

# The Americas

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## Canada

### *National Affairs*

CANADA ENJOYED A PEACEFUL YEAR marked by robust economic growth, modest inflation, and a marginal increase in the value of the currency against the U.S. dollar. The central political event was Prime Minister Jean Chrétien's announcement in August that he would retire in February 2004. After nine years in office, Chrétien faced increased restlessness from within his Liberal Party, especially from supporters of his presumptive successor, Paul Martin. Although Martin was widely credited with steering the country toward fiscal responsibility as finance minister, he was never a favorite of the prime minister, who sacked him in June. As soon as Chrétien's impending retirement was announced, Martin immediately became the front-runner to succeed him. In addition to the Liberals, two other parties were looking for new leaders, the Progressive Conservatives and the New Democrats.

Herb Gray, the senior Jewish member of Parliament, resigned his seat in the House of Commons after a January cabinet shuffle. He had entered Parliament in 1962, was the first Jewish cabinet minister at the federal level, and, most recently, served as deputy prime minister. Upon his departure he was awarded the title of Right Honourable, a rare distinction for an MP who had not served as prime minister.

In November, Senator Jerry Grafstein introduced a resolution condemning anti-Semitic violence in Europe and Canada. He was concerned about the increase of arson attacks on Jewish institutions and other anti-Semitic incidents, and the weakness of the Canadian government's response. In a Senate speech, he declared that "silence is acquiescence. Acquiescence breeds license. License breeds legitimacy. Legitimacy leads to fear, scorn, loathing, and then violence." Grafstein's Senate colleagues appeared surprised at his revelation of the extent of anti-Semitic manifestations in Canada in recent years.

The Montreal office of MP Irwin Cotler was taken over by protesters in April. Seven young men and women, opposed to what they termed Canadian government support for Israel, staged what Cotler denounced as “an illegal occupation.” They called on the government to toughen its stand against what they labeled Israeli human rights violations, using Cotler’s reputation as a champion of human rights to draw attention to their cause. All were arrested.

In October, Cotler took on the Federal Electoral Boundaries Commission, which was redrawing legislative districts in the wake of the 2001 census. The commission proposed to change the boundaries of Cotler’s Mount Royal riding (district) in Montreal, which was also the constituency with the highest proportion of Jews. Cotler objected to the dilution of the Jewish community’s political weight, the imposition of artificial lines that would arbitrarily divide elements of the community and ignore natural geographic boundaries, and the separating, for electoral purposes, of key Jewish institutions from the main part of the Jewish community. In making his case, he cited the law requiring that community identity and historical patterns must be taken into account in determining district lines.

Observant Jews in Ontario were concerned about their effective disenfranchisement as the Ontario Progressive Conservative Party prepared to select a new leader (and provincial premier as well) in March. The process involved voting by party members throughout the province. The vote was scheduled for the Sabbath and party rules did not allow absentee ballots or advance voting. The only option to voting in person was to utilize a proxy vote, but several Toronto rabbis ruled that proxy voting was also a violation of the Sabbath. Despite intervention by the Canadian Jewish Congress (CJC), no allowance was made, but the party decided to allow advance polling for future leadership votes held on Saturday.

#### TERRORISM

In the aftermath of the September 11 terror attacks in the United States, Canada became concerned about possible threats within its own territory. Most of the debate throughout the year concerned which terrorist organizations would be included on the government’s official list, and since placement on the list carried penalties—such as freezing financial assets—decisions were significant. The government was wary of entering too deeply into the Middle East political thicket, and it therefore proved difficult to have groups linked with the Palestinians listed.

In August, Solicitor-General Lawrence MacAulay announced the

names of seven groups officially listed as terrorist, according to criteria contained in the Anti-Terrorism Act. But MP Irwin Cotler quickly pointed out the omission of Hamas, Islamic Jihad, and Hezbollah, which he termed "an affront to the moral, juridical, diplomatic, and political struggle against terrorism" that "undermines our counterterrorism law and policy." Both CJC and the Simon Wiesenthal Center joined in the criticism, pointing out that these groups perpetrated homicide bombings against Israel. Later in August, representatives of several national Jewish organizations met with Foreign Minister Bill Graham to press the point. Graham later argued, however, that because of the lawyers, doctors, teachers, and social workers of Hezbollah, "all of whom are doing good work," the social and political wings of that group should not be labeled terrorist. Opposition foreign-affairs critic Stockwell Day countered with the case of a Lebanese-Canadian, Fauzi Ayoub, to demonstrate the need for tougher action. Ayoub had been arrested in Israel and charged with being a Hezbollah agent dispatched to foment terror attacks.

Cotler continued to pursue the issue during the fall, speaking out in the House of Commons and meeting himself with Graham and with Chrétien. In a speech in the House, Cotler denounced the three organizations as "transnational genocidal terrorists" that seek "the destruction of Israel and the killing of Jews everywhere." He later described the dilatory treatment of Hezbollah as "unconscionable." Harvard law professor Alan Dershowitz added his voice in a Toronto speech in November castigating Graham: "Your foreign minister is on the wrong side of history, the wrong side of morality, the wrong side of experience." By December, the opposition Canadian Alliance had joined the fray, stepping up the pressure on the government. In this it was aided by a report that appeared in the *National Post* in November, based on Canadian Security Intelligence Service documents, that Hezbollah was raising funds, laundering money, and buying military equipment in Canada. Operatives were reported to be in Montreal, Toronto, and Vancouver. The government finally gave in and banned all Hezbollah activities in the country. CJC blamed the prime minister and foreign minister for the delay, charging them of trying to improve relations with Lebanon at the cost of turning a blind eye to terrorism.

One of the victims of a Hamas attack on a yeshivah in the Gaza community of Atzmona in March was Asher Marcus, who held dual Canadian and Israeli nationality. Responding to the generally heightened danger posed by terrorists, the Canadian government issued warnings in August urging citizens to avoid all tourist travel to Israel.

A Toronto attorney, Sergio Karas, spurred to action by the fact that

most of the September 11 hijackers were Saudis, took on the government over the Canadian policy of visa-free entry for Saudi Arabian citizens. He noted that citizens of other Arab countries required visas, that few other Western nations allowed Saudi citizens in without visas, and that the existing policy constituted a serious threat to Canada's security and especially to its Jewish citizens. In September, the government changed its visa policy in line with Karas's request. While expressing satisfaction, Karas lamented the lack of support he received from Jewish MPs and organizations.

### *Israel and the Middle East*

While acknowledging periodic disagreements, Israeli ambassador Haim Divon characterized the Canada-Israel relationship as basically strong. He referred to Canada as "one of our closest friends." But in March, *Canadian Jewish News* columnist Morton Weinfeld identified some ongoing problems. For one thing, many politicians and government officials viewed Israel's presence in the West Bank and Gaza Strip as the "root cause" of the Palestinian terror war, a perspective that made them interpret Palestinian terrorism as a fight for freedom. Also, Arabs and other Muslims in Canada were gaining political clout, and there was no "peace camp" among them. Stockwell Day, the former leader of the opposition Canadian Alliance, attacked the government's Middle East stand. Speaking in Montreal in February, he called on Canada to suspend all financial support for the Palestinian Authority because of Yasir Arafat's continuing tolerance of terrorist activities. Day expressed skepticism about Arafat's proclamations against terrorism, pointing out that "he allows Hamas, Hezbollah, and Islamic Jihad to openly operate in his own territory," described Canada's policy as unbalanced, and urged his country to "stand with the U.S. and Israel against this 'axis of evil.'"

In March, the prime minister addressed the annual parliamentary dinner of the Canada-Israel Committee (CIC) in Ottawa. In the presence of Israeli president Moshe Katzav, Chrétien denounced "the use of violence for political objectives by any state or group." He also urged Israel to seek a just and lasting peace notwithstanding the continuing terrorist attacks, but he framed that remark in the context of a call for a "full guarantee of a safe and secure Israel." Foreign Minister Graham also addressed the CIC meeting. While generally supportive of Israel and its right to respond to terrorism, he raised questions about the way it exercised that right. He argued that "Israel's image as a vital and compassionate nation" might

suffer as it inflicted casualties on civilians while defending itself. Graham also denied that Palestinian educational materials funded by a Canadian government agency contained anti-Jewish and anti-Israel ideas. One issue that Graham downplayed in his speech was Canada's voting record in the UN, a topic that many in the audience had wanted to hear about. The prime minister, in his remarks, undertook that "Canada will oppose the effort to undermine the legitimacy of Israel at the United Nations or at any other international forums."

Canada's voting record in the UN remained a sore point throughout the year. Since the country was a staunch advocate of the UN as a force for world peace, Canadians closely followed their government's role in the world body. For years Canadian Jews had charged that the close ties between Israel and Canada and their shared values were not reflected in Canada's performance at the UN. Indeed, the *Canadian Jewish News* contended editorially that "the truth about Canada's voting record at the United Nations is that it is unjustifiably, inexcusably, irredeemably shameful." Over the course of 2002, however, Canada appeared less inclined to support blatantly anti-Israel resolutions.

In February, Canada abstained in a General Assembly vote to implement some of the decisions of the 2001 World Conference Against Racism, held in Durban, South Africa, which was widely perceived as hostile to Israel. In a statement following the vote, the government emphatically dissociated itself from anything that emerged in Durban relating to the Middle East. Israel's UN ambassador, Yehuda Lancry, urged Canada to take a lead role in the UN Commission on Human Rights (UNCHR) and praised Canada for always being "immediately behind the United States in helping to support and defend Israel." Community leaders were pleased when Canada voted against two UNCHR resolutions in April, one on sending a fact-finding mission to the West Bank and the other condemning Israel for mass killings. Canada abstained again in May on a General Assembly resolution criticizing Israel's retaliatory military operations in the territories and its refusal to work with UN fact-finders probing events in the Jenin refugee camp. In December, the General Assembly passed six resolutions on the Middle East that Israel opposed as one-sided attempts to prejudge the contents of a solution between it and the Palestinians. Canada voted in favor of three of them and abstained on the other three. On most of these votes, few countries joined Israel and the United States in opposition. Canada's voting pattern, in fact, was similar to those of many European countries.

Israel's military response to the Passover seder bombing in Netanya (see

above, p. 199) drew criticism from the Canadian government. At the beginning of April, the Foreign Ministry condemned Israel for its “disproportionate” use of force. That was followed by calls on Israel from both the prime minister and the foreign minister to withdraw from Palestinian cities taken over during the retaliatory offensive. Chrétien blamed Israel for not complying with UN Security Council Resolution 1402 in that regard, and called for the creation of a Palestinian state “eventually, as soon as possible.” Graham, in a conference call with reporters, denounced suicide bombings but appeared to classify Israeli responses as part of a cycle of violence that made the achievement of peace more difficult. Jewish leaders were quick to criticize statements they believed lacked empathy for the predicament that Israel faced. CIC chair Joseph Wilder characterized the prime minister’s remarks as “unfortunate,” while CJC president Keith Landy contended that “this is hardly the time for Canada” to be playing its traditional even-handed role. B’nai Brith Canada (BBC) president Rochelle Wilner contrasted the government’s approval of the U.S. response to the 9/11 suicide bombings to its condemnations of Israel’s response to the same type of provocation.

Graham paid his first visit to the Middle East as foreign minister in May, making stops in Israel, Egypt, Jordan, and the Palestinian Authority. After meeting with his Israeli counterpart, Shimon Peres, he expressed understanding for Israel’s actions to counter terrorism, observing that such moves “can be helpful if in fact they are specifically designed to deal with the terrorist menace.” He also came out strongly against collective punishment for innocent Palestinian civilians, and envisioned a peaceful future between the two peoples living next to each other in independent states. He asked each side to recognize that the other needed to live in peace and security.

The government responded equivocally to President George W. Bush’s June 24 speech on the route to Israeli-Palestinian peace. Prime Minister Chrétien at first expressed support for Bush’s idea of replacing Arafat as leader of the Palestinians, but then backtracked, saying that it was “up to the people of Palestine” to choose their leader.

The CJC sharply criticized the prime minister for his comments at the summit of La Francophonie (an international organization of French-speaking communities) in Beirut in October. Chrétien gave his speech while Hezbollah head Sheik Hassan Nasrallah was sitting just a few feet away, but he seemed oblivious to the presence of the terrorist leader. A spokesperson later claimed that he had been unaware of the sheik’s identity. But CJC president Landy was “flabbergasted that Jean Chrétien

would be speaking in the presence of the sheik," and further disturbed that he had failed to react to a provocative anti-Israel tirade by Lebanon's president, Émile Lahoud. When reporters asked Chrétien how he was able to shake Lahoud's hand after such a speech, Chrétien replied that "it's not my opinion. But I say the violence on both sides must stop. Call violence by one name or another, for me it's violence." After reviewing the record of the summit, CJC's national executive committee passed a resolution saying it was "appalled" at the prime minister's failure to respond to Lahoud and at his explanatory comments afterward.

In November, the CIC charged that money that Canada contributed to UNRWA, the UN agency that maintained Palestinian refugee camps, helped pay for school books for Palestinian students that "demonize, delegitimize and deny Israel's place in the region." UNRWA denied the allegations, while Canadian officials claimed to be investigating them.

Canada criticized Egypt for allowing the broadcast of a television series based on the *Protocols of the Elders of Zion*. Marie-Christine Lilkoff, a spokesperson for the Ministry of Foreign Affairs, declared in November that the government was "appalled," since the 41-part series "contains strongly anti-Semitic undertones. Such messages are simply unacceptable." She added that the Canadian ambassador to Egypt had spoken to Egyptian officials about the matter and that other Canadian diplomats in the Middle East had frequently spoken out against anti-Semitism.

The tax department—Canada Customs and Revenue Agency (CCRA)—gave Canadian Friends of Magen David Adom for Israel (CMDA) quite a bit of difficulty by seeking to withdraw its eligibility to receive tax deductible contributions because of various alleged improprieties that cast doubt upon its charitable status. The Federal Court of Appeal ruled in a split decision in September that one of the allegations, that CMDA did not retain ownership of the ambulances sent to Israel, was meritorious. On the other hand, the use of the ambulances over the Green Line—in the territories—was found not to be contrary to public policy, as CCRA had claimed. That aspect of the ruling had positive implications for other Canadian charitable bodies that carried out activities in the territories. In the end, CMDA, facing revocation of its charitable status over the issue of ownership of the ambulances, struck a deal with the CCRA that provided for CMDA's retention of ownership.

Throughout the year, the MP considered most hostile to Israel was Svend Robinson, foreign affairs critic for the New Democratic Party (NDP). Jewish animosity toward Robinson was so deep that a portrait of him, part of an art exhibit at the Vancouver Jewish Community Cen-

ter, was removed in response to community protests. In April, his party leader stripped Robinson of responsibility for the Middle East because of his anti-Israel bias.

Despite friction over the Palestine issue, other aspects of the Canada-Israel relationship functioned smoothly. The Department of Foreign Affairs and International Trade published a report in April documenting rapid growth in bilateral trade. As a result of a free-trade agreement between the two countries that sharply reduced or eliminated duties on many products, the value of the trade had doubled in five years to more than \$1 billion annually. About two-thirds of it consisted of Canadian imports from Israel. In addition, a Canadian firm was a major participant in building the Cross-Israel Highway. In October, El Al and Air Canada concluded a code-sharing agreement that benefited both airlines and afforded greater flexibility for travelers.

For budgetary reasons, the Israeli Foreign Ministry decided in July to make the Montreal consulate one of eight around the world that would be closed. However, after strong protests from the Canadian and Quebec governments and from the Montreal Jewish community, the ministry announced in September that the consulate would remain open. Outgoing consul general Shlomo Avital declared that "it's a good day for the Jewish community and all our friends in Quebec." It was reported that the final decision was made by Prime Minister Sharon. A similar closure plan had been aborted in 1998.

#### PUBLIC OPINION AND THE MEDIA

The role of the media in shaping public attitudes about the Arab-Israeli conflict became a subject for debate. In February, Ghila Sroka, editor of *Tribune Juive*, attacked the French-language media in Quebec for their anti-Israel bias, which, she said, had worsened since 9/11 and the terrorist campaign mounted by the Palestinians. She singled out the government-owned radio and television network Radio-Canada (the French-language CBC) as the worst offender. In November, her magazine titled its issue, "Montréal: capitale de la Palestine." In the lead story Sroka lamented the emergence of a "judéophobie perverse" in the universities, the media, and the unions, where "anti-Jewish ideas circulate freely without encountering the least resistance."

Israel Asper, owner of a number of significant media properties, lashed out at the international media for bias against Israel. Speaking in Montreal in October, he blamed journalists for ignorance or sloppiness at best,

anti-Semitism at worst. "The result is that the biggest casualties of the Palestinian-Israeli war are truth and the integrity of the media," contended the founder of CanWest Global Communications. He charged that many in the media "have adopted Palestinian propaganda as the context of their stories. They have become partisans in, and not providers of, knowledge about this war against Israel." Asper went on to cite fundamental lies and misleading representations that routinely colored the presentation of Middle East news. He singled out the government-owned CBC and its correspondent in Israel, Neil Macdonald, for special opprobrium, focusing on Macdonald's handling of the alleged massacre in Jenin and his refusal to "label the Palestinian murderers as terrorists."

In July, York University professor Eric Lawee wrote in the *National Post* about his correspondence with the CBC over its refusal to use the word "terrorist" in connection with the Palestinian suicide bombers. In response, CBC ombudsman David Bazay wrote that to comply would mean taking sides and embracing "the Israeli government's position and its definition of terrorism, which denies the legitimacy of Palestinian resistance." But Lawee showed that the network used the term in other, non-Palestinian contexts, such as in reference to Al Qaeda, which also claimed to be a movement of "resistance," and that the CBC's position was therefore inconsistent and hypocritical. Bazay and Lawee both clarified their positions in August in the pages of the *Canadian Jewish News*. Bazay claimed that he had been misinterpreted; correspondents could use the disputed word "terrorist," but had to be extremely careful about doing so in connection with the Palestinians, since there was a tendency in Israel "to equate Palestinian resistance [such as attacks against soldiers] with terrorism." Lawee responded that, after extensive research, he had not found a single example of a CBC reporter describing a Palestinian attack, even against civilians, as "terrorist." He was not asking that Palestinians be routinely referred to as terrorists, only that the term be used when terrorist acts were committed.

The debate intensified in September when CIC media specialist Paul Michaels contended that Neil Macdonald was indeed taking sides in his coverage of the conflict, and that CBC reports generally lacked balance. The CIC proposed several concrete steps to increase the fairness of the CBC's coverage, including more documentaries sensitive to the Israeli perspective, more reporting on Arab and Muslim hostility toward Israel, more balance in each report, and a greater willingness to label terrorism accurately. In response, CBC executive Tony Burman rejected the bias charges and blamed critics for exaggerating the issue of "terrorism" ter-

minology. He cited internal reports by Bazay that found that Macdonald's work was not systematically anti-Israel, and concluded that the CBC's overall reporting was "generally well-balanced, giving fair and reasonable voice to both the Israeli and Palestinian points of view." Shimon Fogel, the top CIC professional, expressed great disappointment with the network's response, and, in December, the CIC threatened to raise the issue of balance with Parliament and with the nation's broadcast regulator.

Norman Spector, a former ambassador to Israel, opened up another front against the national broadcaster in December. In an open letter in the *Ottawa Citizen* to the CBC's top news anchor, followed up by an article in the *Victoria Times-Colonist*, he accused the CBC of employing a double moral standard by using "terrorist" to describe the perpetrators of the Bali bombing, but not when writing about Palestinians attacking Israelis. In an allusion to 9/11, Spector charged that "aside from being irresponsible and amoral, your failure to call Hamas a terrorist organization betrays another double standard. When the blood on the sidewalk is Israeli, it's one thing, when American, it's another." He went on to identify numerous inconsistencies in the application of CBC policy to the detriment of Israel, and criticized Neil Macdonald for his lack of knowledge about Israel. Spector also challenged Burman, the CBC executive, to an open debate on his network's policies.

A number of religious organizations took stands critical of Israel during the year. The Canadian Ecumenical Justice Initiative, known as KAIROS, called on the government to side with the Palestinians in March—before the Passover bombing in Netanya and the subsequent major Israeli incursion into the West Bank—and also to help impose a settlement that would end Israel's "illegal" occupation of "Palestinian territories." KAIROS, formed in 2001, included "peace and social justice" elements from the Catholic, Anglican, Reformed, Mennonite, Lutheran, Presbyterian, Quaker, and United churches. Also in March, John Baycroft, the retired Anglican bishop of Ottawa, compared Israel to South Africa in a speech at a screening of a pro-Palestinian film. "What we see happening in the Holy Land is official oppression—evil being done." A far more balanced statement was issued in April by the Canadian Conference of Catholic Bishops, lamenting the escalation of conflict in the Middle East, condemning war and terrorism, and urging the Canadian government to help achieve peace.

Labor unions also got involved. The Central des Syndicats du Québec (CSQ), a large labor federation, circulated a petition among its members in May sharply condemning Israel's response to terrorist attacks and

urging the government to pressure Israel to withdraw unilaterally from Palestinian territory. The one-sided petition criticized Israel's policies since 1967, characterized the occupation as the fundamental cause of the continuing "crisis in Palestine," and termed Israel's control of the Territories as apartheid. Later that month, the Ontario region of the Canadian Union of Public Employees (CUPE) adopted a resolution that referred to an Israeli "invasion" of the territories in 1967 and called for the government to demand action by Israel (but no action from the other side). Carolyn Roberts, president of a union local representing Jewish community workers, denounced the resolution as biased.

Notwithstanding her intercession, in June the Canadian Labour Congress (CLC) convention in Vancouver passed a resolution calling upon Israel to withdraw from Palestinian areas, and it was accompanied by a statement from the executive that compared Israel to South Africa's former apartheid regime. CJC dismissed it as "simplistic and replete with inaccuracies and just plain errors," while former Ontario premier Bob Rae said the apartheid label "indicates a level of ignorance and animosity toward the state which to me is over the line." Former CLC president Dennis McDermott criticized the organization for "coming down on Israel like a ton of bricks, and by association, Jewish people everywhere," and expressed concern that anti-Semitism was creeping into the labor movement. In September, a union official carried the CUPE flag in a Toronto demonstration against an appearance by former prime minister Benjamin Netanyahu.

Former MP Warren Allmand, who headed the International Centre for Human Rights and Democratic Development until mid-year, wrote to Foreign Minister Graham on behalf of his organization asking for Canadian pressure on Israel to withdraw to the pre-1967 lines. He also called for an international peacekeeping force, and upbraided the government for voting against a proposed investigation by the UN Commission on Human Rights into Israeli actions in the territories (see above, p. 204). David Matas, a human-rights expert and a member of the group's board, criticized Allmand for his letter. In June, Louise Harel, speaker of the Quebec National Assembly, marched in a pro-Palestinian demonstration sponsored by the Coalition for Peace and Justice in Palestine and told a newspaper that "what is happening over there is inhumane." In October, the CSQ and this coalition held a press conference to call for a boycott of Israeli products. As the Christmas holiday approached, a Liberal MP from Quebec sent out cards to his constituents with a picture of him and Arafat on the cover.

Somewhat surprisingly, in light of the pro-Palestinian tendencies evi-

dent in the media, organized labor, and other Canadian institutions, the results of national public-opinion polls were modestly encouraging for supporters of Israel. In March, an Ipsos-Reid poll showed that 16 percent supported Israel, 12 percent the Palestinians, 17 percent both, and 48 percent neither. Israel found its greatest support in British Columbia and Alberta, while Quebecers were the most likely to support the Palestinians. A COMPAS poll in April found that 74 percent of Canadians saw Yasir Arafat as a terrorist, and that a majority blamed the Arabs for tensions with Israel.

### THE CAMPUSES

Montreal's Concordia University was the focal point of radical anti-Israel and anti-Jewish action by militant Arab students. Clashes between them and Jewish students had erupted in past years, and pro-Israel students already lived within a pervasive atmosphere of hostility and intimidation. A legally independent Concordia Student Union (CSU) that avidly supported the Palestinian cause, combined with a weak and indecisive administration, created a volatile setting in which academic freedom was at risk. In 2001, students who were dissatisfied with the direction of their student government organized to force new elections. However the moderate slate that won the election was disqualified on a technicality and new elections were ordered for March 2002 (see AJYB 2002, p. 293).

The victors this time were once again aligned with the pro-Palestinian radicals, some of whom now gained official positions. Only about 10 percent of the students voted, and the last of the three days of voting coincided with the first day of Passover, which probably contributed to diminishing the vote of Jewish students. A request to allow advance polling to accommodate the Jewish students was rejected by the CSU council. The campaign was marked by what a Jewish student termed "the hatred, anti-Semitism and anti-Israel undercurrent," including a provocative display of mock Palestinian gravestones by the Solidarity for Palestinian Human Rights (SPHR).

Matters came to a head in September over a scheduled lecture by former Israeli prime minister Benjamin Netanyahu, who was invited by Hillel to provide a strong Israeli voice in response to the propaganda emanating from the SPHR and CSU. The anti-Israel groups vowed to prevent him from speaking, leading the administration to institute unprecedented security arrangements at the main campus building, the chosen venue. On

the day of the lecture, violent protesters created a ruckus that campus security and Montreal police were unable to control. Things got out of hand, and rioters smashed glass windows, threw chairs and other objects at police, and abused and assaulted people on their way into the lecture. Under the circumstances and on the advice of law enforcement, the administration canceled the event and imposed a moratorium on Middle East-related events that was not lifted until late November.

These violent protests were organized by the Quebec Coalition for a Just Peace in the Middle East, and a key role was played by Aaron Mate, a vice president of CSU. Five people were arrested in connection with the riot and faced criminal charges. In addition, the university instituted disciplinary proceedings against 12 identifiable ringleaders. Jewish leaders criticized both the police and the administration for failing to provide adequate security, the CJC calling it acquiescence to mob rule. Netanyahu, who had remained at a nearby hotel during the melee, declared that "what we had was a coercive riot to prevent the airing of the truth . . . our facts against their myths." Later, the Montreal police chief explained that his forces had been unprepared for the violent protest.

The riot energized the local Jewish community, which vowed not to be intimidated. At a rally a few days later at a local synagogue, Rabbi Chaim Steinmetz referred to the events as a "miniature Kristallnacht," Montreal Hillel president Yoni Petel promised that Jewish students would not be driven out of Concordia, and Israeli consul general Shlomo Avital evoked the image of the intifada spreading to university campuses. Separately, Petel criticized the university moratorium on Middle East-related events for making law-abiding pro-Israel students suffer for the actions of their opponents.

Concordia rector Frederick Lowy, however, defended the moratorium as a needed cooling-off period. He and Concordia Hillel president Patrick Amar were booed at a campus forum on free speech when they defended the decision to invite Netanyahu. In an address to the Federation CJA annual meeting a few weeks later, Lowy urged his audience not to abandon Concordia despite the provocations. "It hurts especially to be vilified by Jewish organizations, the Jewish press, and from some synagogue pulpits, given [the] historic role of Concordia in educating the Jewish community and promoting Judaic studies." Simon Wiesenthal wrote a letter to Lowy from Vienna asking the university to invite Netanyahu again, since "failure to do so will only further embolden those who see violence as the only way to achieve results." No decision was forthcoming as the year ended.

Campus antagonisms took a new turn in December when the CSU, citing allegedly unauthorized flyers found on an information table, suspended Hillel's right to function as a student organization. The suspension was pushed through a late-night CSU council meeting under questionable circumstances. The decision denied Hillel access to about \$3,000 annually in funding and, more importantly, the permission to book university facilities for its activities. A substitute resolution a week later that eased some of the sanctions but did not reverse the decision entirely condemned Hillel for distributing information about Mahal, a program for Diaspora Jews to serve for a year in the Israel Defense Force. It demanded that Hillel sign an agreement to cease recruitment for any military or paramilitary organization, a demand rejected by Hillel. Later in December, Hillel filed suit against CSU for \$100,000 in punitive damages, claiming that the suspension was illegal and its constitutional rights had been violated. Hillel also named the university as a corespondent for failing to "assert its authority over its facilities and university life," and for not standing up to the CSU. Subsequently, the CJC and BBC sought intervener status on the case, CJC president Landy proclaiming that "CJC will not stand idly by as Jewish students are persecuted and their organizations disenfranchised."

Issues arose at other universities as well. As the new academic year approached in late summer, the Arts and Sciences Student Union (ASSU) at the University of Toronto—the undergraduate student society—published an "Anti-Calendar" dedicated "to the memory of the Innocents in Afghanistan and Palestine, murdered." (The Anti-Calendar was an annual guide to courses and professors.) ASSU refused to apologize as requested by Jewish students, and said that the reference to Palestine was meant to "include everyone in the region," rejecting the suggestion that Israeli victims of terrorism had been excluded from the category of "innocents." Adam Cutler, a Hillel leader, vowed to continue to press for an apology even though a university race-relations officer found that the publication was not racist.

At the Ontario Institute for Studies in Education, affiliated with University of Toronto, Jewish leaders complained in April that a professor—Sherene Razack, who headed the school's Centre for Anti-Racism Studies—was using university facilities to circulate an anti-Israel petition. This petition, accompanied by a cover letter, suggested that Israeli troops might have perpetrated crimes against humanity at Jenin and Nablus and referred to "atrocities beyond belief." After pressure from BBC, the university deleted a link between its Web site and the petition, and publicly dissociated itself from Razack's activities.

In December, the Université du Québec à Montréal (UQAM) flip-flopped on the matter of a lecture by Israeli-French journalist Gideon Kouts. At first the administration canceled it on a technicality, presumably fearing violence such as what had transpired at Concordia. But after considerable adverse publicity, the administration relented and allowed the lecture to go on. Kouts recounted his experiences in Beirut in October, when he was barred from covering the summit meeting of the Francophonie (see below, pp. 390–91). He found his UQAM experience comparable, though on a smaller scale—both threatened the “free exchange of ideas.”

Laval University’s Annette Paquet published an op-ed in *Le Devoir* in the summer condemning the attempted international academic boycott of Israel and its citizens. Asking why Israel was being singled out and why most of her colleagues were so indifferent to such an injustice, she suspected an element of “hidden anti-Semitism.” The Society for Academic Freedom and Scholarship also condemned the boycott and declared “any such actions contemptible, political attacks that violate academic freedom.” In a related move, York University translation professor Candace Seguinot resigned from the editorial board of *The Translator* to protest the journal’s British editor’s sacking of two Israeli professors as part of the academic boycott (see below, p. 364).

### *Anti-Semitism and Racism*

Anger toward Israel spilled over into hostility toward Jews. After a long period during which Canadian anti-Semitism had appeared under control or even on the wane, expressions of anti-Semitism, sometimes in the guise of anti-Zionism, became more common in 2002. Perhaps the most shocking event of the year was the cold-blooded, unprovoked murder of David Rosenzweig, who was obviously Jewish in appearance, in front of a kosher pizza parlor in Toronto late on a Saturday night in July. Although the killer appeared to be a skinhead and there was no previous connection between him and the victim, authorities remained unconvinced that anti-Semitism provided the motivation. Among Jews, however, there was a widespread perception that Rosenzweig had been targeted because he was Jewish. Witnesses reported that the killer had cursed at Jews shortly before the attack. Ed Morgan, Ontario Region Chair of the CJC, asked, “Why else would a skinhead be at a kosher restaurant other than to harass the Jewish customers? When an Orthodox man is killed for no reason whatsoever, it seems like a hate crime.”

U.S. intelligence sources compiled a list of 22 Canadian sites believed

to be high-priority targets of Al Qaeda. The *National Post* published the list in November, and it included four synagogues, two in Toronto and one each in Winnipeg and Montreal. One synagogue that was actually bombed was Quebec City's Beth Israel Ohev Shalom, in May. The person who planted the pipe bomb was not apprehended. There were also several attacks of vandalism early in April, during Israel's incursion into West Bank towns. They occurred at Temple Israel in Ottawa, Reena, a social-service agency in the Toronto suburb of Thornhill, a Jewish community center in Toronto, and a synagogue in Saskatoon. The last, Agudas Israel, suffered \$130,000 of damage from a firebomb. Also in April, Dr. Bernard Goldman, a physician, happened upon some 1,000 pro-Palestinian demonstrators marching to the Israeli consulate in Toronto on Land Day. After denouncing suicide bombers to a protester, Goldman was shoved against a parked car and suffered a broken shoulder. Charges were brought against his Palestinian assailant. A Toronto synagogue, Anshe Minsk, suffered a mysterious fire in April, and arson was suspected. At Toronto's Ryerson University, there was an outbreak of vicious anti-Semitic graffiti in January.

Another kind of incident occurred in April. After a pro-Israel rally attended by thousands of Jews outside the Parliament buildings in Ottawa, two young participants were arrested in the nearby Rideau Centre, a shopping mall, allegedly for refusing to put away an Israeli flag that they were carrying. The two men claimed that security guards had made abusive comments about them as Jews and about the flag. Mall officials denied the accusations and said that the men had violated a policy that barred the display of any flag in the mall. Subsequent investigations failed to sustain the claim of abusive or racist statements. A similar incident involving the Israeli flag occurred in Montreal the same month, also after a pro-Israel demonstration, when the owner of a coffee shop refused to serve three young women who were carrying the flag. In that case the corporate headquarters of Second Cup quickly apologized for the actions of its franchisee. In May, someone removed "March to Jerusalem" posters from lampposts in a Montreal suburb, piled them on the front lawn of a synagogue, and burned them.

David Ahenakew, an aboriginal leader from Saskatchewan, told a reporter in December that Hitler was right to try to annihilate the Jews of Europe, whom he termed a "disease." The ensuing uproar induced Ahenakew to apologize and to resign his position with the Federation of Saskatchewan Indian Nations. There were also calls to revoke his membership in the Order of Canada. Matthew Coon Come, chief of the As-

sembly of First Nations, reached out to the Jewish community in the aftermath of the Ahenakew affair. He attended Sabbath services at Montreal's Spanish and Portuguese Synagogue, expressed his outrage about the anti-Semitic remarks, and praised Jewish involvement in the struggle for human rights. In a letter to the *Canadian Jewish News*, Coon Come characterized Ahenakew's comments as "repugnant, hateful, ignorant and slanderous."

The alarming rise in anti-Semitic incidents led B'nai Brith Canada (BBC) to accelerate its reporting. Instead of waiting until the year was over to issue its *Audit of Antisemitic Incidents*, it produced a mid-year report in July. It catalogued 197 incidents during the first half of the year, compared to 121 for the same period in 2001 and 286 for all of that year. Most occurred in the two largest cities—Toronto had 96 and Montreal 49. There was a noticeable percentage increase in Winnipeg, even though the absolute number, 14, was small. The annual audit for 2002, released after the end of the year, tallied 459 anti-Semitic incidents, the highest number ever reported in the 20-year history of the audit and an increase of 60.48 percent over 2001. Twenty-nine of the incidents involved physical violence, including the murder of Rosenzweig. More than a third of all the year's incidents took place in April and May, after the bombing in Netanya, when Israeli troops were operating in Palestinian territory.

The Canadian judicial system showed little tolerance for racism and anti-Semitism. The case against Ernst Zundel's Web site (see AJYB 2001, pp. 287–88) concluded in January when a human-rights tribunal found that the site "viciously targeted" Jews and exposed them to hatred or contempt, and ordered Zundel to remove all anti-Semitic material from it. The CJC's Ed Morgan said he was "quite pleased they found that Holocaust denial is the equivalent of hate propaganda" against Jews. Former Toronto-area public-school teacher Paul Fromm lost his grievance against his dismissal for consorting with racists. In March, an arbitration panel ruled 2-1 that his position as a teacher justified restrictions on his freedom of expression. Jordanian-born Yousef Sandouga was sentenced to one year in jail for the 2000 firebombing of Beth Shalom Synagogue in Edmonton (see AJYB 2001, p. 288). He had pleaded guilty to one count of arson, declaring that his motivation was anger toward Israel. The Crown appealed the sentence, and a three-judge panel of the Alberta Court of Appeal increased his term to 30 months, concluding, "Sandouga's act of revenge-based arson was a terrorist act, a hate crime and an act of religious intimidation." In a civil action, former Quebec politician Yves Michaud lost his defamation lawsuit against a professor who

had termed remarks he made about Jews in 2000 anti-Semitic. The judge found that Marc Angenot's observations in a 2001 television interview were "fair comment in light of [Michaud's] previous remarks." British author David Icke, accused of promoting anti-Semitic conspiracy theories, found that theaters in Vancouver were unwilling to rent their space to him for a proposed public seminar in February.

A national survey, commissioned by BBC and carried out in February by Conrad Winn of COMPAS, showed that 14 percent of Canadians believed that Jews had "too much" power—virtually identical to the figure in 1986—and that the same figure, 14 percent, had "empathy" for Jews, a significant rise from 6 percent in 1986. French-speaking Quebecers were more likely than other Canadians to harbor feelings of antagonism toward ethnic minorities, especially Jews. Among Francophones, 26 percent believed that Jews were at least partially responsible for the Holocaust, as compared to 15 percent of other Canadians. Some 26 percent of the Francophones also agreed with the statement that Jews had too much power, far more than the 10 percent of other Canadians who thought so. The study noted that the general tendency for education to lessen prejudice did not hold for the Quebecers; in fact "the data suggest that education may even be reinforcing such sentiments." Thus those with university degrees living in the province were much more likely to believe that Jews had too much power (30 percent) than those with a high school education or less (20 percent).

The historical roots of anti-Semitism in the province were probed in a controversial documentary that was finally televised in April, after some networks declined to show it. *Je Me Souviens* (I Remember), directed by Eric Scott, was based on scholarly research into the period of the 1930s and 1940s by Esther Delisle, and also focused on the hostile reaction her studies had generated within the intellectual elite of Quebec.

Canadian Jewry pondered how to respond to the increase in anti-Semitism in 2002. CJC's Jack Silverstone urged his colleagues to revive the activist approach utilized so successfully during the halcyon days of the Soviet Jewry movement. More concretely, MP Irwin Cotler helped establish the International Commission to Combat Anti-Semitism, of which he and Per Ahlmark, formerly deputy prime minister of Sweden, were the initial cochairs. The new organization appealed to prominent non-Jews to take a stand against what Cotler called "an exploding new anti-Jewishness" worldwide. He noted especially the use of anti-Zionism, which denied equality to Jews as a people, as a cover for anti-Semitism. The noted human-rights lawyer asserted: "in a world in which human

rights has emerged as the new secular religion of our time, the portrayal of Israel as the metaphor for a human rights violator exposes Israel as the 'new anti-Christ'—with all the teaching of contempt for this 'collective Jew among the nations' that this new anti-Semitism implies."

The same theme was aired at two public forums late in the year. In October, the University of Toronto hosted a panel discussion sponsored by Canadians Against Anti-Semitism. Former Ontario premier Bob Rae, a panelist, accused many critics of Israeli policies of promoting anti-Semitism by taking the position that "Israel does not have a right to exist as a member of the world order and that Jews do not have the right to their own state. Don't tell me that isn't anti-Semitism, because I can think of no greater threat to the life of the Jewish people." Toronto *Globe and Mail* columnist Margaret Wentz, another speaker, noted that "the only hate speech on campus that is tolerated is hate speech about Israel and America, and they are linked." In November, three panelists at a Canadian Zionist Federation program in Montreal agreed with MP Cotler's assessment that anti-Semites were using anti-Zionism as a camouflage. Prof. Fred Krantz, director of the Canadian Institute for Jewish Research, noted the irony of Israel, envisioned as the solution to the Jewish question, now becoming the object of Jew-hatred.

Nora Gold, a professor at the Ontario Institute for Studies in Education, released the results of a survey she had done of the attitudes of Jewish women. Gold found that many of the women were "clearly frightened by anti-Semitism, and told painful, terrible stories." Indeed, they were more upset about anti-Semitism than about sexism, which they had also experienced. "The difference, however, is that the women felt that sexism, unlike anti-Semitism, is recognized, and to some degree acknowledged within the society at large."

### *Holocaust-Related Matters*

Canada and Germany signed a treaty in August granting pension rights to Jews of German ancestry who had lived in Eastern Europe. Although few Canadians would benefit, CJC president Landy contended that "for us this is a moral issue that transcends numbers." Jews in Israel and the United States who came from similar backgrounds were already receiving German pensions.

Daniel Leipnik produced an 11-part television series, "My Mother, My Hero," which focused on female survivors of the Holocaust and the way they raised their own children in Canada, the U.S., and Australia

after the war. Leipnik interviewed mothers and their adult children about how the mothers' experiences affected their child rearing. He found that "these kids have such intense passion, and that is one of the positive offshoots of being raised by Holocaust survivors." Canada's longest Holocaust documentary series, it premiered in British Columbia in the fall.

The wheels of justice continued to grind slowly for the aging men accused of Nazi war crimes. Hearings commenced in November in the case of Michael Seifert, an SS officer and prison guard during the Nazi era who had been convicted in absentia in Italy of murder, rape, and torture of prisoners, and sentenced to life imprisonment. The government was trying to extradite him to Italy, but his attorney raised questions about his fitness to proceed with the hearing due to mental deterioration that resulted from a fall earlier in the year. A separate legal process to denaturalize Seifert was also underway.

Walter Obodzinski, facing denaturalization proceedings, appealed to the Supreme Court of Canada to stop the case on the grounds that he was too sick to face the charges of lying about his past when he applied to immigrate to Canada after the war. In February, the court declined to take the appeal, thus clearing the way for a lower court to consider the merits of the case. Obodzinski was alleged to have been a member of a Nazi police unit in Ukraine. Meanwhile, the case of Vladimir Katriuk dragged on. In 1999 the Federal Court found that he had concealed his membership in an SS unit based in Ukraine, and yet the cabinet, which had the final say on denaturalization, had yet to follow through by stripping him of his Canadian citizenship.

Another accused war criminal living in Canada, Joseph Kisielaitis, was denied entry into the U.S. in February; he had been placed on a watch list after admitting to being a member of a Nazi-backed Lithuanian battalion that killed thousands of Jews. Even so, Canada had not yet acted against him. War-crimes investigator Steve Rambam expressed puzzlement at the government's inaction and the fact that it appeared not to feel "the slightest embarrassment" over the situation.

In September, there were reports in the media that the government would discontinue moves to deport war criminals after their citizenship was revoked. But a spokesman for Denis Coderre, the minister in charge, asserted that existing policy would not change.

The fifth annual report of the government's war-crimes-prosecution program, issued in November, showed that only one case (that of Seifert) had been launched during 2002. There had been 18 cases since 1995,

with 11 concluded and seven still being litigated. Of the 18 there had been eight convictions, six of the accused had died, three had their citizenship revoked, and one proceeding was just getting underway. Seventy-eight people were still under investigation. CJC executive vice president Jack Silverstone opined that “the stuff is moving at a glacial pace,” an assessment that reinforced a conclusion of the Simon Wiesenthal Center in Jerusalem, which rated Canada “B” (on a scale from “A” to “F”) for its investigation and prosecution of war criminals in 2001–02.

## JEWISH COMMUNITY

### *Demography*

Data from the 2001 census began to come out just before the end of 2002, with the full report to be released during 2003. The census showed about a 10-percent decline in the number of people who listed Yiddish as their mother tongue, from 21,420 in 1996 to 19,295 in 2001, reflecting the passing of an older generation of European-born Jews. While the percentage of Jews with Yiddish as their mother tongue could not be calculated until the full population figures were known, it was estimated at about 5 percent. Comparable numbers from selected past years were: 1931—96 percent, 1961—33 percent, and 1981—11 percent. Current Yiddish speakers lived mainly in Montreal (9,280) and Toronto (7,210). The number of people listing Hebrew as their mother tongue also declined, from 13,125 in 1996 to 12,435 in 2001. The bulk of the native Hebrew speakers was in Toronto (7,390), with most of the rest in Montreal (2,945).

The annual meeting of the American Academy of Religion, held in Toronto in December, included a panel discussion about the Toronto Jewish community. York University sociologist Rina Cohen reported on Jews from the former Soviet Union living in Toronto, who numbered, she said, about 25,000–30,000, and some 40 percent were over age 65. Cohen found that, unlike earlier Jewish arrivals, these Soviet Jews constituted a distinctive subcommunity that was not integrating into the larger Jewish community. Israelis living in Toronto, she added, constituted another such subcommunity. Alex Pomson, an education professor at York, reported that about one-third of Toronto’s Jewish children attended Jewish day schools. In recent years, he noted, there has been a proliferation

of what he termed “boutique” schools catering to very narrow clienteles, and these had drawn students away from the larger, mainline day schools, which were suffering declining enrollments.

The president of the Montreal Federation CJA, Steven Cummings, told his community in October to expect an influx of thousands of immigrants—possibly as many as 10,000 annually—over the next two years, primarily from Argentina and France. If his projection were to prove accurate, there would be a substantial increase in the city’s Jewish population, estimated at between 80,000 and 100,000. A delegation of community leaders had recently returned from Buenos Aires, where they had gone to assess the economic distress of the Jewish community.

### *Communal Affairs*

The Montreal YM-YWHA hosted the JCC-Maccabi Games in August, one of five venues on the American continent. The approximately 1,500 teen participants came from the United States, United Kingdom, Israel, Mexico, Venezuela, and Australia, as well as from across Canada. Security was unusually tight because of the threat of terrorism. A media blackout about the event, in effect for months, was lifted only after the games began.

A new organization, United Chesed of Greater Toronto, was formed in July to coordinate and increase the efficiency of communal programs offered by 26 synagogues and other Jewish groups—home and hospital visits to the ill, supplying medical equipment, finding jobs for the unemployed, and emergency fund-raising.

The Quebec government gave \$910,000 to the Montreal Holocaust Memorial Centre, which came to about 20 percent of the \$4.5-million cost of renovation and expansion of the facility. The balance came from private and corporate donors and other levels of government. Quebec communications minister Diane Lemieux said that her government was contributing toward the construction of a world-class facility that would be “one of Quebec’s great museums.” The Centre, located in the federation building, featured “living testimonies” of survivors as well as exhibits chronicling the nature of prewar Jewish life in Europe and the Nazi efforts to exterminate the Jews.

The Atlantic Jewish Council, representing the Jewish communities of the four eastern provinces, held its biennial convention in Moncton, New Brunswick, in November. The main concern of the delegates, given the

tendency of younger Jews to move to cities, was how to preserve Jewish life in small communities. Incoming president Mark Rosen expressed the “fear that there may not be enough [Jews] to do the work in the future that we are doing now.” But his predecessor, Sheva Medjuck, assured the delegates that the council was doing everything possible to insure that “our communities survive and prosper.”

Montreal’s Jewish Hospital of Hope Foundation (JHH) and the Jewish Eldercare Centre (JEC) went to court to resolve a bitter dispute resulting from a merger of the two institutions in 2000 (see AJYB 2002, p. 292). Despite the merger, their respective fund-raising arms remained separate. The JEC had sought to prevent the foundation from using the JHH name but failed to obtain a court injunction, leaving the JHH Foundation free to raise funds on its own, even though the JHH was now part of the JEC.

### *Israel-Related Matters*

The community sent 19 delegates to the World Zionist Congress in Jerusalem in June. For the third time in a row, elections were dispensed with so as to save money. Instead, the constituent groups of the Canadian Zionist Federation were allocated delegate slots based on membership numbers: United Torah Coalition—4, Arza Canada—4, Mercaz Canada—3, Labor Zionist Coalition—3, Herut-Likud Canada—3, Zionist Organization of Canada—1, and Mizrahi—1.

Data released in 2002 indicated that Canadian Jewish tourism to Israel remained strong despite the security situation. The proportion of Jews among tourists from Canada increased from about 22 percent in 2000 to 41 percent in 2001, when some 33,000 Canadians visited the Jewish state. It was believed that this was a higher Jewish percentage than for most other countries. Data from the first half of 2001 showed that 35 percent of Canadian Jewish tourists to Israel were Orthodox, 33 percent Conservative, and 9 percent Reform.

Several times during the year, Jews in various Canadian cities held rallies to express solidarity with Israel. Many were quite large. Some 300 people showed up in downtown Montreal in March to protest a wave of terrorist attacks earlier that month. Raymonde Folco, a Liberal MP, speaking on behalf of the government, stood up “to condemn terrorism in the strongest possible terms,” while Quebec National Assembly member André Boulerice declared that “the Israeli people have the right to

live, to live in peace." A similar rally in Toronto, also in March, was organized by the Israel Now Consortium, a network of over 100 community organizations.

Large rallies were held again in Ottawa, Montreal, Vancouver, and elsewhere in April, following the controversial Israeli incursion into Jenin. As many as 25,000 people converged on Ottawa's Parliament Hill on April 21. They came from as far away as Calgary and Vancouver and represented communities across Ontario as well as Montreal. Christians participated as well. Although many MPs were invited, only Toronto's Joe Volpe and Montreal's Irwin Cotler showed up. Volpe assured the crowd that his colleagues believed that "the people of Israel, the Jews of Canada and elsewhere, symbolize those values which we promote every day. This is the time that Canada stands for Israel." Cotler contended that Israel "is not just a Jewish cause but a just cause." Israel's deputy foreign minister, Michael Melchior, told the crowd that its voice was being heard in Jerusalem and that "this war which has been forced upon us is a crucial war, not just for Israel but for civilization itself."

Several days earlier, Montreal Jewry held a march and rally downtown that produced a remarkable turnout of 20,000 or more from a community of 100,000 at most. Rabbi Reuben Poupko declared it to be one of the largest and most emotional events in Canadian Jewish history. Melchior reiterated Israel's determination to stand up to the Palestinians' terror, while Poupko upheld the conduct of the Israeli army: "their hearts are pure and their hands are clean. The Jewish people and the Jewish state are here to stay."

Many communities launched substantial emergency fund-raising campaigns for Israel, supplementing their normal federation campaigns. Communities supported Israel commercially as well. To help an Israeli economy hurt by the loss of tourist dollars, Israeli merchants were brought to Canada to offer their products for sale at special events organized for that purpose. In Toronto, for example, Olive Branch for Israel held a "*shuk* [marketplace] in the park" in July for the sale of Israeli goods. In August, the Toronto Zionist Federation, BBC, and UJA Federation set up an Israel Mall in the city that lasted several days and attracted thousands of shoppers. Similar events were held in Montreal the same month.

In an op-ed article in the *Canadian Jewish News* in August, David Goldberg and Tillie Shames of the CIC advocated greater community support for "the pro-Israel community at Canadian universities and colleges." They pointed out how efforts to delegitimize Israel were making

headway at academic institutions. As a response to the growing pressures, they urged the community to disseminate information, arrange speaking tours, establish academic chairs in Israel and Jewish studies, revive academic exchanges with Israeli universities, and create an organization of pro-Israel academics. In their words, "Nothing less than the integrity of the intellectual discourse among Canadian scholars is at stake." Three scholars—Irving Abella of York University, Ed Morgan of the University of Toronto, and Gil Troy of McGill University—responded, reminding community leaders that there had been a program of academic exchanges and an organization that did precisely what Goldberg and Shames asked, the Canadian Professors for Peace in the Middle East. Both, however, had to shut down when federation leaders withdrew funding over a decade ago.

One Canadian pro-Israel organization with academic roots was the Canadian Institute for Jewish Research, established in 1987. One of its most successful projects was a daily briefing, in which relevant articles and news items were disseminated worldwide by e-mail. The founder, Prof. Fred Krantz of Concordia University, also worked to develop a cadre of student leaders with editorial and organizational experience in Israel advocacy.

Canadian Jewry took new steps to bolster its activities for Israel. The Jewish Federation of Greater Toronto announced the creation of a pro-Israel quarterly to be called *Counterpoint* that would be distributed at the University of Toronto. The Montreal community's pro-Israel activity was reorganized in December with the establishment of the Quebec-Israel Public Affairs Committee. Its chair, Michael Frankel, expected it to be more representative and better funded than its predecessor, the Quebec branch of CIC.

As a protest against the *Toronto Star's* Middle East coverage, the two leading Jewish funeral homes in Toronto decided in April to cease placing advertisements and death notices in the paper. Benjamin Park Memorial Chapel and Steeles Memorial Chapel switched their business to the *National Post*, which strongly supported Israel. Other pro-Israel advertisers—real estate developers and business-owners—followed suit.

## Religion

The touchy issue of the status of Jews married to non-Jews came up at Adath Israel Congregation, a Conservative synagogue in Toronto. The policy of the congregation was not to accept intermarried Jews as mem-

bers, and there were two cases in which membership and access to seats for the High Holy Days were denied on that basis in 2002, although seats in alternate services were offered. Other Conservative synagogues in Toronto, however, allow intermarried Jews to be members.

A bitterly contested synagogue merger in Montreal led to a court case. The directors of Congregation Anshei Ozeroff, a synagogue with aging and low-income worshippers that could no longer support the cost of operation, agreed to merge with Adath Israel Poalei Zedek Synagogue. However members of Anshei Ozeroff opposed to the merger—many of whom were Russian Jews who felt that they had no good alternative to the existing synagogue—sued to block it. By year's end the merger appeared to be off, the Anshei Ozeroff building was locked, and the worshippers had moved their minyan to other premises.

Three venerable synagogues in Winnipeg's North End—Rosh Pina, Bnai Abraham, and Beth Israel—merged into a new Congregation Etz Chaim. The Jewish population of the North End was in decline, as most Jews had moved to the southern part of the city. The new synagogue, which would use the Rosh Pina building, began with 800 members.

The Reconstructionist movement, which held its biennial convention in Montreal in November, created a new task force on Israeli policies. Although some observers contended that the initiative would weaken the movement's ties to Israel, Rabbi Ron Aigen and leaders of the host congregation, Dorshei Emet, asserted that the task force would actually strengthen such ties. They cited numerous provisions of Reconstructionist policies that stressed commitment to Israel and Zionism. But some speakers at the convention advocated reassessing those traditional ties. Moti Rieber, who worked for the Jewish Reconstructionist Federation in the U.S., contended that there was a growing gap between the views of North American Reconstructionists and the Israeli government. He declared: "In question is the entire Zionist enterprise. If the cost is so high in terms of our values . . . do we wish to support an Israel that does not live up to our ideals?"

Beth Jacob v'Anshei Dridz Congregation (Orthodox) in Toronto held a seminar in October on Judaism and the modern world. Rabbi Jay Kelman lamented the reluctance of many Orthodox Jews to discuss internal problems for fear of criticism by the other movements, and decried the reluctance of the Orthodox rabbinate to dialogue with the non-Orthodox. Rabbi Tzvi Hersh Weinreb, executive vice president of the Orthodox Union, noted that Orthodoxy constituted a minority among Jews and that

“our goal must be to deal with [all] Jews and not be sanctimonious.” Rabbi Michael Skobac, educational director of Jews for Judaism, an organization that countered Christian missionary activity, claimed that the unspiritual atmosphere of many synagogues—a situation tolerated, he said, by rabbis—drove many people away from Judaism.

Homosexuality became a controversial issue in the Orthodox community. Rabbi Benjamin Hecht of Nishma, an international educational outreach program, mentioned it in a talk he delivered in Toronto in June about how to explain Orthodoxy to the non-Orthodox. Divine commandments such as the ban on homosexuality, he said, must be followed out of a sense of religious obligation, irrespective of modern sensibilities. Rabbi Mordechai Glick, a clinical psychologist participating in a panel discussion at Montreal’s Congregation Shaar Hashomayim in July, advocated “reparative therapy” that might enable some gays and lesbians to become heterosexual. Acknowledging that his position was politically incorrect and would be met with opposition, he stressed that “one can choose not to be homosexual. Glick nevertheless urged that homosexuals be welcomed in synagogues and at community activities. The congregation’s rabbi, Barry Gelman, welcomed gays and lesbians as synagogue members and supported the idea of civilly recognized unions for them, but rejected the sanctification of such unions in synagogue ceremonies.

Conservative rabbis debated the role of women in synagogue services at a debate at Beth Tzedec Congregation in Toronto in November. Rabbi Baruch Frydman-Kohl contrasted practices in Toronto with those in the United States, which were more egalitarian. “We are trying to maintain what I think are some traditional borders,” he said. Rabbi Steven Saltzman suggested that “the future of the Jewish people lies in the complex balancing act between what we’re prepared to accept from the modern culture and what we need to reject to insure we survive as a Jewish people.” Beth Shalom Synagogue in Ottawa changed its affiliation from the Orthodox Union to the Union for Traditional Judaism (an offshoot of Conservative Judaism), based on a 70-percent majority in a membership vote in June. The synagogue, trying to reverse a decline in membership, hoped that the resultant expansion of the role of women in the congregation would help attract new members.

The new Conservative Torah commentary, *Etz Hayim*, proved controversial in Canada. At a symposium held in Toronto in December, several rabbis evaluated the new publication, with views ranging from enthusiasm to dislike. Critics pointed out that not all Conservative congregations

had adopted it. Rabbi Martin Berman, however, lauded the translation and the “sensitive biblical critical studies,” while Rabbi Frydman-Kohl singled out the topical essays at the back of the book for praise.

### *Education*

As the result of an agreement between the Grand Rabbinate du Québec and the Université de Montréal, a new program in Jewish theology leading to a master’s degree was established. Chief Rabbi David Sabbah said that the program was unique in North America. Rabbis with the appropriate academic credentials would teach the Judaic courses.

The Ontario Institute for Studies in Education, which trained teachers, created a new diploma program in Holocaust and genocide education. Its goal was to make sure that teachers graduating from the institution would be knowledgeable about the Holocaust. Carol Ann Reid, cochair of the program, remarked that “the Holocaust didn’t just take place in Jewish history. It took place in non-Jewish history because the non-Jews were the anti-Semites who did the killing.”

The Ontario government disappointed many in the Jewish community by instituting a one-year delay in the further implementation of tax credits for religious education. The program, initiated in 2001, was frozen at 10 percent for another year instead of going up to the previously announced 20 percent (see AJYB 2002, p. 295).

Jeff Itcush, president of the union representing teachers in Montreal Jewish day schools, warned that unless workloads were eased many teachers would seek employment in the public sector. The warning came in the fall, shortly before the opening of negotiations for a new contract. Itcush claimed that the union’s teachers put in 18 percent more class time than their public-sector counterparts.

Representatives of three secular humanist Jewish Sunday schools in Toronto, Vancouver, and Winnipeg met in Winnipeg in March to coordinate some of their educational programming.

### *Community and Intergroup Relations*

University of Toronto history professor Michael Marrus, who served on the recently disbanded Catholic-Jewish panel investigating the Roman Catholic Church’s conduct during the Holocaust, warned in January that beatifying the wartime Pope Pius XII would seriously undermine the

Catholic-Jewish dialogue. Marrus said that beatification should not be considered until historians came to a consensus about the pope's role.

To protest lack of support for Israel among its interlocutors and their silence about the rising tide of anti-Semitism in Canada, CJC refused to participate in the spring meeting of the Canadian Christian-Jewish Consultation. According to CJC president Landy, the last straw was a one-sided statement by Anglican primate Michael Peers that blamed Israel for the crisis with the Palestinians. Other religious denominations that participated in the consultation were the Presbyterian, Roman Catholic, Lutheran, and United churches. On the other hand, BBC forged an alliance with Christians for Israel. The two groups traveled to Israel on a joint solidarity mission in June.

Imam Moin Ghauri, head of a mosque near Montreal, visited Temple Emanu-El-Beth Shalom in December to show solidarity and promote peace in a place of worship that had been named as a possible target of Islamic terrorists. The imam told the congregation that no true Muslim would attack a synagogue, and spoke at length about Muslim-Jewish religious relations.

The Atlantic Jewish Council withdrew from the Nova Scotia Multicultural Festival in Halifax in June because its security needs were not met. It had requested special security at its booth.

In July, after Keith Norton, chair of the Ontario Human Rights Commission, compared public funding for religious schools to support for apartheid, a Jewish attorney filed a complaint with the commission demanding his resignation because he had "clearly overstepped his bounds and has offended several minority religious groups in one fell swoop." Norton explained that he feared that the tax credit for religious education announced by the provincial government in 2001 would lead to a proliferation of small independent schools without adequate government supervision. Norton added that his remarks were prompted by the sight of anti-Israel artwork in a rented heritage language classroom and in a school headed by someone with Al Qaeda ties. CJC Ontario Region chair Ed Morgan appeared satisfied with the explanation.

The Windsor Public Library became the center of controversy in May with a window display titled "Palestine: The Great Injustice." Harvey Kessler, executive director of the local federation, termed the exhibit offensive and said that "some people viewed it as probably being propaganda and hateful towards our community." He urged the management to develop new guidelines to prevent a recurrence.

In April, the Quebec Court of Appeal upheld a lower court ruling that sustained a condominium regulation barring the erection of sukkot on balconies. The decision was based on the terms of the contract that all owners had signed.

The Federal Court of Canada ruled in May against Chosen People Ministries (CPM), a conversionary organization, in a case involving the question of whether the menorah is a legally protected symbol. In 1999, the Registrar of Trademarks granted the group official trademark status for its logo that included a menorah. CJC challenged that decision on the grounds that granting such protection to a group that was antagonistic toward Judaism and was out to convert Jews would be “scandalous and immoral.” The court agreed, holding that “the menorah is a distinctly Jewish symbol” that had been “the official emblem of the Jewish faith and its people since antiquity.” The CPM filed an appeal in September.

In a case in Quebec Superior Court, a man was denied his petition to gain custody of two sons from his estranged wife, who, the man claimed, had abducted them. Judge Herbert Marx ruled in May that the plaintiff had delayed his request for nearly a year while trying to extract money from his wife’s family in exchange for granting her a get (religious divorce). Citing both Israeli and Jewish legal precedents, Marx granted a civil divorce and ordered the husband to pay \$75,000 in damages.

Two commercial bus companies, Greyhound and Adirondack, appealed to the Quebec Transport Commission in December to stop Tov Travel from offering regular bus service between Montreal and New York because it lacked a commercial license. The near-daily charter bus service, in existence for about 20 years, served a primarily Hassidic clientele.

In January, the Toronto District School Board decided that it would no longer distribute the *District 12 Voice* after the union newsletter published an article in 2001, titled “Why America is Hated,” that had anti-Semitic content. The board members passed a four-part resolution in February dissociating themselves from the article, which had been proposed as a teaching tool.

Norman Finkelstein, the notorious Holocaust revisionist and author of *The Holocaust Industry*, was interviewed on a Toronto radio station in January. CJC protested his appearance and the failure of host Andrew Krystal to challenge him more aggressively.

In an effort to be more inclusive, the Royal Ontario Museum announced that it would start using C.E. (Common Era) and B.C.E. (Before Common Era) instead of B.C. (Before Christ) and A.D. (Anno Domini) to identify historical dates.

## Culture

A French production of the musical *Les Dix Commandements* had its North American premiere in Montreal in March, and an English version opened in Toronto in July. Solly Levy presented his new work, *La Cantata Yamim Noraim*, an exposition of Sephardi liturgy for the High Holy Days, in Montreal in October. A Yiddish concert in Toronto in July drew 1,000 people.

Montreal's Dora Wasserman Yiddish Theater performed *Double Identity*, adapted from a Sholom Aleichem play, with words and music by Miriam Hoffman and Ben Schaechter respectively, during May and June. *Whiskey Serenade*, a play by Ralph Small and Eli Lukawitz, had its world premiere at the Toronto Centre for the Arts in October. Among the presentations at the Toronto Fringe Festival in July were Aviva Ravel's *Dance Like a Butterfly* and Gideon Forman's *Death of My Dentist*.

A number of documentaries appeared during the year. *Dear Clara*, shown on television in January, told about Clara Greenspan Blum and her efforts, from 1938 to 1947—against considerable bureaucratic hostility—to bring her husband to join her in Canada. Leo Lowy's life story was depicted in *Leo's Journey: The Story of the Mengele Twins*. In the film, Lowy travels to his Hungarian birthplace (now in Ukraine) and to Auschwitz, and documents the grisly experiments that Dr. Josef Mengele performed on twins. In September, CBC Television presented *The Life and Times of Barbara Frum*, the well-known journalist. Ina Fichman produced *Undying Love: True Stories of Courage and Faith*, about survivors' attempts to love after the Holocaust. The film, directed by Helene Kłodawsky, premiered at the Montreal World Film Festival in August. *Y.I.D. (Yehudim in the Diaspora)*, by Igal Hecht and Ron Furman, compared the lives of Jews in Israel and Canada. Merrily Weisbord and Tanya Balantyne Tree produced *Ted Allan: Minstrel Boy of the Twentieth Century*, about the screenwriter and playwright. It premiered on television in March. Evan Beloff, Max Wallace, and Ari Cohen made a farcical docudrama based on Jewish aspects of the saga of Elvis Presley. *Schmelvis: Searching for the King's Jewish Roots* had its premiere in April at the Toronto Jewish Film Festival.

The Montreal Jewish Film Festival in May featured several films that dealt with Jewish resistance to the Nazis. Among them was one by Shelley Saywell, *Out of the Fire*, telling the story of Faye Schulman and her work as a saboteur with the partisans. *Conflict*, by Elad Winkler, won the best documentary award at the Montreal World Film Festival in August.

Winkler, an Israeli who moved to Canada as a child, returned to Israel to investigate the impact of the intifada in 2000. Amos Gitai's *Kedma* premiered at the Toronto International Film Festival in September.

The Ashkenaz Festival of New Yiddish Culture was held at Toronto's Harbourfront at the end of August. Its events included the Canadian debut of the Cracow Klezmer Band, Di Naye Kapelya from Hungary, theatrical productions, dance works, and films. Artistic director Mitchell Smolkin termed it "the most unique and comprehensive look at contemporary Yiddish and Jewish culture in Canada and North America."

The Canadian Jewish Virtual Museum, sponsored by several synagogues and other institutions and funded to a substantial extent by the federal government, opened in October. It featured over 1,000 on-line archives, documents, photographs, and oral histories covering many aspects of the Canadian Jewish experience. It was hosted by Congregation Shaar Hashomayim in Montreal.

Boulevard St. Laurent in Montreal, the center of life for Jewish and other immigrants for decades, was designated a National Historic Site. In June, the Royal Ontario Museum presented an exhibit of Italian Judaica, including Bibles and Haggadot.

The Conservatory for Judaic Performing Arts was announced in January, its opening planned for Montreal in 2003. The founder, Dr. Hy Goldman, envisioned the conservatory as an outgrowth of his successful KlezKanada festival. The first major program would be a summer school.

A memorial meeting, consisting of dramatic readings from the works of Mordecai Richler, marked the first anniversary of the writer's death in July. It was held at the Monument National in Montreal and featured such personalities as Richard Dreyfuss, Robert MacNeil, and Ted Kotcheff, family members, and other writers.

*Exodus*, an English language newspaper for Russian immigrants, was launched in Toronto in June. The monthly, with an initial circulation of 5,000, was published by the Jewish Russian Community Centre.

### *Publications*

Two books chronicled the days in the first half of the last century when Jewish doctors and academics in Toronto faced severe limitations on their ability to pursue their chosen careers. *Medicine: My Story*, by Barnet Berris, told how the author became the first Jew to serve on the full-time medical school faculty at the University of Toronto in 1951, and provided insights into the struggle of Toronto Jewish doctors for equal

treatment. Martin Friedland's *The University of Toronto: A History* described the rampant anti-Semitism in the medical school, associated hospitals, and a prestigious social club as late as 1970. The career of the country's first Jewish governor of the central bank was told by Bruce Muirhead in *Against the Odds: The Public Life and Times of Louis Rasminsky*. English translations of articles from Canada's premier Yiddish newspaper were presented in *Through the Eyes of the Eagle: The Early Montreal Yiddish Press 1907–1916*, edited by Pierre Anctil. Naim Kattan's *A.M. Klein: Poet and Prophet* appeared in an English translation from the French by Edward Baxter. Laurel Sefton MacDowell wrote about an early advocate of working-class causes in Toronto in *Renegade Lawyer: The Life and Times of J.L. Cohen*.

Other books on Canada and Canadian Jewry included *Memories on the March* by Tyler Trafford, about Jewish war veterans in Alberta; Ruth Panofsky's *Adele Wiseman: Essays on her Works; Personal Policy Making: Canada's Role in the Adoption of the Palestine Partition Resolution* by Eliezer Tauber; *You Don't Have to Be Jewish: A Commentary on Selected Jewish Films* by Bill Stern; *Shabbos Goy: A Catholic Boyhood on a Jewish Street in Protestant Toronto* by Ted Schmidt; *Not Bad for a Sergeant: The Memoirs of Barney Danson*, about Canada's first Jewish minister of defense; Sondra Gotlieb's *Dogs, Houses, Gardens, Food and Other Addictions; Four Hundred Brothers and Sisters* by Judy Gordon, about Jewish orphanages in Montreal; Alan Morantz's *Where Is Here? Canada's Maps and the Stories They Tell*; Mirl Fish Kelman's *Mother's Memoir and Family Recollections*; and *Mama and Her Mitzvahs: Stories and Reminiscences* by Sophie Stransman.

Books on aspects of the Holocaust included *Hitler's Inferno* by Vera Schiff, an account of eight concentration camp inmates who were forced to do reprehensible acts in order to survive; *Never Far Away: The Auschwitz Chronicles of Anna Heilman*; Morris Schnitzer's *My Three Selves*; Karin Doerr and Robert Michael's *Nazi-Deutsch/Nazi German: An English Lexicon of the Language of the Third Reich*; *Hana's Suitcase* by Karen Levine; and Hanna Spencer's *Hanna's Diary*. Joe King wrote a handbook for activists on Middle East issues—*The Case for Israel: Background to Conflict in the Middle East*.

Among books on Judaism and Jewish studies were two by David Mendel Harduf, *Rabbinical Exegesis of Biblical Names and Narratives*, and *Biblical and Midrashic Hebrew in the Writings of S. Y. Agnon*; Sharon Green's *Not a Simple Story: Love and Politics in a Modern Hebrew Novel*; *Scattered Among the Peoples: The Jewish Diaspora in Ten Portraits* by

Allan Levine; *Isaac Abarbanel's Stance Toward Tradition: Defense, Dissent and Dialogue* by Eric Lawee; *Ten Green Bottles: Jewish Refugees in Shanghai from Vienna* by Vivian Jeanette Kaplan; Michael Carin's *The Future Jew*; *La puissance du regard: Le mauvais oeil et le bon oeil* by Rabbi Haim Moryoussef; *Best-Kept Secrets of Judaism* by Rabbi Reuven Bulka; *The Creation According to the Midrash Rabbah* by Rabbi Wilfred Shuchat; *Walking Humbly with God* by Rabbi Maurice Cohen; *The Rescue of Jerusalem* by Henry Aubin; James Arthur Diamond's *Maimonides and the Hermeneutics of Concealment: Deciphering Scripture and Midrash in the Guide of the Perplexed*; and *Metissages, De Arcimboldo a Zombi* by Alexis Nouss.

Nancy-Gay Rotstein published *This Horizon and Beyond: Poems Selected and New*. Works of fiction included *A Draught for a Dead Man* by Caroline Rose, *Children of Paper* by Martha Blum, and *The Bolshevik's Revenge* by Allan Levine.

The Canadian Jewish Book Awards in Toronto in June went to Emma Richler for *Sister Crazy*, William Weintraub for *Getting Started*, Cary Fagan for *The Market Wedding*, Rabbi Erwin Schild for *The Very Narrow Bridge*, Eric Lawee for *Isaac Abarbanel's Stance Toward Tradition*, Morton Weinfeld for *Like Everyone Else . . . But Different*, Simchah Simchovitch for *The Song That Never Died*, Janine Stingel for *Social Discredit*, and Joseph Sherman for *American Standard*. In Montreal in November, the J.I. Segal Awards were presented to Yossel Birstein for *A Face in the Clouds*, Norman Ravvin for *Not Quite Mainstream: Canadian Jewish Short Stories*, Morton Weinfeld for *Like Everyone Else . . . But Different*, Pierre Lasry for *Une Juive en Nouvelle France*, Pierre Anctil for his translation of Yehuda Elberg's *L'Empire de Kalman l'infirme*, Janine Stingel for *Social Discredit*, and Gary Beitel for his film *My Dear Clara*.

### *Personalia*

A number of Jews were appointed to the Order of Canada. Companions: Reuben Cohen and Phyllis Lambert. Officers: Bluma Appel, Samuel Belzberg, and Alvin G. Libin. Members: Bernard Ghert, Carole Grafstein, Gerald Halbert, and Roel Buck. Herb Gray, who resigned after nearly 40 years in the House of Commons, was appointed to the International Joint Commission. Mel Cappe was appointed high commissioner to the United Kingdom, Martin Freedman became a judge on the Manitoba Court of Appeal, and Victor Goldbloom was appointed chair of the Montreal Regional Health Board. David Levine was appointed ju-

nior health minister in Quebec. Michael Crelinsten became a member of the Immigration and Refugee Board.

France named Naim Kattan a chevalier of the Legion of Honor. Barbara Steinman won the Governor General's Award in visual and media arts. Judy Feld Carr received the Wiesenthal Award for Tolerance, Justice and Human Rights. Fred Gitelman and Joseph Silver were among six team members who won the Olympic Gold Medal at the International Olympic Committee Grand Prix of bridge in Salt Lake City just before the Winter Olympics. Edward Greenspan became editor-in-chief of the *Globe and Mail*.

Appointments and elections within the Jewish community included Shira Herzog and Julia Koschitzky as directors of the Jewish Telegraphic Agency, Rochelle Levinson as president of Canadian Hadassah-WIZO, Barry Steinfeld as president of the Canadian Council of Jewish Community Centres, Ian Goldstine as president of the Jewish Federation of Winnipeg, Paul Kochberg as president and Denise Gold as executive director of the United Synagogue of Conservative Judaism—Canada, Rabbi Irwin Witty as director of the Albert and Tammy Latner Jewish Public Library in Toronto, Linda Kislowicz as executive director of the Montreal YM-YWHA, Selim Moghrabi as president of the Synagogue Council of Greater Montreal, and Bernard Shapiro as head of the task force of the United Jewish Communities in the U.S. to examine problems with the recent national survey.

Members of the community who died this year included famous comedian and television personality Frank Shuster, in January, aged 85; Labor Zionist leader and Yiddishist David Newman, in January, aged 82; economist and educator Noah Meltz, in January, aged 67; Ben Kayfetz, writer, broadcaster, community professional, and authority on Canadian Jewry, in February, aged 85; Hamilton community leader Sam Lax, in February, aged 86; spiritual leader and teacher Rabbi Jacob Mendel Kirshenblatt, in March, aged 98; Warsaw Ghetto survivor and resistance fighter Chaike Spiegel, in April, aged 81; philanthropist Morris Wosk, in April, aged 84; publisher and pro-Israel advocate Dan Nimrod, in April, aged 78; community professional Bill Emery, in April, aged 45; Srul Irving Glick, choir director and the leading composer of Jewish music in Canada, in April, aged 67; businessman and philanthropist Morris Emer, in April, aged 75; Shulamis Yelin, noted writer and poet, in June, aged 89; Hersh Zentner, pioneer Holocaust educator, in June, aged 64; murder victim David Rosenzweig, in July, aged 49; Sidney Spivak, former Manitoba Progressive Conservative leader and cabinet member, in July,

aged 74; journalist Lou Seligson, in July, aged 88; community professional Fran Yacoubov, in August, aged 48; lawyer, musician, and community leader Sam Taylor, in September, aged 86; Rabbi Seth Binnus, congregational leader and teacher, in September, aged 30; day-school educator Aviva Heller, in October, aged 61; realtor Lisa Posluns, in November, aged 38; advertising executive and folksinger Jerry Goodis, in November, aged 73; accountant and educational leader Harold Dessen, in November, aged 81; Israeli journalist Sam Orbaum, in December, aged 46; and philanthropist and patron-of-the-arts Irving Zucker, in December, aged 82.

HAROLD M. WALLER