

# The Americas

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## Canada

### *National Affairs*

CANADA ENJOYED A RELATIVELY prosperous year with good economic growth, declining unemployment, and a sharply rising currency. The predominant story politically was the extended goodbye of Prime Minister Jean Chrétien and the contest to succeed him within the governing Liberal Party. Although nominally the leadership race lasted through most of the year, none of the various candidates was able to mount a plausible contest against former finance minister and long-time Liberal stalwart Paul Martin, who was formally chosen at a November leadership convention. He succeeded Chrétien as prime minister in December.

In reflecting on Chrétien's ten-year tenure, many Canadian Jews noted his government's disappointing voting record on Israel-related matters at the UN. On the positive side, he was the first prime minister to visit Israel as well as Auschwitz, and to conclude a free-trade pact with the Jewish state. At the infamous UN World Conference Against Racism that took place in Durban in 2001, Canada took a leading role in trying to tone down formal expressions of hostility toward Israel, and dissociated itself from part of the final statement (see AJYB 2002, p. 281). It also acted positively at the UN Commission on Human Rights after the U.S. was left off the commission. The Canada-Israel Committee (CIC) reported that, on balance, Israel saw Canada as a friend, just behind the U.S. On other matters of concern to the Jewish community, the government was slow to outlaw Muslim terrorist organizations, but did move ahead on the prosecution of Nazi war criminals.

Martin named a new cabinet when he took over as prime minister. Among his most prominent appointments was that of Irwin Cotler, member of Parliament and prominent Jewish leader, as minister of justice and attorney general. A law professor and former president of the Canadian

Jewish Congress (CJC), Cotler was named to the inner cabinet as well, giving him a major voice in policy formation. Two other Jews were assigned significant roles: Jacques Saada became government leader in the House of Commons and minister for democratic reform, while Jack Austin was named government leader in the Senate.

The support that most Canadian Jews traditionally gave the Liberal Party came under question during the year. Henry Srebrnik, a professor of political studies at the University of Prince Edward Island, contended in a March article in the *Canadian Jewish News (CJN)* that the Liberals' inconsistencies with regard to Israel and unwillingness to join the U.S. in the war against Iraq should make Jews consider whether more conservative parties might be more supportive of Jewish interests. And from the other direction, New Democratic Party (NDP) leader Jack Layton urged progressive Jews to support his social democratic party despite its anti-Israel record.

Canada's two largest provinces held elections in 2003. Quebec voted in April and brought the Liberals back to power after nine years of Parti Québécois (PQ) rule. Montreal's Jews welcomed the outcome since they generally shared the strong federalist sentiments of the Liberals. Two Jews, Lawrence Bergman and Russell Copeman, both Liberals, were re-elected to the Quebec National Assembly, and Bergman was appointed minister of revenue. In Ontario the Liberals unseated the Conservatives, with David Caplan and Monte Kwinter retaining their seats in the October election. Both joined the cabinet, Kwinter as minister of community safety and correctional services, and Caplan as minister of public infrastructure and renewal. Rabbi Reuven Bulka delivered the invocation at the swearing-in ceremony for the new government. David Young, who had been in the cabinet, lost his seat. Corrine Korzen, the first Orthodox Jewish woman to run for an Ontario legislative seat, lost by a wide margin.

For Ontario's Jews, the key election issue was the "equity in education tax credit" instituted by the incumbent Conservative government that provided some relief for Jewish day-school parents. The new premier, however, Dalton McGuinty, was dead set against the credit, and moved to repeal it soon after taking office, ostensibly as a cost-cutting measure (see below, p. 257).

At the municipal level, the voters of Kingston, Ontario, elected Harvey Rosen, a former synagogue president, as mayor, and Ed Smith as city councilman, in November.

In July, Justice Morris Fish of the Quebec Court of Appeal was ap-

pointed to the Supreme Court of Canada, only the second Jew to serve on that tribunal. Fish practiced criminal law for many years before his elevation to Quebec's highest court in 1989.

#### TERRORISM

In January, the Lebanese ambassador, Raymond Baaklini, accused Canada of buckling under pressure from what he called a "Zionist party" that "controls 90 percent of the Canadian media" when it added Hezbollah to its list of terrorist organizations in late 2002. The outcry that greeted his remark induced him to issue a formal apology, but he never retracted the statement. Then, when asked by the *National Post* to clarify his position, he repeated: "I want to say exactly that 90 percent of the mass media in Canada is controlled by Jews or Zionists. " Jewish organizations called in vain for the revocation of his credentials, and he reiterated essentially the same claim again in August.

In February, the government added the Abu Nidal organization to its list of outlawed terrorist groups. However, despite pressure from the Canadian Jewish Congress (CJC) and B'nai Brith Canada (BBC), it did not put the Al-Aqsa Martyrs Brigades or Tanzim on the list. Three more groups were banned in November: the Palestine Liberation Front, PFLP-General Command, and the Popular Front for the Liberation of Palestine. It was now illegal to belong to, have contact with, or raise money for these groups, and their assets were frozen. In addition, five Hamas-linked charities were under investigation.

A Canadian, Fauzi Mohammed Mustafa Ayub, was arrested in June 2002 in Hebron, though the arrest was not announced until April 2003. Israeli security sources alleged that he was a key member of a Hezbollah plot to assassinate Prime Minister Ariel Sharon. The *National Post* reported that the Lebanese-born Ayub was a senior Hezbollah agent who arrived in Israel in 2000 traveling on his Canadian passport, and proceeded to gather intelligence, build a terrorist infrastructure, and make plans for a bomb attack. Canada had outlawed Hezbollah in 2002, but an Israeli security official told the *Post* that "Canada has an enormous infrastructure of Hezbollah inside the country." Despite the ban, Liberal MP Tony Valeri met with Mohammad Raad, head of Hezbollah's parliamentary wing, during a visit to Beirut in June, arranging the meeting in response to pressure from constituents who were unhappy with Canada's action against the organization. After the trip he had second thoughts, writing to BBC president Rochelle Wilner that "I now recog-

nize the conversation was ill-advised, and I regret any offence which may have been caused.”

Israel arrested Jamal Akkal, a Canadian of Palestinian origin, in November, on suspicion of planning terrorist attacks in North America. The Israeli government reported that he confessed to having undergone training in small arms and explosives in Gaza, and that the arrest prevented a terrorist strike, possibly against American or Canadian Jews. A minor diplomatic flap occurred when a spokesperson for Canada’s Foreign Affairs and International Trade Department criticized Israeli ambassador Haim Divon for public comments that allegedly prejudged Akkal’s case. A meeting between Divon and Foreign Minister Bill Graham enabled the latter to reiterate that Canada objected strenuously to reporting a confession before trial.

Palestinian terrorist Mahmoud Mohammad Issa Mohammad continued his 15-year legal battle to remain in Canada. He appealed to the Federal Court against an Immigration and Refugee Board decision that refused to accept the validity of the pardon Greece had granted him for his attack on an El Al plane in Athens in 1969. The board argued that the pardon had been given under coercion—the terrorist hijacking of another airliner—and that he had originally entered Canada by lying about his past (see AJYB 2001, p. 270). The government continued its effort to deport him.

In a lecture to Université de Montréal law students, Prof. Alan Dershowitz of Harvard Law School raised the issue of whether some forms of torture might be legally justified in the struggle against terrorists. Arguing that in extreme cases governments will use torture regardless of moral taboos, he urged an open debate on the question. Dershowitz also called for the establishment of rules for preemption and “targeted assassinations” against obviously guilty terrorists who could not be apprehended, and rejected any claim of justification for Palestinian terrorism.

#### SAME-SEX MARRIAGE

In June, the Court of Appeal, Ontario’s highest court, legalized same-sex marriage on constitutional grounds, holding that existing law offended human dignity, discriminated on the basis of sexual orientation, and denied equal rights. Rabbi Dovid Schochet, head of Toronto’s Vaad Harabonim (Orthodox rabbinical organization), declared the decision “a *chilul Hashem*, a desecration of God’s name and law.” A Reform colleague, however, Rabbi Debra Landsberg, welcomed it.

Earlier in the year, the Canadian Coalition of Liberal Rabbis for Same-Sex Marriage had presented a written statement to the court on behalf of 25 Reform and Reconstructionist rabbis. It contended that existing law infringed on equality and religious freedom, that Jewish marriage is not centered solely on procreation, and that Jewish law and its interpretations “are not immutable” but rather “open to interpretation in accordance with community values and individual morality.”

There were two other cases on the subject in provincial courts. A Quebec Superior Court judge in 2002 and the British Columbia Court of Appeal in May 2003 both ruled that the traditional definition of marriage as a union between one man and one woman was unconstitutional. As a result, the federal House of Commons took up the issue. In May, Prof. David Novak of the University of Toronto told a legislative committee that Judaism regards marriage as a union between man and woman, as reflected in the commandment to “be fruitful and multiply.” He asserted that his stand was “informed by the normative authority of the Jewish tradition,” adding that “Jewish tradition affirms that the best possible conditions for the birth and rearing of children are found in a family rooted in a permanent marital union between male and female parents.” In contrast, Rabbi Steven Greenberg, who identified himself as Orthodox and gay, filed a statement that Orthodoxy can tolerate state sanction of marriages that the Jewish religion does not permit, and argued that gay couples also promote family values.

In November, MP Cotler, then still a backbencher, endorsed the legalization of same-sex civil marriage even though such unions would be inconsistent with his personal religious beliefs. However, he was prepared to defer to the Supreme Court of Canada, which was considering the issue under a reference from the government. Cotler voted against an opposition motion to reaffirm the conventional definition of marriage, arguing that such a move was premature before the Supreme Court ruled. In justifying his position to his constituents, Cotler stressed the significance of constitutional guarantees of equal rights.

### *Israel and the Middle East*

Canada continued to chart a course independent of, but not directly contradictory to, the U.S., and balanced between Israel and the Palestinians. Not surprisingly, such a policy evoked criticism both inside and outside the country. Israeli commentator Gerald Steinberg, writing in the *CJN* in June, contended that “the reflexive anti-Americanism of Cana-

dian academics, journalists, and the political left is also entrenched in the foreign policy bureaucracy and leads to anti-Israel positions.”

When the UN General Assembly voted in December to refer the issue of Israel’s security fence to the International Court of Justice, Canada joined the European nations in abstaining, even while criticizing the fence project as “a unilateral repartition of land” that “will not lead to lasting peace.” Earlier, in October, Canada said it respected “Israel’s right to defend itself and its citizens” even as it voted in favor of a General Assembly resolution that called on Israel to dismantle the fence because it might “predetermine the outcome” of peace negotiations. Canada did gain some credit from Israel’s supporters by insisting that the resolution include language condemning two Palestinian terrorist attacks that month. Nevertheless, David Goldberg, speaking for the CIC, expressed frustration with “Canada’s tendency to equivocate on Israel’s right to self-defense. Canada affirms Israel’s right to defend itself but then qualifies its position.”

In March, the Department of Foreign Affairs and International Trade (DFAIT) issued a travel advisory urging Canadians to avoid Israel and the Palestinian territories, and calling on those already there to leave because of the war in Iraq. Later in the year, the department issued a controversial directive ordering that when “Jerusalem” appeared as the place of birth in a Canadian passport, the city name must stand alone, with no country designation, since “the status of Jerusalem has not been definitely determined.” In fact this policy had been in place for some time, but was reiterated now—evoking renewed criticism—when a Canadian-born couple living in Israel applied for a passport for their Jerusalem-born child. A department spokesperson said that the matter would be resolved once the city’s status was settled.

When Malaysian prime minister Mahathir Mohamad, hosting an Islamic summit meeting in October, urged Muslims “to unite against a few million Jews who rule the world,” Foreign Minister Bill Graham called the remark “totally unacceptable,” stating that “we totally reject the premise and spirit” of the diatribe. Nevertheless, a few days after that incident Prime Minister Chrétien shook hands with Mahathir at another conference and told him that “his speech was not well received in Canada.” CJC president Keith Landy termed the prime minister’s handshake and mild rebuke of Mahathir “one more embarrassment for him and the country.”

A number of prominent present and past politicians also criticized Canadian policy toward Israel during the course of the year. In a Janu-

ary interview, Canadian Alliance leader Stephen Harper denounced the Liberal government's "moral neutrality" and promised that his party would be "value-oriented." In September, Harper took the government to task for its "increasingly neutralist" position between Israel and the Palestinians. At a forum on Canadian foreign policy held at Toronto's Holy Blossom Temple in February, Alliance foreign-affairs critic Stockwell Day urged Israel not to turn over further territory without a peace treaty, and blasted Canada's voting record at the UN. Former prime minister Brian Mulroney, addressing a Jewish National Fund dinner in Montreal in June, reminded the audience that when he was in office he rejected the urging of advisers to be evenhanded with Israel, preferring to treat it as a true ally. The concept of evenhandedness, he suggested, was "a code that meant Israel ran a serious risk, in the crunch, of getting shafted."

Dissent came even from within the governing party. A dozen Liberal members of Parliament—including MPs Carolyn Bennett, Joe Volpe, Jim Peterson, Irwin Cotler, Anita Neville, and Senators Jack Austin and Leo Kolber—criticized their own government in a paper submitted to the Department of Foreign Affairs and International Trade in connection with its regular foreign-policy review. They urged the department to change a number of practices, the cumulative effect of which would be to tilt policy in Israel's direction. The legislators' stated objective was to resolve "inconsistencies between our stated policy and our implementation of that policy." Three MPs, Carolyn Bennett, Richard Marceau, and Anita Neville, published an open letter to Foreign Minister Graham in September calling on Canada to back Israel more strongly. Leo Kolber, retiring from the Senate, told guests at a dinner in his honor in December that Israel had "never had a better friend in Canada" than when the Conservative Mulroney was prime minister—an obvious swipe at his own retiring party leader, Chrétien.

To be sure, the government was also criticized for not being harder on Israel. Alexa McDonough, outgoing leader of the left-leaning New Democratic Party (NDP), speaking in Jerusalem in January during a 16-day visit to the region, called on Canada to use its influence with the U.S. to stop funding Israel's "military heavy-handedness" against the Palestinians. She accused Israel of trampling "human rights, human lives, and human dignity" in the name of fighting terrorism and achieving security.

Notwithstanding the tensions, Canada's new ambassador to Israel, Donald Sinclair, described Canada's relations with Israel as excellent. Stating that his country was simultaneously pro-Israel and pro-Palestinian, Sinclair expressed optimism that peace could be achieved.

Outgoing ambassador Michael Bell lamented the way that violence and terrorism since 2000 had subverted efforts to focus Canadian-Israeli relations on “normal” everyday matters, such as trade and cultural interchange. Bell told the *CJN* that he did not think Arafat sought Israel’s destruction, that Israel would eventually withdraw from the territories, and that the Jewish state could exist within its pre-1967 borders “with more security than it has now.”

In October, Transport Canada ordered an El Al flight from Israel to Toronto, en route to Los Angeles, to land in Montreal and then proceed to Hamilton instead of Toronto. On the return trip, it also landed in Hamilton. Transport Minister David Collenette spoke of a specific threat, reportedly a possible missile attack, at Toronto’s Pearson Airport against that particular flight. Collenette caused a bit of a stir afterward by suggesting a reexamination of the wisdom of having El Al serve Canada, but he quickly backed off in the face of strong criticism. Despite the generally tense situation, traffic to Israel increased during the first ten months of the year, with Canadian visits rising by 19 percent. El Al increased its number of weekly Toronto-to-Israel flights from three to four in December due to higher demand.

A group of Ontario mayors, municipal politicians, and other officials traveled to Israel in May. Provincial legislator Tina Molinari found the trip to be “absolutely amazing.” She said that “having spent time in Israel has given me a real understanding of what the people here feel.” Mayor Ken Boshcoff of Thunder Bay added that “we will certainly have a message to bring back to our fellow Canadians that Israel is a wonderful nation and is a great place to visit.”

In May, an Immigration and Refugee Board adjudicator turned down a request for refugee status submitted by a Lebanese man who had helped Israel, in part because of his alleged participation “in crimes against humanity committed by Israel” and the South Lebanese Army. Both the CIC and the Israeli embassy sharply criticized the decision. Minister of Citizenship and Immigration Denis Coderre distanced himself from a ministry lawyer who advanced the position adopted by the adjudicator, saying it “surely doesn’t reflect the policy of Canada toward Israel.”

A stridently anti-Israel exhibit, “Artists Against the Occupation,” was on view through September and October at Montréal Arts Interculturels, supported by \$8,000 in funding from the Canada Council for the Arts. Gerry Weiner, speaking for BBC, charged that this “unbalanced exhibit” was “deceptively presenting the City of Montreal as a sponsor of the event.” Local officials responded that even though the museum was

housed in a city-owned building and received half its budget from the city (the rest came from provincial and federal governments), it operated independently. The museum's artistic director, Sylvie Lachance, expressed surprise that Jews might find the exhibit offensive. "I consulted with my Jewish friends, who are mostly working in the arts," she said, "and no one said, 'Don't do that,' " adding that "we felt that it was right to do something about peace."

Canadian Friends of Magen David Adom for Israel settled its two-year battle with the federal tax department over the retention of its charitable status. It had faced revocation of this status because of lack of diligence in supervising the ambulances and equipment that it sent to Israel. A spokesperson for the Canada Customs and Revenue Agency said that CFMDA had "changed the way it does business" and was now in conformity with the law.

#### THE MEDIA AND PUBLIC OPINION

For years, supporters of Israel had expressed dissatisfaction with what they considered biased coverage by the public broadcaster, the Canadian Broadcasting Corporation (CBC). In 2002 the CIC submitted a report to CBC executives that analyzed the network's reporting and found it unbalanced. It alleged that there was insufficient coverage of positive developments in Israel and of Arab and Muslim enmity toward the Jewish state, and an unwillingness to use the words "terrorist" and "terrorism" in regard to attacks on Israelis. The report asked that the CBC "provide Israel's perspective in equal measure, and with the same sensitivity, to that of the Palestinians." Tony Burman, a CBC official, responded in writing, generally rejecting accusations of bias (see AJYB 2003, pp. 307–08).

In January 2003, the complaints became more focused when the CIC threatened to raise the matter either with Parliament or with the Canadian Radio-Television and Telecommunications Commission (CRTC), which regulated broadcasters. Norman Spector, former Canadian ambassador to Israel and the PA and currently a newspaper columnist, joined the battle, writing several columns alleging CBC bias and criticizing in particular the reporting of CBC Israel correspondent Neil Macdonald. The *CJN* supported Spector editorially. Later that month CBC president Robert Rabinovitch defended his network and the work of Macdonald. A scheduled debate between Spector and Burman was called off when Spector objected to a proposed format change that would have arrayed three CBC representatives against him.

Neil Macdonald remained a focus of attention. The head of Israel's Government Press Office (GPO) confirmed an assertion by media watchdog HonestReporting.com that Macdonald had sought to organize a boycott of the GPO's annual New Year's reception in Jerusalem. The CBC denied this. Separately, in a panel discussion before a CIC mission group in Jerusalem, Macdonald defended his refusal to use the "terrorist" label on the grounds that the term "has been overexploited," and expressed support for Noam Chomsky's view that the media must stop serving "as the guard dog of the establishment." Macdonald was reassigned to Washington in the spring. In August, while being interviewed for a CBC program, he complained that he had been the target of a campaign by "organized Jewry worldwide," adding that he opposed the continuing calls to violence by Muslim preachers.

During a discussion of the French documentary film *Décryptage* (Deciphering) in Montreal in April, Université du Québec professor Julien Bauer criticized the Quebec media for relying too heavily on Agence France Presse for Middle East coverage. He also complained about how difficult it was for pro-Israel academics to be invited to appear on television talk shows.

When cable-television operators proposed that same month that they be allowed to carry Al-Jazeera, the Arab satellite network, both BBC and CJC expressed opposition. They charged that the network broadcast anti-Semitism and Holocaust denial, and glorified Palestinian suicide bombers, material that could run afoul of Canadian anti-hate laws. In September, 13 Liberal MPs and senators submitted a letter to the CRTC opposing the inclusion of Al-Jazeera. MP Jacques Saada noted that "Al-Jazeera is a station which has a history of allowing the distribution of materials that are contrary to our Canadian laws and charter." BBC also objected to a Web site's decision in May to offer Al-Jazeera.

Media executive Leonard Asper launched a broadside at his own industry in a speech he gave in September in Winnipeg, suggesting that anti-Israel bias in the media reflected anti-Zionism, which was, in turn, often a front for anti-Semitism. He criticized many of the journalists covering the Middle East as "unqualified for complex war coverage" since they were ignorant of the history of the region; "worse, they do not bother to make their own inquiries."

A Gallup Poll released in March showed that French-speaking Quebecers held negative opinions of Israel, rating it even lower than North Korea. English Canadians, on the other hand, were marginally favorable toward Israel. Dr. Jack Jedwab, executive director of the Association for

Canadian Studies (ACS), ascribed the Quebec results to an almost uniformly hostile media with a "leftist outlook." In an article in November in an Israeli magazine, Noemie Grynberg explained that one reason for the hostility toward Israel in Quebec was the view that the Palestinians were oppressed by Israel, an allegedly colonial power, in the same sense that French Canadians felt themselves victimized by the English. Another poll, taken for UJA Federations Canada but not released to the public, reportedly showed a tendency among Canadians to regard Israel, the Palestinians, and neighboring Arab countries in morally equivalent terms.

#### THE CAMPUSES

Canada's university campuses remained a key battleground in the struggle between pro- and anti-Israel forces. The combination of Arab/Muslim and left-wing students at key universities created fertile ground for intensive anti-Israel activities, some of which were widely publicized. Pro-Israel students found it difficult to recruit allies, but did achieve some successes in student government elections to steer these groups back toward a more evenhanded position on Middle East issues. Jewish federations, increasingly concerned about the campus situation, began to increase their allocations to Jewish student groups.

The major confrontations during 2003 took place at Toronto's York University. Middle East scholar Daniel Pipes was invited to speak there in January. When the Middle East Students Association protested, his talk was canceled for security reasons. But after CJC protested the decision, York's president, Lorna Marsden, reversed course and reinstated the invitation. The lecture took place under extremely heavy security provided by Toronto police and the Royal Canadian Mounted Police. Another event that Pipes was scheduled to attend on campus, a lunch meeting, was canceled, creating further controversy. Prof. David Dewitt, director of the Center for International and Security Studies, justified the opposition to Pipes because of objections to his role in Campus Watch, a Web site that monitored and critiqued Middle East studies programs in North America. Dewitt explained that "Campus Watch was seen by many as an effort to silence competing voices." Pipes, however, claimed that the effort to silence him went beyond political correctness to the denial of free speech. In his public address on campus, Pipes asserted that continuing Arab rejection of Israel was the key factor preventing peace.

In March, Miriam Levin, a Jewish student and Zionist activist at York, was assaulted by a protester against the war in Iraq, who was part of a

group occupying President Marsden's office. Levin had come to see the president to complain about harassment by picketing protesters at the entrance to the university earlier in the day. In another incident, two leaders of the Young Zionist Partnership (YZP) accused protesters of shoving them and their information table, and burning an American flag they were displaying. Richard Fisher, a spokesperson for York, wrote to the *CJN* in April that his university "does not tolerate acts of racism or assault against Jewish students or any other members of our community."

In the wake of these events, York held a panel discussion on free speech and the Middle East conflict in April. Student Noah Slepko called on the administration to act forcefully, criticizing the university for its passive attitude toward hate speech and propaganda against Israel, and for tolerating the escalation of rhetoric that intimidated Jewish students. Prof. Martin Lockshin, director of the Center for Jewish Studies, did not attend the panel, but later told a reporter that he was concerned about "the misuse of podiums by professors to advance political agendas in courses that have nothing to do with the Middle East."

In student government elections in November, York Hillel endorsed an opposition slate featuring the slogan "Progress Not Politics," which advocated that the York Federation of Students give greater emphasis to local student issues, against the incumbent governing group that had become increasingly anti-Israel. Paul Cooper, president of the YZP, headed the insurgent slate. Cooper's group prevailed, but, in a bizarre development in December, the outgoing council held up official certification of the results. The university provost expressed outrage at the action and threatened financial trusteeship for the student government should ratification not be completed by the beginning of January, 2004.

Concordia University in Montreal did not experience anything as dramatic as the riot that forced the cancellation of Benjamin Netanyahu's speech in 2002, but the antipathy between radical Arab groups and Jewish students persisted (see *AJYB* 2003, pp. 310–12). The university issued its report on the incident in January 2003, concluding that it had made a mistake in scheduling the lecture at Hillel's preferred venue—the main downtown building—rather than on a more remote campus or off-campus site. Rector Frederick Lowy stressed that the organizers had insisted on the downtown site, despite warnings by the security director. Although officials had anticipated an anti-Netanyahu protest, "we did not expect a concerted, planned attempt to stop the event by any means possible, including violence," he reported. In a related development, radical Palestinian student leader Samer Elatrash was suspended for three

years by a disciplinary tribunal. In March, another pro-Palestinian student activist, Nidal Al Alul, was charged with uttering assault and death threats to students staffing a Hillel information table. Both Elatrash and Al Alul were members of the Solidarity for Palestinian Human Rights (SPHR) leadership.

At a Hillel symposium at Concordia in March, Frederick Krantz, a history professor and president of the Canadian Institute for Jewish Research, charged that his campus and many others had become targets of a "new anti-Semitism international." Expressing fear that this novel form of anti-Jewish expression might be even worse than what occurred in the 1930s, he urged students to espouse "rational analysis, clear documentation, and free speech."

Concordia Hillel student leaders were gratified with the results of the student government elections in March. Noah Sarna, Hillel copresident, said that he was ecstatic over the "tremendous victory" that ousted the radicals who had controlled the Concordia Student Union (CSU) for three years and had supported SPHR enthusiastically, and predicted "a more relaxed atmosphere on campus." Even so, Hillel's problems were not over. The CSU continued to demand that all student clubs agree to renounce violent behavior or lose their funding. Hillel, the only club that refused to sign the pledge, objected to a clause that would bar the Jewish group from making Israel Defense Force recruiting material available on its information tables. Hillel sued the CSU over the issue, but in October the Quebec Court of Appeal upheld the decision of a lower court that suspended the suit and ruled that the dispute should be resolved within the university.

In March, the New Democratic Party club at the University of British Columbia held a forum titled "Beyond the Headlines: Palestine/Israel." The four panelists, including two MPs, were well-known critics of Israel. One of them, Svend Robinson, described Israel's occupation as "fundamentally illegal," while Khaled Barakat of the SPHR accused Israel of ethnic cleansing. Over 100 Jewish students attended and protested the one-sided character of the presentations.

The Palestine Right of Return Coalition sponsored a conference in June at the University of Toronto. Speakers rejected a two-state solution and any terminology that would imply recognizing Israel's legitimacy. They even avoided the word "Israel," substituting for it "Zionist colonization." Anti-Zionist Holocaust revisionist Norman Finkelstein appeared in June at the University of Waterloo to participate in Palestine Week, where he faced intense opposition from Jewish students. Another

Palestine Week at Waterloo in November featured controversial displays, some of which were withdrawn after protests. There was an anti-Israel exhibit at Carleton University in Ottawa in March, and Jewish students claimed that they were barred from protesting at the display, "Carleton Under Occupation," organized by the local SPHR chapter. Provost G. Stuart Adam justified keeping Jewish protestors away on the basis of a policy of noninterference with "the expression of potentially controversial points of view." He asserted that the Israel Advocacy Committee had made presentations of their own in the same location on other occasions.

CJC complained to the president of Trent University in Peterborough, Ontario, about views concerning Israel and anti-Semitism attributed to Prof. Michael Neumann that were posted on a Web site about "Jewish power." The site quoted Neumann saying that "if an effective strategy [to help the Palestinians] means encouraging reasonable anti-Semitism or reasonable hostility to Jews, I don't care. If it means encouraging vicious racist anti-Semitism, or the destruction of the State of Israel, I still don't care." CJC regional executive director Bernie Farber wrote to the university president that Neumann's words had exceeded the bounds of "what is considered proper political discourse." President Bonnie Patterson issued a joint statement with CJC recognizing that the remarks attributed to Neumann were "perceived by some as being offensive and unacceptable." Neumann, a Jew, later "repudiated everything attributed to me on that site."

A new organization created to combat the intimidation of Jews on campuses, Solidarity with Jews at Risk, recommended four steps: insistence that university antiracism policies include opposition to anti-Semitism; the institution of rules to guarantee student safety; cessation of funding to organizations promoting violence; and the disciplining of students convicted of inciting violence.

At the faculty level, academics and Jewish organizations discussed the prospects for establishing a countrywide faculty body committed to peace in the Middle East. Such a group, Canadian Professors for Peace in the Middle East, existed in the 1970s and 1980s, but disbanded when community leadership decided to give other causes higher funding priority. Any new organization would require substantial community support to get underway. In Montreal, several academics, led by Annette Paquot of Université Laval and Jean-Charles Chebat of l'École des Hautes Études Commerciales, organized the Cercle interuniversitaire d'études sur le Proche-Orient (Interuniversity Study Circle on the Middle East). Prof. Paquot said she hoped it would begin to reverse the "campaign of deni-

gration” against Israel “orchestrated by radical groups.” It started by organizing lectures by visiting academics, including Israelis.

Hillel of Greater Toronto held Israelfest '03 in February to celebrate Israeli culture and disseminate information about the Jewish state. It took place over a two-week period on several campuses in the metropolitan area. In November, author and television personality Irshad Manji, a Muslim of Iranian extraction, spoke at York, Toronto, and Ryerson universities on the topic “Defending Israel Is Defending Diversity.” She included Israel among those countries that defend Western multicultural values, described her visit to Israel, and praised the state for its espousal of democracy. Her lectures also provided an opportunity for Muslim-Jewish dialogue among students.

The University of Calgary established the Kahanoff Chair in Israel Studies, only the second in Canada. Alan Dowty, a political scientist, was appointed to the chair.

### *Anti-Semitism and Racism*

The University of Toronto’s Munk Center for International Studies sponsored a conference on “Anti-Semitism: The Politicization of Prejudice in the Contemporary World” in February. One speaker, McGill University sociologist Morton Weinfeld, pointed out that despite the decline in conventional manifestations of hostility toward Jews, Jews still felt vulnerable because of the new anti-Israel dimension in public anti-Semitism. The increasing number of Muslims living in Canada, he noted, had changed the environment, leading to “a growing tie between anti-Americanism, anti-Semitism, and anti-Zionism.” Irwin Cotler, speaking to a regional CJC plenary in Montreal in June, made similar observations. He described a “new, escalating, global, and virulent” strain of anti-Semitism, with “Israel as pariah.”

A national survey conducted in March for the Association of Canadian Studies found that few Canadians (12 percent) believed that Jews projected a “somewhat” or “very” negative image, even though, paradoxically, over half (54 percent) viewed anti-Semitism as a “somewhat” or “very” serious problem. The data indicated greater concern about anti-Semitism in central Canada (Ontario and Quebec) than in the western provinces. Another ACS survey, conducted in June, produced evidence of increasing tolerance for all minority groups, including Jews. Thus 88 percent of respondents were comfortable with the idea of a close relative marrying a Jew, and 95 percent comfortable with the idea of a

Jewish boss or teacher—with similar findings in regard to other minority groups.

The United Church of Canada approved a document on the church's relations with Jews in August. Acknowledging the history of anti-Semitism within Christianity, the statement labeled it an affront to the gospel of Jesus. Rabbi Dow Marmur called the document a “milestone” in Jewish-Christian relations.

Jewish community leaders were also pleased with a forthright statement issued by the Canadian Council of Churches, representing nine Christian denominations, in December. It declared that “we challenge all churches, parishes, congregations and people of goodwill to find ways and means to expose and eradicate anti-Semitism within and from Canadian society. We must not be silent.” This was the first time there had been such a sweeping statement on the subject on behalf of organized Canadian Christianity. Prof. David Novak, who taught Jewish studies at the University of Toronto, welcomed the pronounced change in attitude, noting that “there's virtually no anti-Semitism coming from the churches anymore. Anti-Semitism today comes from Islamic and leftist circles. When push comes to shove, Christians are the best friends Jews have.”

According to French journalist Elisabeth Schemla, writing in November in the online journal *Proche-Orient.info*, anti-Semitism was far from eradicated in Quebec. She sharply criticized provincial political leaders for tolerating the expression of “quiet anti-Semitism,” singling out the media and universities for particular condemnation and identifying anti-Israel expressions as thinly disguised anti-Semitism. As an example, Schemla noted an editorial that appeared in *La Voix de l'Est* in September. The editorialist, Father Jean-Guy Dubuc, tied current Israeli policies to alleged Jewish responsibility for the death of Jesus. Schemla also noted the rising number of Muslim university students in Canada and the role of their leaders in fomenting anti-Semitism. However Elias Levy, a writer for the *CJN*, expressed some skepticism about what he considered her sweeping generalizations.

Karen Mock, executive director of the Canadian Race Relations Foundation, speaking in March, lamented the fact that people dedicated to combating racism did not generally condemn anti-Semitism. Some, she observed, “feel intimidated from speaking out for fear of losing their constituency, or being denounced for speaking out.”

B'nai Brith Canada's annual *Audit of Anti-Semitic Incidents* recorded an alarming increase from 459 in 2002 to 584 in 2003. The highest number, 400, occurred in Ontario, and another 108 in Quebec. Of the 584 in-

cidents, nearly 31 percent were classified as vandalism, about 66 percent as harassment, and less than 3 percent involved physical violence. There were major spikes of incidents in January and March, presumably associated with the preparation for, and then the launch of, the Iraq war. Among the incidents cited were people beaten on their way to or from synagogues in Toronto and Montreal on the Sabbath, cemetery vandalism in Winnipeg and Montreal, destruction of a student sukkah at York University, anti-Semitic graffiti sprayed on a Jewish school in Montreal, the theft of mezuzot from doorposts of homes in Montreal, and threats directed at individuals. Concordia University professor Stephen Scheinberg, national chair of BBC's League of Human Rights, emphasized the role of Arabs and Muslims, saying: "We've been able to identify 30 probable Arab perpetrators of anti-Semitic incidents." He suggested that negative predispositions toward Jews were intensified by watching Al-Jazeera on satellite television and over the Internet.

In September, *Russian Canadian Info*, a Toronto weekly newspaper, apologized for publishing an anti-Semitic article by a Ukrainian academic, Valery Serduchenko. He had sharply criticized the economic role of the "Russian oligarchs," consistently stressing their Jewishness and using terminology that evoked anti-Semitic imagery.

A number of prosecutions for anti-Semitism and racism took place in 2003. Aboriginal leader David Ahenakew was convicted of promoting hatred through his 2002 diatribe against the Jews (see AJYB 2003, pp. 314–15). CJC president Landy praised the decision, noting that "the [anti-hate] law was introduced precisely to protect groups identified by such characteristics as race, religion and ethnic origin from publicly-expressed views that vilify and attack them." In July, Bradley Love was sentenced to 18 months in jail and three years of probation for willfully promoting hatred. The Ontario resident had sent defamatory letters about minorities, including Jews, to public figures. This was the longest jail term for such a crime in Canadian history.

In September, Bell Canada removed a Web site from its Internet service for allegedly exposing Jews to hatred and contempt. The action occurred after attorney Richard Warman, acting on his own, filed a complaint with the Canadian Human Rights Commission (CHRC). In another Internet matter, the Consumer Health Organization of Canada removed books by anti-Semitic writers Eustace Mullins, David Icke, and William Cooper from its Web site in response to a CJC complaint. A third Internet case involved a decision by the CHRC to shut down Alberta resident Fred Kyburz's Web site, again in response to a complaint from

Warman. The site was found to include articles “that openly advocate the extermination of the Jewish people.” Kyburz was ordered to pay \$30,000 to Warman and \$7,500 to the government as a penalty.

The well-known anti-Semitic publisher and publicist Ernst Zundel, a German who entered Canada in 1958 and became the subject of great controversy for his Holocaust-denial activities, voluntarily left the country in 2002 for the U.S. However, in February 2003 the U.S. deported him back to Canada for overstaying his visa. He then filed a claim for refugee status, but was detained by Canada pending possible deportation to Germany, which had issued a warrant for his arrest for inciting hatred through his Web site. Zundel also faced contempt charges in Canada for failing to comply with a CHRC order to delete offensive material from the site. In April, government officials issued a certificate declaring Zundel a threat to national security, which, if upheld in court, would preempt his claim to refugee status. Meanwhile, his Web site continued to blame Jews for his fate, for the undermining of Canada’s legal system, and for persecuting Germany after World War II. Appearing in Federal Court in May, Zundel expressed admiration for Hitler. The case was not yet resolved at the end of the year.

### *Holocaust-Related Matters*

In April, Michael Seifert faced an extradition hearing requested by Italy, where he had been convicted in absentia for 11 murders he committed while serving as an SS guard at a prison camp in 1945. Later, in August, Judge Selwyn Romilly of the British Columbia Supreme Court found that there was sufficient evidence on seven murder counts involving nine victims to extradite him. Among the accusations that Romilly accepted were starvation of a prisoner to death, gouging out a prisoner’s eyes, and torturing and beating prisoners before killing them. Seifert was taken into custody pending extradition. CJC executive vice president Jack Silverstone observed “that it’s a very positive step,” as there had not been any such extraditions in nearly 20 years.

Several legal cases designed to denaturalize and then deport Nazi war criminals continued in the courts during the year. Helmut Oberlander appealed a 2001 cabinet order to strip him of his citizenship as a prelude to deportation, but Justice Luc Martineau of Federal Court ruled that there could be no judicial review of the order because the cabinet’s actions were “neither clearly wrong nor patently unreasonable.” Oberlander served as an interpreter for an infamous Nazi death squad responsible for thousands of murders in Ukraine between 1941 and 1943, a fact he withheld

from authorities when immigrating to Canada after the war. But toward the end of the year, a new development threatened to unravel the government's case. An Ontario judge announced that he was considering restoring Oberlander's citizenship because of alleged conflict of interest on the part of two senior cabinet ministers who may have been involved in the decision to strip it from him. The Canadian tradition of cabinet secrecy made it difficult to sort out the matter.

The Federal Court also handed down a ruling in the case of Walter Obodzinsky in September, finding that he had concealed his collaboration with the Wehrmacht and had served voluntarily in a Nazi-controlled police unit that murdered Jews and other civilians in Belarus. Judge François Lemieux concluded that "oral and documentary evidence shows that the defendant was party to the perpetration of atrocities."

Among other war criminals still in Canada years after they were found to have entered the country under false pretenses were Vladimir Katriuk, Wasyl Odynsky, Jacob Fast, and Michael Baumgartner. Even though the courts had acted on their cases, the cabinet had not moved to strip them of citizenship as a prelude to deportation. Silverstone said: "It can be enormously frustrating. If you look at it cynically, then you can argue that these people are making a mockery of the system." Various appeals, often repetitive in content, stretched out the process. Given the ages of the defendants, it was increasingly unlikely that they would be deported. Still, the process denied them what Silverstone called "peace and security" in their old age.

Montreal's new Holocaust Memorial Center opened in June with a ceremony attended by Quebec premier Jean Charest, future prime minister Paul Martin, and Montreal mayor Gerald Tremblay, as well as numerous other dignitaries from government and the private sector. Canada's first Holocaust museum, it was built with funds from the federal, provincial, and local levels of government, as well as private contributions. The museum housed 6,000 items and 3,000 hours of taped testimony. Most of the artifacts and photographs were donated by survivors living in Montreal. Curator Yitzchak Mais said that the institution was "unique among Holocaust museums in North America in not presenting Jews as a people who were acted upon, but who responded to what was happening with surprising resourcefulness and vitality in order to maintain normal life in an abnormal situation."

The first annual observance of the government-mandated Raoul Wallenberg Day was marked with a ceremony in Toronto on January 17. MP Irwin Cotler told the gathering that Wallenberg "showed us it is possible to confront, resist, and unmask evil, and to overcome it. It's a call to bear

witness." Relating Wallenberg's work to contemporary moral challenges, Cotler defined his legacy as "the moral and juridical imperative" to expose evil.

MPs from all five parties, led by Richard Marceau of the Bloc Québécois, sponsored a private member's bill in the House of Commons that created a national Holocaust Memorial Day. It was passed unanimously in October and enacted into law in November. The annual observance will correspond to the Hebrew date for Yom Hashoah.

Tadeusz Krepec, who helped shelter Jews on the run from the Gestapo in occupied Poland and who later settled in Canada, was named posthumously as a Righteous Among the Nations by Yad Vashem in Jerusalem.

## JEWISH COMMUNITY

### *Demography*

Even though the data from the 2001 Canadian census became fully available during 2003, determining the number of Jews in the country was far from an easy matter. The census asked both about religion and ethnicity, and since people identified as Jews under one, the other, or both categories, the raw data required interpretive analysis. There were 329,995 Jews by religion, an increase of 3.7 percent from the 1991 figure of 318,185. As a proportion of the overall population, however, Jews by religion were 1.1 percent of all Canadian, down from 1.2 percent ten years earlier. Indeed, the Jews' 3.7-percent growth rate was the smallest increase for any non-Christian religion. Muslims, in striking contrast, increased by 121 percent to nearly 580,000, far exceeding the number of Jews by religion nationally, and Muslims outnumbered Jews in the major cities of Toronto and Montreal as well.

The tally of Jews by ethnicity showed a total of 348,605, of whom 186,475 listed *only* Jewish ethnicity and 162,130 listed Jewish as one of multiple ethnicities. Ethnic Jewishness had declined in absolute terms in the preceding decade from 369,565, a drop of nearly 5.7 percent.

Charles Shahar, head of the National Jewish Demographic Study for UIA Federations Canada, came up with an overall number of Canadian Jews by essentially adding the total of Jews by religion and Jews by ethnicity, but excluding those Jews by ethnicity who professed another religion. His analysis produced a national total of 370,520 compared to the 1991 figure of 356,315, an increase of 4.0 percent. He attributed the

modest growth to the high birthrates of the ultra-Orthodox. Shahar's analysis applied locally yielded the following totals for the five largest communities (percentage of the total national Jewish population in parentheses): Toronto, 179,100 (48.3); Montreal, 92,970 (25.1); Vancouver, 22,585 (6.1); Winnipeg, 14,760 (4.0); and Ottawa, 13,450 (3.6).

York University sociologist Leo Davids, in a *CJN* article in July, suggested that Shahar had overstated the Jewish population by including people with multiple ethnic identities, one of which was Jewish, and with no religion. Davids felt that those in this category had marginal Jewish connections, if any. Shahar defended his methodology on the grounds that "we would rather be inclusive than exclusive." Dr. Jack Jedwab of the Association of Canadian Studies, examining the data, found that of those who identified as ethnically Jewish (either with single or multiple ethnicity), some 10 percent were Catholic or Protestant, and that nearly 34,000 Christians listed a Jewish ethnic background.

With regard to language usage, the number of people claiming Yiddish as their mother tongue declined from 21,420 in the 1996 minicensus to 19,296 in 2001. There was also a decline for Hebrew from just over 13,000 to about 12,400. Nevertheless, 63,700 people said they could speak Hebrew, and over 37,000 said they could speak Yiddish. Despite the low number of those listing Hebrew as their mother tongue, Israel's consul general in Toronto, Avraham Lev-Louis, estimated that there were 40,000–50,000 Israelis in Canada, including Russian-born Jews who came to Canada from Israel, and children of Israelis born in Canada. He claimed that Toronto was now the third largest Israeli community in North America, after New York and Los Angeles. Prof. Davids, who analyzed the census data on birthplace and mother tongue and then included spouses and children, suggested a lower number of Israelis, 25,000–30,000.

The Canadian Genealogy Center made public a new database containing Canadian naturalization records for the period 1915–32. It was prepared by the Jewish genealogical societies in Toronto and Montreal, which estimated that as many as 40 percent of the 200,000 persons listed were Jews.

### *Communal Affairs*

Canadian Jewry carried out a significant overhaul of its organizational structure so as to improve the effectiveness of its advocacy. The main backing for the plan came from UIA Federations Canada (UIAFC), the

umbrella group that allocated funds at the national level on behalf of the local federations, and an advisory group of influentials called the UIAFC emergency cabinet, consisting mainly of high-profile businesspeople. Among the cabinet members were Israel Asper, Gerald Schwartz, Larry Tannenbaum, Brent Belzberg, Julia Koschitzky, Sylvain Abitbol, Yoine Goldstein, Leo Kolber, Steven Cummings, Stephen Reitman, Dennis Bennie, Leslie Gales, Heather Reisman, and Ron Stern.

In October, after a consultant evaluated the work of the existing organizations and recommended changes, a new body was organized, the Canadian Council for Israel and Jewish Advocacy (CIJA). It was to set overall policy, manage the budget of the advocacy organizations, and coordinate their activities and resources. The Canada-Israel Committee (CIC) would cease being an umbrella organization for the major national Jewish groups and would instead have an independent board of directors, its members selected in their individual capacities. As a result, B'nai Brith Canada, the Canadian Jewish Congress, and the Canadian Zionist Federation would no longer have a place in the CIC structure. Also, Montreal would now have two community bodies dealing with Israel-related matters: the Quebec-Israel Committee, created by Federation CJA and affiliated with the national CIC, and the Canada-Israel Public Affairs Committee, Quebec Region, created by B'nai Brith after the old CIC was dissolved.

In announcing the plan, UIAFC said that "the goal of CIJA is to strengthen communal relationships with public bodies and provide the community [with] coordinated mechanisms for widespread grassroots involvement on a national scale." The CIC, CJC, and campus organizations were all expected to receive major increases in their budgets to support a broader range and greater intensity of activities. Thomas Hecht, a member of the outgoing CIC board, contended that "it's the federations who are taking over and the heavy hitters in the federations who will have control of advocacy." Maxyne Finkelstein, executive vice president of UIAFC, responded that restructuring was an idea that had been around for a long time and that the community supported the changes. "These donors have chosen to work through our system and that's going to [include] a variety of inputs," including their personal connections with powerful people.

The CJC, with its primary focus on domestic issues, stood to lose the most. At a regional executive meeting in Montreal in November, there were frank expressions of concern about its prospective loss of autonomy and subordination to CIJA. While the Congress had been financially de-

pendent on UIAFC and its predecessor bodies for many years, it had thought of itself as the premier national Jewish political organization. As Quebec regional executive chair Dr. Victor Goldbloom said, "It was absolutely clear that what was once a horizontal relationship between Congress and the federation structures would now be a vertical one." Nevertheless, when final agreement was reached, CJC president Keith Landy announced that there had been "a resolution of issues and we look forward to working with them." He was pleased that Congress would retain its own governance structure and that it would receive increased funding for its domestic advocacy programs.

Reorganization was also a theme among the Sephardi organizations in Quebec. In June, the *Communauté Sépharade Unifiée du Québec* (CSUQ) was created, an amalgam of the major existing institutions—the Centre Communautaire Juif, the *Communauté Sépharade du Québec*, and off-campus aspects of Centre Hillel. Ralph Benatar, the first president of the CSUQ, predicted the "beginning of a new era in the history of our community." The new body was charged with furthering Sephardi traditions, representing the interests of Sephardim to the broader community and governments, dealing with the special needs of its community, providing services to its constituents, and increasing identification with the organized community. It was, in effect, a semiautonomous unit of the larger Jewish federation.

In Montreal, the YM-YWHA initiated a community discussion about whether to abandon a longstanding policy and open on the Sabbath. Some members who were not Sabbath observers contended that Saturday closure made the Y less attractive than commercial health and fitness clubs. Others felt that cultural and recreational programming would be appropriate on the Sabbath, and attract Y members who were not strict Sabbath observers. Many noted that other Jewish communities in North America had already changed their policies to stay open on Saturday. Opponents, however, argued that Montreal was a relatively traditional community and that its communal institutions had always tried to be respectful of religious observance. Eventually, the Y board decided to maintain the status quo, explaining in a public statement that it was acknowledging "the traditions and norms of the Montreal Jewish community including the strong belief that Jewish institutions such as the Y should remain closed on Shabbat. This closure was viewed as a very important communal symbol, one that should be respected."

Rena Rubin of Batshaw Youth and Family Centers raised concern about what she described as a crisis in foster care for Jewish children in

Montreal. As many as a quarter of the Jewish children needing foster homes, she noted, were being placed in a non-Jewish environment because of a shortage of Jewish foster parents.

In April, Israel Asper, the country's top media executive, announced plans to build a Canadian Museum of Human Rights in his hometown of Winnipeg. An Asper Foundation executive described the project as "the largest human rights museum in the world." Financial commitments to the project include \$50 million from the foundation, \$30 million from the federal government, and \$20 million from the Manitoba government.

The *CJN* finished second among North American Jewish newspapers with circulations over 15,000 for superior editorial writing in 2002, winning a Rockower Award for Excellence in Jewish Journalism.

### *Israel-Related Activity*

Canadian Jews mourned the tragic death of Israeli astronaut Ilan Ramon. A solemn assembly was held in February at Montreal's Bialik High School, cosponsored by the school and CJC's Quebec region, and attended by U.S. consul general Bernadette Allen. Also, a number of prominent political and religious leaders attended a memorial service at Congregation Machzikei Hadas in Ottawa for all seven astronauts of the ill-fated flight.

The Canada Center, a hockey rink, swimming pool, and recreational facility in Metulla, Israel, funded by Canadian Jews, faced a serious financial crisis in January. UIAFC was providing \$300,000 for 2002–03, but was eager to reduce its obligation to the center, which suffered a decline in use because of a drop in tourism.

Canadian Friends of Tel Aviv University raised the funds necessary to establish a chair in government named in honor of former prime minister Brian Mulroney.

According to *Ha'aretz*, 26 percent of Canadian immigrants to Israel since 1989 had left the country. This ranked as the highest percentage of emigration for any country of origin.

Canada's former ambassador to Israel, Norman Spector, harshly criticized the Jewish community's advocacy for Israel and urged it to look to the U.S. for a better model. He asserted that the organized community was "too deferential and afraid" in making the case for Israel to the government and the media. "When the kid glove approach does not work, you need to bring out the cannons," he said. Speaking at a Montreal synagogue in February, Spector berated the community for not taking on the

CBC, suggesting that his own attack on the network (see above, p. 239) was in part prompted by community inaction. He also lamented a lack of coordination among the organizations on Israel matters and urged leaders to learn how to “better frame the issues in Canadian terms.” He identified a “frightening” degree of anti-Americanism in Canada that, because of Israel’s close relationship to the U.S., complicated advocacy for Israel.

In March, the emergency cabinet working with UIAFC allocated an extra \$1.5 million to Jewish campus programs and for missions to Israel. In July, the CIC met to develop a comprehensive strategy to improve Israel’s image in Canada. Policy makers were concerned about the results of a public opinion poll indicating that most Canadians did not perceive Israel as a sister democracy.

In November, the Chabad Lubavitch Center in the Toronto suburb of Thornhill hosted a memorial service for Rabbi Meir Kahane. Rabbi Moshe Stern of Shaarei Tefillah Congregation praised Kahane for his “great vision and prophetic insight,” adding that “in a loose sense he can be compared to Moshe Rabbeinu.” A crowd of protesters, approximately equal in numbers to the audience, congregated outside the synagogue.

### *Religion*

The issue of same-sex marriage, which court decisions placed on the national political agenda (see above, pp. 234–35), was a matter of great concern to the Orthodox community, and its leaders urged government officials to maintain the traditional definition of marriage.

Conservative synagogues faced a number of high-profile issues. In a *CJN* article addressing some of the implications of intermarriage, Rabbi Steven Saltzman of Aduath Israel Congregation in Toronto addressed the problem of maintaining traditional standards in the face of pressure for inclusiveness. Arguing that mixed-religion couples lacked an unconditional commitment to Judaism and had a tendency to slide in the direction of increasing Christian observance, Saltzman argued that it was essential, for the sake of the Jewish future, to avoid tampering “with the boundary between Jew and gentile.” Therefore he favored denying “membership in our congregations to mixed-married couples including the Jewish spouse,” while promoting conversions as strongly as possible. Predictably, his article provoked several letters to the editor, most of them opposing his “exclusivist” stand and arguing the need to bring the non-Jewish spouse closer to Judaism.

Other issues facing Conservative synagogues involved the role of women. Beth Tikvah Synagogue in Toronto hosted a panel discussion in February on whether women might serve as witnesses, especially in connection with divorce proceedings, Rabbi Susan Grossman expressed support, while Rabbi Herbert Mandl, fearing that the documents signed by such witnesses would not be accepted by Orthodox authorities, had reservations. Another forum at the same congregation in April focused on "The Changing Role of Women in Synagogue Ritual." Rabbi Philip Schein discussed his reasons for allowing women to be called up to and read from the Torah at his synagogue, Beth David B'nai Israel-Beth Am Congregation.

Conservative synagogues in Toronto were traditional rather than egalitarian in their practices, not having undergone the changes that transformed the Conservative movement in the U.S. As a result, they had problems recruiting rabbis from the Jewish Theological Seminary in New York City, whose candidates preferred to minister to egalitarian congregations. Another factor making it hard to find rabbis was that the Toronto congregations tended to have large memberships—among the largest in the worldwide Conservative movement—a responsibility that many potential candidates were reluctant to take on.

The membership of Beth Shalom Synagogue in Ottawa decided in April to allow mixed seating and women to read *haftarot* (the prophetic readings recited on the Sabbath). By a 70-percent majority, the congregation also decided to terminate its affiliation with the Union of Orthodox Jewish Congregations of America (OU). President Jack Shapiro hoped that the change would attract young families and a greater diversity of members. However Ian Sandinsky, a past president, said that he and others could no longer participate in the services. About 50 members left and set up their own minyan in accordance with Orthodox ritual.

In Montreal there was a minor controversy involving the Vaad Ha'ir, the body of Orthodox rabbis in charge of kosher certification. Several congregational rabbis questioned a policy barring butchers under the Vaad's supervision from providing imported kosher fresh meat and poultry. The executive director, Rabbi Saul Emanuel, defended the policy by citing historical precedent and the need to protect the integrity of the supervision process.

The Vancouver Jewish community erected its first *eruv* during the summer, enabling observant Jews to carry on the Sabbath.

The Society for Humanistic Judaism held its biennial conference in Toronto in May.

## *Education*

In June, the provincial legislature of Ontario passed the Equity in Education Tax Credit law by 51-36. Only one Liberal, Monte Kwinter, joined the governing Conservatives in voting in favor. Jewish day-school parents welcomed the law, which provided a credit of \$1,400 per child in private school in 2003, with scheduled increases of \$700 per year until the maximum of \$3,500 would be reached in 2006. After years of striving for equality with the Catholic schools, which were publicly supported, this law was the first real relief for Jewish day-school parents. Unfortunately for them, the Liberal government elected in the fall repealed the law in December, and, moreover, the repeal was retroactive to the beginning of 2003, effectively taking back money that parents thought was already theirs. Jewish organizations reacted angrily, especially about the provision for retroactivity. CJC termed the action "most unfair and mean-spirited," and the Ontario Association of Jewish Day Schools contended that the repeal "creates significant financial hardship for parents."

Another financial issue in the Toronto day schools was an unanticipated 12.5-percent tuition hike by the Associated Hebrew Schools, the largest in the system. Some 300 parents met with administrators in May to protest. School officials claimed that they were trying to avert a \$1.3-million deficit by raising tuition from \$7,950 to \$9,000. They blamed declining enrollment for the drop in revenue and urged the parents to pressure UIA Federation for more aid. In June, the newly formed Jewish Schools Parents Association urged parents to resist fee increases through civil disobedience. In addition to Associated, the United Synagogue Day School, the Leo Baeck Day School, and Eitz Chaim all announced increases in the range of 6-12 percent. Some in the new parents association argued that higher tuition would induce parents to remove their children from the schools, and therefore urged a tuition freeze, to be followed by a reduction at some later date. Wayne Levin, one of the founders of the new association, went so far as to call for the withholding of tuition payments. Later in June, UIA Federation added \$1 million to the education budget for the day schools.

A labor dispute in the Montreal day schools in April resulted in three days of "work to rule" tactics by the teachers' union before management obtained an injunction against the practice. After mediation, the underlying dispute was resolved through an "entente" to extend through the remainder of the school year. Three large day-school systems were affected.

Akiva Academy in Calgary faced a financial crisis because of sharply declining enrollments, down about 50 percent from the mid-1990s. The Israel Koschitzky Family Foundation bailed out the school, providing it money to buy the building it had been renting from the city.

### *Community and Intergroup Relations*

CJC launched an initiative to get Jews more involved in national politics. The program, called Civic Engagement and the Jewish Community, aimed at encouraging Jews to be more active in many of the routine, often behind-the-scenes, aspects of the political process, such as fostering closer ties with members of Parliament who represented their neighborhoods.

The Canadian Jewish Congress and the Islamic Council of Imams-Canada joined forces to urge the Senate to amend a bill on cruelty to animals so as specifically to exempt kosher and halal slaughtering.

In April, an interfaith panel discussion was held at Beth Emeth Bais Yehuda Synagogue in Toronto. Rabbi Martin Berman, Rev. Damian MacPherson, and Imam Abdul Hai Patel discussed sacred texts, intermarriage, and gender roles.

A new pro-Israel interfaith group, The Forum, began holding briefings across the country in October. It also planned to send missions to Israel and monitor the media's Middle East coverage. Backers included the CIC, the Christian-Jewish Dialogue of Toronto, and Canadians Against Anti-Semitism. Among the 54 members were Jewish, mainline Christian, and evangelical groups.

In the aftermath of the David Ahenakew incident in 2002, when the Aboriginal leader expressed anti-Semitic sentiments (see AJYB 2003, pp. 314–15), leaders of CJC and BBC met two of their Aboriginal counterparts, Matthew Coon Come and Perry Bellegarde, both of the Assembly of First Nations. The presidents of the two Jewish groups, Keith Landy and Rochelle Wilner, invited Coon Come and Bellegarde to visit Israel with them, and accepted reciprocal invitations to visit the First Nations. The leaders discussed the Ahenakew affair and reaffirmed their opposition to racism in any form, with Bellegarde stressing that racist statements “from one of our own cannot be tolerated or accepted.”

Jews for Jesus launched an aggressive conversion campaign in Toronto in September called “Behold Your God.” Countering it was the anti-missionary group Jews for Judaism, whose volunteers handed out leaflets and confronted the missionaries directly. Some of the latter complained about harassment to the police. Another Jewish response was to have rab-

bis preach on the subject on a Sabbath in early September, followed by a large rally the next day. BBC also launched a “Proud to Be Jewish” campaign to neutralize the missionaries.

The Federal Court of Appeal held in June that Chosen People Ministries was not entitled to use a menorah as a legally protected trademark in its advertising. The court dismissed an appeal of a 2002 decision, in a case brought by CJC, that the menorah was a “distinctly Jewish symbol” (see AJYB 2003, p. 328).

Federation CJA received about \$1 million annually from Centraide, a Montreal citywide joint fundraising campaign, and was exempt from the usual requirement that beneficiaries not conduct separate drives. In November, *Le Devoir* published a story about the relationship, questioning the justice of diverting funds that might otherwise go to more deserving beneficiaries, especially since Federation CJA raised over \$40 million each year on its own. Sylvain Abitbol, president of Federation CJA, labeled the story unfair and misleading, and defended the arrangement, pointing out that Jews contributed more than \$1 million to Centraide. The president of Centraide echoed many of Abitbol’s arguments in a letter to the newspaper and a published statement that praised “the cooperative relationship” between the two organizations.

For over 20 years, Tov Travel had provided direct bus service between Hassidic neighborhoods in Montreal and Brooklyn. The schedule was an overnight trip in each direction, six nights a week. But in January, Greyhound and Adirondack Transit, two large bus companies that traveled the Montreal-New York route, filed a complaint with the Quebec Transport Commission challenging the legality of the Hassidic bus on the grounds that it had no commercial license. Complicating the controversy, the borough of Outremont, where the Hassidic bus picked up passengers at three locations, adopted a bylaw in May sharply restricting commercial bus traffic. This was reportedly in response to complaints from neighbors about the disruptions caused by people coming and going in areas not designed to be bus stops. Attorney Jordan Charness, representing the Hassidic bus operation, contended that the bylaw was unconstitutional because it targeted a specific religious community. In June, Adirondack initiated its own service from the downtown Montreal terminal to Borough Park in Brooklyn.

IDF veteran Daniel Weiz, who had been extradited from Israel to face second-degree murder charges in Toronto, was acquitted in October. He then announced his intention to sue the two lead detectives in the case for malicious prosecution and negligence. He claimed that the only two

witnesses against him in the brutal 1999 killing of 15-year-old Russian Jewish immigrant Matti Baranovski were unreliable and tried to frame him, and that the police believed them and misled prosecutors in Israel in connection with his extradition (see AJYB 2001, p. 270). Weiz's two codefendants, Meir Mariani and William Cochrane, were both convicted of manslaughter and sentenced to ten years in prison.

Superior Court justice Israel Mass ruled in Montreal that a Jewish man who withheld a Jewish divorce from his wife for 15 years after their civil divorce had to pay her \$47,500 in damages because she had been unable to remarry and have children during that period. The judge found that the man had breached a civil obligation, but awarded damages far below the \$1.35 million requested. The identities of the parties were kept confidential. This was the first such decision in a Quebec court, and advocates of the rights of *agunot* hailed the decision.

### Culture

Jason Sherman's play, *Remnants*, opened in Toronto in September, based on the biblical story of Joseph but adapted to prewar Poland and, later, Canada. Stephen Shecter appeared in his own one-man show, *There Was Darkness on the Face of the Earth*, in August at Montreal's Saidye Bronfman Center. Using humor, Shecter drew implicit comparisons between the challenges faced by biblical personalities and contemporary people. Théâtre Juif Francophone presented a new Judeo-Moroccan adaptation of Peter Shaffer's *Black Comedy* by Bob Oré Abitbol. Entitled *En Plein dans le noir*, the story about the Jewish clothing industry in Montreal was performed during May. Phil Pivnick's play *Purpose* opened in Toronto in July.

Martin Himel produced a documentary, *Confrontation at Concordia*, about the events at the Montreal university in September 2001. Speaking at Toronto's Ryerson University in November on "Anti-Semitism and Anti-Israel in the Media: A Journalist's Perspective," he expressed the fear that Jews are too "insecure, timid, and self-conscious" in the face of the new anti-Semitism.

A film by Harry Rasky, *Nobody Swings on Sunday*, premiered on CBC television in September, recounting the Jewish experience in very Protestant Toronto between 1930 and 1950. Alan Handel's *Singing in the Shadows: The Children of Rock Royalty*, also appeared on CBC television in September. Simcha Jacobovici made a new TV documentary, *James, Brother of Jesus*. A documentary by Igal Hecht and Ron Furman, *Y.I.D.*

(*Yehudeem in the Diaspora*), had its premiere at the Toronto Jewish Film Festival. It addressed the tension between Canadian Jews and Israeli-born Jews during the most recent wave of violence between Israel and the Palestinians. Hecht and Furman also made three other films: *Protest*, about clashes between pro- and anti-Israel demonstrators at York University; *Parted*, the story of two separated brothers and a geographically divided family; and *The Chosen People*, about messianic Judaism. A noted poet was profiled in *A Red Carpet for the Sun: The Life of Irving Layton*, which had its premiere at the National Film Board in Montreal in May. Donald Winkler produced the film.

There were a number of cultural events concerning the Holocaust. "Memories and Testimonies—Experiencing Discrimination and Displacement" was an exhibit at the Justina M. Barnicke Gallery in Toronto in February. Displaying works of several artists who left Europe after the war, it contrasted the Holocaust's impact on its victims and on their descendants. *Oratoria Terezin* by Ruth Fazal, based on 14 poems written by children at that concentration camp, premiered in Toronto in November, with tours of Europe and Israel also planned. In December there was a three-day festival of Holocaust-related music in Toronto, including lectures by writers and scholars, in addition to the musical performances by artists from the Royal Conservatory of Music and students of the Glenn Gould Music School.

A Hungarian play, *Soap Opera*, had its North American premiere at Montreal's Monument National in September. In it, playwright Gyorgy Spiro examined the effect of the Holocaust on subsequent generations and questioned the ethics of reparations. The film *Babij Jar* had its North American premiere at the Montreal World Film Festival in August. Artur Brauner's film recounted the true story of two families in Kiev at the time of the German invasion, and culminated in the massacre at Babi Yar. *Prisoner of Paradise*, a Canadian documentary by Malcolm Clarke and Stuart Sender, was nominated for an Academy Award. It profiled Kurt Gerron, a German Jew who was a celebrated actor and director during the Weimar period. Gerron was forced to make a documentary about Theresienstadt for the Nazis before being gassed in Auschwitz. In April, the History Channel screened David Kaufman's *From Despair to Defiance: The Warsaw Ghetto Uprising*, after it premiered in Montreal.

TV Ontario screened two films of Jewish interest: *Saul Bak: Painter of Questions*, showing how Bak's art was influenced by his Holocaust experiences, and *Wailing Walls*, comparing Jerusalem and Belfast. Vision TV inaugurated a new series in January, *Jewish Sparks*. The weekly show

stressed a celebratory approach to Jewish life, culture, traditions, and practices, with an Orthodox orientation.

*Undying Love*—a film about love relationships between Holocaust survivors—directed by Helene Klodawsky and produced by Ina Fichman, won the Gemini Award in October for the best historical documentary of the year.

Bryan Hofbauer produced *The Event*, a film about the apparent suicide death of a young Jewish gay man. It was first screened in January at the Sundance Film Festival. Anita Doron's short film *Not a Fish Story* was shown at the Toronto International Film Festival in September. Premiering at that festival was Garth Drabinsky's feature film, *The Gospel of John*, a word-for-word rendition of the Gospel text that focused on religious disputes among the Jews of the time and depicted the Jewish authorities urging the Romans to execute Jesus. Toronto educator Paul Shaviv, writing in the *CJN* in November, found the film to be visually disturbing. Several Israeli and European films on Jewish themes were also featured at that festival. Four Israeli films were exhibited at the Montreal World Film Festival in August. Ilan Saragosti's *A Match Made in Seven* was shown in May at the Toronto Jewish Film Festival, the second largest such festival in North America. Jewish film festivals were also held in Montreal, Hamilton, and Halifax.

Gary Beitel produced *Vive le Québec Anglé* for Quebec public television. The purpose of the film, in Beitel's words, was "to explain Anglo culture to Quebec." A number of those interviewed for the film spoke of the role Jews played in the development of English-language culture in the predominantly French province.

In a rare event, Montreal's Museum of Archaeology and History and the Ottawa area's Canadian Museum of Civilization mounted a joint exhibition of fragments of the Dead Sea Scrolls brought to Canada from the Shrine of the Book in Jerusalem. One of the fragments had never been seen before in public, and another had never left Israel. They were part of a larger exhibit entitled "Archeology and the Bible: From King David to the Dead Sea Scrolls," which focused on the history of ancient Israel and the Jewish people, and featured artifacts and documents covering more than 1,000 years of Jewish history. The response from the general community was very positive, and attendance grew steadily during the exhibit's more than eight months in Canada.

In Montreal, the Institut de la Culture Sépharade held an international conference on Sephardi identity and its relationship to modernity during May. Some of the themes covered were the historical, social, cul-

tural, and religious dimensions of Sephardi life in North Africa, Europe, and North America. A symposium was held at the University of Toronto in October on the theme “Soviet and Kosher: A Century of Jewish Culture in Russia.” In addition to scholarly lectures, it included several musical events. A new educational and cultural center opened in April at Congregation Emanu-El in Victoria.

### *Publications*

Senator Leo Kolber was at the nexus between Jewish community life and Canadian politics for decades. As a key adviser to the late Samuel Bronfman and his family, Kolber had an insider’s view of all the great issues of his time. His memoir, *Leo: A Life*, with coauthor L. Ian MacDonald, illuminated many historic events.

Norman Spector collected a number of his newspaper columns written between 1995 and 2002 in *Chronicle of a War Foretold: How Mideast Peace Became America’s Fight*. His experience as Canada’s ambassador to Israel and the Palestinian Authority prepared him well for analyzing the Arab-Israeli conflict.

Joel Yanofsky’s biography *Mordecai and Me: An Appreciation of a Kind*, reflected his fascination—bordering on the obsessive—with the late writer Mordecai Richler. While the underlying theme was the author’s relationship to the “idea” of Richler, he also provided ample analysis of the novelist’s work and its impact on the Montreal Jewish community.

Martin Kramer’s *Complicity: Terrorism in the News* was a stinging indictment of the media’s treatment of Israel and the terrorism that it faces. Studying depictions of terrorism in 24 newspapers on three continents, he found that only two of the papers, one in Canada and one in Israel, accorded sufficient weight to the Islamic terrorist threat. He singled out the *Toronto Star* for his harshest criticism.

*Louis Applebaum: A Passion for Culture*, by Walter Pitman, traced the life of a remarkable man who was instrumental in establishing and developing key Canadian cultural institutions. Other works on Canada and Canadian Jewry included *Different Horizons*, Joseph L. Applebaum’s personal memoir; *The Holocaust, Israel, and Canadian Protestant Churches* by Haim Genizi; *While Canada Slept: How We Lost Our Place in the World* by Andrew Cohen; *The Tailor’s Daughter*, a collection of historical articles by Miriam Chinsky; *Esther, A Jewish Odyssey: A History of the Jews in Quebec* by Pierre Lasry; *The Dark Side: The Personal Price of a Political Life* by Steve Paikin; Mannie Stein’s memoir *Mindful of the*

*Miracle*; Marcia Schnoor's *Transitions: Dealing with the Illness, Caregiving, and Death of My Husband*; and *Justice Defiled: Parents, Potheads, Serial Killers and Lawyers* by Alan Young.

Elaine Kalman Naves told the story of her family, from Hungary to Auschwitz and back to Hungary, then to Britain and finally Canada, in *Shoshanna's Story: A Mother, A Daughter and the Shadows of History*. Sol Littman's book, *Pure Soldiers or Sinister Legion: The Ukrainian 14th Waffen-SS Division*, reopened the question of Nazi war criminals in Canada. Littman claimed that Britain foisted on Canada some 2,000 veterans of a unit that was suspected of war crimes, and challenged the 1986 finding of the Deschenes Commission that exonerated the division. *Afterimage*, by Norman Ravvin and Loren Lerner, examined the Holocaust in the work of Canadian artists. The story of two Toronto victims of the Holocaust was told in *A Good Man* by Cynthia Holz. Régine Robin examined the duty to remember the Holocaust in *La Mémoire saturnée. Image and Remembrance*, edited by Shelley Hornstein and Florence Jacobowitz, looked at how the Holocaust is represented in monuments, memorials, films, and other artistic media.

Michael Brown and Sara R. Horowitz edited *Encounter with Aharon Appelfeld*, containing an interview with the great Israeli writer as well as critical essays about his work. Cheryl Tallan, Emily Taitz, and Sondra Henry wrote *The Jewish Publication Society Guide to Jewish Women, 600 BCE–1900 CE*. In *The Trouble with Islam: A Wake-Up Call for Honesty and Change*, Irshad Manji devoted considerable attention to the problem of anti-Semitism, which she first encountered from her fellow students at a Muslim school in British Columbia. She sharply criticized "too many Arab Muslim intellectuals, journalists and politicians" for continuing to propagate such anti-Semitic canards as the blood libel. Henry Abramson examined Jews and Ukrainians between 1917 and 1920 in *A Prayer for the Government*. In *Spoken Here: Travel Among Threatened Languages*, Mark Abley devoted a chapter to Yiddish, relying extensively on his experiences among Yiddish speakers in Montreal. Rabbi Jacky Toledano's *Les 39 travaux interdits du Chabbat* discussed the Halakhah regarding types of work prohibited on the Sabbath. *The Lord Is My Shepherd—Why Do I Still Want?* by Paul Plotkin linked traditional psalms to contemporary issues. Joe King's *The Jewish Contribution to the Modern World* profiled 350 leading Jews.

Works of fiction included *Lola By Night* by Norman Ravvin; *In the Presence of Mine Enemies* by Harry Turtledove; *Madame Proust and the Kosher Kitchen* by Kate Taylor; *Children of Paper* by Martha Blum;

*The Ability to Forget* by Norman Levine; *Your Mouth Is Lovely* by Nancy Richler; *The Five Books of Moses Levinsky* by Karen X. Tulchinsky; *Ten Thousand Lovers* by Edeet Ravel; *The Unlikely Victims: A Gabe Gershowitz Mystery* by Alvin Abram; *The Second Catastrophe* by Howard Rotberg; *My Husband Bar Kokhba* by Andrew Sanders; *To Die in Spring* by Sylvia Maultash Warsh; and *Jerusalem: Snapshots from a Distance* by Esther Dagan. Books of poetry included *Dem Netzach Antkegn* (Toward Eternity) by Simcha Simchovitch, and *Elephant Street* by Ron Charash.

### *Personalia*

Several members of the community were named to the Order of Canada: Harry Halton, Betty Goodwin, and Heather Munroe-Blum as officers, and Boris Levine as a member. Dora Wasserman was honored as a chevalier of the Ordre national du Québec, Ethel Stark became a grand officier, and Melvin Charney an officier.

Two new consuls general of Israel were appointed—Ya'acov Brosh in Toronto and Marc Attali in Montreal. Abraham Assayag became deputy minister of citizenship and immigration in Quebec, while Patricia Rimok was appointed president of the Conseil des relations interculturelles du Québec.

Judge Rosalie Abella of the Ontario Court of Appeal was cowinner of the Justice Prize of the Peter Gruber Foundation for her contribution to breaking “barriers limiting women’s participation in the legal system.” Betty Goodwin won a Governor-General’s Award in Visual and Media Arts for her lifetime of accomplishment in a variety of artistic media; the citation described her as “a dominant figure in Canadian art for the past 35 years.” Playwright Daniel Goldfarb won the Canadian Authors’ Association Carol Bolt Award for Drama for his play *Adam Baum and the Jew Movie*. Simon Rabinovitch was named a Rhodes Scholar. Jaime Banabu received a Grinspoon Steinhardt Award for Excellence in Jewish Education.

Elaine Kalman Naves received the Quebec Writers Federation’s Mavis Gallant Prize for Nonfiction for *Shoshanna’s Story*. Winners of Genie Awards for Canadian films included producer Robert Lantos for *Ararat*, and directors Bernard Zuckerman for *Savage Messiah* and David Cronenberg for *Spider*. Canadian Jewish Book Awards went to Nancy Richler, Henry Aubin, Theresa and Albert Moritz, Karen Levine, Vivian J. Kaplan, James A. Diamond, Adrienne Kertzer, N.N. Shneidman, Joil Alpern, Pierre Anctil, and Ron Charash. Prof. Janice Gross Stein re-

ceived Na'amat's Woman of the Year Award. MP Irwin Cotler was recognized with the Plaut Humanitarian Award for his outstanding contribution to the community and to the cause of human rights.

Appointments within the community included Hershell Ezrin as CEO of the new Canadian Council for Israel and Jewish Advocacy; Ted Sokolsky as president of UIA Federation in Toronto; Moïse Anselem as president of the Canadian Sephardi Federation; Sylvain Abitbol as president of Federation CJA in Montreal; Robert Eli Rubinstein as president of Canadian Friends of Yeshiva University; and Adam Fuerstenberg as director of the Toronto Holocaust Center.

Members of the community who died this year included community leader and philanthropist Arthur Diamond, in January, aged 80; Eli Borowski, scholar, collector, and founder of Jerusalem's Bible Lands Museum, in January, aged 89; businessman Harvey Webber, in January, aged 88; Israeli sociologist and fighter for women's rights Dafna Gewurz Izraeli, in February, aged 65; multifaceted community leader Joseph Aloul, in February, aged 59; philanthropist, businessman, and community leader Ed Vickar, in February, aged 87; academic thoracic oncologist Robert Ginsberg, in March, aged 62; Rabbi Shlomo Zalman Domb, pioneer of the Thornhill community, in March, aged 50; lawyer and newspaper columnist Fred Catzman, in March, aged 96; Dennis Urstein, a Holocaust survivor and former Sonderkommando at Auschwitz-Birkenau who testified at war-crimes trials in Germany and Canada, in April, aged 79; Lt. Daniel Mandel, IDF soldier killed in an antiterrorist operation in Nablus, in April, aged 24; Rabbi Shmuel Stroli, founder of a landmark restaurant, in May, aged 84; community agency executive Eva Landa, in June, aged 61; spiritual leader, scholar, and teacher Rabbi Israel Silverman, in June, aged 74; former partisan fighter, businessman, and philanthropist Leon Kahn, in June, aged 78; master storyteller Alec Gelcer, in July, aged 66; pop composer Adam Gutman, in August, aged 85; businessman and community leader Isadore Black, in August, aged 88; community and arts leader Jordan Livingston, in August, aged 76; sculptor, artist, writer, and Talmud scholar Ernest Raab, in August, aged 77; renowned philosopher, Jewish thinker, and moral voice Prof. Emil Fackenheim, in September (in Israel since 1984), aged 87; author Elizabeth Plaut, in September, aged 93; Murray Segal, a leader in the effort to obtain education funding for Jewish schools from the Ontario government, in September, aged 63; educator, administrator, and Zionist leader Zave Ettinger, in September, aged 74; community education leader Sydney Shapiro, in September, aged 77; architect and municipal politician Charles

Aspler, in September, aged 86; media entrepreneur, philanthropist, and senior national community leader Israel Asper, in October, aged 71; cancer researcher Dr. Lyonel Israels, in October, aged 77; author and Yiddishist Rabbi Gershon Winer, in October, aged 81; renowned Yiddish author and winner of the Manger Prize Yehuda Elberg, in October, aged 91; pediatrician and Judaica collector Dr. Fred Weinberg, in November, aged 84; Dora Wasserman, director and the driving force behind Montreal's Yiddish Theater, in December, aged 84; real-estate developer and philanthropist Joseph Berman, in December, aged 81; scholar and community official Samuel Soifer, in December, aged 83; and writer, educator, and Yiddishist Shifre Shtern Krishtalka, in December, aged 84.

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