

English summaries

Taking the monastic habit late in life A study of adult conversion (1050-1200)

C. DE MIRAMON

This article takes a fresh look at the numerous medieval laymen and clerics who took the monastic habit either late in life, or on the verge of death (conversion ad succurrendum). This pattern of conversion seems to appear in the middle of the 11th century and to decline from the beginning of the 13th century on. Its initial success is far from self-evident, because the integration of new adult converts into the monastic community could be problematic. Their arrival could not only jeopardize the stability of the community, but the juridical status of adult converts was also quite complex. Why then was this new pattern of conversion so successful? This article argues that a continuum existed, during the 11th and 12th century, between adult conversion and the practice of establishing friendship bonds between monasteries and the nobility. Lay donors were expected to offer gifts to monasteries in order to establish and confirm their friendship; to convert oneself was considered as the ultimate gift, of both body and belongings. The mechanism of late conversion can be observed in charters, theological debate about conversion and gift giving and changes in the rituals of entrance into religious life.

Jews and Jewish converts in the Middle Ages. Are they still brothers?

S. GOLDIN

The present study examines the question of how the Jews saw those who left their group and went over to Christian society, how they defined the status of the New Christian, how they actually related to him, and on what terms they were willing to accept him back into the fold of Judaism. From the perspective of the legal definition that had already been determined and defined in a list of prescriptions and commandments in the first centuries of the Common Era, the differences between Jews and non-Jews were distinct. The sages who dealt with this problem prior to the First Crusade thought otherwise. According to eleventh-century sources, when it came to defining the status of this errant Jews, they frequently used the term "brother" as it is employed in the Torah. They believed that, even when a Jew converts to another religion the brotherhood remains intact and that all the commandments associated with the relationship between brothers remain unaltered. Starting from the twelfth century, in the aftermath of the First Crusade and in light of Jewish conversion to Christianity, the Jewish group chooses to turn its efforts inward. It no longer supports individuals who did not withstand the trial and left the group; instead, it prefers to invest its energies in enhancing the image of those who remained Jews despite the pressures.

ENGLISH SUMMARIES

***The conversos' endless conversion:
the "new-Christians" in the Society of Jesus in the 16th century*** P.A. FABRE

This article focuses on the conversos new-Christians during the first decades of the Society of Jesus in Spain and in Italy before their acceptance into the Order came to an end in 1599. The study hopes to prolong Marcel Bataillon's pioneering work on the subject by showing how the debate concerning the admission or refusal of conversos was open since the foundation of the Society during the years 1540 to 1550 and how it is possible to analyze the meaning and the limits of the Order's acceptance of new-Christians since that period. This study also seeks to combine two approaches to conversion by defining the status of convert as a perpetuation of the process of conversion and a limitation of the completion of this process. The fate of the new-Christians helps to illustrate this point: on one hand, the admission of new-Christians to the Society of Jesus makes conversion to Christianity an internal conversion to Christianity; on the other hand, this repetition — of which the convert is not or not solely an obliged "victim" — does not succeed in freeing the new-Christian from the status of convert. The article follows the evolution, before and after joining the Order, of a few of these new-Christian Jesuits admitted on the recommendation of the "spiritual master" Juan de Avila, a prominent figure at the beginning of the Spanish Counter-Reformation, born himself in a conversa family.

Francisco Maldonado de Silva: "facing heaven" N. WACHTEL

The purpose of this article is to present the philosophical and religious contribution of Francisco Maldonado de Silva, one of the most famous martyrs in the history of the New World Judaists, through the analysis of brief fragments of texts that have reached us and which he wrote in Lima's inquisitorial jails. It appears that, in order to refute the dogmas of the incarnation of Christ and the Holy Trinity, the author of these texts invokes arguments taken from scholastic theology and Aristotle's philosophy, but also from authors of anti-jewish polemics, such as Nicolas de Lyre and Pablo de Santa Maria (a famous converso himself), although reinterpreted in the opposite way. Francisco Maldonado de Silva's religious thoughts clearly show the original features of an innovative rationalism for the time.

Exile as conversion: some life stories of Czech emigrants in Berlin in the 18th century M.-E. DUCREUX

Between 1717 and 1780, about 20 000 peasants and craftsmen emigrated from Moravia and Bohemia to Prussia. The reasons of their exile were at that time explained in different ways, but the religious motive always played the most important part in the contemporary representations. So did it in the 19th-century historiography, either in the confessionally related or in the academic one. In this way Crypto-protestantism in the Habsburg Monarchy and especially in the Czech Countries was established as a matter of fact, rather than a notion likely to be questioned. After reopening this case file, the article first analyses a set of manuscript letters sent in about 1738 to East Bohemia by a group of emigrants, all of them coming from two neighbouring estates. Then it follows some emigrants' evolution, taking as a basis the Czech autobiographies they wrote 30 years later after joining the

Rixdorf and Berlin communities of Zinzendorf's Unitas Fratrum. The comparison speaks in favour of an hypothesis of confessional discontinuity; pointing out a permanent possibility of recomposed non-conformist religious identities, under the influence of Pietism as well as of family memory.

State, islam and tribes facing international organizations.

The case of Afghanistan, 1978-1998 P. CENTLIVRES et M. CENTLIVRES-DEMONT

This paper analyses the confrontation of society, state and tribes with an omnipresent actor in the Afghan crisis: the UN agencies and other international organizations (IO). We intend to show in which way this actor is a factor of change and social recomposition, and how the different political parties, commanders and factions brought into play strategies of adaptation and resistance.

Till the advent of the Taliban (1994), the IO were put in the following contradiction: although they identify themselves with the universal and egalitarian principles, they are forced to interact with local pettychiefs of regional powers. These latter share with them at best, only the discourse of democracy and human rights.

The paper concludes that the Taliban and the IO are at variance both about the priorities and the finalities of humanitarian programmes and about their underlying philosophies. The formers tolerate the presence of the seconds for pragmatic reasons or in order to obtain international recognition.