

PEDRO POVEDA
VICTORIA DíEZ
JOSEFA SEGOVIA

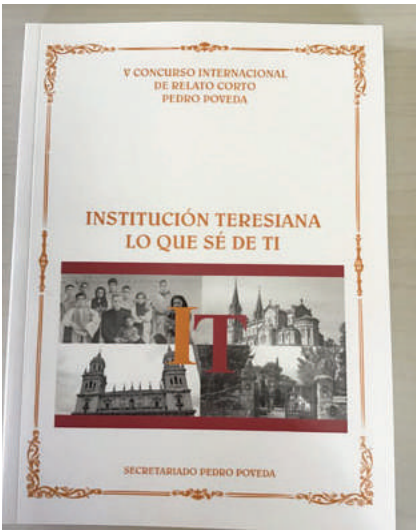


AN OPTION
FOR WHAT
IS HUMAN

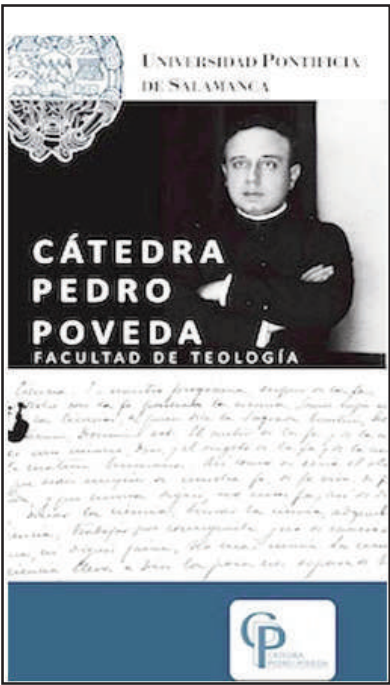
Informative Bulletin
Year 2019

TERESIAN ASSOCIATION, WHAT I KNOW ABOUT YOU

This book includes a selection of works belonging to the V Short Story International Contest: "Teresian Association: what I know about you". Convened by the Secretariat Pedro Poveda, the contest aimed to recreate the knowledge and current reality of the TA with a narrative language. The works presented are of different origins: in French, from Cognac (France), English, from Pune (India) and from Davao (Philippines); from Spain, from the Basque Country, San Sebastian; Linares (Jaen) Guadix (Granada) Alicante, Madrid. From these pages, we thank all the participants for their work, interest and participation in this Contest.



“FATHOMING THE HUMAN IS AN URGENT TASK. DIALOGUE WITH PEDRO POVEDA”



The title of the conference at the Chair Pedro Poveda of the UPSA (Pontifical University of Salamanca) by Maria Dolores Valencia Gracia, professor of Education and Educational Sciences.

The speaker highlighted how for Poveda, humanity is built within the human being with a dynamism that is transforming. It is about “true humanism,” “the human dimension is being discovered as a person in the light of God, it is a horizon where we feel embedded”, said Valencia.

Transformative education is at the core of the TA mission.

The Pedro Poveda Chair at the Pontifical University of Salamanca was created in 2000 by an agreement between the (UPSA) and the Teresian Association.

.Its objective is to make known the person and writings of Pedro Poveda as well promoting research and teaching focused on the dialogue between faith and contemporary culture.

IN THIS ISSUE

CHeeding the voice of Maite Uribe in the letter that as President of the Teresian Association writes every year to all members of the TA and to those who in some way share the charism of Pedro Poveda, we want to present Pedro Poveda, Victoria Díez and Josefa Segovia as "seekers of all that is human", The title of this year's letter is: *The incarnation well understood*, where she says: "Poveda lived through times of great change like ours, a period of accelerating transition that was pluralistic and sometimes contradictory. Poveda vigorously emphasised whatever helps people to reach their true human calling."

The first **article**, *Pedro Poveda, good and approachable teacher*, is written by M^a Asunción Ortiz de Andrés (Madrid, Spain). The pages referring to *Victoria Díez, living the human*, are by Carmen Fernández Aguinaco (Chicago, USA). And Nenita Tenefrancia (Manila, Philippines) speaks, about *An attractive humanism in Josefa Segovia*.

For our **Report**, we asked several people in various parts of the world where the TA is present, how these features of humanity are observed in the three personalities of this Secretariat. The answers are eloquent and the reader will immediately detect the common threat: the person first. In our present reality, characterized by discrimination and exclusions, we believe that these testimonies, coming from different contexts, can be references for the world today.

News from the Secretariat and **recent publications** complete this Bulletin.

Marisa Rodríguez

PEDRO POVEDA,



GOOD AND APPROACHABLE TEACHER

Pedro Poveda told us very early on that *"goodness, like light, is the result of all the nuances of the good that a soul is capable of"*.

He was a man full of kindness, a man of peace, taken by the Gospel of Christ. With the means at his disposal, he maintained throughout his life a deep and permanent concern for education and the formation of a possible model of a better human being, trying at all times to open ways for a relevant presence of women in society. Poveda opted to establish a vital dialogue with the human and social problems that irrupted with force in his historical moment.

Walking in the footsteps of Poveda always invites us to accept those human and social problems that all of a sudden appear in history. In our times, certain events have taken place which fill our hearts with pain and worry. And yet, we can also experience a strong desire for peace that we express in a thousand ways, as "men and women of good will, called to keep in our hearts and share with others the concern for peace, working for it with all our strength."¹

We remember an expression of Saint Paul to the Corinthians (1Cor. 12:31) when he tells them that in whatever they do, what matters is "to aspire to the most perfect gifts". That is, those unmistakable signs that confirm us in the charis-

matic category and in the originality of a concrete testimony that takes place in the heart of the ecclesial community. Pedro Poveda certainly aspired "to the most perfect gifts", according to Paul's words. And now, his memory and the testimony of his life invite us to aspire also to the same gifts.

Theological places

We can say that when certain places are related to someone we consider holy, those places become theological places. In relation to St. Pedro Poveda, Guadix and Cavadonga merit the designation of this category.

Before shaping his pedagogical projects, Pedro Poveda carried out the difficult and significant task of evangelization among the inhabitants of a Cave area of Guadix (Granada), he lived with them, and from them he acquired a deep social sensitivity that would impregnate the rest of his work.

He connected deeply with the emerging social trends of his time and with the renewing doctrine of the Church coming from the great pontifical documents that he had studied in depth in the Seminary. Therefore, as a priest, when he began to dream about creating schools for the Guadix Caves, he did not doubt they would be called "Of the Sacred Heart", because Pope Leo XIII had placed the Christian social apostolate under the protection of the Sacred Heart of Jesus.

So, when that school began to operate, in addition to applying the most modern pedagogical methods of the moment, they also provided food and clothing to the little ones, as well as helping the adults with night-time classes, counting on everyone's contribution to carry out what belonged to everyone. As time went on, we are amazed to discover that clear head, that lucid mind that already showed great signs in his younger years in Guadix. It was his personal way of being and acting. It was his peculiar way of contributing to raise the level of those cave-dwellers thanks to his convinced strong faith.

Later he will tell us, "*We have to start by doing!*" He urgently needed to announce the Gospel and reach out to those disenfranchised people whom nobody was paying attention to. But, at the same time, an interesting and significant element, which will be constant in the whole trajectory of his life and work, was already an integral part of his plans -that of collaboration.

But Pedro Poveda did not go alone to the Caves. The first step was to involve others, committing himself first. He achieved the interest of the different social sectors, and their mutual solidarity in an always inclusive dynamic. And those were years in which the world was getting ready for great confrontations, determined precisely by the class struggle.

And just as the first concern for schools is clearly placed in Guadix, in a concrete and local social context, in Covadonga his reflection will be influenced by other totally different historical conditions, and his plans will have more universal characteristics. In the intense journey of his life, the impulsive Poveda of Guadix was progressively maturing his soul, his spirit, his person and, also, his *priestly being*.

His program became more and more defined, even in his style and in his attitude. He knew how to hope in God, in others and in events. He never responded with violence, even to violence, because he was a man of peace. He believed in the person, in the evolution of the human process. He knew that the person is a subject capable of being formed, which is not born already made, but capable of becoming. And the School is a privileged place for it.

His legacy is that of an apostolic priest, authentic educator of the people, who soon succeeded in creating a broad educational movement based on a spirituality of clear and solid principles, with surprising support for the role of women as a daring asset for the world of human values, and with proposals for inclusion, collaboration and openness to the world.

His vocation day after day

In the first decades of the Spanish twentieth century, Pedro Poveda, humble and discreet, but firm and serene, made known his pedagogical writings in which he



tried to convey - without any fear - that *"faith and knowledge are good partners."* Many years later, he could have felt himself reflected in the words of John Paul II when in 1982 he instituted the Pontifical Council for Culture: *"The synthesis betwe-*

en culture and faith is not only a requirement of culture, but also of faith. A faith that does not become culture is a faith not fully received, not entirely reflected, not faithfully lived." ²

In the day to day, his vocation impelled him to bet on teachers, children, education, schools, human, intellectual and spiritual formation; the personal accompaniment, the guidance, to train those who had to form others, to initiate those aspects necessary so that people could take care of themselves; get basic elements to cover basic needs; cultivate and accompany his closest collaborators as one who carves a work of art in each one in a unique way.

Spiritual direction, accompaniment, guidance and personal letters become invaluable elements to understand his approachability and goodness; to grasp how he humanized everything, how he managed to "become all things to all... in order to win them for Christ."³

Much of his personal correspondence merges with that spiritual direction to which we alluded -an admirably extensive and varied correspondence. All this with elements as solid and clear as: *"tend to holiness", "seek the will of God" "identification with Christ", "organization of one's life", "to know how to keep things in the heart, like Mary"*, or terms repeated with insistence such as trust, strength, good disposition, discernment, generosity, love, simplicity, detachment, meekness, prayer.⁴

To bring to memory

To bring to memory, to remember someone means to enter, in some way, into the personal history of that person, his/her values. We know that Saint Ignatius of Loyola expected the use of memory, "to bring to memory", "to remember", or "re-cordate" –to go through the memory of the heart. He considered this exercise to be irreplaceable when it comes to something charged with spirituality and rooted in history.

We want to consider that history as a language of God, as something sacred that affects us very closely and that, in some way, belongs to us.

The definition that Poveda gives us of himself is condensed in: *"To be a priest of Jesus Christ"* Here, then, is the fundamental axis of his life. Something that has been shared with us in time and space, and that reaches us all as good and abundant food, with different forms and possibilities.

This good, approachable and holy teacher knew how to hope in God, in others and in events.

I would dare to say that Poveda contributed a series of timeless programs that could be applied at any time and place. As if he could intuit realities to create, missing only to find their application in other coordinates of space and time.

Undoubtedly, his best letter of introduction is his own life -his own profile of educator and priest, founder, and witness of the faith. He was canonized in Madrid by St. John Paul II on May 4th, 2003.

M^a Asunción Ortiz de Andrés. Madrid (Spain)

1. Aguado, Aránzazu. Los círculos de paz, September 1997
2. St. John Paul II, Cfr. "Bulletin of the Pontifical Council for Culture", Vatican City, January 1984
3. Cf. 1Cor. 9:22
4. We have selected two texts that illuminate in a special way the style of that good and approachable teacher who was, and is, Pedro Poveda:
"In order to advise you about the study, I should know better your hobbies and the jobs you have done, but as a general principle, I'll tell you to delve, broaden, expand on some fundamental questions, or finish the study of those you know less, but do it all as an enrichment... Ask God for me, and be persevering..."
"You already know that grace does not destroy nature, but rather it elevates and refines it. You must be always you; but every day more holy and trying to perfect your own "you", not imitating or wanting to do anything other than the one God created. The example is Christ and nothing else."

SAN PEDRO POVEDA

BIOGRAPHICAL DATA

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

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

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

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

1902. He preaches a mission in the caves of Guadix, where he creates the Schools of the Sacred.

Heart of Jesus, convinced that the "foundation of education and the basis of all moral and material progress is Jesus Christ."

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



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

1913. He was appointed canon of the Cathedral of Jaen, and relocated there. He met Josefa

Segovia and offered her the direction of a boarding academy for teaching students. He opened

Academies and Educational Centers of the Teresian Association in other cities. In Jaen, he was a professor at the Teaching School and Seminary. He participated in several citizens' initiatives.

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

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

1924. Pope Pius XI approved the Teresian Association.

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

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

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

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

PRAYER

to obtain graces through
his intercession

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

VICTORIA DíEZ,



LIVING WHAT IS HUMAN

When Victoria Díez exclaims: "How good is God who gives us everything we need!" she is not simply spiritualizing a difficult situation, or escaping from reality. She could, easily and rightly so, have made a catalog of all the harsh situations she experienced and that she intuit what she was going to live: economic difficulties in her family, chronic ill health, communities hostile to the faith in the towns where she had to teach (Cheles in Extremadura and Hornachuelos in Córdoba), a house in poor condition, lack of resources for teaching, the constant threat of persecution, (to which she laughingly refers on her arrival at Hornachuelos where the first thing to see is the cemetery. "I would not like to stay in that little hotel," she says). She had never denied all those circumstances and she had always said, to herself and to those around her, especially to her colleague Jesús Fernández, at the school in Hornachuelos: "we have to live with realities. We have to walk with our feet on the ground." And yet she insists: "How good is God, who gives us everything we need!" She was not blind or seeing everything rosy. Her eyes were totally open to the whole reality: the visible and the invisible.



Victoria was simply living what Pedro Poveda had asked his followers of the nascent Teresian Association: to enter deeply into the mystery of the Incarnation of Christ and to be "eminently human" in the style of Teresa of Jesus, "being at the same time, totally God's." Victoria never tried to convince herself or others that things were not so easy... nor as difficult as they could seem to anyone who lived the same circumstances, but without faith.

What is all we need?

For Victoria, it was simply to recognize, appreciate, and live the mystery of the Incarnation of Christ. It meant living her daily life: dealing with her parents, her co-workers, her profession and her students, with the political means of the town, the parish priest and ecclesial authorities... with the serenity of knowing that nothing else was needed. It meant entering fully into all the circumstances of life, which could be from the dress and food of their students, the work and labor conditions of their parents, the construction of maps and other school materials, obtaining scholarships, writing letters of inspiration, encouragement and challenge to colleagues and students... down to her involvement in the local government of her town, being part of the Municipal Board.

For Victoria, "all we need" meant to know that living all that, simply, was to give glory to God and "save souls." In a famous sentence after the list of "inconveniences" of her first assignment in Cheles (difficulties of transportation, distance, possibility of a different language, etc.) she summarizes that sentiment: "I would go to the end of the world if that's where I have to give glory to God." It is to go to the ends of the world of the small and great discomforts of each day, with the sense that it is there where glory is given to God. That is, it is to bring people, everyone, to the knowledge of the mystery of salvation; in other words, to live the mystery of the life, passion, death and resurrection of Christ every day and every minute of daily life.

And live it with the sense of humor characteristic of those who know that life is much more than what is seen and touched with the senses. To live the Incarnation is to use all the senses and enjoy the beauty, the truth and goodness of all that is created and the presence of God in it; celebrate the only one who is Beautiful, who is Truth and who is Good, knowing that He is the only total reality. It is very well known Victoria's great sense of humor, which was able to soften a conflict with a joke, or to laugh at her own very real fear of the anticipated death ("How are you doing with your jitters?" She asks a companion in a letter a few days before the start of the Spanish Civil War... recognizing that she too is scared, but looks beyond it).

To live passionately

To live passionately because at the root of all this, is the deep understanding that the mystery of the Incarnation of Christ is the center of hope and redemption of Christians. It is the overcoming of the sometimes painful reality, with the glorious reality of redemption. To live the Incarnation is to understand the fall and human failure, but knowing that, by the paschal mystery, that is not the end. That death, because of the incarnation, death, and resurrection of Christ, does not have the last word. That is why Victoria is able to say: "Life has more power" at the moment when her physical death is imminent. To live the Incarnation on a daily basis is the conversion of all that might seem as death and pain, in the glory of the resurrected life, that is, in hope in the midst of any situation.

For Victoria, to live differently would have meant losing her identity as a Christian, daughter, teacher, member of the Teresian Association. Her death would not have been possible either. No one would have questioned her if she had not lived the Incarnation passionately. And she would not have been able to give her last cry, "Long live Christ the King!" if she had not lived that cry every day, in her comings and goings from home to school and to the church, in classes, in her meals with her mother, in her dances and in her laughter, confronting the lie and the unreality with the truth and the total reality.

Carmen Fernández-Aguinaco. Chicago (United States)

PRAYER to obtain graces through her intercession

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



BLESSED VICTORIA DíEZ. BIOGRAPHICAL DATA

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

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

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

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

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

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

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

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

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

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

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

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



THE PERSON FIRST

REPORT

This Informative Bulletin, dedicated to look for the human face of life, gathers in this Report several expressions coming from different contexts.

We asked some people in different parts of the world where the Teresian Association is present, to tell us about the signs of humanness that emerge from the biography of Pedro Poveda, Victoria Díez and Josefa Segovia.

We are deeply grateful for their responses, which appear here.

1.

Poveda, a good man

The goodness of Pedro Poveda led him to give to others the best of himself and at the same time to mobilize in those around him the generosity to give to others the best of themselves.

Josefa Segovia was a woman of faith who lived with profound trust, who understood in depth the work that the T.A. is called to offer to make the Kingdom of God present in today's world.

"One does not have to be rich to give; it is enough to be good!"

Victoria Díez

"With Christ in our heart and on the front line"

She was a simple, true, generous, courageous woman, a witness of what is to follow Jesus in favor of the abundant life for all.

Esperanza Górriz. La Paz (Bolivia)





2.

Josefa Segovia, "fully human and totally of God"

When Pedro Poveda promoted genuine humanism, he presented his followers with the figure of Saint Teresa of Avila, whose life was "fully human and totally of God". He recognised that Josefa Segovia embodied this aspiration, commending her for a series of qualities, including "difficult naturalness". This naturalness was a characteristic he wanted for all members of the Association: "May each and every one of them carry out the most difficult tasks with the naturalness and simplicity with which the most ordinary tasks are carried out".

Jennifer Cummings Birmingham (Inglaterra)



3.

"In everything you do you maintain balance"

This phrase was told by Pedro Poveda to Josefa Segovia, at the beginning of the foundation of the Teresian Association. More than a description of the character of Josefa Segovia is an invitation to have equilibrium as a horizon in her daily life. Undoubtedly, it is also a strong statement about the spirit that he wished for the members of his Work. To insert balance in everything we do is to maintain a vital tension between living in response to the mission with all its demands and a life of prayer that allows continuous discernment of what one does, thinks and feels. Discernment is an essential gift of the Holy Spirit to place balance in everything. In other words, it is another way of saying that the members of the T.A. must try to live the: "eminently human and totally God's".

Brenda Carranza. Campinas (Brazil)



4.

Josefa Segovia, what makes us "human"s

I look at Josefa Segovia and I feel inspired by her life and her words. As a sensitive and approachable woman, she challenges us to use all our energies on our brothers and sisters, on the people close to us. They are the reason for our vocation: gift received and responsibility entrusted.

"Take care of others without truce or rest, without discouragement or human anguish, with diligence, delicacy, meekness, and charity..." (J.S)

These words speak to me of a prophetic gesture, of a call to be more human, to open my heart, to become more available. Our neighbors

have many faces: they are right in our neighborhood, they belong to our family, they are foreigners, poor people, addicts, persons who sleep on the street.

The greatest thing that can happen to us is to serve others. "To work... without stopping... with delicacy..." is to help other to discover their own values, to be themselves. And may this multiply in a great chain of humanity: hands joined with other hands. Beautiful invitation from Josefa Segovia, especially in a world that sometimes confuses us, that presents us other reasons, other tasks different from those of service. I am left with this desire to serve others not to get recognition but to enjoy the service itself. What makes us human and therefore brothers/sisters is to help and support each other.

Raquel Varela. Montevideo (Uruguay)



5.

Pedro Poveda, now is the time to humanize

PFor Pedro Poveda, the moment to act was the present. He believed in women, he took care of the marginalized, he invested in education, he believed in those who joined his transforming dream, he accompanied each one of them... Opting for the humanizing task, today implies placing our eyes, mind and heart in those who have been marginalized, excluded, invisible ... reaffirming with every action and every gesture, a dignified life for all... *"Start by doing" ... "With the mind and heart in the present moment" ... "Never like now"*.

To say that the Teresian Association is a Work for times of struggle is to affirm that we are formed for times and *"for situations of turmoil like the one now."* Now is the time to give, to strengthen, to hope and to recreate, in a word, to humanize.

Poveda's thinking and preoccupation about formation is permeated by his conviction to humanize, that's what the Work has been made for... his expressions about formation -which are radical and insistent- are not only referring to an academic preparation, rather, the formation is directed to the exercise and configuration of the true humanism in the life of the Association.





"I want, yes, human lives, environments where humanism (...) prevails (...). Do not rely on illusions: meekness, affability, sweetness, are the virtues that conquer the world." Think of a pedagogy of solidarity, fair and inclusive, in which the hope of transforming society through a critical analysis of the reality, allow us to build new relationships, both individual and collective, in which the life of Jesus is present, where we all have in mind the human dignity and respect for human rights.

Our Spirituality of Incarnation at the base: "The Incarnation, well understood, the person of Christ, his nature and his life, provide for those who understand it the sure standard for becoming holy, with the truest holiness, being, at the same time, fully human with true humanism."

You, Poveda, lived your humanity to the fullest, incarnated in the neediest and in the gift of being able to transform ourselves and to transform others through what we create and co-create with others, uniting our efforts.

Associative Unit of Colombia



6.

Poveda has a soft heart for the poor and the marginalized

He opted to help and be with the poor of Guadix and suffered the consequence of this option. This human feature of Fr. Poveda has touched me so much. In the practice of my profession with the mentally challenged children (special children), who are somehow marginalized in the society, Fr. Poveda inspires me much more because our school is named after him. Dealing with these children is a big challenge and sacrifice.

But with the example lived by Fr. Poveda and by the grace of God and my vocation, the burden of the task entrusted in my hands becomes light. As Fr. Poveda did the seemingly impossible things in the light of faith, likewise all the things that I do in relation to my work, lived in the light of faith, become possible and meaningful. All difficulties are as well overcome.

Flavia Gonsalves. Honavar, Karnataka (India)

7.

Pedro Poveda taught others to become true persons

In Pedro Poveda we notice in a special way his concern and preoccupation for human beings as persons, as he demonstrated it when he inserted himself with the poor of Guadix to "teach them to become persons", human beings with rights, with dignity.

From that reality, he would point out his programmatic phrase as a feature of Poveda's humanism:

"The Incarnation, well understood, the person of Christ, his nature and his life, provide for those who understand it the sure standard for becoming holy, with the truest holiness, being, at the same time, fully human with true humanism."

Alba Rina. Santo Domingo D.N. (Dominican Republic)



8.

Victoria Díez, on the side of women

A woman of only 33 years who knew how to respond to the reality of her time in a convulsed society, from a small town, living to the fullest all that daily life offers us and from an option for the impoverished women.

For me, Victoria Díez was a pioneer in occupying the streets, the squares and the parks, the evenings and the classrooms so that the women could learn, dance, do gymnastics and stroll in the countryside enjoying the air. Even today in our days the streets, the parks and the nights are not for the women, we use those spaces always with fear and risk to be attacked; if something happens to us by being on the street they will say that we were to blame, or internally we still think that women should only be at home. We are not recognized as human beings.

From the reality that I live in Mexico I would say that Victoria Díez was a human rights defender and an advocate who was murdered for being consistent with what she thought and what she believed. As a woman she experienced gender discrimination, what we clearly see at the time of her arrest and death because she was forced to walk for almost 3 hours together with a group of 17 men without taking into consideration her needs and she was the last one to be executed. Even under those conditions, she maintained her strength and vigor by encouraging her companions on this hard journey.

Ángeles López. México.





9.

Sus pies pisaban la tierra

Algo que recuerdo como un detalle humano, de cariño: las veces que Josefa Segovia nos visitaba a las universitarias en la casa de estudios Santa Florentina. Más de una vez bajó a hablar con la cocinera para ver qué comida nos estaba preparando. No sólo preguntaba qué se iba a servir en la mesa sino que lo probaba para cerciorarse de que estaba bien condimentado y apetitoso. En una ocasión le oí decir “estas jóvenes se tienen que alimentar bien; necesitan fuerzas para sus estudios y sus actividades”.

Así pues Josefa se interesaba por nosotras en detalles de la vida cotidiana, suficiente alimento y descanso para el espíritu, pero también para el cuerpo. Nos podía instar a seguir a Jesús ofreciendo en servicio lo mejor de nosotras mismas, pero nunca andaba en las nubes, sus pies pisaban la tierra.

María Dolores Gracián. Florida(EEUU)



10.

Something I remember as one of her human gestures and love: the times when Josefa Segovia visited us, university students, at the house of studies Santa Florentina. Often she went to the kitchen to talk with the cook and see the food she was preparing to serve. Not satisfied with only observation, she tasted it to make sure it was well seasoned and appetizing. On one occasion I heard her saying “these young people are to be well nourished to be able to take care of their studies and activities.”

Thus Josefa paid attention to the details of daily life, enough nourishment and rest for the spirit but also for the body. She could urge us to follow Jesus offering the best of ourselves in service, but never was she in the clouds, her feet were planted on the earth.

M. D. Gracián Florida (USA)



11.

Love unites the different

Let each one be as he/she is, for God our Lord knows how to sanctify each one, taking him/her along the path that He draws for each.

If your companion is serious, withdrawn, formal and austere, and you are jolly, cheerful and lively, try to sanctify yourself with that way of being, but letting your neighbors sanctify themselves with their own way of life.

To me, only love can unite what is different between us, only love breaks what divides us, only love builds unity and fraternity despite diversity.

In 1920, Poveda insisted that "we seek counsel on the benefit of maintaining the health of body.

"What could be more human than to think of the influence of health on our spirit?"

from Fr. Poveda:

Actions give testimony. The call to evangelize asks us to make concrete commitments in real life.

"Good wishes without actions are dead"

The third one is what I saw in your book--about sanctity that flows out of a person without effort, sanctity that exudes naturally.

"Naturalness to the highest degree; the most frank and absolute simplicity in his ideas as well as in his words and affections."

Fabiola Bustamante y Concepcion Banaag. Manila (Philippines)



An ATTRACTIVE HUMANISM in



JOSEFA SEGOVIA

It is 10th October, 1922. Josefa Segovia who completes 31 years that day, receives a letter of felicitation from Pedro Poveda, tracing her spiritual profile, and closing with a solemn declaration: *...in you is embodied the spirit of the Teresian Association*. She personified Poveda's Ideal in her own unique way, being true to herself in an unassuming natural and simple way. In so doing, the founder is outlining the principal features of the physiognomy of the core members of the Association, presenting Josefa Segovia as the model. He enumerates some of her human qualities, traits that he desired for his collaborators called to live an intense spiritual life in the midst of the world: naturalness, prudence, equanimity, firmness, justice, holy freedom, self-denial, being gentle with others and austere with self...In Josefa, these have a particular attraction precisely because they come from the wellspring of her interiority, from her union with God who gives unity and stability to her being.

Poveda openly manifested his appreciation and admiration for Josefa's style of being, living and working, where the human and the divine have blended to such an extent that he could say, *Grace has made you a new creature because even your natural self has been perfected and elevated to a degree that you don't seem to be the same person*. It is to Josefa's simplicity of heart that Poveda is able to heap praises on her without fear of flattery.

Nine years have passed since her first meeting with Pedro Poveda in 1913, when she accepted to direct the newly established Academy of Jaen. Since then, it was a period of intense collaborative work in his project, of shared joys and pains, of seeing the Work grow, misunderstood, appreciated, persecuted, consolidated. She was then twenty one, a young woman with striking good looks, attractive and vivacious personality, elegant and confident bearing, a brilliant student who was about to finish her studies at the prestigious Higher School of Education in Madrid, one of the few women of her time to gain access to superior levels of education, culture and social relevance. Josefa placed all her excellent academic preparation and extraordinary gifts at the service of the Academy, giving it life and prestige, such that her collaboration marked a new stage in the development of the Teresian Association. Intuitively at first but later having valued highly the project of Poveda and learned to like it, she seemed to have fitted perfectly into the mold that the Founder had in mind. Her invaluable work during this time, at such a young age, can be gauged from the letter that Poveda addressed to her in 1915 when she had to leave the academy because of her first official teaching assignment. It reads: *The teresians of Jaen will be left orphans, deprived of the tender, gentle and loving shadow of the mother...You have been the living rule of this house...(...) You lived for everyone except for yourself*.

She possessed that difficult naturalness, devoid of any artificiality, pretense or cover-up, in her interpersonal relationships, in her reactions to issues, whether big or small, in coping up with the daily tensions and problems that life brings in its wake. Few days before her death on March 29, 1957, she wrote to a confidant: (...) *I considered an operation as a martyrdom; I had always assured that I would never subject myself to it...All this the Lord has changed (...). I would like my daughters not to suffer. I try to do everything with the greatest naturalness and simplicity*.

This simplicity and her equanimity attract all those who come in contact with her

The young and old, refined and uncouth alike. She was deeply interested in people, enjoyed their company and gave herself to them in love, friendship and service. Having been brought up in a large and happy Christian family, she learned early on *to be a responsible and caring member, to love dearly her parents*

and siblings, to be prompt in service, to make sacrifices to see them happy, to prioritize her duty to them before personal pleasure or gain. In return she experienced profoundly their tender love and affection. Amidst the pressure of work that is incumbent in her role as President of the Teresian Association, she finds time to be with her family and people in need to share their joys and sorrows. To mention some examples: In 1920 when her elder sister got seriously ill, she was at her bedside daily, and during the hours of her vigil, she produced her first manuscript on the important theme of Formation of TA members, entitled *El Hospitalico*; on the occasion of the marriage of her younger sister, she wrote to the couple about the beauty and the joy of Christian marriage; with great respect she offers her father, a good man and a believer, food for thought about returning to the practice of the Catholic faith; a photo of a smiling and happy Josefa at 63, surrounded by many of her nieces and nephews is a beautiful proof of this very humane element in her. In 1926, she also started to visit the prison of women in Madrid, to attend to them and bring them the message of Jesus. And in a small village of Despeñaperros she had a beautiful and warm encounter with a young man, a goatherd, whom she invited for lunch and later gave him catechesis about Our Lady, whom he knew for the very first time.

In her early youth, when she wanted to formalize her relations with a persistent suitor, she asked her father's permission beforehand, and the letter she wrote him is modelic in its contents, already showing the mettle of her character. Part of her letter reads: *If by misfortune you were no longer around, I would sacrifice until the utmost, I would forget everything and I would go where my duty calls me: to support my mother and my brothers and sisters.* This period of courtship and engagement gave her the human experience of loving someone and of being loved, and of remaining faithful to a commitment that was oriented towards marriage. But God has other plans for her, and in 1914, when she decided to break off with him, she did it gently and firmly.

The rich human dimension of her personality

From Jaen, she has the distinction of being the first woman to have graduated at the prestigious Higher School of Education in Madrid in 1914, and two years later, to take up the post of Inspector of Primary Education in the province till 1923. In this capacity Josefa Segovia showed not just her professional and academic prowess as an administrator, educator and teacher, but also the rich human dimension of her personality that came out to the fore. Having experienced first-hand, the precarious situation of women teachers, she dedicated herself to forming them, not sparing time, effort, energy and creativity, at the cost of innumerable journeys, sleepless nights, difficult circumstances and her failing health. She changed dramatically the way supervisors of schools are con-

sidered by teachers who feared them and dreaded their arrival. Instead she injected joy and warmth in their meetings; she was for them, a guide, a teacher, a friend, a companion on their journey, someone they can count on and trust. She took a genuine interest in their personal, family and professional well-being, believed in their human worth and potential, in their capacity to overcome their limitations and failures and encouraged, promoted and made demands on them, so they can grow and be more self-reliant. She recognizes the deep human values inherent in people and gives them precedence over school regulations and policies. Many anecdotes abound during this period sprinkled with Josefa's keen sense of Andalusian humour.

To cite one example, in 1920, she wrote Poveda: I enjoy it more! It is a school run by a bohemian, all in disarray, all mixed up, but there the woman puts her whole soul and teaches many good things. I compare her with Pestalozzi! What a pity that this woman is in this school. She dedicates books and works composed by her.



Josefa lived out fully the Povedan ideal of a humanism centered in the God who became incarnate in Christ, in order to attract and draw people to Himself, and give them the fullness of life. Love was the driving force of her life and she loved passionately.

Being President of the Teresian Association from 1919 until her death in 1957, she governed with a maternal heart, *as the heart is always the symbol of love and the most appropriate expression of motherhood is love*. Her spiritual motherhood has its source and inspiration in the heart of Mary and her writings on this theme is a reflection of her own heart: *We need so much a refuge that welcomes us, gives us rest, and saves us (...) Temptations come and a refuge is needed to face the storm...fatigue overcomes us, the works multiply...the weight of our sins make us look for a refuge....This refuge is the heart of the Mother.*

She was an extraordinary communicator and listener

She was a great formator, unique and privileged, having been formed directly by Poveda, who at an early stage, entrusted to her the formation of the members of the Association. She dedicated herself totally and unreservedly to this task with great care, zest and creativity. She was an extraordinary communicator and listener, and her personal dialogue with members is characterized by a simple yet profound encounter, with a capacity to perceive the problem of the other, with empathy and understanding, She has the special gift of making the person she talks to, unique, known, esteemed and loved. She trusted and continued to trust even though she had to suffer disappointments and sufferings. She was demanding and exigent, yet always lavishing a maternal love that understands, accepts, encourages and forgives.

Josefa Segovia, eminently human and wholly of God, is an attractive reference for our contemporary men and women, who are seeking their deepest identity and true humanity, in openness to God and in solidarity with others, in order to build a more humane society.

Nenita Tenefrancia. Manila (Philippines)

Josefa Segovia, HUMANISMO ATRAYENTE

Es 10 de Octubre de 1922. Josefa Segovia que cumple 31 años ese día, recibe una carta de felicitación de Pedro Poveda, trazando su perfil espiritual y terminando con una declaración solemne: En ti se encarna el espíritu de la Institución Teresiana. Ella personificaba el ideal de Poveda de una manera única, siendo fiel a sí misma y de forma natural y sencilla sin pretensiones. Con ello, el Fundador describe las características principales de la fisonomía de los miembros de la Asociación Primaria, presentando a Josefa Segovia como modelo. Él enumera algunas de sus cualidades humanas, características que él deseaba para sus colaboradores llamados a vivir una intensa vida espiritual en medio del mundo: naturalidad, prudencia, ecuanimidad, firmeza, justicia, santa libertad, abnegación, ser amable con otros y austero con uno mismo. Poveda manifiesta abiertamente su aprecio y admiración por el estilo de ser, de vivir y trabajar de Josefa Segovia, donde lo humano y lo divino se han mezclado en tal grado que podría decir: *La gracia te ha hecho una nueva criatura porque incluso lo natural ha sido perfeccionado y elevado a un grado que no parecen ser la misma persona.*

Han pasado nueve años desde su primer encuentro con Pedro Poveda en 1913, cuando aceptó dirigir la recién creada Academia de Jaén. Desde entonces, fue un período de intenso trabajo colaborativo con su proyecto, de compartidas alegrías y dolores, de ver el crecimiento de la Obra, de mal entendidos, apreciados, perseguidos, consolidados.

Tenía entonces veintiún años, una mujer joven de gran porte, atractiva y de personalidad vivaz, elegante y segura, una estudiante brillante que estaba a punto de terminar sus estudios en la prestigiosa Escuela Superior de Educación en Madrid, una de las pocas mujeres de su tiempo que accedió a niveles superiores de educación, cultura y relevancia social. Josefa colocó toda su excelente preparación académica y dotes extraordinarios al servicio de la Academia, dándole vida y prestigio, tal que su colaboración marca una nueva etapa en el desarrollo de la Institución Teresiana. Intuitivamente al principio pero más tarde, después de haber valorado altamente el proyecto de Poveda, parecía haber cabido perfectamente en el molde que el Fundador tenía en mente. Su valioso trabajo durante este tiempo, en una edad tan joven, puede evaluarse en la carta que Poveda le dirigió en 1915 cuando ella tuvo que salir de la Academia por su primer puesto oficial de enseñanza, dice: Tú viviste para todos excepto para ti misma.

Tenía esa naturalidad difícil, carente de cualquier artificialidad, pretensión o encubrimiento, en sus relaciones interpersonales, en sus reacciones ante los problemas, ya fueran grandes o pequeños, en hacer frente a los problemas y las dificultades cotidianas que la vida trae en su estela. Pocos días antes de su muerte el 29 de Marzo de 1957, escribió a un confidente: (...) Considero una operación como un martirio; Siempre había asegurado que no me sometería nunca a ella... Todo esto el Señor lo ha cambiado (...).Intento hacer todo con la mayor naturalidad y sencillez.

Cerca de las personas

Esta simplicidad y su ecuanimidad atraían a todos aquellos que entraban en contacto con ella, joven y mayor, refinado y tosco, por igual. Estaba profundamente interesada en las personas, disfrutaba de su compañía y se daba a ellos con amor, amistad y servicio. Habiéndose criado en una familia cristiana grande y feliz, aprendió pronto a ser un miembro responsable y cariñoso, a amar entrañablemente a sus padres y hermanos, ser rápida en servir, a hacer sacrificios para verlos felices, priorizar su deber con ellos antes de su propio placer o ganancia. A cambio ella experimentó profundamente su amor y cariño. En medio de la presión de trabajo que corresponde a su papel como directora general de la Institución Teresiana, ella encuentra tiempo para estar con su familia y con gente necesitada para compartir sus alegrías y tristezas, una foto de una Josefa sonriente y feliz a los 63 años, rodeada de muchos de sus sobrinas y sobrinos es una hermosa prueba de este elemento muy humano de ella. En 1926, también comenzó a visitar la cárcel de mujeres de Madrid, para asistirles y llevarles el mensaje de Jesús. Y en un pequeño pueblo de Despeñaperros tuvo un hermoso y cálido encuentro con un hombre joven, un pastor, quien invitó a almorzar y más tarde le habló sobre la Virgen, a quien conoció por primera vez.

En su temprana juventud, cuando quiso formalizar su relación con un persistente pretendiente, ella pidió permiso a su padre, y la carta que le escribió es modelo en sus contenidos, ya demostrando la valía de su carácter. Parte de su carta dice: Si por desgracia tú nos faltaras, yo me sacrificaría hasta el máximo, me olvidaría de todo y me iría donde mi deber me llama: con mi madre y mis hermanos y hermanas. Este periodo de noviazgo y compromiso le dio la experiencia humana de amar a alguien y de ser amada y de permanecer fiel a un compromiso que se orientaba hacia el matrimonio. Pero Dios tiene otros planes para ella, y en 1914, cuando ella decidió romper con él, lo hizo suave y firmemente.

La humanidad de la Inspectora

En Jaén tiene la distinción de ser la primera mujer que se ha graduado en la prestigiosa Escuela Superior de Educación en Madrid en 1914 y dos años más tarde, de ocupar el cargo de Inspectora de Educación Primaria de esta provincia hasta 1923. Como Inspectora Josefa Segovia mostró no sólo su destreza profesional y académica como administradora, educadora y maestra, sino también la rica dimensión humana de su personalidad, que salió a la palestra. Después de haber experimentado de primera mano, la precaria situación de las maestras, se dedicó a formarlas, no escatimando tiempo, esfuerzo, energía y creatividad, a costa de innumerables viajes, noches de sueño, circunstancias difíciles y su falta de salud. Cambió dramáticamente la manera en que los Inspectores de escuelas eran considerados por los maestros que les temían y temían su llegada. En su lugar inyecta alegría y calidez en sus reuniones; fue para ellos, una guía, una maestra, una amiga, una compañera en su viaje, alguien con quien pueden contar y confiar. Se interesó de verdad en su bienestar personal, familiar y profesional, creyó en su dignidad humana y en su potencial, en su capacidad para superar sus limitaciones y fracasos y alentó, promovió y les retó, para que pudieran crecer y ser más independientes.

Reconoce los valores profundamente humanos inherentes en las personas y les da prioridad en las políticas y regulaciones de la escuela. Abundan muchas anécdotas de este periodo que muestran el sentido del humor andaluz de Josefa. Por citar un ejemplo, en 1920, escribió a Poveda: *¡Me gusta más! Es una escuela dirigida por una bohemia, todo en desorden, todos mezclados, pero la mujer pone toda su alma y enseña muchas cosas buenas. ¡Le comparo con Pestalozzi! ¡Qué lástima que esta mujer esté en esta escuela. Ella dedica libros y obras compuestas por ella . . .*

Josefa vivió plenamente los ideales Povedanos de un humanismo centrado en el Dios que se encarnó en Cristo, con el fin de atraer y llamar a la gente a sí mismo y darles la plenitud de la vida. El amor fue la fuerza impulsora de su vida y amaba apasionadamente. Siendo directora general de la Institución Teresiana desde 1919 hasta su muerte en 1957.

El valor de la comunicación

Fue una gran formadora, única y privilegiada, después de haber sido formada directamente por Poveda, que en una etapa temprana, le confió la formación de los miembros de la Institución. Se dedicó totalmente y sin reservas a esta tarea con esmero, entusiasmo y creatividad. Fue una comunicadora y oyente extraordinaria, y su diálogo personal con los miembros se caracterizaba por un encuentro sencillo y profundo, con una capacidad para percibir el problema del otro, con empatía y comprensión. Tiene el don especial de hacer que la persona con la que habla, se sienta única, conocida, apreciada y amada. Ella confió y continuó confiando a pesar de que tuvo que sufrir decepciones y sufrimientos. Era estimulante y exigente, sin embargo, prodigándose siempre un amor maternal que entiende, acepta, estimula y perdona.



Josefa Segovia, eminentemente humana y totalmente de Dios, es una referencia atractiva para nuestros hombres y mujeres contemporáneos, que buscan su más profunda identidad y verdadera humanidad, en apertura a Dios y en solidaridad con los demás, con el fin de construir una sociedad más humana.

(Traducción: Mariam Rodríguez)



VENERABLE JOSEFA SEGOVIA

DATOS BIOGRÁFICOS

- 1891.** María Josefa Segovia Morón nace el 10 de octubre en Jaén (España)
- 1905.** Estudia Magisterio en la Escuela Normal Superior de Maestras de Granada.
- 1911.** Forma parte de la tercera promoción de la Escuela Superior de Magisterio de Madrid.
- 1913.** Don Pedro Poveda le encomienda la dirección de la Academia para estudiantes de Magisterio por él fundada en Jaén. Comienza a compenetrarse con la Institución Teresiana
- 1915.** Profesora Numeraria de Pedagogía en la Escuela Normal de Soria, Agregada a la de Jaén.
- 1916-1923.** Inspectora de Primera Enseñanza en la provincia de Jaén.
- 1919.** Primera Directora General de la Institución Teresiana.
- 1923.** Solicita en Roma la aprobación pontificia de la Institución Teresiana, que se obtiene en enero de 1924.
- 1926-1936.** Publica libros, folletos y numerosos artículos, principalmente en el Boletín de la I.T
- 1934.** Recibe la Cruz "Pro Ecclesia et Pontífice" en Roma.
- 1936.** A la muerte de Pedro Poveda asume por completo el gobierno de la Institución Teresiana e impulsa su expansión en América.
- 1944.** Intensifica la formación de las personas y el trabajo en distintos ámbitos de la sociedad y de la cultura. Promueve la presencia de la Institución en Europa.
- 1949-1950.** Viaja a varios países de América del Sur. Comienza la presencia de la Institución Teresiana en Asia.
- 1954.** Crea *Eidos*. Revista de Investigación e Información Cultural.
- 1957.** El 29 de marzo muere a consecuencia de una operación quirúrgica.
- 1966.** El 10 de octubre se inicia en Madrid su Causa de Canonización.
- 2005.** El 19 de diciembre, Decreto en Roma declarando que la Venerable Sierva de Dios ha practicado heroicamente la virtudes cristianas.

ORACIÓN para pedir gracias por su intercesión

Señor Dios nuestro,
que concediste a Josefa Segovia
abrir nuevos caminos al laicado
encarnando el carisma de la Institución Teresiana.
Danos imitar su fe de mujer fuerte
y su pasión por la Iglesia.
Enséñanos, como a ella, a mantener la amistad contigo
en medio de los trabajos y responsabilidades diarias
y a buscar en María estímulo y modelo
para nuestra vida cristiana.
Te pedimos, por su intercesión,
un gran impulso evangelizador para la Iglesia
y la gracia que deseamos alcanzar.
Por Jesucristo Nuestro Señor. Amén.

NEWS FROM THE SECRETARIAT

THE POVEDA CENTER IN MIAMI (FLORIDA) TRANSFORMED INTO THE COVADONGA RESTAURANT

On Saturday February 16th, relatives and friends of members of the Teresian Association in South Florida celebrated an evening of food and entertainment at the Poveda Center that had been transformed into a restaurant. In doing so they contributed to raise funds for T.A. projects. In addition to enjoying a good dinner, with three menus, good wine and music, they knew that they were supporting the shipment of medicines to Holguín, Cuba, and food to the TA in Venezuela (...)

36 people attended the dinner. Each one found on his/her plate a bookmark with messages by Pedro Poveda and a brief presentation of the Association (...)



(Photo and paragraphs of the text by Araceli Cantero, from Miami, Florida (website of the Teresian Association))

DOCUMENTATION CENTER OF "TO EDUCATE IN DIFFICULT TIMES"

The Virtual Documentation Center (CDV) of the Socio Educational Proposal (PSE) has just been launched To Educate in Difficult Times

The CDV-PSE Virtual Documentation Center has the purpose of making available to the members of the Teresian Association, as well as to collaborators, the materials presented in the Proposal Seminars from its beginnings until today.

It is available at: <http://educartiemposdifícilespse.com> There one can find interesting documentation of the path traveled since 1998.

The Virtual Documentation Center of the PSE, is currently composed of about 1,000 documents presented in three formats: word, pdf and video.

"Socio-educational proposal of Latin America", "To educate in difficult times" started in 1998 with a transforming approach, which includes a socio-educational movement of professionals in the different American countries.



NEWS FROM THE SECRETARIAT

MYSTICISM WITH A WOMAN'S FACE

It is the new book that has just been released, published by the Josefa Segovia Chair (CITeS, University of Mysticism) and coordinated by Carmen Azaustre, director of the aforementioned Chair. The book contains the lectures given in the eighth course of this university institution that took place in 2018. Last March the IX course of the Chair took place with the theme "New Cosmology: Consciousness of the Sacred in every reality of the Universe."

Created in 1910, the Josefa Segovia Chair, Mysticism and lay spirituality, seeks to generate and sustain networks of people and groups that are willing to enter more deeply -using Teresa's own words- into the "inner castle" in the midst of the pluralistic and secularized societies in which we live.



TAQUARITINGA-BRAZIL. THE YOUTH WITH POVEDA

The young people of the community of St. Pedro Poveda de Taquaritinga revere the priest of Linares in a very special way. Thus, the eve of the celebration of Corpus Christi they made a carpet on the street where the Blessed Sacrament, together with the picture of the founder of the TA, would cross, as can be seen in the photograph.

Pedro Poveda Secretariat
Príncipe de Vergara 88
28006 Madrid, Spain

Phone: 91 562 54 35
E-mail: secretariado@pedropoveda.org
www.institucionteresiana.com

St. Pedro Poveda: # 57
Blessed Victoria Diez: # 23
Venerable Josefa Segovia: # 22

Traducción al inglés:
Carmen Zabalegui

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 Istituzione Teresiana. So1025032191000001867. 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, Príncipe de Vergara 88. 28006. Madrid, Spain.
E-mail secretariado@pedropoveda.org