GEMMA DEL OLMO CAMPILLO, Divine Laughter in the Mother Tongue (La risa divina en la lengua materna, p. 19). Laughter and play are mediations learned in the symbolic order of the mother that bring us a happier and more pleasurable life. Thus, without trying to avoid the fact that laughter can also cause harm, my intention is to highlight that play and laughter constitute an extraordinary link with what is transcendent when they are loving and stimulate each one’s singularity.

Spirituality is not exhausted by religions; it is revealed, besides, in poetry, art, nature, love… It allows for infinite possibilities, religious or not, since what is relevant, in my opinion, is the relationship that each person has with the divine, with what is spiritual and sacred because, in some way, it is the reflection of one’s own desires and yearnings, of what really preoccupies us and matters to us. The spiritual, in great measure, is a mirror of the human, of what is deepest and most transcendent inhabiting our soul.

CYNTHIA FOLQUER, Forgetting Myself... Elmina Paz or the Opeing to the Other (Olvidarme de mí...: Elmina Paz o la apertura al Otro, (p. 33). The cholera epidemic of 1886, in Tucumán (Argentina) brought about gestures, words and actions, that constituted the mystical-political itinerary of Elmina Paz-Gallo and her companions, who gave themselves over to the care of the most vulnerable in society, making of their home a home for all. The political action of these women of the nineteenth century was above all a politics centred upon relationship, which generated something new in society and a free sense of their existences. The giving room to the Other, to others, to children, led them to forget themselves and open themselves to a
transcendent dimension in their lives. The path of interiority and search for God in Elmina did not lead her to a self-indulgent introspection. Her inner world is outside her, in the contact between her body and things. She takes on a mystical language that is a social language, committed to its historical moment. They understood that the key to this itinerary is the void, making oneself nothing, the death of the self, so that the totally other might take place. A new politics comes into being in Tucumán, the politics of women, who dare to exercise authority, in the sense of making a beginning, making grow. They learn to let themselves by given by God the impulse to act, to open themselves to a different way of being in the world, not out of a forced conquest but rather out of the receptivity of simply being there.

MARIA DEL MAR GRAÑA CID, Femenine Consecration And Mystical Experience en the Castilian Pre-Reformation (Sacralización femenina y experiencia mística en la prereforma castellana, p. 55) I review the phenomenon of visibility and symbolic insertion of feminine sacred power in the ecclesiastical institutions detected in the Castile of the Pre-Reformation. Used as a base is the analysis of the tortuous process of genesis of the Order of the Immaculate Conception and of the formulation - oral, written and in part, canonical - of a saving and ministerial feminine by Juana de la Cruz and her religious community. Projects of women who were protagonists of a Marian mystical typology who managed to achieve public recognition of their authority and to insert themselves in the institutional ecclesiastic sphere to be valued in a context of feminist initiatives demanding change.

ROSETTA STELLA, An Authentic Fear of God (Un auténtico temor de Dios, p. 67). There are today many practices that try to say that it is possible to be a «believer» in harmony with our time. Of these, there are some that are experimented with, above all, for example, «interiority», but also spirituality, frequently understood as the search for something that is vaguely transcendent that, put simply, is synthesised as »the Divine». But I ask myself: why use «divine» and not simply «God»? «Divine» is a word that seems to be postulated as a good answer, I know. It seems better because it allows for a
breather, a more fluid way of being. And, above all, it allows us to get out of the small boxes that the patriarchal God has been circumscribed in. At least in appearance, insofar as the fact that it is enough to allow something else to take place, and to attribute to the patriarchy all the bad that has derived from this boxing in. Also, I am very tempted to oscillate between the two words. But, in the end, I continue attached to God. In this article I explain why.

PATRÍCIA-VICTÓRIA MARTÍNEZ ÁLVAREZ, Of Homesickness and of Love: Reflections on Lesbian Politics Based on the Documents of Religious Women in America and Europe XII-XVII centuries. (De la querencia y del amor: reflexiones sobre política lesbiana a partir de documentos de mujeres religiosas en América y Europa (ss. XII-XVII), p. 75). This text seeks to put into relationship some of the forms with which feminisms have named the body, love and sexuality of women with the meanings and the words that some women of the past used to speak of them. I analyse fragments of letters and biographies of women whose lives took place in medieval Europe and in colonial Peru and I interpret some of the meanings of the experiences of love that these women had with other women and the sense of transformation that this had in their bodies and in the worlds in which they lived.

MIREIA VIDAL I QUINTERO, The New Peophecy: a theology in the material tongue (La Nueva Profecía: una teología en lengua materna, p. 111). In this article I propose a rapid review of the history of New Prophecy (or montanism) and I reflect upon the understanding of the divine that it had. This understanding has been bequeathed to us with the mark of the feminine, given that many of the few oracles of this Christian movement at the beginnings of our era are of women. I think that feminine experience, freedom and authority were latent and present realities at its core. In order to make the presence of feminine symbolic within it explicit, I cover the study of some of the oracles of the New Prophecy, focusing especially on the relationship between prophecy, the body and the maternal tongue. This leads me to believe that the experience that took place is closely linked to theology in the maternal tongue. However, very quickly this movement
ended in conflict due to the process of homogenisation of the very varied Christianity that existed then, and was because of it labelled as heretical.

NIEVES BLANCO, ÀNGELS BOSQUE, INMACULADA GÓMEZ, Thinking Experience. Making Culture: The School of What is taking Place (Pensar la experiencia. Hacer cultura: la escuela de lo que está pasando, p. 131). Since July, 2003, once a year, some women who love education meet together at the Entredós Foundation, in Madrid, at the School of What is Taking Place. With this name, a gift from Anna Maria Puissi, we want to name a space and an opportunity for relationship and learning, for thinking about what is taking place in the world and what is happening to each one of us with the cut of sexual difference. A space and time for the free and live exchange of word and experience. In March, 2007, at the Fourth School, we proposed the narration of feminine practices that make culture, looking at our practices (or those of other women) in order to name them, make them recognisable and learn from them. And thus to contribute to the transforming of experience into culture.

ANNA MARIA PIUSSI, Schools and university: more women than men (Escuelas y universidades: más mujeres que hombres, p. 149). In this text, that follows an article published some years ago together with Luisa Muraro, I argue that the Women’s Studies Programs didn’t develop in Italy as they did in other countries, not because of a delay but for a conscious choice, that is to save the importance of the women’s revolution in all fields of knowledge, without locking it in institutional ghettos. Crossins continuously inside and outside the institutions, the feminist thought born from political practices has developed in the direction of giving a free and universal meaning to the fact of being women. Moreover this meant a research of a free meaning of sexual difference that regards both women and men and can influence all fields of knowledge. Thanks to this, feminist culture in Italy, in contrast with the USA, has never closed itself in academic specialisms but has continuously circulated in and out of schools and universities, with an exchange that has favoured research, women’s politics and culture in general.