

Through their examples, they have advanced the cause of justice which is an essential part of Jewish values and Jewish tradition.

Since its inception, the American Jewish Congress has personified that tradition. And for the past ten years, the Commission for Women's Equality has provided valuable and enlightened leadership.

I'm delighted to lend my name to that important effort.

But this evening also is gratifying because it marks a kind of milestone in my own evolution.

Though I come from a family with a deep commitment to Judaism and Israel, it is only in recent years that I have really come to terms with what that means to me.

I am the only girl among five children and I believe that is the reason I was largely deprived of the religious and cultural education that might have given me an earlier and richer appreciation for Jewish history and tradition.

Like many contemporary Jews, I struggled with the relevance of religion in my life, when religion seemed remote and ritualistic. And, as a much younger woman, I tried to find my place in Jewish life, in a community in which such participation was strictly dictated by a few, so-called "mainstream" organizations, in which men dominated and alternative points of view were not particularly well received.

My own metamorphosis began with the realization of the underlying lessons and values that form the foundation of Judaism—values that are as relevant and important today as they were thousands of years ago.

We Jews believe that it is our responsibility to repair the world—Tikkun Olam, and a commitment to justice is a recurrent theme in our history. The entire prophetic tradition commands us to show compassion and seek justice. We do this not just for our fellow Jews, but for all human beings.

Listen carefully to this quote from Leviticus inscribed on the Liberty Bell—"Proclaim liberty throughout all the land unto all the inhabitants thereof".

That is why I'm proud to serve with Susan Manilow on the board of Mount Sinai Hospital, where Ruth Rothstein labored so long and hard to see to it that Chicagoans of all races, religions and creeds are provided with excellent health care. It is why I served on the board of the Crossroads Fund and continue to serve on the board of the Jewish Council on Urban Affairs.

Recently I was introduced to someone who recognized me as a trustee of Mount Sinai Hospital—a position of which I am justifiably proud. So, I was quite disturbed when this person admonished me that I should spend more time worrying about Jews, instead of poor people in the inner city.

Ethics, morality and the commandment to help others, are central to our tradition and our way of life. Through such activities, I have found my place in the Jewish community and in the process I have come to understand my Jewishness in a much deeper sense.

I share this thought because of the current debate on Jewish continuity, and my belief that if we are to encourage the perpetuation of Jewish awareness, we must discourage the kind of thinking that would dismiss a Mount Sinai Hospital or Jewish Council on Urban Affairs as an invalid way of expressing one's commitment to Jewish values.

The same is true of attitudes toward how one can best express support for Israel, and whether there is room for different approaches and views.

Over a decade ago, my father Philip Klutznick, courageously spoke of the need to

bridge the chasm between Arab and Jew. He said we cannot afford, nor should we want, Israel to live in a perpetual state of war, and suggested that Israel's survival demanded an end to the conflict.

Though he devoted much of his life to the Jewish community and support of Israel, he was censured by some members of the community, who accused him of treachery and betrayal.

Today, once again, there was an horrendous terrorist attack at a bus stop north of Tel Aviv. Many lives were lost and many more Israeli citizens were maimed. But does it behoove us to give in to the enemies of peace, who perpetrate these atrocities in the Middle East or any place else in the world? I hope not.

I do not believe that due to the heroic actions of Israeli and Arab leaders, my father's dream of peace is several steps closer today.

I am vice president of the New Israel Fund, an organization dedicated to promoting social justice and democracy within Israel. I support the work of the Fund because it is consistent with my belief that maintaining a civil and just society takes vigilance and hard work, beginning at the grassroots, and because continued political, economic and moral support for Israel from America and the world community depends upon its survival as a healthy and robust democracy.

This endeavor is the way I have chosen to act on my commitment to Israel, though in the past, the New Israel Fund was not an organization that was always warmly welcomed into the Jewish community.

But my hope, as we carry on this debate about Jewish continuity, is that we think more expansively, understanding that there are many ways to demonstrate our devotion, each as valid as the next.

If one chooses to invest time and resources in an organization like the New Israel Fund, that is a triumph for the community, because it means one more person committed to justice, equality and the principles of Judaism.

In times when we are concerned about Jews in America drifting away, we simply cannot afford to disqualify and discourage those who are reaching out to find their place in the community.

And I hope I don't offend, when I include in that category the young couples, Jew and non-Jew, who ask a rabbi to join them in marriage. By seeking rabbinic involvement they are making an important choice. By refusing them, we simply insure the likelihood that one more couple will be lost, and one more family isolated from our traditions.

My point is that we cannot address the issue of Jewish continuity without broadening our horizons and opening our arms. Rigidity will not lead to greater Jewish identification—inclusiveness will.

As the years go by, I grow more and more appreciative of the meaning and value of Judaism, the sense of rootedness and belonging, and the opportunity to participate in Jewish life in ways in which I feel most comfortable.

That's a wonderful gift, which I want my children and future generations to share.

But for that to happen they must embrace our traditions and as a community we must enhance the attractiveness of a variety of paths leading to meaningful Jewish experiences; not devalue or marginalize choices that diverge from the middle of the road.

Tonight, you have honored me for the manner in which I have chosen to connect with those traditions, and in doing so, you have sent an important message that there are many meaningful ways to fulfill our obligations as Jews.

For that, as much as for this wonderful award, I thank you very much.●

ORDERS FOR TUESDAY, MARCH 14, 1995

Mr. ABRAHAM. Mr. President, I ask unanimous consent that when the Senate completes its business today it stand in recess until the hour of 11:30 a.m. on Tuesday, March 14, 1995, that following the prayer, the Journal of proceedings be deemed approved to date, the time for the two leaders be reserved for their use later in the day, there then be a period for the transaction of routine morning business not to extend beyond the hour of 12:30 p.m., with Senators permitted to speak for up for 5 minutes each, with the following exceptions: Senator MURKOWSKI for 30 minutes, Senator EXON for 15 minutes, and Senator FEINGOLD for 15 minutes.

I further ask consent that at the hour of 12:30 p.m., the Senate stand in recess until 2:15 p.m. on Tuesday in order for the weekly party caucuses to meet.

I further ask unanimous consent that, following the recess, the Senate resume consideration of the supplemental appropriations bill, and at that point Senator BYRD be recognized to speak.

I further ask unanimous consent that immediately following the conclusion of Senator BYRD's statement, the Senate turn to the consideration of the conference report to accompany S. 1, the unfunded mandates bill, and there be 3 hours for debate, to be equally divided in the usual form.

I further ask unanimous consent that at the conclusion or yielding back of time on the conference report, the Senate proceed to vote on the conference report, without any intervening action or debate. If a rollcall vote is ordered on the conference report, I ask that the vote occur immediately following the scheduled cloture vote on Wednesday, notwithstanding rule XXII.

The PRESIDING OFFICER. Without objection, it is so ordered.

PROGRAM

Mr. ABRAHAM. For the information of all Senators, the Senate will debate the Kassebaum amendment and the unfunded mandates conference report during tomorrow's session of the Senate; however, no votes will occur. The first vote will be at 10:30 a.m. on Wednesday on the cloture motion on the Kassebaum amendment dealing with striker replacement.

For the information of all Senators, the official picture of the U.S. Senate in session will be taken by the National Geographic Society on Tuesday, April 4, 1995, at 2:15 p.m. All Senators are now on notice to be on the floor at 2:15 p.m. on April 4 for the picture.