of her attractive personality.

Her persevering spirit of prayer is shown in the numerous testimonies she left in her letters, where she comes through as a master of spirituality.

She lived fraternity with her friends and peers but she also expanded the horizon of fraternal action with an attitude of solidarity toward the most forgotten, the needy, with whom she shared on many occasions the little she had.

Victoria was aware of the difficulties of the time in which she lived and was not daunted by it. She knew she was risking her life remaining in Hornachuelos that summer, in which one could detect the tension in the air. She did not want to leave those people with whom she had actively shared the faith, thus showing another similarity with the character of the strong Castilian saint, guided by that "determined determination" that Saint Teresa recommended to those undertaking a spiritual journey of commitment to God and others.

Victoria Diez was born in Seville on November 11th, 1903 and gave up her life for the faith in Hornachuelos, on August 12th, 1936.

This phrase of St. Teresa could be the summary of her life: "Those who truly love God love everything good, wish everything good, foster everything good, praise everything good ; they always join good people, whom they help and defend; they love only truths, and things that are worthy of love."

*Nieves San Martin Montilla*

## 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 of 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 by 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 favor we now ask.  
Through Jesus Christ our Lord.  
Amen.

## STUDY AS AN ESSENTIAL ELEMENT

### REPORT

Study, one of the pillars of the work of Poveda, is today something essential so any task, project or mission field may have meaning and may contribute effectively in building a better world.

This report addresses the issue from different angles and places, with the collaboration of people from places in the world where the TA is present.

They praise that committed and studious way of being in the world according to Poveda's style.

As Maite Uribe, president of the Association reminds us, study exerts a powerful influence in the development of the Association itself and in all areas that intend to make a faith interpretation of the "signs of the times".

**1. Why do you consider study as something essential in your work, in the project you are involved with, in the place where you collaborate?**

**2. Write a phrase by Pedro Poveda regarding study with which you identify more.**

We have received responses to these questions from very diverse places:

#### *To develop a critical and informed outlook*

**1.** At the present time in which we live with different processes of globalization/s and where much of the structural causes of reality are covert and reality itself has to be uncovered, study is essential to develop a critical and serious reading, that may give us elements to contribute to the educational processes for the construction of other globalization/s with less inequality, more solidarity, democratic, humanizing, with protection of the land and the planet, with vision for the present and for the future. Study and the reflective capacity are also fundamental tools used to analyze our practices, to update and redirect them with transforming vision.

**2.** So the phrase of St. Pedro Poveda that stimulates me and challenges to study as a life exercise is "to have the mind and heart in the present moment.

*Susana Sacavino - Novamerica Magazine – Brazil*



#### *"It helps 'to discern the spirits' in intellectual and spiritual environments of my country"*

**1**

To me, study opens up new horizons. Even after so many years of research and teaching, it helps to "discern the spirits" - in various intellectual and spiritual environments of my country - and testifies to what St. Pedro Poveda wanted for his Association today, 100 years after its founding.

**2**

In this 5th centenary of the birth of St. Teresa of Jesus what Poveda wrote in 1929 seems to convey a

new and fitting meaning: "From the beginning of the work, it was my purpose that the members of the Association should study, know, learn, and reflect on the true and genuine spirit of our Holy Mother Teresa of Jesus, because I never thought that this was incompatible with the activity that the daughter of Saint Teresa must have in the world

*Elisabeth Münzebrock.*  
Munich (Alemania)

#### *"Therefore Study is listening, looking, learning and loving"*

**1**

I see this demand of Pedro Poveda essential for our work here in the project we are involved with. We are very much Involved in the society. I see study as interplay between persons, world and God. Study I consider as to "listen". The society we live and work in is an open book and it carries a message that we need to interpret and read as a sign of a reality. This reality if we read it well and contemplate it points us to another dimension Ultimately God speaking through it and revealing His will. Our women, our children, our youth,

our poverty, our culture and our society richness calls for a contemplative study of their reality where we fulfill our mission. Therefore Study is listening, looking, learning and loving.

**2**

"I must impress on you that study and knowledge are the essential means to fulfill your mission. You undertake study to Fulfill God's will, to respond to grace. "

*Nancy Fernandes.*  
Proyecto SARPI  
Honnabar (India)

## *"To contribute to the change and social transformation that we seek"*

**1.** Study in Colombia today is, for me and for many others, an ethical imperative in order to: discern here and now, what is it that helps not to reproduce the systematic violence and violations of rights, to seek peace, achieve it, and live it. To be able to discover how our faith is truly committed to justice and human dignity. To be able to analyze our reality with a critical and believing mind; to discover the challenges of our times in daily life so that we can "have the mind and heart in the present moment" (Pedro Poveda)

Colombia is a country with great inequality, with the highest number of displaced people in the world, but it is also a country with large numbers of people who take a stand against war, transmitting that another more collaborative way of life is possible. To collaborate in change and social transformation we seek; to be able to collaborate in the changes and social transformation that we are pursuing; to be able to be

attentive to each of the events occurring in different realities. Study is an essential part in the teaching task as expressed in the "Decalogue of the educator".

To think of another school in another possible world, to dream of an educational project that may impact, may urge us to commit ourselves to establish continuous processes of permanent growth and revision, critical attitude, progress ... in order to live the Kingdom of God.

**2.** To strive for an ongoing formation for educators, able to "join hands with other men and women" (Pedro Poveda), capable "to value justice as much as life" (Pedro Poveda), and convinced of the fact that "each one should give all he/she can give" (Pedro Poveda), promoting inclusion and solidarity ...

**Manoly Rey,**

*(In collaboration with the students and teachers of the Liceo Segovia. Bogota, Colombia)*

## *"To accompany pedagogical paths of growth in faith"*

**1**

My work as counselor, helping people and formative processes of growth, is at the crossroads of dialogue between different disciplines, and is energized by the charisma, context, process and growth which demand a permanent reading of reality and of cultural changes where we are all involved. A study that, based on

life and experience, leads us to a deeper solidity, to integrate visions, and to discover and propose/accompany educational paths of growth in faith and vocation as mission, service and commitment to the Kingdom. And having as a guiding source the wisdom of the Povedan humanism "eminently human and all of God"

In reading the 2015 Letter about study I welcome this challenge, so



fitting in the dynamic of the formative process: "A life of holiness, life in the spirit, is not separate from intellectual engagement. On the contrary, it becomes more mature to the extent that all the dimensions of the person are developed. (Maite Uribe, 2015 letter).

**2.** "To fall in love with study (...) incorporating it into one's life making it a true need"

**Susana Gonzalez. Formation General Department. The Negrals (Madrid)**

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## *"To meet the challenges of the academic world"*

**1**

As President of Saint Pedro Poveda College, a corporate work of the Teresian Association in Manila, Philippines, I believe that study is essential in my mission field because I need to be constantly updated and well-informed on recent educational trends and the challenges they pose to the academia. It is indispensable when I make decisions that eventually have a ripple effect on the educative community.

**2.**

This is my response to Father Poveda's reminder in 1920 that "love for study and dedication to acquiring knowledge are in direct relationship to love for the Work and zeal for its good name".

**Azucena Camagán. Quezon, City (Philippines)**





## *The study as absolutely necessary to offer alternatives*

**1**

I am part of the team of the Socio-educational Project "Xajanaj Kajalepana" which means "Building together, go forward together", located in the municipality of Chinautla, Guatemala. In this project we are committed to contribute to the realization of the right to a quality education of children and youth in situations of social vulnerability, so study becomes an absolutely necessary imperative which leads us to an ongoing formation, to self-questioning, to reflect, to seek answers and deepen into our reality in order to offer alternatives. This becomes a permanent learning mode where everyone contributes as well as learns from each other. What we experience daily, the unexpected

events that occur in the context of violence and exclusion, challenge us to a greater commitment, to have an attentive and loving look at reality, to rely on the strength, light and wisdom that come from the God of Life, who accompanies and encourages every effort to make life grow. The example and testimony of Pedro Poveda shows us very clearly the inescapable need to study if we are to make of our life a contribution to the humanization and transformation of reality with our eyes fixed on Jesus and his Kingdom.

*Blanca Fuentes.*

*Socio project "Xajanaj Kajalepana". Chinautla (Guatemala)*

## *To understand dialogue, listening, authority, personal relationships*

**1**

I live in Cameroon; my professional work is carried out in a library for children and young people. I myself first, as well as the facilitators' team, need to deepen into the why and how to approach the children living here and now. The old ways and traditions should enrich our performance today, but we must also be open to other values, to other ways of acting. It's evident that the interaction of cultures produces clashes. There are certain issues that need to be

studied seriously today: dialogue, listening, authority, interpersonal relationships within the same family ...

**2**

For me, the "I have the mind and heart in the present moment" of Pedro Poveda is a call to study, how to enter into the reality of a different culture, tradition, customs.

*Bernadette Maurice.  
Children's Library Lucioles.  
YAOUNDÉ (Camerún)*



## *To guarantee the social commitment in which we must understand our mission*

**1**

I'm an English teacher in a secondary school of Granada and have been part of the Teresian Association for 25 years. I believe that without the elements of study and prayer my professional and personal life would have been very different. Not a rote study but a reflective, critical and innovative –the type that Pedro Poveda proposes–, is what I have always wanted to follow closely. Knowledge together with the spirit is the substantial combination that sustains the Work. In short, I think study, guarantees the social

commitment in which we must understand our mission.

**2**

The descriptions of study that Pedro Poveda, presents, like: "combat weapon" "instrument of apostolate", "primary duty", "necessary and essential"...I have always tried to assume as such, in order to carry out my personal responsibilities as well as in the Educational field where I have been working for 33 years.

*Jorge Luis Fernandez Segura*

*ACIT President of Eastern Andalusia. Granada (Spain).*

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## *To find God in the city*

**1**

In my work, as part of the General Secretariat Team, I see study as a way towards holiness, because it opens up my heart and mind to others and it helps me to create community. It teaches me to be attentive to the Word, to learn how to listen and try to be "good news" to others. It teaches me to open my hands to receive a gift of God that is for others, to accept others as a gift from God, and to marvel each day at the work God is doing in the Association and in our world. To me, study does not only provide me with information but rather it helps me to transform my heart and to find God in the midst of our

city, which is nothing else but to collaborate a little in the building of the Kingdom.

**2**

I start with a quote from Pedro Poveda in 1932, which has always struck me. Speaking about evangelization he writes "Study, in this historical moment, is the most precious means after the grace of God."

*Pilar Reinoso. TA General Secretariat.*

*Rome, Italy*

### To carry this project forward

1

Two years ago the Teresian Association in Belgium launched the project I.T.OUCH in which I collaborate as a team member.

**The I.T.OUCH objective** is to propose educational activities that may humanize our plural societies, to form people open to transcendence, and prepare others to spread the project.

#### Through three main axes:

Spiritualties and religions,  
Art and music,  
Education and civic commitment.

The program intends to relate reflection and study with daily experiences and individual commitment in society. To carry out this project forward, how could study not be necessary, along with reflection and analysis of reality?

2

"Study has a powerful influence in the development of the Work. Its need is perceived every day, its absence is felt".

**Juani Romera.**  
*(Alameda Center.  
Brussels Belgium)*

### To keep abreast of the developments of new educational policies

1

I work accompanying different groups of Hispanic immigrants in the United States: some seek to complete a basic education and others are preparing for leadership in the church and in society. The official standards are continually changing and

adapting to the current needs, and I find it absolutely essential to keep abreast of the developments, new directions, or even new educational policies.

**Carmen Fernández Aguinaco.**  
*Victoria Center. Chicago EEUU*

### To be concerned about the needs of the people

1

For me study is like life, like a response to my committed Christian vocation. It is reading the newspaper, listening to the radio, reading text-books; it is worrying about the needs of indigenous people and of so many persons in need of reclaiming

their rights; it is to be available to those who require those services. Study is the key weapon and the appropriate instrument for my information and to inform others.

**Elena Picasso**  
*Novamerica Foundation.  
Buenos Aires, Argentina*

### To take part in the social debate

1

Pedro Poveda's recommendation: "you must build with knowledge" has always impressed me. He speaks of the obligation to study, to learn, to teach as a duty of justice and a demand of conscience. Only those who know, who are free because they can decide, choose, renounce. I think that is a wise approach for Poveda's plan to have an association composed of studious people, interested in knowing about values and human rights, scientific and social advancements, financial resources, chances of survival in the different parts of the world, the shortcomings and achievements of each historical time; because all this is a necessary foundation in order to transform reality, to take part in the social debate, to collaborate in the building of a better world. I believe that "We build with knowledge", is nothing else but getting involved in a serious,

honest and coherent way in the discussions of current issues and to humbly contribute with a word coming from a gospel approach. And for that it is not necessary to occupy a high position in the social sphere. We can collaborate writing, exerting the right to express our opinion, by means of civil and cultural associations; participating in public forums, etc... For all this, study is totally necessary and indispensable, the type of study proposed by Pedro Poveda as a sine qua non condition, a prerequisite to belong to the Teresian Association.

2

"With the spirit I place knowledge and I believe that spirit and knowledge is the essential form of the Teresian Association".

**Rufina Gutiérrez.Madrid**



## JOSEFA SEGOVIA, THE BEST INTERPRETER OF POVEDAA



**A**mong many adjectives applicable to Josefa Segovia, perhaps interpreter of Poveda exceeds any other, but with the nuance of "the best" in its own right.

Interpreter of his message, his style, his interests; Josefa Segovia progressively acquired a special ability to present, to facilitate or transcribe the thinking and doctrine of the founder, to whom she was so close. An ability to bridge, to help others have an attentive ear, an alert mind, and a heart ready to receive, understand and put into practice what Poveda expressed; in other words, to make effective the words of her teacher and guide.

The Teresian Association has already celebrated 100 years of existence, with well recognized name and reputation. Teresa of Jesus, by the express will of its founder, was adopted as an undisputed reference since its inception.

The first projects, were called "Academies of Saint Teresa". The first twelve of such Academies became a consolidated group, a concrete reality, "something substantive that could be offered", as it was expressed in the letter to the Holy See requesting the official approval of the Association. Josefa Segovia took that letter to Rome, although she herself was the best argument for such approval.

"Bulletin of the Teresian Schools" was named the first collective and regular publication of the Work of the Academies, whose writing began in Linares in 1913. Poveda's first writing: *Spiritual Advices of Santa Teresa of Jesus* was unveiled in the first issue of the Bulletin. The Bulletin was designed in such a way that at the end of each issue there was an insert with articles with the same characteristics.

Pedro Poveda had composed this important text in Covadonga and had prefaced it with a letter dated June 21st, 1912 in which he considered the "Advices" as "a new study of the works of the Saint". His words, being read today, acquire special interest, keeping in mind that he devotes this writing to the teachers of the first Academies of Santa Teresa, which at that time there were only two, in Oviedo and in Linares. The launching as a pamphlet of wide circulation, took place in 1918 coinciding with the onset of institutional development.

### **A new sprouting of the Work**

The Work of Poveda was perceived as a new and attractive phenomenon in the following of Jesus for those who wanted to be involved in such Work. Pedro Poveda presented and offered the figure of Saint Teresa as "mother and teacher", causing a "new sprouting of teresianism" called to take life and energy in the midst of the tasks proper of the laity in the Church.

In the years prior to the Spanish Civil War, Josefa Segovia spoke, narrated and wrote very frequently about the founder. In one of these stories she said that in Jaen, in the years 1913-1920, Father Poveda used to speak a lot about Santa Teresa, asking them questions, relating facts of her life and doctrine, so that the students, teachers and all those who came to the Academy "would become familiar with and growing fond of the spirit of St Teresa".

Josefa Segovia was General Directress of the Teresian Association since 1919, at 28 years of age until her death in 1957, 66 years old. Given the immense loss of the founder in 1936, when she was able to formulate those famous words, "we will continue the Work," and when she managed to overcome the emotional impact in the empty house of Alameda Street, we can perceive in her reaction two genuinely povedan attitudes: forgiveness and silence: A respectful silence full of serene sorrow. And when she was able, she put into play all her capacities and best energies to show and make known the testimony that the founder had given with his own life.

Thus she resumed the habit of writing a comprehensive, programmatic letter every year, through which she communicated, proposed, reported, suggested,

motivated, and presented a sufficiently broad view and, at the same time attainable, about the social, ecclesial and institutional reality.

### To strive to be light

In 1944, eight years after the founder's death, she dedicated the letter of that year to the "Heart of St. Teresa". In that letter Josefa Segovia tried to find a language that would attract those who read it with the language of the Saint; that is why she often appeals to the conversion of the heart and she states as a starting point that "it was the founder who left his Work dedicated to Santa Teresa".

From that extensive letter we extract some paragraphs:

"Pedro Poveda wanted to place the Association under the patronage of Santa Teresa (...). In her heart there was room for all the interests of Jesus Christ; the world was small for the great heart of this amazing woman. Hence she was no friend of small things, of pettiness, of stinginess (...). How clean and healthy was the heart of that holy woman! -transparent as the crystal waters, and beautiful and sweet, as a seasoned, healthy and ripe fruit (...). All who treated her could say: How good is the heart of this nun! (...) If her heart was good, it was also generous and grateful; sower of gratitude, who prepares such a good harvest. So generous, that it would melt into pieces for her sisters, yet, she would remain whole and without blemish for the Lord. She had the great gift of self-giving without being spent; of surrendering without getting attached; belonging to all, yet being only God's ..."

In the last of this series of letters written in 1957, just days before her death, she left us the precious gift of light with clear words and the design of a horizon: "I would like that we may not be content with carrying the light in our hands, but rather that we may strive to become that light itself"

*María Asunción Andrés Ortiz*



## 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.** Don 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.

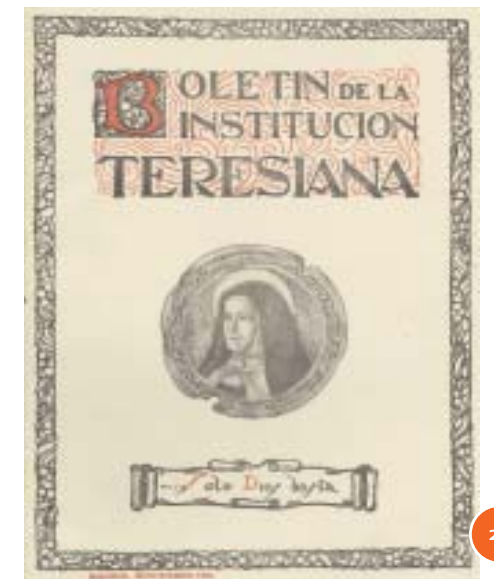
**1966.** On October 10th the Cause for her Canonization is initiated in Madrid.

**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 our everyday activities and commitments,  
and to seek in Mary, our mother,  
inspiration and example for our Christian living  
the midst of work and daily responsibilities,  
and through the intercession of Josefa Segovia,  
we ask you to renew the evangelizing spirit of the Church  
and to grant us the graces we are asking you now.  
Through Jesus Christ our Lord. Amen.



## NEWS FROM THE SECRETARIAT

### "WE ARE DIVERSE, WE ARE LATIN AMERICAN BROTHERS/SISTERS"

As part of the Socio educational Proposal of the Teresian Association in Latin America (PSEIT), children and adolescents connected with schools and activities of the Teresian Association are treading a common path to meet different cultures, embrace them and work against discrimination. They have already celebrated five Congresses with that objective. The slogan which drew participants from Argentina, Bolivia, Chile, Brazil and Peru, was: "We are different, we are Latin American brothers/sisters". The next one has been planned for 2016.



## NEWS FROM THE SECRETARIAT

### PEDRO POVEDA CHAIR

*From transgression to humanization* is the title of the Round Table proposed by the Pedro Poveda Chair of the Pontifical University of Salamanca on April 23rd, coinciding with the priestly commemorations of the founder of the TA. It attempts to approach, with various expressions, situations of our time that require reflection and commitment with a world that may make the fully human life offered by the Gospel and promoted by this Chair, possible. On this occasion, the Round Table intends to approach some current questions from three different angles: the mass media, the transmission of values between generations, and labor relations.



### FACSIMILE OF PEDRO POVEDA

A new facsimile of the pamphlets published by St. Pedro Poveda has just been released. The editor is his friend, Francisco Martínez Baeza, who gathered in 1913, several articles published by Don Pedro, during the second half of 1912.



Through these pages we discover, says Encarnación González, the particular vision of the reality of Poveda, his way of projecting, his ability for ideation and action, his strategies and ways of behaving. It also shows how his activity achieved the desired objective regarding his specific interest: to motivate Catholics to respond to their call in the social field.

Copies may be requested from this Secretariat.

### THE JOSEFA SEGOVIA CHAIR

The Josefa Segovia Chair of CITEs –University of Mysticism- held the course "The Mysticism of study as key to live today being light and salt of the earth" in the city of Ávila, March 13th to 15th. The Chair aims to contribute to the search for the relationship between mysticism and lay spirituality and to deepen the spiritual experience of Josefa Segovia, woman attracted by the boldness of Teresa of Jesus and the radical option for Jesus Christ.



### TERESA AND POVEDA: A meeting in Covadonga (Asturias) Spain

On Saturday May the 2nd, in Covadonga took place the encounter: "St. Teresa and St. Pedro Poveda: Encounter in Covadonga", as part of the celebrations of the V Centenary of the birth of Santa Teresa. The event was organized by the Basilica Canons of Covadonga and the Teresian Association.



### CASTROVERDE LABORATORY Malabo (EQUATORIAL GUINEA)

In the Castroverde Laboratory we work to improve the quality of primary health care for the entire population, especially the most disadvantaged. Its diagnostics are characterized by a high reliability. The director Margarita Roka, of the Teresian Association, is one of the first Guinean women to become a medical doctor. The House of Culture of Rebola, near Malabo, has acknowledged her academic and cultural trajectory.



## NEWS FROM THE SECRETARIAT

### VICTORIA DíEZ IN CORDOBA IN "TEACHERS IN OUR LIVES".

A seminar on "The Teaching occupation yesterday and today" took place on the 25th and 26th of last February at the Palace of the Merced in Córdoba (Spain).

Among the events of the seminar we can highlight an exhibit of panels entitled "Witness of the educational memory" and the presentation of the book "Teachers in our lives (1880-1990), as well as several films. In the academic ceremony Victoria was presented as "the power of commitment"



The organization had selected for diverse reasons a group of teachers and professors who had worked during those years recognizing them as true "educators" in the deepest and transcendent sense of the word. Among them Victoria appeared (as number 9). Victoria, a woman, teacher like many other teachers in the 30's in Spain,



José María Ortiz and three generations of his family

but unique inside; forged in Poveda's school: brave; committed to people, involved in the church at that moment, working for women and their dignity, dedicated to her students and their learning, in short, concerned about everyone. And finally she was able to give up her life in coherence with her faith. By a happy coincidence, the father of the TA member Maria Asunción Ortiz's, José María Ortiz Juárez was also included in this list of Teachers of our lives (as number 14). A man who formed a large family in which today four generations are still present, and in which the teaching world seems to have remained as an endearing legacy. In MariAsun's father we want to remember and give thanks to all parents of members of the Association for their example and generosity.

### COVADONGA GUIDE

A *Covadonga Guide: Asturias, Covadonga and its natural surroundings*, has just been published. It is a beautiful edition of that place where Pedro Poveda developed his educational and evangelizing activity throughout seven years. One of the chapters of this publication: St. Pedro Poveda and the Teresian Association in Covadonga is presented by Maite Uribe, president of the Teresian Association, and written by Maria Asunción Ortiz and Isabel Santamaria, of the TA Historical Archives.

## NEWS FROM THE SECRETARIAT

### PEDRO POVEDA AND THE HUMAN DEVELOPMENT

#### New Book of Short Stories

*Pedro Poveda and human development*, is the new book, published by the Secretariat Pedro Poveda, bringing together a selection of works from the more than forty presented at the III Short Stories Contest. The stories in the book have a central theme: the promotion of the person and his/her dignity.

The First prize: *Paths to humanization*, turned out to be a story narrated by a group of young reporters led by Maria Romero Ortiz de Zarate. The second one went to: *Luis' store*, by Luisa G. Ann; the third one was: *A dream*, by Antonia Perez Ruiz. Two honorable mentions were awarded: one to *Letter to my friend Pedro*, by Celia Pérez Frances and the other one to: *Among caves and mountains* by Fatima Ramos. In this book, the reader will meet Pedro Poveda in different places: interviewed by a famous journalist, in the intricacies of a village store where things are sold for free, among the people living in the caves, in the dreams of an adolescent girl full of utopias, in the words of a letter to friends..., or in the tragic tale of a nameless prostitute.



First Prize Winners

Copies are available at the Secretariat.

### SARPI PROJECT (Pedro Poveda Special School)

This is a project inspired by the humanizing vision of Pedro Poveda that offers self-improving opportunities to women in India (Honnavar). The



ongoing education inspired by the Povedan vision, the impulse of the promotion of entrepreneur women, and work pursuing gender equality are some of its goals. Nancy

Fernandes is directress of the SARPI Center for entrepreneur women in rural areas, and Nenita Tenefrancia is a consultant. Both are members of the Teresian Association.

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St. Pedro Poveda: # 53

Blessed Victoria Diez # 19

Venerable Josefa Segovia # 18

Donations to help in the process of the Causes of Canonization of Blessed Victoria Diez, 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 IstituzioneTeresiana.S01025032191000001867. Or to: Banco Santander. Fundación Institución Teresiana. Entidad 0049, oficina 0356. DC.51.C/C 2710263618

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