

The claim by a wife for alimony cannot be entertained against her husband on the strength of their civil marriage alone, since such a claim must be founded on a marriage contract in accordance with Jewish law. She cannot do any more than offer facts giving rise to doubt only of the existence of *kiddushin*, a doubt which does not suffice to entitle the plaintiff to obtain a monetary judgment against the defendant (PDR 3:378f.; a decision of a local rabbinical court in Israel may be noted, however, in which it was held, in the case of a Jewish couple seeking a divorce after being married in 1942 in a civil ceremony in Russia, that, on the basis of an assumed agreement, their common property was to be divided in accordance with the *lex loci celebrationis* with reference to the division of property in such circumstances; PDR, 5:124–8 and see *Conflict of Laws).

The Approach of the Courts in the State of Israel

Marriage and divorce in Israel between Jews can only take place in accordance with Jewish Law (sec. 2 of the “Rabbinical Courts Jurisdiction (Marriage and Divorce) Law, 5713–1953”) and, thus, no civil marriage between Jews can be contracted in Israel. In the case of a Jewish couple married abroad in a civil ceremony, the Israeli Supreme Court has yet to rule definitively on the validity of such a marriage. Instead, it has adopted an approach whereby the legal consequences of the civil marriage are determined under civil contract law and the doctrine of “Good Faith.” Thus, a civil court may decide on the financial ramifications of the civil marriage, such as alimony and division of assets, including property, based upon the intent of the parties and principles of good faith, even without necessarily addressing the legal issue of the couple’s marital status.

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[Ben-Zion (Benno) Schereschewsky / Dov I. Frimer (2nd ed.)]

CIVILTÀ CATTOLICA, LA, official Catholic bi-monthly. Founded in 1849 by Jesuit writers, and published first in Naples (1850) then in Rome, this review has been the faithful interpreter of papal thought and gained an influence far beyond Catholic circles. Until 1933, its contributors also remained strictly anonymous. From the outset, the review attacked *Freemasonry, liberalism under all forms, and, above all, the synagogue which “had put Man-The-God on the Cross” (vol. 46 (1895), no. 1, 262), thus bringing about the dispersion of

the Jews and causing their “irritating” presence throughout the earth.

With the accession of Pope Leo XIII (1878), the casuistic approach was replaced by systematic defamation. *Civiltà* wrote of “Jewish hatred... against mankind – Jews excepted” (vol. 32 (1881), no. 5, 727); of the “anti-social spirit of Judaism”; and of the “necessity of hating it” (*ibid.*, no. 6, 603, 608). Worst of all was the review’s attitude concerning the *blood libel. More than a century earlier Cardinal Ganganelli (later Pope *Clement XIV) had declared the accusation groundless but *Civiltà Cattolica* nonetheless wrote of the Jews of *Trent, “mingling unleavened bread with Christian blood, every year, at Passover,” and of the “present Jewish use of Christian blood in paschal bread and wine.” *Civiltà* dwelt further on “the reality of the use of Christian blood in many rituals of the modern synagogue” (vol. 34 (1883), no. 1, 606ff.) as “demonstrated” in the *Tiszaeszlar case, which *Civiltà* considered to be authentic beyond doubt. Likewise Captain *Dreyfus could be nothing but a traitor, while France was governed by *Freemasonry, which itself was controlled by the Jews. However, the Jews should not be exiled from France for they were a people accursed by God, scattered to the four corners of the earth in order to testify by their ubiquity to the truth of Christianity (vol. 49 (1898), no. 1, 273–87). Thus, anti-Jewish prejudice had again been given a moral *nihil obstat* and an encouragement to proceed with the worst excesses. Nor did *Civiltà* relent during the following decades, although “blood” charges were dropped.

Three years after the advent of the Third Reich, the review actively competed with Nazi propaganda, setting out in detail all the arguments for Christian antisemitism as distinguished from the racial antisemitism of the Nazis. The Jews, stated the writer, “have become the masters of the world” (vol. 87 (1936), no. 37–8); “Their prototype is the banker, and their supreme ideal to turn the world into an incorporated joint-stock company” (*ibid.*, 39–40). In search of a solution to the “Jewish Question” *Civiltà* analyzed Zionism. Would the Jews, asked the writer, once they had realized the Zionist state, “give up their messianic aspiration to world domination and preponderance, both capitalistic and revolutionary? Besides, what would be the attitude of the Christians when they saw the Holy Places in Jewish hands?” (vol. 88 (1937), no. 2, 418–31). As *Civiltà Cattolica* saw it, the only way to salvation was through conversion.

Throughout World War II (1939–45), *Civiltà’s* silence over the fate of the Jews echoed that of *Pius XII. Later, the “unprecedented cruelty of the massacres of Jews and Poles,” and “the horror of concentration camps, gas and torture chambers,” were mentioned in an article which raised doubts about the very principle and objectivity of the Nuremberg trials and stated, among other things, that “conceding even that, on the diplomatic ground, Germany had been the one to set the gunpowder on fire, historically, they had been compelled to do so” (vol. 97 (1946), issue 2297). From the 1950s *Civiltà’s* century-long antipathy was replaced by a definitely more dispa-

sionate attitude, in conformity with the Vatican's recent moves toward reconciliation.

[Emmanuel Beeri]

CIVITA, DAVIT (David; 17th cent.), one of the group of Jewish musicians connected with the court of the Gonzagas of Mantua. Several members of the Civita family are known to have lived in Mantua in the 17th and 18th centuries. Davit Civita is mentioned in the Mantuan archives as a local resident who lost his six-year-old child on April 30, 1630. He is known by only one publication: *Premite armoniche a tre voci de Davit Civita Hebreo...* (Venice, 1616), a collection of seventeen three-voice canzoni, the sheets of which were marked "Madrigali Ebrei." In his dedicatory letter to the duke of Mantua, Ferdinando Gonzaga, dated Venice, May 15, 1616, he calls himself "... giovanetto et di poca inteligenza..." describes his work as "*primi fiori*" (first flowerings) and signs himself "Davit da Civita Hebreo." The only known copy of this publication was at the Royal Library of Berlin, but has disappeared.

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[Israel Adler]

CIXOUS, HÉLÈNE (1937–), French writer, playwright, and theorist. Cixous was born in Oran, French Algeria. Her father was a Jewish doctor of French descent whose early death would leave a mark on her writing. Her mother was an Austro-German from a Sephardi family. Cixous was raised in Paris and lived through the persecutions of World War II. She began her career as an academic in 1958, in Bordeaux, then at Paris universities (Sorbonne, Nanterre), and eventually took part in the creation of the new, experimental Paris VIII-Vincennes, which was intended as an alternative to the traditional academic system in the wake of the May 1968 students movement. Cixous' work as a theorist is closely related to that of *Derrida, Tzvetan Todorov, and Gerard Genette (with whom she founded the avant-garde review *Poesie*, soon a forum for exploring new ways of writing and reading), with emphasis on the feminist dimension. Cixous founded in 1974 the Centre de Recherches en Etudes Féminines at Paris-VIII, developed the concept of "écriture féminine" (female writing), and was actively involved in Antoinette Fouque's Des Femmes publishing house, a feminist venture. But feminism was not the only liberation movement that was of interest to her: she was also active in Third World-related struggles, as well as struggles against legal injustice (Pierre Goldman affair), and she praised psychoanalysis as a tool of self-liberation. She also collaborated with avant-garde theater director Ariane Mnouchkine, founder of the Theatre du Soleil.

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[Dror Franck Sullaper (2nd ed.)]

CLAL – The National Jewish Center for Learning and Leadership. CLAL was founded in 1974, originally as the National Jewish Conference (and later Resource) Center, by Rabbi Irving *Greenberg, Elie *Wiesel, and Rabbi Steven Shaw. In 1983 the Institute for Jewish Experience, founded by Rabbi Shlomo *Riskin, merged with CLAL.

The name CLAL (the word means "principle," totality," "community," and "collectivity") is part of the foundation expression "Clal Yisrael" – "the community (or society) of Israel" – referring to the entire, indivisible Jewish community, and alludes to the various aims of the Center. Among CLAL's major goals is that of Jewish-Jewish dialogue and intercommunication with respect between the trends in contemporary Judaism, Orthodox, Conservative, Reform, and Reconstructionist, conducted in a spirit of pluralism. Rabbi Irving Greenberg headed CLAL until he left to devote full time to the Jewish life network. Under its current president, Rabbi Irwin Kula, CLAL has reshaped its mission – that of "re-imagining the Jewish future" – to meet the changing needs of a community in an era of Jewish success and affluence.

CLAL conducts programs geared to the training of knowledgeable Jewish leaders through the teaching of Jewish history and source materials, to the strengthening of Jewish unity, to achieving a meaningful appreciation of Jewish culture and religion, and to the preparation of well-equipped, informed individuals – especially with leadership potential – who can meet the challenges of the modern era with authentic Jewish responses. Increased commitment to the Jewish people and community is consciously striven for, particularly among those of little Jewish background or experience. Programs conducted by CLAL include leadership education, directed toward Jewish organizational leadership. Originally conceived of as "Shamor," the program involves learning and pluralistic religious experiences as well as the development of community leadership, generally conducted in coordination with local Jewish federations or other local Jewish communal agencies; rabbinic programs, which include a half-year rabbinic intern program for rabbinical students, and annual rabbinic retreats for rabbis with up to five years of experience. Any rabbi who has been through CLAL's rabbinic programs is a member of "Chevra," which meets to learn and to examine diverse issues facing the Jewish community; teaching Jewish content and "Jewish vision" to individuals – not necessarily Jewish – in leadership positions; and counseling synagogues. In the Jewish public-affairs arena, CLAL's Jewish Public Forum is a Web-based publication that enables exchanges of views on a range of issues. CLAL has over the years published monographs on topics such as philanthropy, pluralism, the Jewish community, and ethics. It has regularly convened conferences; particularly noteworthy in this regard was the first international conference (1979) on children of Holocaust survivors, which generated a "Second-Generation" movement. This conference was a function of "Zachor," the Holocaust Research Center, a CLAL initiative whose aim was to commemorate and exam-