

**ISRAEL ON HIGH STATE OF ALERT  
FOR THE ROSH HASHANAH HOLIDAY****By Hugh Orgel**

TEL AVIV, Sept. 15 (JTA) -- Israeli officials, on a high state of alert following promises by Arab militants to thwart any reconciliation between Palestinians and Israelis, have taken extra security measures for the Rosh Hashanah weekend.

Police officials have canceled all leaves, and Israeli soldiers have been warned to be on guard against bombings, ambushes and kidnappings.

As a further security measure, a blockade was imposed on the Gaza Strip from Wednesday afternoon until Sunday morning.

Gaza residents will be allowed to return home during the closure, but they will not be allowed to enter Israel proper.

In addition, a reduced number of West Bank residents will be allowed to leave the territory during the holiday weekend.

In an address over army radio, Prime Minister Yitzhak Rabin said that "any attempt to harm the peace will be met with the strong and wise arm of the Israeli army."

The announcement of the tightened security steps came during a week of attacks against Israel Defense Force soldiers by Arab rejectionists bent on unravelling the accord signed by Israeli and Palestine Liberation Organization officials in Washington on Monday.

Four IDF soldiers were wounded Tuesday evening, two of them seriously, by shots fired at them by members of the Islamic fundamentalist Hamas movement near the West Bank settlement of Mitzar, northeast of Hebron.

**Deploying 'Maximum Forces'**

The shootings took place during a chase after Hamas militants who had shot at a civilian bus and an accompanying army jeep. The bus was empty at the time, and nobody was hurt.

Israeli forces gave chase to the vehicle in which three assailants were escaping, firing shots at it.

The vehicle crashed into a wall and overturned, killing one of the assailants. But two other militants escaped after firing shots and throwing a hand grenade at their Israeli pursuers.

Earlier on Tuesday, a Palestinian with explosives strapped to his body ran into the courtyard of a police station in Gaza City and detonated the human bomb.

No one other than the suicide bomber was hurt, and no damage was reported.

Also on Tuesday, Israeli soldiers shot and killed a Palestinian who lunged at them with a knife at an observation post. One of the soldiers was slightly wounded in the assault.

On Sunday, three Israeli soldiers were ambushed and killed by gunmen of the Islamic fundamentalist Hamas movement.

Police Chief Rafi Peled, speaking on Israel Radio, said that this week's advances in the peace process with the Palestinians have "led both to the incidents of recent days as well as the possibility of similar events in the future."

"It obligates us to deploy our maximum forces to allow Israelis to celebrate the holiday in peace and security," said Peled.

**RABIN THE PEACEMAKER RETURNS  
AND IS REBUFFED BY OPPOSITION****By Hugh Orgel**

TEL AVIV, Sept. 15 (JTA) -- Prime Minister Yitzhak Rabin returned home from his historic visit to Washington as a world-respected peacemaker, only to find himself snubbed by members of the opposition at an airport welcoming reception.

Rabin, Foreign Minister Shimon Peres and their entourage returned to Ben-Gurion Airport aboard their Israeli air force jet early Wednesday morning, on the eve of Rosh Hashanah, following the signing of a historic agreement with the Palestine Liberation Organization at the White House on Monday.

A large crowd of Israeli officials and foreign diplomats was on hand for the pre-dawn arrival ceremony at the airport.

But conspicuous in their absence were members of the opposition Likud party.

Three who received official invitations -- Likud Knesset faction Chairman Moshe Katsav and Deputy Knesset Speakers Ovadia Eli and Dov Shilansky -- went public with their refusal to attend.

Shilansky announced that he could not "shake the hand still warm from having touched the blood-soaked hand" of PLO Chairman Yasser Arafat.

En route home, Rabin and Peres made an unexpected stop Tuesday in Morocco for their first official meeting with King Hassan II.

Rabin visited Morocco secretly in 1976, and Peres has met with Hassan on several other occasions, all of which were also low-profile visits.

But on this occasion, they were given an official welcome before being escorted to the king's Atlantic seaside palace.

Although the meeting was cordial, it did not result in an announcement that Morocco would formally establish diplomatic relations with Israel.

But Israeli officials were expecting Morocco to make such an announcement in the near future.

**NEWS ANALYSIS:****NEW REALITY WILL TRANSFORM ISRAEL'S  
STANDING IN REGION, TIES TO DIASPORA****By David Landau**

JERUSALEM, Sept. 14 (JTA) -- The Middle East, Israeli President Ezer Weizman said this week, "will never be the same again."

Perhaps it was not the most original way of saying it. But Weizman's remark, delivered to the diplomatic corps here Tuesday during the president's traditional Jewish New Year reception, represented the simple truth.

It probably represented the most that anyone can sensibly say about the dramatic rush of history that has swept over this ancient, troubled part of the world during the last few days of Jewish year 5753.

"We cannot absorb it," said Economic Development Minister Shimon Shetreet. "Psychologically we'll need time to assimilate what is happening to us."

Shetreet, perhaps the hardest-line of Yitzhak

Rabin's ministers, spoke jubilantly to reporters here Tuesday in response to news that Rabin and Foreign Minister Shimon Peres were at that very moment landing in Morocco for a brief -- but public -- visit with King Hassan II.

Israeli officials hoped the unannounced trip would produce a declaration of diplomatic relations with Morocco. There were also buoyed by indications that Tunisia and the Muslim nation of Malaysia might follow suit, as well as several of the Persian Gulf states.

President Weizman, in his remarks to the assembled diplomats, voiced the hope that by next Rosh Hashanah Mohammed Basiouny, the Egyptian envoy to Israel, would no longer be the only Arab member of the diplomatic corps in Israel.

Overnight, Israel seems to be moving from its longtime status of an international pariah to that of a paradigm of conflict resolution.

Indeed, statesmen and commentators on both sides of the border between Ireland and Northern Ireland observed sadly this week that the warring Catholics and Protestants of Ulster would do well to take a leaf out of the Israeli-Palestinian book.

What does this suddenly changing future mean for Israel as a part of the Middle East and for Israel as part of the Jewish world?

The best point of departure to try to answer both of these questions may be Prime Minister Rabin's comments at a news conference in Washington shortly after the historic White House ceremony Monday.

The success of the agreement, he said, would depend on full adherence to the security provisions and on "economic and social development."

#### Will Become More A Part Of Middle East

Significantly, Rabin declined to comment on questions regarding the final status of the administered territories. He made it clear that all negotiating options were being left open and that the outcome of future talks on this subject would depend on how strongly the two cardinal pillars of the accord -- security and economics -- were built up.

If indeed Israel's security concerns do gradually abate, as confidence and cooperation take root, then, with time, the tenor of Israeli politics and society will change.

Similarly, if the international community plays -- and pays -- its full share in building up the Palestinian economy, then Foreign Minister Peres' dream of a Benelux-type cooperation arrangement involving Israel, Jordan and the Palestinians will seem increasingly less dreamlike and more realistic.

It seems inevitable that Israeli will gradually become a more integral part of the Middle East region, in terms of trade, travel, tourism and culture too.

Some Israelis have long predicted that peace will bring an upsurge of domestic ethnic, religious and social problems that have been held in check by the constant condition of semi-war. This did not happen after the Egyptian peace, they argue, because that was only a partial peace and remains still a "cold peace."

The more positive attitude to this same problem is best expressed by the wise old Yiddish adage: "Mir zol shoy'n halten derbay" -- Let's reach that situation already -- when the challenges we face are those of peace, not war.

Without doubt, the prospect of peace, in both the Land of Israel and the wider region, casts into question Israel's evolving identity as a

Jewish state joined by the heart both to Jewish history and to the Jewish people worldwide.

On one perhaps-too-prosaic level, an Israel at peace and in prosperity will be less in need of foreign aid, both governmental and philanthropic.

This point was made by Peres in an interview with CNN prior to Monday's signing ceremony. The transition from war to peace would be costly, he said. Israel would need to keep its military guard up. But in the long run, he looked forward to a time when Israel could tell Washington it would forgo U.S. aid.

#### No Longer An Embattled State?

That time inevitably would mean a weakening of the present structure linking Israel and the organized American Jewish leadership, a structure founded on American Jewry's political influence and economic clout.

Some would add that the traditional linkage has rested on the image -- indeed the reality -- of a beleaguered and embattled Israel, with all the sense of urgency that that reality evokes.

Leaders of Israel and of the Diaspora, once they have adjusted to the frenetic pace of current events, will have to address these very fundamental questions that go to the heart of the Israel-Diaspora nexus.

In doing so, they will have to put aside the present, natural awkwardness caused not only by the fact that the Diaspora leadership was in complete ignorance of what was afoot, but also by the fact that almost all of that leadership espoused the anti-PLO position of successive Israeli governments as though it were really immutable.

They failed to apply to that position the rule that applies to everything in politics: Never say never.

When the analyses and self-analyses begin to be written, the Diaspora side will likely find that when it comes to the PLO, it was too ready to believe its own rhetoric and propaganda.

For their part, the Israelis may, if they can find sufficient humility, regret the high-handed way in which they have ignored and sidelined the leadership of the people who love them best: the Jewish people.

Perhaps out of such soul-searching a new and healthier partnership can evolve between the Jewish sovereign state and its hinterland that transcends geography and economics -- the Jews.

#### ISRAELIS IDENTIFY SPY

TEL AVIV, Sept. 13 (JTA) -- The veil of secrecy has been lifted on an Israeli spy already serving a prison term for spying for the former Soviet Union.

Taking the unusual step of making details about an espionage case available to the Israeli public, the Tel Aviv District Court announced Sunday that Samuel Machtay, 46, a former Israel Aircraft Industries engineer, had been sentenced to seven years in prison in May 1991 on espionage charges.

But only limited details of his offense and trial were disclosed.

Publication of the incident was forbidden until this week "for reasons of state security," according to the court.

**REMINDER: The JTA Daily News Bulletin will not be published on Friday, Sept. 17.**

**STUDY OF WOMEN RABBIS FINDS WIDESPREAD SEXUAL HARASSMENT**

By Debra Nussbaum Cohen

NEW YORK (JTA) -- Women in the rabbinate experience sexual harassment and discrimination so often that they consider these obstacles "part of the job," according to a new survey.

The study, conducted by the Commission for Women's Equality of the American Jewish Congress, showed that a majority of women rabbis (73 percent) have been sexually harassed by congregants or other rabbis. Fifty-four percent said they had experienced sexual discrimination.

Yet a majority say they are very happy in their work. Most rate their job satisfaction at 7 or more on a scale of 1 to 10.

The survey followed Equal Employment Opportunity Commission guidelines in defining sexual harassment as unwelcome verbal or physical sexual advances that could have an impact on an individual's employment.

Discrimination was defined in the survey as denial of equal pay or benefits because of being a woman, or differential treatment in hiring, firing, duties or responsibilities on the basis of gender.

The survey was sent to all 325 women rabbis who have been ordained at the Conservative movement's Jewish Theological Seminary, the Reform movement's Hebrew Union College and the Reconstructionist movement's Reconstructionist Rabbinical College.

Those ordained by rabbis in the Jewish renewal movement and by the independent seminary in New York known as the Academy for the Jewish Religion received surveys as well.

Nearly half the recipients, 142, responded, in about the same proportions as the percentage of women rabbis in each of the movements with which they are affiliated.

The results of the survey appear in the October issue of the Jewish magazine *Moment*.

In terms of sexual harassment, women rabbis have experienced a range of unwelcome approaches. Nearly half of respondents (47 percent) said they had been faced with unsolicited touching or closeness within the context of their work.

Twenty-three percent said someone had tried to fondle or kiss them, and 12 percent said they had been pressured for dates or other activities with a sexual overtone. Seventeen percent said they had received letters and calls of a sexual nature.

**Earn Less Than Male Colleagues**

Nearly two-thirds of the rabbis (65 percent) said they had received unwanted sexual comments or had been told sexual jokes on the job.

Most of the rabbis (68 percent) reported that they were harassed by laypeople, 29 percent were harassed by another rabbi and 12 percent by a colleague who was not a rabbi.

And the harassment often preceded their ordination. While in rabbinical school, 40 percent of the rabbis said they heard derogatory comments about women during classes and 23 percent had been discouraged from becoming a rabbi by professors or administrators.

Eight percent said they were sexually harassed, and 19 percent said they had been faced with inappropriate sexual behavior from professors or administrators.

Five percent said they were harassed by other students, and 10 percent said they had dealt with inappropriate sexual behavior from peers.

In all, a plurality of 43 percent said that being a woman put them at a disadvantage in their training to become a rabbi.

After graduation, the discrimination picture did not brighten for these women.

Half the respondents said they had not been offered a job because they are women.

Nearly that many, 47 percent, said they had been offered a lower salary than a male colleague for the same job because of their gender.

Almost half, 48 percent, said they now make less than their male colleagues.

While being interviewed for a job or negotiating a contract, just over two-thirds said they were asked questions related to being a woman, and 71 percent of those rabbis said the questions and comments were inappropriate.

According to Ann Lewis, chair of AJCongress' Commission for Women's Equality, women rabbis have been "told point blank (by synagogue search committees) that the congregation wanted someone who would be 'more devoted to their job'" than a woman would be.

Pregnancy and motherhood are the chief issues around which women in the rabbinate experience discrimination.

**'Told They Can't Get Pregnant'**

"The whole tenor of their job changes" when they are pregnant, said Lewis. "Every time they take maternity leave, they're questioned and feel they have to justify any time they do anything" out of the office.

"They're told they can't get pregnant and be due around the High Holy Days. One rabbi was told (by her board) that she had no right to get pregnant under her contract," she said.

Forty-nine percent of the survey respondents said they were asked about pregnancy or having children during a job interview or contract negotiation.

When it comes to officiating at life-cycle ceremonies, like weddings, funerals, bar-and-batmitzvahs, britot milah and baby-naming ceremonies, being a woman rabbi cuts both ways.

Seventy percent of respondents said they have been asked not to officiate at a life-cycle ceremony because of their gender.

At the same time, nearly half said they are frequently asked to officiate because of their gender. Another 36 percent are occasionally or sometimes invited to officiate at life-cycle ceremonies because they are women.

Most respondents, 73 percent, said they are treated differently than male rabbis in non-discriminatory ways as well.

"People are more open to counseling with female rabbis, with talking about things that they feel uncomfortable talking to male rabbis," said Lewis.

Despite the harassment and discrimination that women in the rabbinate continue to face, they are remarkably happy in their work.

On a scale of 1 to 10, more than three-quarters of the rabbis (76 percent) rated their satisfaction with their career as excellent, or at least a "7."

"They accept the things that happen to them and look beyond that to see whether they're happy or not, and they are," said Lewis.

"Many feel they've made an impact on their synagogues and communities by bringing women's issues to the fore. They feel they're making an impact, and that's more important than the negative experiences that they've had," she said.

**BEHIND THE HEADLINES:  
JEWS OF CUBA UNDERGOING  
A COMMUNAL RENAISSANCE**

By Sue Fishkoff

HAVANA (JTA) -- A quiet revolution is brewing in Havana. As the Cuban economy crumbles, crippled by the disintegration of the Soviet empire and a 30-year U.S. embargo, the island's tiny Jewish community is undergoing a startling renaissance.

Last year, there were about 750 known Jews in Cuba. This year, there are more than 1,200. Some are new converts, the non-Jewish spouses and children of Cuban Jews. Others are Jewish families that kept their identity under wraps during three decades of state-sponsored atheism.

Last year, Havana's three synagogues limped along, as the elderly worshippers moved from shul to shul on Shabbat to help make up minyan.

This year, on one Thursday morning in August, 40 Jews gathered for services at Adath Yisrael, Havana's main Ashkenazic synagogue.

Most were young and uncertain of proper synagogue procedure. Young men wearing bluejean shorts wrapped tefillin on their arms. Young women shuffled anxiously in their seats, keeping their eyes on the rabbi, who quietly indicated when they should rise or sit down.

The worshippers' casual attire, so appropriate in this tropical country, matched a marked exuberance in the crowd, a palpable excitement.

After the service, they thronged to the kiddush table, eager to greet a visiting delegation of the American Jewish Joint Distribution Committee and have some human contact with Jews from the outside world.

The Jewish youth group of Havana, which disbanded in early 1992 when its four former leaders moved to Israel, now has 50 to 60 members, who meet weekly to study Judaism, learn Hebrew, talk about Israel and just socialize with other young Jews.

A women's group, which began in January with nine women, now musters 65 women weekly. They have instituted a home visitation system to reach out to every elderly or sick Jew in the city. They have collected and catalogued the community's precious medical supplies.

**'Never Has The Community Been So Strong'**

Sunday religious classes at the Patronato, the main institutional link between Cuban Jewry and Castro's government, draw 75 students, adults and children, who learn about Jewish history and ritual, study Hebrew and cement their identities. Because of severe gasoline shortages, students and teachers often travel three to four hours to get to class, on their one lone day off from work.

Cuba's Jewish revival is astounding, according to foreign visitors and community members themselves. One young woman, a leader in Havana's youth group, almost dissolved in tears when she said, "Never, never has the community been so strong or grown so rapidly."

The new blossoming of Cuban Jewry is due mainly to a confluence of two events in late 1991.

In October of that year, soon after the Cuban government relaxed restrictions on religious believers joining the Communist Party, the JDC re-entered the country with a stepped-up program of support that community members say has become their lifeline.

In addition to sending in needed books, medicines and food, the JDC sponsors visits by

Rabbi Shmuel Szeinhendler, an Argentinean Conservative rabbi who leads a congregation in Guadajajara, Mexico.

Szeinhendler makes four yearly visits to Cuba, bringing in supplies, leading services and visiting Jewish families in their homes. Most of all, however, he provides a willing ear and energetic inspiration for this community isolated from the outside world for more than three decades.

Szeinhendler also brings in two Argentinean "madrichim," or youth leaders, who teach their Cuban peers everything from Israeli folksongs to Zionist history.

Today, the first group of young Cuban students are able to teach others. One 18-year-old woman, a French major at the University of Havana, now acts as the community's unofficial cantor, dividing her time between the city's three synagogues.

"Most of them didn't know they were Jews when they came to the school (last year)," said Dr. Moses Asis, who has headed the religious school program since its inception in 1985.

**Rebirth Among Terrible Economic Crisis**

This remarkable Jewish rebirth is taking place in the midst of the worst economic crisis Cuba has ever faced. And Cuba's Jews share in the island's general economic malaise.

When the Soviet Union collapsed in 1991, Cuba lost its major financial backer. Moscow used to supply Cuba with some 3.4 million gallons of oil a year. Last year, Russia sent 780,000 gallons. Nothing at all has arrived this year since the end of January.

Downtown Havana is a ghost city. No traffic noises. No horns honking. Just the silent whoosh of some 1 million Chinese-made bicycles, Castro's gift to his people when the oil finally ran out.

Nobody can buy gas legally, except for physicians and taxi or bus drivers. People line up for hours by the sides of roads, hoping to cram onto one of the already hopelessly overcrowded buses and somehow get to work. Factories shut early, crippled by fuel shortages and regular power outages that virtually shut down the city for hours each day.

Even more devastating is the food rationing. Each Cuban receives six pounds of rice, a pound of beans, a half-cup of cooking oil and two ounces of impure coffee a month. Fresh meat is unavailable. People are hungry.

For years, the Canadian Jewish Congress -- which is not subject to the American embargo on Cuba -- has been sending in boxes of matzah, canned fish and powdered milk, in packages clearly marked "religious items."

The supplies are ostensibly meant for Passover, but are designed to tide the community over for an entire year.

In general, Cuban Jews are circumspect about the future of their community, and about their own choices if the country's borders are opened. Some say they will leave immediately for Israel. Others say they will stay to build the community at home.

Dr. Jose Miller, a surgeon at a prestigious Havana hospital and president of the Patronato, describes the future of Cuba's Jews as linked to that of their countrymen.

"From a Jewish standpoint, we're in a better situation now than 10 years ago," he said. "If the economic situation changes and people stay in the country, the Jewish community will survive. People are coming back to their roots."