

PEDRO POVEDA
VICTORIA DÍEZ
JOSEFA SEGOVIA



HERE AND NOW

Informative Bulletin
Year 2016

NEWS FROM THE SECRETARIAT



INTERNATIONAL MUSICAL COMPETITION

Pedro Poveda, Josefa Segovia, Victoria Diez, with another rhythm

The Secretariat "Pedro Poveda" has organized the **International Music Competition: Pedro Poveda, Josefa Segovia, Victoria Diez, with another rhythm**. It is meant to recreate the life, thought, action, and charisma of one of three personalities of the Teresian Association, using the musical language.

Participation: All persons who wish to take part and who comply with the rules of this competition. Each participant can present a maximum of three musical themes.

Modality: Musical composition, with or without lyrics. No need to have been composed for this occasion –a work created before may be submitted. The contest is open to any musical style: classic, song writer, electronic, experimental, flamenco, folk, hip-hop, jazz... The lyrics of the songs can be in Spanish, German, English, French, Italian or Portuguese.

Presentation of the works. They can be presented:

a) By E-mail

Participants will send an email to secretariado@pedropoveda.org, for each of the works presented, addressed to **Musical Contest "with another rhythm."**

The "Subject" of the e-mail must indicate the title of the composition, followed by: **Musical Contest "with another rhythm"**

The mail will contain three files:

- Attachment with the recording of the composition in good quality for audition and reproduction. This attachment will be named: "recording"

- An attachment with the lyrics of the song, where appropriate, in PDF format. This file will be named: "lyrics"

- An attachment containing the author's data. This attachment will be named: "Author". It must contain the following information:

Name of the singer or group. Title and duration of the composition. Full address, including Phones and Email address.

b) In person at the headquarters of the Secretariat P.

Poveda: Principe de Vergara, 88, 28006 Madrid, indicating: For the **Musical Contest "With another rhythm."**

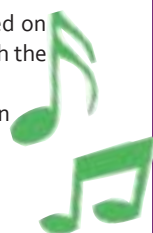
A CD, DVD or similar medium containing the three files with the same detailed content as in the modality of the e-mail.

The deadline for the originals is September 30th, 2016.

Prizes: First Prize 500 euros, a second prize of 300 euros, and a third prize of 200 euros. The judges will be composed by professionals, technicians or artists belonging to the field of music.

Decision on the contest: The results of the contest and the awards ceremony will be announced on October 10th, 2016 during a concert to be held in an audition room of Madrid. Subsequently, with the discretion of the judges, the works will be published on DVD or other media.

Acceptance of the rules: It is understood that the mere act of participating in this competition implies, by the participants, the acceptance of these requirements.



IN THIS ISSUE

We have entitled this Bulletin “Here and Now” with the intention of placing the three persons of our Secretariat, Pedro Poveda, Victoria Diez and Josefa Segovia, in the present moment. Their biographies, their approaches and responses to life can be, we believe, an important reference for today's world - a controversial, uneven and broken world, in need of hope. The life force of these characters can give, if not answers, a sense of meaning to the contradictions of today.

The first article is: *Pedro Poveda and the early Christians: A point of reference to open new paths* is written by Cira Morano (Madrid, Spain). The section about *Victoria Diez, here and now*, is done by Elizabeth Hawkins (Dublin, Ireland). And *A Passion for God: Victoria Diez, recalling her footsteps*, is written by Elisabeth Münzebrock (Munich Germany). Lastly, Anna Paola Bini (Roma, Italy) talks about *Josefa Segovia, a mind and a heart without borders*.

The Main feature of this issue is devoted to the present moment and the exemplary nature that the lives of Pedro Poveda, Victoria Diez, and Josefa Segovia can pose for our contemporaries. What does their attitude towards life bring, or can bring, to the present situations?

News from the Secretariat completes the pages of this Newsletter.

Marisa Rodríguez

PEDRO POVEDA AND THE EARLY CHRISTIANS



A BENCHMARK TO OPEN NEW PATHS

In looking at the figure of Poveda we are somewhat amazed at the multiplicity and variety of tasks he undertook. Thus, we have an inevitable question: How does a man who begins in Guadix, sensitive to the needs and the hunger of the cave dwellers end up developing an educational project of national and international scope, extending it to all social classes? How a priest, a cleric, in one of the most violently anti-clerical periods in the history of Spain, does not adopt a posture of reactive defense but senses the need to promote the evangelizing action of the laity in the Church?

I do not intend to make a descriptive chronological tour through all the activities of Pedro Poveda, but I hope to offer an interpretation of his person and his work illuminated by two contextual references: the historical moment in which he lived and the context of early Christianity, which was his preferred point of reference regarding his own searches and uncertainties.

The light of the past and the challenges of today

"The work we intend to do must be identical to that inaugurated by the first Christians"¹. This phrase was coined by Pedro Poveda in 1920, but the reference to the early Christians had been a favorite theme long before. To propose them as a prototype and reference for the members of the Teresian Association, the work he founded, is the final moment of a process, it is a conviction, by then matured, of someone who knows that a picture is worth a thousand words, because with it he could express a way of being and a way of acting able to inspire and encourage the evangelizing action of the Spanish Church in those difficult moments of the first decades of the twentieth century.

Why did Poveda choose this point of reference? What specific aspects did he want to highlight? Where were the similarities between the circumstances of the society of the early Christians and those of his time so that the model could deploy its power of suggestion?

To understand the validity and fortunate choice of this point of reference, we must remember some situations regarding the turbulent whirl of ideas and conflicting attitudes being debated in Europe and more specifically in the Spain at the time.

Europe had experienced a secularizing process, initiated in the Age of Enlightenment, in which, under the auspice of the defense of reason, it intended to liberate from the tutelage of the Christian faith the different spheres of social life, and the field of science, understood both as development of knowledge (scientific progress) and as its transmission (education) -the one that struggle more to obtain its autonomy.

Although modernity generated in all Western societies a climate of very exacerbated antagonisms, the atmosphere was overcome with greater difficulty in Spain than in the rest of Europe².

The Spanish secularizers, among which were a number of intellectuals, felt like they were representatives of Progress, Freedom, and Science, as well as champions of religious neutrality as the only possible way to develop the potential of the human being.

In Spain, in the early decades of the 20th century, the secularizing debate was focused particularly on the field of education. The secularizing process of teaching was experienced as a continuous struggle between the secularizing forces and the representatives of Catholic thinking (hierarchy, catholic social and conservative organisms, debaters and Catholic educators). The former wanted to prove that social sovereignty had passed from the Church to the civil powers; the second group, either did not accept that demand of modernity or did not admit the steps and the rhythm of the secularizing process³.

In those sensitive moments, Poveda, a priest in such an anticlerical period, had the lucidity of distancing himself from the events in order to think freely, not to align himself without a critical analysis with the "side" that he supposedly belonged to. At the center of his concerns was the preoccupation for education as a privileged way to influence the evolution of the individual and of society.

And the future begins to reveal to him with all its potential, by returning to the roots, to the origins of Christianity, to that time when alliances with political

² Mollada, MD, "Marco Histórico: Iglesia, sociedad y educación, en *Historia de la acción educadora de la Iglesia en España*, Madrid, 1996, vol. II, p.4

³ Cf. García Regidor, T. "El proceso de secularización de la enseñanza en España a comienzos del siglo XX", en *Pedro Poveda, Volumen homenaje cincuentenario*, 1936-1986, cf.p.242

powers had not yet occurred in the church, and the message of Jesus was lived and transmitted with genuine strength.

Poveda intuited that if the secularization of society was the alternative proposed to the culture of Christianity we had to turn our eyes towards the days prior to the 4th century, because it was then that the Church went from a situation of persecution to a situation of alliance with the State, and it was this situation of dominance which allowed a progressive sacralization, in many instances abusive, of all social spheres.

It was necessary to look back in order to jump forward. In times of radicalisms Poveda sought a model beyond any ideology that would, with its evocative power, regain the possibility of dialogue with the mobilizing forces of the culture of his time. And he found it in the Christians of the first centuries, those who lived through the difficult times of persecution and were free from the shackles of power and privileges.

Poveda, a man of contrasts, (I mention again the fact that he was a priest) turns his eyes to the more "secular" period in the history of the Church to recover a way to evangelize fitting for the circumstances of his moment.

The lights and shadows provided by the context of its historical moment, together with the inspiration of the early Christians, helped Pedro Poveda design his evangelizing proposal: a proposal for difficult times which bears the seed of the vocation to dialogue.

Cira Morano. Madrid (España)



Firs christians. Catacumba de Santa Priscila (Roma) Siglo II d.c.

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 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 intercession

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 *HERE AND NOW*



She was young...

Victoria Diez was always young. She was killed for her staunch defence of her beliefs at the age of 32, an age that is regarded as young nowadays, at least in the Western World.

She was young, yet she was familiar with the limitations imposed by weak health. She was also used to taking responsibility. Her parents, her pupils, the people of the town who expected much of the local schoolteacher ... they all depended on her to respond to situations and find solutions.

She was young from 1903 to 1936. She was an infant when the Wright brothers made their first attempts to fly and Einstein developed his special theory of relativity. She was a schoolgirl when the First World War broke out and Charlie Chaplin made his first silent films. While she was a schoolteacher in a small town in the south of Spain, penicillin was discovered, 'talkie' films had been introduced, astronomers observed that the universe is expanding, Hitler became a dictator and the Spanish Civil War started.

Victoria and her contemporaries dressed in the style of the time. Back then, buying a dress was an investment. It had to last and you had to take care of it. That was long before jeans and t-shirts came on the scene. Now our clothing can be bought cheaply, washed easily and discarded readily. However, we can see from pictures of Victoria that she knew how to dress up for an occasion. Like all true Andalusians, she liked to celebrate life.

She had a fire in her heart...

Victoria would have loved to go far away as a missionary, but her sense of responsibility and her insight and common sense led elsewhere. God was calling her to mission territory nearer home and she followed willingly. She became a teacher and went to teach in a rural town that was not so far away but was badly connected to the city.

Her aim was to do her part to make the world a better place. She loved God and God's world, and this love gave her the drive and energy to undertake all kinds of extra activities to help raise the standard of education of the youth in the town.

She was not alone in this. Victoria was a member of the **Teresian Association**, a network of professionals, mostly teachers, scattered around Spain and elsewhere. They were in communication as much as possible and met from time to time. They organised updating courses in educational methods, religion and culture. They aimed to improve standards in education so that people could be empowered to rise above their poverty and at the same time learn about God's love for everyone.

If she were here today...

If Victoria were a young teacher here today, she would have no trouble connecting with her TA colleagues of the twenty-first century. Social media and internet make communication instant. High-speed trains, air travel and good road connections allow people to get together far more effortlessly than in the past. Educational materials are now so easy to acquire, and information is found by 'googling'. Social security is aimed at allowing every person to live a dignified life. At first glance, we might think that a teacher like Victoria would find that everything is perfect and their job is easy. Well, just ask any teacher! What happened to the promise of a perfect world?

How can we encourage them to be constructive?

There are several aspects of today's world that Victoria would find disheartening. As a teacher she would be alarmed at the amount of bullying that takes place among children and young people. It causes so much suffering during a time of life that should be happy and carefree. We know that bullying among human beings has existed since we first walked the earth, but it seems to have reached epidemic proportions with the arrival of social media. Victoria would be aghast. She would appeal to young people and say, "isn't life hard enough without making it needlessly harder? Why can't we use these wonderful means of communication to help and uplift each other?" She would gently encourage those she suspected of bullying to become defenders of the vulnerable instead. She would point to the way Jesus cared for the weak and oppressed. She would present them with the Christian

challenge of making the world a better place by starting to improve it here and now. She would know that children and young people who are being harassed by others do not always tell an adult about their suffering, so she would keep a special eye on those who seem to be bullied. She would try to build up their confidence and show them how to defend themselves in a firm but peaceful way. Of course, Victoria would study the issue and discuss it with colleagues and find the best ways of overcoming the problem. Every child who is helped is a step forward in improving the situation.

How can we direct their fervour?

Victoria would be horrified to hear that young people from comfortable backgrounds in democratic countries were going to the Middle East to join rebel groups that are terrorising and slaughtering whole populations. She knew about the horrors of the First World War and she experienced war herself, but she would find it hard to understand why young people who seem to have everything could leave it all behind to go and destroy other people's lives. Don't all religions preach peace? Don't they all tell us to treat other people as we would like them to treat us? Victoria would study the situation and maybe come to the conclusion that these young people are looking for a challenge and an ideal. She herself was afire with zeal to meet the challenge presented to her by her commitment to God and her desire to improve the world for the people she met. Maybe young people today are unaware of that challenge. Victoria would surely remind us all, as parents, relatives and educators, to challenge young people with the ideals that are constructive, community-building and even exhilarating. Generations of missionaries have gone forth with a fire in their hearts and a desire to build a better world.

We feel so helpless...

Being from the south of Spain, Victoria would be very aware of the migrants arriving on the shores of the Mediterranean Sea every day. It is easy to imagine her standing on the beach ready to help with blankets and food and a word of kindness. She would welcome the children to her classroom and try to help them overcome the traumatic experience they have undergone. She would know that her actions are a drop in the ocean, but that 'drop' could make a huge difference to somebody's life. We can learn from her that we all have a unique drop of goodness and love to add to that great ocean of God's creation.

Blessed Victoria Diez, remind us to open our eyes to see the needs around us!

Elizabeth Hawkins. Dublín (Irlanda)

Traducción: *Carmen Irusteta*

"PASSION FOR GOD"

ON VICTORIA DÍEZ

Recalling some footsteps ... some of her words ...

The great essayist and Lebanese poet *Khalil Gibran* says in his book "The Prophet":

*"What I was looking for
was the secret of
Your joy and your pain."*

And these words seem to be keywords in the search of some features of the profile of Victoria Díez, Andalusian teacher of the last century, a young and daring martyr with enormous authenticity.

First she taught the children of Hornachuelos, a poor and remote village of southern Spain, to read and write, and even at her young age, gave herself totally to the students and parents ... Her life revolved around poverty and the sincere desire to share what she had with others -the poor, the children, the elders of his hometown. Victoria encountered the work of human promotion initiated by *Father Poveda*, and decided to join the newly founded *Teresian Association*, without knowing yet that just two weeks after the martyrdom of the Founder, *Pedro Poveda Castroverde*, she herself would run the same fate.

The secret of *"her joy and pain"* had been an amazing and contagious fascination with Jesus

Christ that led her to a total surrender of her life, until then simple and seriously professional. We can already glimpse the character of this woman when during the vicissitudes of a nascent civil war, when the fury against all religious symbols was gradually unleashing, Victoria dared to disobey the civil authorities who demanded the removal of all crucifixes from the classrooms while distributing defaming religion writings.

"I will never turn away my face from the Lord" she confessed in one of these occasions, and it is impressive to see her over and over again how naturally and joyfully she lived her faith, her conviction of being called and loved by Jesus Christ in her daily life, through her teaching profession in the first decades of the twentieth century. And from this "early vocation of giving herself totally to others" she maintained a "red thread of consistency" up to the extreme consequence of martyrdom.



"He knows very well that, with laughter or with tears, I carry Him very deep in my heart and in the front row."

St. Pedro Poveda, founder of the *Teresian Association* and also martyr for the faith, had formulated with great precision: *"The men and women of God are unmistakable because without dazzling they light up, that is, by their fruits, by the way they stand and share life."* The young Andalusian martyr bears witness to these words. In societies like ours, seeking consumption and wealth as the only goal, often at the expense of the good of others, the example of Victoria should make us think very seriously.
Elisabeth Münzebrock. Munich (Germany)

Elisabeth Münzebrock. Munich (Alemania)

BLESSED VICTORIA DIEZ. 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.

HERE AND NOW REPORT

"WITH THE MIND AND THE HEART IN THE PRESENT MOMENT" P. Poveda

The life of St. Pedro Poveda, Victoria Diez, and Josefa Segovia can be points of reference to today's world. We asked people from different contexts what is it that the action of these three persons may offer, or can provide today, to the men and women in their different regions, lifestyle, mentality...

- 1. from your reality point out some attitude of Pedro Poveda or Victoria Diez, or Josefa Segovia that may serve as an example to current problems.*
- 2. Choose a phrase from Poveda, Victoria or Josefa Segovia that can be addressed to the society around you.*

Nenita Tenefrancia. Honnavar (India) *"Understanding and Dialogue"*

1

India today has to address seriously the religious intolerance which I believe has reemerged in the country in recent years, this time accompanied by some impunity of those who encourage it. I cite for example the explosion of violence against Christians, the attacks on the churches, the physical violence against members of the clergy and religious congregations, etc. I fear that religious freedom in the

country is threatened. Saint Pedro Poveda teaches an attitude of understanding and dialogue towards the conflict and hostile culture in which we live.

2

"To surround yourself with inopportune intransigence is the same as creating a gap between us and the world that we want to turn to God." (Pedro Poveda)



Concha Piñero. (Brazil)
"Seek the peripheries of exclusion"

1

To reflect on Pedro Poveda from Brazil is to be challenged by his transforming and self-transforming capacity to look at reality. His analytical and affective approach, of prayerful discernment and innovative action moved Poveda along all stages of his life. That is why he communicates with clarity and passion, why he seeks the peripheries, going through the borders of exclusion: the poor, the laity, women, schools.... His bold

attitude, his way of looking at things that allows to transform and be transformed, is really relevant today and encourages us to live the call of a Church "reaching out".

2

"Value justice as much as life" (1909); "I have my mind and heart in the present moment" (1936); "Start by doing" (1911); "I believed, therefore I spoke" (1920); "Do everything from the heart" (1920).

Luz Patricia Jaramillo. México DF
"Meekness is at the basis"

1

In my work environment, the inequality of opportunities and inequality in the human treatment of people are very real. This generates feelings of low self-esteem, without the rights to live in a dignified manner. In the everyday life meekness is the framework to make of my service something good for people.

Pedro Poveda, in the caves of Guadix and in all his works, was mindful of the dignity of the person and of a deserved respectful treatment.

Josefa Segovia, conveyed joy throughout her life.

Many people survive hardships; this causes one to see sad, tired, insecure, lifeless faces. Here is where I put my joy and love to be generating change of attitude in my colleagues and patients.

2

"The way to educate is with kindness; with kindness all is well done" (Pedro Poveda).

"The holy joy, the true joy, is gentle, communicative; it provides security and peace. It is based on the close and intimate union with the adorable will of the Lord". (Josefa Segovia, letter, June 15, 1930)





Ana María Navarro. London (England)
"Joining forces, not to surrender to adversity"

1

I look at my reality where individualism and competitiveness are strong; I look at St. Pedro Poveda and his life talks about the desire to collaborate, to join forces, and not to surrender to adversity, problems, misunderstandings; to fight meekly against injustice, spreading peace, not seeking our

own success but the good of those who need it most. And all carried out only by the desire that God may be all in us.

2

"Lord that I may want what you want me to want, that I may speak as you want me to speak, that I may act like you want me to act. This is my only aspiration."



Lily Ana Becerra. Lima (Peru)
"Attitude of mercy, living in truth"

1

The attitude of St. Pedro Poveda was towards helping others. He showed an attitude of mercy, of helping others, of closeness to the most in need. That's what he practiced in the caves of Guadix. He always discovered in each brother/sister the presence of the Lord. In my environment this attitude constitutes a prophetic sign of love for the neighbor.

2

Josefa Segovia. "To clarifying the truth affords credit, to live in truth is a guarantee."

This phrase in the political environment in which my country is currently immersed, where lying is rampant, where everything is allowed to destroy the other, will help to whoever reads it to think, to reflect that the values are not relative, that the end does not justify the means, rather that they constitute one of the pillars of healthy living, where each person counts.

Pilar Reinoso. Rome (Italy)
"Personal commitment, encourage others to act"

1

I live, like most of you, in a society immersed in tremendous problems: corruption, secularism, denial of the dignity and rights of the people, terrorism, etc. But there is one aspect that concerns me greatly: the plight of the refugees, victims of violence and poverty that forces them to leave their homeland seeking a better future but that they are victims of abuse, adversity, and they are not accepted in our countries.

The dramatic stories of these millions of men, women and children must challenge the entire international community, especially Christians. Indifference and silence make us accomplices. If we do nothing, if we are only spectators, we are not Christians

because we do not act as such. There are many attitudes of Pedro Poveda that I could mention but I stay with the capacity for personal commitment and courage to encourage others to act.

2

Pedro Poveda in 1936, a dramatic and difficult moment in Spanish society wrote: *"What effect produces all this in the Christian? And we, what do we do? There is a regrettable phenomenon... that of those witnessing these scenes, who protest, that roar against such injustices, but continue... without acting..."* This call from Poveda challenges me.



Rolinda Jover. (Philippines)
"Ability to seek resources, to offer the best"

1

The experience of Pedro Poveda in Guadix and his option and preference for the marginalized of society is an attitude that always attracts and challenges. His ability to seek resources, to give what was best to the children, to involve everyone and make them part of the project is something that always guides our work here in Cebu -a small kindergarten school for the poor where we work with the parents and families.

In our contact with the public school teachers we always talk to them about Pedro Poveda and Victoria Diez.

The love and dedication of Victoria for the students, her preference for the poor, her creativity to make the lessons attractive inspires many of the teachers.

2

"We don't need to be rich to give; it is enough to be good." (Pedro Poveda)

"You get to the heart of others especially by love." (Victoria Diez)





Juani Romera. Brussels (Belgium)

"Faith-science dialogue. Dialogue with diversity. Nonviolence "

1

Pedro Poveda and study, faith-science dialogue: This way of being lay persons in these societies is of the utmost importance and characteristic of the people close to the Work, friends, T.A. movement, etc.

Josefa Segovia and dialogue with what is different, study, formation; we are in a multicultural society and of a great religious diversity.

2

"For me it is without a doubt that the spirit is first in the Teresian Association and not only the first, but the essential, that for which the Work has to live, it must have existence and must be a Work of apostolate. But with the spirit I put knowledge and I believe that spirit and knowledge is the substantial form of the Association, that for which it is what it is and not something different, whether better or worse" (Pedro Poveda, 1931).

Nonviolence, meekness: the threat of terrorism, cultural or religious fundamentalisms make these societies become harsh, and the message of Pedro Poveda on meekness and nonviolence is very important. "The way to educate is with kindness; with kindness all is well done". (Pedro Poveda, 1935)

The following sentence of Josefa Segovia expresses well the importance of knowing how to live in societies of great diversities and that to discern the essential it is something crucial:

"Even if the diversity of characters, cultures, etc. is acknowledged, there are certain special modalities that are inevitable; not wanting by any means to deny one's personality, but rather, trying to improve each other, there must be something substantial, identical, for the formation, and that something must be well defined so that all know it, teach it and practice it. If we do not save what is essential, the Work will never have its own and defined physiognomy" (Josefa Segovia).



Isabel Cristina Silva do Nascimento. Rio de Janeiro (Brazil)

"Education and the rights of women"

1

Poveda wanted all people to have the same opportunities; he was innovative, he opened new paths

in education and in defense of the rights of women, always convinced that women would have to be well prepared to become formators and leaders of society.

Today, a century later, the UN report notes that women in Latin America still face discrimination in the labor market and receive lower wages than men for the same functions, and it stresses the importance of empowering women to exercise their right to choose in order to participate on an equal footing and in the decision making process. This shows how Poveda was a priest ahead of his time.

2

"The future role of the educated woman and her influence on modern society is now something as important as it is imprecise" (Pedro Poveda).



Paz Prieto. (Japan)

"Do not judge people by their nationality and the color of their skin"

1

Pedro Poveda lived authentically in his personal relationships. And his golden rule for teaching: "Love the students" would avoid some of the hikikomori and the students' suicides in Japan today.

Josefa Segovia in her Considerations for Holy Communion is a teacher for Catholic people. Her premonition that judging people by their nationality or the color of their skin is a grave danger to the human and spiritual progress of a society is a reality in Japan.

2

"We don't need to be rich to give; it is enough to be good. The good person always finds something to give."





Azucena Camagán. (Philippines) St. Pedro Poveda College

"Intelligence with heart"

1

In the academic world, intelligence is important in order to obtain knowledge and implement it creatively into action. But for those who fulfill the mission in the field of education, intelligence is not enough. Their action has to reach the heart. It is something vital especially when dealing with lives, with the formation of people. Intelligence with heart will help us to made objective decisions but also compassionate.

Culture and intelligence, in the last analysis, help us only to widen the scope of our questions. But the

heart, where God lives, opens our eyes letting in the light, if we open ourselves with *humility and love*.

2

The following words by Josefa Segovia lead us in this direction: "Intelligence might be the lighthouse, but the heart can be the path of snow. Because, let us not forget that sometimes intelligence gives us the necessary light for a perfect life; but if the heart is obscure, spotted, inclined towards the shade, it does not let reason triumph. Therefore, the light must also reach the heart."

Bertha de la Portilla. Lima (Peru)

"Ask me for a price"

1

Pedro Poveda: attentive to reality in order to respond; with unlimited confidence, with boundless hope; vocation; prayer; life is stronger.

to the vocation? -Because without it you won't be able to take a step in your mission". "Give me a vocation and I will return to you a method, and a pedagogy"**(Pedro Poveda)**.

2

"We don't need to be rich; it is enough to be good. The good person always finds something to give." "Now is the time to redouble prayer, to do more penance, suffer better, spread charity, talk less, live very united to Our Lord, to be very prudent, to console others, encourage the fainthearted, lavish mercy, live fully trusting God's Providence, to have and give peace, to edify others at all times." "Why do I give so much importance

"I remember my confusion and fear when I began to realize the importance and amplitude of the Work, and I also remember that next to my nothingness and misery I saw God so close, I saw Him so interested in the project, that then, forgetting about myself, I began to exercise more trust... I became so familiar with it that now, come what may, I have a solid hope, a firm trust." **(Josefa Segovia)**

"Courage companions, that life is stronger". "Ask me for a price." **(Victoria Diez)**

Lea Pérez. Josefa Segovia
Student Center.... (Filipinas)
"Love of study"

1

In my own context, there are also many issues that confront the young people of today. They are affected by the advancement of modern technology, consumer society, ecological challenge, family issues, among others. These issues or problems calls for the education/aformation of young people, for them also to be an agent of change in the society.

Saint **Pedro Poveda** set a good example as he was passionately concerned about the issues of his time and all the current problems. He tirelessly and effectively responded on them with his words, deeds and deep faith in God. He loved to **study**, to knowing the realities around him, updating himself with the current trends in education.

2

He says "Love of study which is needed to attain knowledge dignifies and enlightens the student." He also said that if your study is for God, then you will study well. Along with study, prayer is also necessary to overcome everything, since prayer is our strength.



JOSEFA SEGOVIA, A MIND AND A HEART WITHOUT BORDERS



It is said that to know history well it is necessary to begin with the present, because only this can give us the overall perspective in order to read the data and documents of the past. History is not only memory. That is why this presentation wants to start from the reality of the world, the Church, and the Teresian Association today.

My approach to Josefa Segovia is not direct. I have not known her. My encounter with her has taken place in the Work that she helped carry out and expand.

The root of this reflection is in the reading of her writings with a current sensitivity and perspective. I have tried to discover in them intentions and prophetic values without taking them out of context, with the purpose of illuminating the present.

The current world situation promotes with fast speed, connections between different areas, diverse cultures, races... and opens new perspectives for dialogue stimulating the search for new values and new cultural and spiritual attitudes, capable of generating other realities with greater horizons of hope.

In this framework of hope, in which springs spontaneously the multicultural reality as a challenge of commitment to the believer, the memory of Josefa Segovia, a woman with a mind and a heart without borders is very fitting.

After the death of Pedro Poveda, the Teresian Association was present in three countries: Spain, Chile and Italy. The process of establishment and organization was complete. The charisma was clearly defined and explicit. Pedro Poveda had expressed what "true humanism" and "the Incarnation well understood" meant to him. Josefa

Segovia, a woman with a profound sense of Church, takes on with all her energies the task of "continuing the Work", which she did with an attitude of deep fidelity. From this dual perspective she tried to find the best way of acting and being present to the members of the Association in their ways of incarnation.

The period opened with the death of Pedro Poveda and that coincides with the government of Josefa Segovia as Directress of the Teresian Association (1936-1957) is one of large expansive force. The Association extends to Argentina, Uruguay, Guinea, Bolivia, Peru, England, Mexico, the Philippines, Portugal, Israel, France, Brazil, Venezuela and Santo Domingo. Shortly before her death, she planned the trip of the first members to Japan, extending the activity of the Teresian Association towards the non-Christian East.

One of the characteristics of Josefa Segovia in the performance of her duties as general directress of the Association was to live that call to universality indissolubly linked to her sense of being Church.

Josefa Segovia lived the call to universality in unison with her sense of church. Repeatedly throughout her life she turns her eyes to the ecclesial reality, experiencing it especially in her visits to Rome.

The following excerpts are taken from the letters written by her in 1946:

"I see myself in Rome happier every day. I see here our Work as a large balcony in the world. From here it can spread and become universal. I believe it is the moment for expansion."

In the commitment of Josefa Segovia to universality we can highlight several aspects: first, her willingness to enter into dialogue with different cultures; then the encouraging impulse to the people sent to the different countries; and thirdly, her way of being and relating, so well expressed in her travels.

We discover these three factors in her letters. If we read them in chronological order we see how they begin by supporting the insertion of the Association in Chile, foundation made in 1928, during the life of Pedro Poveda. They are followed by letters to Guinea, Portugal, Italy, England, Philippines, etc.

In a letter to Caracas, written in 1953 she says:

"We're having the experience that settling in any new country always takes some time, which is not wasted, even if we don't see the results right away. What is essential is that the ones who are carrying it out should have a lot of spirit... "

The letters of Josefa Segovia communicate life, the life that she receives in chronicles and personal expressions and that she manages to dialogue them with the world events (the difficult interwar times in which she lived) and with the regular problems of family life, etc. She is able to return all this with warm and direct expressions, sent as encouragement to those that are far away. However, the purpose of her communication goes beyond the merely spontaneous. She aims with very clear intention to maintain the options in the source that feeds them: the

surrender to Jesus Christ. In 1928 she wrote to Santiago de Chile:

"Do not forget your mission as apostles. Jesus wants you forgetting yourselves, hard-working, courageous, that is why he gave you such strength at the time of departure; you did not believe that this was yours, but rather of the One who commanded the waters quieting the seas; otherwise, the sea of your hearts had felt the storm."

The motivation is, in any case, of a spiritual nature; the sending is aimed at an institutional presence in different places. They are frequent references like these: "Don't ever seek or do a mere personnel or human work" (to the first group which was established in Portugal).

"You should take care of yourselves in order to establish the Work there, to make it take roots, and for that you cannot work too hard" (from a letter to Palermo in 1947).

"Try to represent this Work as worthily as you can. That you may feel at all times the responsibility that entails this representation among so many people who, through you, will have an idea of what the Teresian Association is" (letter to Rio de Janeiro).

I think that the figure, the words and the personal disposition of Josefa Segovia can and should help men and women of today to dialogue in an authentic way, opening our minds and our hearts to a universal love, without barriers. This is what the future society demands as we are already shaping it even in the midst of so many conflicts and sorrows. Josefa Segovia's voice encourages and stimulates us in these ways of utopia.

Anna Paola Bini. Rome (Italy)



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

PRICES OF THE IV INTERNATIONAL COMPETITION "PEDRO POVEDA" OF SHORT STORY

On December 3rd, in Principe de Vergara 88, took place the awards ceremony of the IV International Competition "Pedro Poveda" Short Story, organized by the Secretariat Pedro Poveda. The theme this time was: Josefa Segovia and the Work of Poveda. They were 54 stories presented mainly by young authors. In this case it was especially significant the international nature of the collaborators and the diversity of their origin.

The Judges were: Marisol Izquierdo Garcia, Professor of Literature, Elvira Martinez Gomez, literary expert, Maria Simon Molina, Professor of Literature.

The awards were as follows:

First Prize: "Josefa Segovia architect of a dream," by Irene Martinez Cruz and Laura Bartolome Lechuga, students of Jaen.

Second prize: "A small voice" by Irene Bettina Pueyo, from Davao (Philippines)

Third prize: "Face to face ... And from the eyes to the heart" by M^a Carmen Rodríguez Pérez, from Madrid

In addition, there were three honorable mentions: "Pistas" by Gloria Sanz Rodenas, from Alcoy (Alicante) "Eu procurava outra Josefa" by Renata de Carvalho, Rio de Janeiro (Brazil); and "Open roads to women" by Maria Antonia Muñoz Fernandez, from Jaen.

There were some acknowledgments to a few other stories, such as: "Como barquilla de tablas rotas" presented by Berta Marco; "The Inspector" by Antonia Marin Rodríguez; Photo album, by Pilar Pazos; "Count on us" by Ana Maria Quiros, "The strength of a gaze" by Encarnacion Molina.



Winers of the first awards

NEWS FROM THE SECRETARIAT

RECOGNITION OF PEDRO POVEDA FOUNDATION IN GUATEMALA

On December 10th, in the framework of the celebration of the Promulgation of the Human Rights and the 9th Congress on Prevention and Attention to child abuse and sexual abuse against children and adolescents, the National Commission for Children and adolescents awarded the Pedro Poveda Foundation for education and human promotion, the Order "Protagonists for respect to the rights of children and adolescents". This certificate recognizes the work that the Pedro Poveda Foundation carries out helping children and adolescents in Guatemala. (Font: Web IT)



INDIA, ART FOR PEACE

The Cultural Poveda Center in Anand (India) held last January the first Cultural Center Day, with the purpose of building bridges and dialogue between cultures and religions through art. With the slogan, Arts for Peace, the Center, run by the Teresian Association, tries to promote respect, understanding, dialogue and exchange of the different

religious and cultural traditions through the language of art. Children, youth and adults, especially women, are actors and beneficiaries of the Center, which seeks to fulfill its commitment to work for peace in the local and national context. The Centre has been awarded for the quality of its activities. (Font: Web IT)

FEAST OF VICTORIA DIEZ IN SUCRE (BOLIVIA)

The School Victoria Diez of Sucre, Bolivia, honored Victoria Diez, whose name carries. This educational institution has been in existence for 20 years. With a large student body (one thousand students), the Center is located in a marginal area of the capital and serves a population of Quechua immigrants. On the anniversary of Victoria Diez, the Centre organized an "Academic

Act" attended by a hundred people, including school teachers, parents, members of the Teresian Association, principals of others schools, alumni and friends. Amparo Arribas, philosopher and journalist, gave a talk entitled: "Victoria, a teacher vocation" which was received enthusiastically by the audience. (Font: Web IT)

NEWS FROM THE SECRETARIAT



NEW BOOK OF STORIES

With the title, Josefa Segovia and the Work of Poveda has come to light the book containing a collection of stories presented at the IV International Competition Pedro Poveda Short story, convened by the Secretariat -Twenty stories coming from different parts of Spain, America and Asia. The contest intended to recreate with narrative language the biography of a woman, a pillar in the development and extension of the Teresian Association. From these pages we would like to thank the response of everyone who participated in this contest, the interest generated, and all the works which provide an excellent opportunity to peek into the interesting life of Josefa Segovia.

POVEDA

On March 4th the premiere of Poveda took place, the film about the life and work of the founder of the Teresian Association, Pedro Poveda. The great success of the film in different cities of Spain has crossed the borders, bringing to the public the figure of Pedro Poveda, a man whose testimony and coherence of life are an example to our contemporaries.



(Foto: Departamento de información IT)

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Blessed Victoria Diez #20
Venerable Josefa Segovia # 19

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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, or contact the Secretariat of St. Pedro Poveda, Principe de Vergara 88. 28006. Madrid, Spain. E-mail secretariado@pedropoveda.org