

Chapter 1 : Jewish Community Centre of Greater Vancouver

Canadian Jews or, alternatively, Jewish Canadians are Canadian citizens of the Jewish religion and/or Jewish calendrierdelascience.com Canadians are a part of the greater Jewish diaspora and form the fourth largest Jewish community in the world, exceeded only by those in Israel, the United States, and France.

Data compiled by the Canadian Jewish Congress from official government sources indicate that in , Of the Jews who married out of the faith that year, about 60 percent were males. There were 2, marriages in which both partners were Jewish. Another problem that the Jewish community must confront is that the Jewish population is measurably older than the general population. In fact, of the 14 ethnic groups listed in the census, Jews had the lowest percentage in the under 15 age group and the second highest in the over 65 group. This means that the community will have a relatively smaller group of productive people to rely on for personal and financial contributions in the future than it does now. Moreover there will be increasing numbers of aged people who will require Jewish social services, a trend that was apparent by A feature of Canadian Jewish life that was significant for a number of years was the proportion of Yiddish-speaking people in the population. This proportion has dropped very sharply over time and will decline even further in the future. In fact, Canadian Jews are overwhelmingly English speaking. The French speakers are almost exclusively North African Jews who have settled in Montreal during the past thirty years. However, it should be noted that many Anglophone Jews also speak French. Already in , the extent of bilingualism in the two official languages was It has since increased significantly. As late as , some 37 percent of all Canadian Jews were foreign born. More than half of those , came to Canada before The Activity Spheres of the Canadian Jewish Polity The Canadian Jewish community, like other Jewish communities, is organized through a mixture of territorially and nonterritorially-based institutions. Local political units are, with some modifications, used as the basis for the organization of local Jewish communities throughout the world. At the same time, the ideological and functional divisions in the Jewish community, real or putative as they may be, also provide significant points for organization, as do particular functions and some common interests, which are then linked to the territorial community through some common mechanisms. The territorially-based organizations such as the local Jewish federations, originally called community councils, a name which persists in some cases, are invariably the most comprehensive ones, charged with providing direction for the community. The ideological, functional, and interest-based organizations such as the synagogues or the social services agencies generally touch the more personal aspects of Jewish life. These two bases of local communal organization are recognizably distinct as such, but the specific units of organization are usually demarcated much less distinctly. Because of the nature of the Jewish community, the territorially-based organizations do not necessarily have clear-cut boundaries. This situation is not a particular problem with Jews because Jewish political culture views boundaries from a West Asian rather than an Anglo-American perspective. For Jews, the world is divided into oases and deserts rather than into clear-cut territorial plots. Every oasis has a clear core and a shifting periphery as it fades into the desert at the shifting edge of the watered area, which changes with changes in the internal water supply of the oasis. The desert, in turn, belongs to nobody or everybody. Thus the periphery can expand or contract without significantly changing the character of the core. Both Jewish law and Jewish political organization are structured in this way. For traditional Jews, law consists of a hard, immutable core the Torah , surrounded by layers of interpretive applications, each of which becomes bonded to the original over time, expanding the whole corpus. Thus, Jewish culture has come to look upon law as requiring a fixed core of observance with room for interpretation at the peripheries. Jews are bound to but not bounded by their law. Its observance is a personal responsibility reinforced by varying degrees of community expectation and pressure. Both clearly reflect the situation in the land of Israel and the Middle East as a whole. Anglo-American institutions, on the other hand, took form in well-watered countries, where lands are divided by fixed boundaries that serve as receptacles. Status is determined by who is inside a particular set of boundaries and who is not. Normally, there are no lands outside boundaries in the Anglo-American world. For Anglo-Americans then, the core is far less important than the fixed boundaries. The components of the Jewish

polity follow the Jewish pattern. Even when diaspora Jewish communities are erected in fixed boundary systems, they tend to be fuzzy at the periphery and more clear-cut at the core, particularly in an age of voluntary affiliation. In many respects, the local territorial communities are simply aggregates of Jews in particular cities or, since suburbanization, in the metropolitan areas that embrace the cities that once contained the community. Much the same pattern prevails with regard to ideologically-based organizations. By and large the ideologies of the late modern epoch have lost their power to attract. Once powerful Zionist movements survive as political parties, vehicles for individuals to obtain leadership positions in the Jewish community, or by performing specific tasks within the community. Organizations representing the non-Zionist secular ideologies hardly survive at all. The "oasis" pattern describes their reality. The religious movements have fared better, particularly a resurgent Orthodoxy, only to further emphasize the distinction between core and periphery. While the core of Orthodox Judaism has grown extensively, it is still true that, outside of Israel and the United States, relatively few members of Orthodox congregations throughout the world are seriously Orthodox. This is even more true of the Conservative and Reform movements everywhere except perhaps Israel. They are built around even smaller cores of serious Conservative and Reform Jews with large masses of more casual members attracted to their respective congregations by location, habit, family and friendship patterns, if not by historical or geographic accident. In the Orthodox camp, where ideology takes traditionally religious forms, ideological groupings have succeeded in maintaining themselves and their ideologies in organized form. Indeed, throughout the world a new ideologically militant Orthodoxy has emerged, using a new network of yeshivot as their nuclei. As yet these represent small if vital minorities within the Jewish people. Their vitality already has given them a weight beyond their numbers, but one would be hard put to say that they have reideologized the community, especially since at present their organizations are nurtured within the larger framework rather than being able to reshape that framework. For the polity as a whole, ideologically-based organizations have had more success on a worldwide or countrywide basis where the absence of comprehensive territorial institutions has been marked, than on the local plane. All told, however, modernity emphasized the territorial over the nonterritorial elements wherever given half a chance and to reduce ideologically-based organizations to functional specialists responsible for specific tasks. A major result of this has been to limit the powers of the countrywide organizations in the diaspora and to make the primary locus of decision-making for those communities local. The Canadian Jewish community is something of an exception to this point, combining as it does strong local communities that are heavily involved in maintaining a relatively strong organizational network. What emerges is not a single pyramidal structure, not even one in which the "bottom" rules the "top" as is sometimes suggested on the organization charts. There is no "bottom" or "top" except on a functional basis for specific purposes if then. This absence of hierarchy is the first element to recognize in examining how Jews make their institutions work. In the context described above, the institutions and organizations of the Jewish polity group themselves de facto in five major spheres of public activity: Religious-Congregational Sphere Contemporary synagogues provide the immediately personal and interpersonal ritual-cum-social functions demanded by the community and, in Canada as in the United States, do so primarily through highly independent individual congregations. Locally, the congregations may be supplemented by a rabbinical court and a kashrut council, in Canada supported or under the auspices of the local Jewish community federation. In the larger communities there are also Orthodox institutions such as yeshivot or branches of the Lubavitcher movement, that serve and try to develop special constituencies. In addition, there may be intercongregational regional organizations and councils of rabbis. In Canada, the three great North American synagogue confederations of the Orthodox, Conservative, and Reform movements, plus a smaller one for the Reconstructionist movement and various subsidiary leagues within the Orthodox community embrace most of the permanent synagogues. However, because every congregation is independent and self-contained under the law -- the private preserve of its members -- there is no need for it to be a member of any larger body if its members choose not to be. Hence some congregations are independent and others are nominal members of the countrywide bodies. Consequently, the latter have little power aside from that of professional placement. Every congregation, no matter how committed it may be to its movement, hires its own rabbinical staff under its own terms, in what amounts to a free market situation. The controlling power

of the individual synagogues in the religious-congregational sphere in Canada means that a large share of Jewish activity -- involving nearly half the total internal expenditure of Canadian Jewry -- is raised and managed outside any broader communal decision-making system. The religious-congregational sphere is in the curious situation of, on one hand, being a powerful influence on all Jews, yet unable to mobilize many more than half of them at any given time in any formal relationship to religious institutions. Membership in synagogues or congregations is voluntary and if one chooses not to affiliate with some religious body, one is simply not affiliated. Canadian Jewry has a relatively high rate of synagogue affiliation and, over a lifetime, approximately three-quarters of all Canadian Jews will have been affiliated with a synagogue at some time or another. In pre-modern times, all Jews were doubly bound by halakhah and by the social pressure of the community to be substantially observant. Today the binding force of halakhah on any other than a voluntary basis has mostly disappeared except in Israel, where it has been reduced to the area of personal status. So, too, social pressure no longer prevails except among people who choose to be part of subcommunities of observant Jews. Otherwise, the character and extent of linkage with the religious-congregational sphere is a matter of individual choice, ranging from congregational affiliation to being part of a Jewish community in which the religious dimension is built in. The only issue in which all Jews may be subject to some kind of binding decision-making is in determining Jewishness itself, that is to say, "who is a Jew," where, because of the influence of Israel, the decisions of its authoritative institutions on this question are authoritative for the Jewish world as a whole.

Educational-Cultural Sphere Although the educational-cultural sphere can be defined clearly, the institutions that function in it are among the most independent in the Jewish world, and, as a result, the sphere is extremely fragmented. This is partly for substantive reasons. Because education is what it is, the principal vehicle for socialization of new generations, it obviously must reflect the range of ideological presuppositions of the current generation. Once the Jewish people ceased to be homogeneous and ideologies of Jewishness began to multiply, so too did the educational vehicles for their expression and transmission. The institutional divisions of modernity also contributed heavily to further fragmentation even where ideological differences did not come into play. Thus, for example, one can expect differences in educational approach between Orthodox and non-Orthodox, not to speak of the divisions between religious and nonreligious or Zionist and non-Zionist education which emerged during the latter part of the modern epoch. But there are also divisions within each camp based on institutional interests. Even synagogues of the same movement try to maintain their own schools for reasons of institutional self-preservation, which may or may not be valid but are perceived as vital. There is also an environmental factor of importance. Part of the Jewish drive for emancipation included the drive for the right of entry into the educational systems of the host societies. Thus, for many, Jewish education was relegated to supplementary education and no more. With the decline of emancipationist expectations, there has been a return to the notion of providing comprehensive elementary and secondary education and, to some extent, tertiary education as well, through day schools or yeshivot. Canada has been a leader in this effort. This has led to the development of two parallel and usually separate systems of Jewish education -- a network of day schools and another of supplementary schools. In Canada, most day schools are integrated within a communal system; even the independent schools receive support from the local community federations. Even so, local boards of Jewish education principally provide technical services and support and some subsidization, but rarely function as the guiding hand of an integrated system. The few exceptions are notable, in both their educational achievements and their professional quality. Post-secondary Jewish educational opportunities in Canada are limited. Its few traditional yeshivot tend to be on a secondary level and it has no rabbinical seminaries or independent Jewish teacher-training schools.

Chapter 2 : Canada's oldest synagogue celebrates years of Jewish life in Montreal | The Times of Israel

Canada, according to the Berman Jewish Databank, is home to , Jews, making it the fourth largest Jewish community in the world. The Canadian Jewish community is mainly Ashkenazi, but has a sizeable Sephardic community that is primarily centered in Montreal and includes immigrants from Northern Africa.

He says his congregation, Shearith Israel, was founded a century before Canada was born. While it is certain that the synagogue was established in , the exact date is lost to time. To celebrate the sestercentennial, the Orthodox congregation is now in the midst of a year-long series of special events in . Among those in attendance were leaders of the local Jewish community and other dignitaries including diplomats from Spain and Portugal. The latest contingent are some 25 Jews who left France to move to Canada in recent years. On the High Holidays, for example, each has its own service while at other times they come together for collective activities. This overriding sense of diversity and mutual accommodation is a source of pride for members, even if most take this inclusive approach for granted. In June, the Spanish will start a series of evenings, each focusing on a different one of its communities, concluding in December with an event spotlighting its Ethiopian Jews. On May 10, in celebration of its landmark birthday, the synagogue is hosting a major fundraising gala headlined by the popular Paris-based, Algerian-born Jewish singer Enrico Macias who, along with his grandson Symon Milshtein, also a singer, will perform for people. The visit began in the minor chapel where the daily prayer quorum meets. Flanking the ark are even older items – two marble tablets with the 10 Commandments and two brass menorahs – from the original building. Congregation Shearith Israel at the Chenneville Street location, where it operated from the s until . But this room is so beautiful that people use it for small weddings, bar and bat mitzvahs, circumcisions and baby namings. Courtesy The current premises are the fourth home of the congregation since its modest beginnings in the 18th century. Although they came from England, Germany and the American colonies, the founding group followed Sephardic rites because they traced their ancestry to Spain and Portugal. In , the congregation built its first synagogue on the site of the present-day Palais de Justice, a few blocks from City Hall. It was the first non-Catholic house of worship erected in Montreal. This is the synagogue which singer Leonard Cohen attended as a boy decades later, and where his grandfather and great-grandfather served as presidents. Since its inception, The Spanish has gone from being predominantly Sephardi to mostly Ashkenazi, then reverting to a Sephardi majority in recent decades, reflecting demographic shifts within the broader Jewish community in Quebec. The Spanish has been at its current location, in a residential area across from a park, since moving there in from its previous home downtown. The main sanctuary, which seats , was built in . The refurbished ark is one of four places where the synagogue houses its 60 Torahs. Ours are all functional Torahs you can actually use and read from. The years the Spanish has had to accumulate so many; Jewish families, especially those from the Middle East, like to dedicate a Torah scroll on special occasions or in memory of a deceased ancestor; and when Iraqi Jews were leaving Baghdad, they smuggled out Torahs and some donated them to the synagogue. Ever expanding The collection is about to expand yet again. To commemorate the th anniversary, the congregation commissioned a new Torah scroll, now being made in Israel. Members hope to receive it in September in time for Rosh Hashanah and a special dedication ceremony as part of the anniversary celebrations. In , they established Congregation Shearith Israel, The Spanish and Portuguese Synagogue in New York, whose name, among other things, no doubt later influenced its Montreal equivalent. Plans include a gala event in November aimed at increasing young adult membership. Main entrance to Shearith Israel. Courtesy With the onset of Quebec nationalism, political violence and instability, the election of a pro-independence provincial government in , discriminatory pro-French language legislation, and economic stagnation, many English-speaking Quebecers among them many Jews started moving elsewhere, especially to Toronto. Over the past 45 years, proportionately, far more anglophone Ashkenazi Jews have left than francophone Sephardic ones. But one of the interesting things is the definite decrease in anti-Semitism in Quebec.

Chapter 3 : St. John's Jewish community one of the oldest in Canada

The Centre for Israel and Jewish Affairs is a non-partisan organization that serves as the advocacy arm of the Jewish Federations of Canada.

One exception was Esther Brandeau , a Jewish girl who arrived in disguised as a boy and remained for a year before being sent back to France after refusing to convert. Several Jews were members of his regiments, and among his officer corps were five Jews: Eventually, he became a very wealthy landowner and a respected community member. He had four sons, Moses, Benjamin, Ezekiel and Alexander, all of whom would become prominent in Montreal and help build the Jewish Community. One of his sons, Ezekiel, was elected to the legislature of Lower Canada in the by-election of April 11, , becoming the first Jew in an official opposition in the British Empire. Ezekiel was expelled from the legislature with his religion a major factor. French Canadians later saw this as an attempt of the British to undermine their role in Canada. Ezekiel was re-elected to the legislature, but Jews were not allowed to hold elected office in Canada until a generation later. A few were merchants or landowners. It remained the only synagogue in Montreal until The law requiring the oath "on my faith as a Christian" was amended in to provide for Jews to not take the oath. In , prominent French-Canadian politician Louis-Joseph Papineau sponsored a law which granted full equivalent political rights to Jews, twenty-seven years before anywhere else in the British Empire. In , partly because of the work of Ezekiel Hart, a law was passed that guaranteed Jews the same political rights and freedoms as Christians. A cemetery was acquired in , and a place of worship was opened in a hall in the same year, in which services were held intermittently; but it was not until that the Jewish population of Quebec City had sufficiently augmented to permit of the permanent establishment of the present synagogue, Beth Israel. The congregation was granted the right of keeping a register in By , the Jewish population was about , in a total population of 68, Although the United States received the overwhelming majority of these immigrants, Canada was also a destination of choice due to Government of Canada and Canadian Pacific Railway efforts to develop Canada after Confederation. Between and , the Jewish population of Canada grew to over , At the time, according to the census of Montreal, only Jews were residents. Virtually all of these Jewish refugees were very poor. Wealthy Jewish philanthropists, who had come to Canada much earlier, felt it was their social responsibility to help their fellow Jews get established in this new country. In Montreal and Toronto, there developed a wide range of communal organizations and groups. Recently arrived immigrant Jews also founded landsmanschaften, guilds of people who came originally from the same village. Most of these immigrants established communities in the larger cities. When elected mayor of Alexandria in , George Simon had the double honour of being both the first Jewish mayor in Canada, as well as the youngest mayor in the country at the time. He died suddenly in while serving his tenth term in office. This led to the opening of a synagogue in Victoria, British Columbia in Nathan eventually became the first Canadian Jewish Member of Parliament. Much of its work was focussed on lobbying government around issues of immigration, human rights and anti-Semitism. Jewish total population in Canada was 1. This was partly because, the Jews of East European origin were not allowed to own farms in the old country, and thus had little experience in farming. Eventually the community grew larger as the South African Jews , who had gone to South Africa from Lithuania invited Jewish families directly from Europe to join them, and the settlement eventually became a town, whose name was later changed to the Anglicized name of Edenbridge. In Alberta, the Little Synagogue on the Prairie is now in the collection of a museum. At this time, most of the Jewish Canadians in the west were either storekeepers or tradesmen. Many set up shops on the new rail lines, selling goods and supplies to the construction workers, many of whom were also Jewish. At this time, Canadian Jews also had important roles in developing the west coast fishing industry, while others worked on building telegraph lines. By the outbreak of World War I , there were approximately , Canadian Jews, of whom three-quarters lived in either Montreal or Toronto. Many of the children of the European refugees started out as peddlers, eventually working their way up to established businesses, such as retailers and wholesalers. Jewish Canadians played an essential role in the development of the Canadian clothing and textile industry. Jewish merchants and labourers spread out

from the cities to small towns, building synagogues, community centres and schools as they went. As the population grew, Canadian Jews began to organize themselves as a community despite the presence of dozens of competing sects. In 1939, Canada turned away the MS St. Louis with Jewish refugees aboard. It went back to Europe where of them died in concentration camps. And overall, Canada only accepted 5, Jewish refugees during the 1930s and 1940s in a climate of widespread anti-Semitism. Bialystok argues that in the 1930s the community was "virtually devoid" of discussion. Although one in seven Canadian Jews were survivors and their children, most Canadian Jews "did not want to know what happened, and few survivors had the courage to tell them. Awareness emerged in the 1950s, however, as the community realized that antisemitism had not disappeared. Roughly 40, Holocaust survivors came during the late 1940s, hoping to rebuild their shattered lives. Some South African Jews decided to emigrate to Canada after South Africa became a republic, and was followed by another wave in the late 1950s, which was precipitated by anti-apartheid rioting and civil unrest. Smaller waves of Zimbabwean Jews were also present during this period. Canadian Jews today[edit].

Chapter 4 : Home | Calgary Jewish Federation

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To foster and develop the highest values of Jewish spiritual and cultural life. To provide social, educational, literary, benevolent, recreational and athletic activities for the benefit of Jewish men, women, and children of New Bedford. To serve the spiritual, intellectual, social, and physical welfare of its members. To fulfill the great ideals of American citizenship. Cleveland-area children and adults with emotional, physical and developmental disabilities now have many opportunities to get involved in fitness, wellness and recreational activities. Whenever possible, activities are inclusive and children are able to fully participate, usually with the assistance of an aide. As a rule, today JCCs are open to other ethnic groups as well, with a possible exception of strictly traditional Jewish activities. In fact, many JCCs sponsor local events. There are, however, many other activities that anyone can host at the JCC. President Calvin Coolidge spoke at the original ground-breaking ceremony on May 3, 1926. The Center closed in 1948, following race riots in Washington, D. There are almost two dozen Jewish community centers in the New York metro area, providing a wide range of social, cultural, and educational services, ranging from lectures, concerts, theater performances, and dance recitals to health and fitness classes, job training workshops, and citizenship classes. For example, California has 17 locations—eight in the San Francisco Bay Area and nine scattered through Southern California—and the Chicago metropolitan area has 12. Almost all of the largest metropolitan areas in the U. JCCs all over the country sponsor film festivals and book fairs, bringing world-renowned writers and directors to smaller communities. JCC in Manhattan Their programs and activities vary by location. The Holocaust Memorial Center, which attracts many visitors to its programs and exhibits, used to be a part of the JCC of West Bloomfield, but recently opened a building of its own. The JCC offers a diversity of programs, from parenting to fitness, and each year the organization produces Israel NonStop, a week-long festival presenting the most interesting and innovative Israeli musicians, authors, theatrical groups and films. Up next is the installation of a photo voltaic system, which will use solar panels to convert sunlight into electricity. The photo showed three of its camp staff holding a sign that said "Our boss said that if this picture gets 1,000 likes that our summer camp can get an outdoor movie screen. Incidents and security[edit] In recent decades, several incidents that have taken place at JCCs and other Jewish-related locations across the United States and Canada, as well as the September 11 attacks, have prompted JCCs in all areas to increase security at their facilities. Some of these events have included: In 2003, a woman in Toronto was charged with kidnapping and other crimes in the unauthorized removal of her 5-year-old daughter from a JCC childcare center. The woman, a registered nurse who had previously lost custody of her child following a divorce, led police on a high-speed chase and crashed, causing minor injuries to both. In the Los Angeles Jewish Community Center shooting on August 10, 1992, a white supremacist opened fire and wounded four children and one adult. Three were killed in the incident and two others were shot at but were unharmed. Starting in 1995, over 100 JCCs received bomb threats. By March 1996, two suspects were arrested: Thompson, a former journalist who was attempting to frame his ex-girlfriend for making antisemitic threats; and an unidentified, mentally ill year-old Israeli-American man. The indictment alleges that he threatened "2,000 different institutions around the world, including the Israeli embassy in Washington, the Israeli consulate in Miami, schools, malls, police stations, hospitals and airlines. Childcare areas now have their access restricted to those who have legitimate reason to enter, and removal of a child, which is tightly monitored, is permitted only by custodial parents and guardians and other authorized adults. In addition, many other new security features now reduce the likelihood of non-members gaining access to member-restricted areas. He scored 33 points in the finals. Ingrid Michaelson, indie-pop singer-songwriter. While there she met vocal coach Elizabeth McCullough, who worked with her through high school.

Chapter 5 : The Canadian Jewish Experience

The Jewish community of Canada, which is the fourth largest Jewish community in the world and the third largest in the Diaspora, is likely to be targeted for hate crimes Canadian Foreign Minister.

It was not until 1760, during the French and Indian War, that the first group of Jews, who were soldiers in the British army, set foot in Canada. The first Jewish settlement was in that same year, made up of Jewish officers, soldiers, merchants, and fur traders. After the British gained control of Montreal on September 8, 1760, a small Jewish population remained in the area. With the lifting of the decree of 1791, after the surrender of all of New France under the Treaty of Paris in 1763, small numbers of Jews began to arrive from the Thirteen Colonies, England, the Netherlands, and Germany. On June 5, 1793, Canadian Jews gained full rights as British subjects, including the right to sit in Parliament and hold public office. The 19th Century The Jewish population of Canada rose slowly but steadily throughout the 19th century. The census stated that, in total, 1,000 Jews lived in Canada, of whom 600 were located in Montreal, in Toronto, in Hamilton, and the remainder scattered along the St. Lawrence. The gold rush on the West Coast brought small numbers of Jewish traders, merchants, and wholesalers to Vancouver from California, England, New Zealand, and Australia. In 1861, Vancouver became the terminus of the Canadian Pacific Railroad, which drew a handful of Jews who recognized potential business to the region. Also in the 1880s, large numbers of Eastern European Jews escaping the pogroms of czarist Russia sought refuge in Canada. By 1900, Jewish communities had sprung up all over Canada. Montreal still maintained the largest number of Jews, with 6,000, followed by Toronto with 3,000, Winnipeg had 1,000, Vancouver had 500, and Nova Scotia, From 1914 to 1918, 52,000 Jewish immigrants came to Canada, settling from coast to coast. At least 100,000 died and 84 were decorated servicemen. However, these records are incomplete and the number of Jews in the armed forces is thought to be much higher. The CJC was inactive from the mids until the Nazis came to power. Its efforts preceding and during World War II led to its recognition as the official representative organization of Canadian Jews. The combination of the end of the war, and the establishment of the quota system restricting immigration into the United States, led to an influx of Jewish immigrants into Canada. However, the relaxed Canadian immigration regulations did not last long. Two orders-in-council were enacted at this time. First, in 1940, the Canadian government barred all immigration from Europe with the exception of those with sufficient funds to support themselves on farms and those with immediate family already in the country. The second order came the following year with a further set of restrictions. Only British and American citizens with independent means or who were in the farming, mining, lumbering, or logging industries were considered for residency. These anti-immigration policies reflected the mood of the country. Xenophobia and anti-Semitism were rampant with unemployment and poverty on the rise during the Depression. Taking in refugees increased competition for the already scarce number of jobs. In addition, French newspapers and publications attacked Judaism and protested the admittance of Jewish refugees into Canada. Mackenzie King was sympathetic to the plight of the Jews but was constrained by the widespread opposition to immigration of any kind. In the face of such resistance, the Canadian immigration policy remained stringent. Between 1940 and 1945, only 15,000 Jewish immigrants were allowed into Canada. Louis in port off Cuba On May 15, 1940, the St. Louis. No other Latin American country would admit the refugees, and the St. Louis had to leave port. In 1940, Great Britain sent a number of boatloads of prisoners to its colonies to hold as enemy spies. Unfortunately, around 7,000 Jewish refugees were mistakenly added to these manifests and Canada imprisoned them all the same. The prisoners were held in eight camps across the country, at least two of which housed the Jews together with Nazi prisoners. Though Britain alerted Canada of the mistaken manifests, it took the country nearly three years to free the Jewish refugees. In fact, the British even sent a high-ranking diplomat, Alexander Paterson, to assure the Canadian government that the Jews posed no security risk. Paterson ended up spending more than eight months in Canada and eventually cleared many of the prisoners individually. By 1945, the last of the prisoner refugees had been released - many even went on to make significant contributions later in life to Canada, including two Nobel Prize winners. Approximately 17,000 Jews enlisted in the Canadian armed forces, which constituted more than one-fifth of the entire Jewish male population in the country. Of these men, 10,000 served in the army, 5,000 in the air force, and in

the navy. The war claimed the lives of Jews, and 1, Jewish soldiers received military awards. Saskatchewan Jews were among the first to volunteer during both World War I and II, and many lost their lives in the European trenches. The province honored those who sacrificed their lives, including a number of Jewish heroes, by naming several lakes and mountains of the vast northern region after them. After the war, the Canadian government instituted anti-discrimination laws and eased immigration regulations. The CJC worked to bring displaced persons to Canada and, between and , 16, Jews immigrated to the country. The Hungarian uprising sent 4, Jewish refugees into the country, where they congregated in Toronto. It is estimated that between and , 46, Jewish immigrants were admitted into Canada. Post-war immigration to Canada constituted a much higher percentage of the Canadian Jewish population than that of the United States. By , Holocaust survivors and their descendants made up around eight percent of the U. Jewish population while, in Canada, they constituted between 30 and 40 percent of the Jewish community. Their Sephardic tradition added a new element to the composition of Canadian Jewry. After the Parti Quebecois won the provincial election of , a mass migration of 20, to 30, Jews, particularly young adults, left Quebec. The separatist movement was seen as a threat to the Canadian Jewish community, as an independent Quebec would economically and geographically uproot many of the , Jews in Montreal and divide and weaken the national community. After the Liberal Party regained control of Quebec in , and a nationwide economic recession lessened the appeal of the rest of Canada, the Jewish population of Quebec stabilized. Today, the size of the Canadian Jewish community is estimated to be between , and ,, a little more than one percent of the total population of . Approximately , Jews live in Toronto , 93, in Montreal , 22, in Vancouver , 14, in Winnipeg, 13, in Ottawa , 8, in Calgary , and 5, in both Edmonton and Hamilton. By the s, Canada had become the fourth largest Diaspora community. There are about twenty newspapers and journals, including the Jewish Tribune and the Canadian Jewish News, published by the Canadian Jewish community. Approximately 12, Jewish children attend Jewish day schools and thousands more attend synagogue -affiliated after-school programs. Canada and 32 other countries voted in favor of a Jewish state, thus beginning a longstanding relationship with Israel based on a shared commitment to democratic values, understanding, and mutual respect. Canada delayed granting de facto recognition to Israel until December , and finally gave full de jure recognition to the new nation on May 11, , only after it was admitted into the UN. Trade relations between the two countries soon developed. Canada exports agricultural products and raw materials to Israel, which, in turn, exports diamonds, textiles, clothing, and food products to Canada. In May , David Ben-Gurion was the first Israeli prime minister to make an official visit to Canada, and since then officials from both countries have visited frequently. The Canadian government has consistently supported every step the UN has taken in its effort to find a solution to the Arab-Israel conflict. After , members of the separatist Quebec movement sided with the Arabs in the conflict, and Canada has frequently been at odds with the Israeli government. Relations between the Jewish Community and the Canadian government became strained after the first intifada began in . The conflict undermined public support for Israel and certain Israeli policies divided the Jewish community, making it difficult for Jewish organizations to present a unified front in discussions with the government. When Iraqi missiles struck Israel during the Gulf War , public opinion shifted overwhelmingly in favor of Israel. But, in , when Ottawa hosted a series of multilateral peace negotiations on the topic of refugees , Israel took issue with the Palestinian representation and refused to participate. In November , a Canadian Federal Court decision stated that Jews from any country could not claim refugee status in Canada because they have automatic citizenship in Israel. The final text was approved by both governments in early . The agreement called for increased security consultations and cooperation, frequent intergovernmental meetings, cooperation in joint research and development projects, and strengthening of counter-terrorism collaboration. The Canadian government committed to working with Israel to oppose efforts to single out or isolate Israel. Baird visited Ramallah on January 18, , where he was subjected to protestors throwing rocks, eggs, and shoes at him. PLO official Saeb Erekat published a statement while Baird was visiting that denounced his support of Israel and urged him to apologize to the Palestinians. Baird responded that he was waiting for an apology from Erekat for claiming that Israeli settlement building in the West Bank counts as terrorism, similar to that practiced by the Islamic State. According to the bible , the ancient Israelite Jacob was given a flock of black and white

speckled sheep as a payment, a breed today known as Jacob Sheep. Today, these sheep are considered threatened; there are only about 5, left in the world, and none left in Israel. The Ministry reversed its objection and the Jacob sheep were brought to Israel in December. The mayors of Toronto and Montreal visited Israel in November, along with representatives from local Canadian businesses and governments. Toronto Mayor John Tory offered his optimistic opinion that the BDS movement had lost momentum in Canada and that its influence had waned on Canadian college campuses. After backlash from Israel and its Canadian supporters, the CFIA stated that a new employee made a mistake that led to the misunderstanding. The agency subsequently said Israeli wines adhered to the terms of the Canada-Israel Free Trade Agreement and no change should be made in the labeling. The new deal abolished excess duties on thousands of products, such as fresh fruit and canned goods. Canadian exporters looking to sell goods or services in Israel can benefit from the full range of financial and risk management services offered by the EDC. This funding will aid in the development of artificial intelligence and machine-learning techniques in the banking industry. In , it was estimated that the Canadian Jewish community numbered ,, and approximately 15, to 20, Canadians reside in Israel. These hate-groups promoted intolerance of Jews, Catholics, and Blacks. During the Great Depression of the s, the rise of Nazism and xenophobic sentiments were prevalent. In recent years, there have been a couple of cases of anti-Semitism covered heavily in the Canadian media. In the s and early s, Ernst Zundel, a German immigrant running a printing business in Toronto was charged with internationally distributing anti-Semitic hate propaganda denying the Holocaust. Zundel attempted to create a global network of neo-Nazis through his website and writings. He was accused of being a threat to national security and deported to Germany, where he was charged with incitement of Holocaust denial. On February 15, , he was convicted and sentenced to the maximum term of five years in prison. He was released on March 1,

Chapter 6 : History of the Jews in Toronto - Wikipedia

Canada has a substantial Jewish community, the fifth largest in the world. More significantly, it expanded by almost 15% in the s. It numbers approximately , Jews out of a total Canadian population of some 29,,

How can you get here? The vast majority of immigrants to our community apply through the MB Nominee Program. There are different streams under which you may apply. If you meet the criteria and are invited to come on an exploratory visit by the JFW Jewish Federation of Winnipeg , you may be eligible to apply under the Strategic Initiatives. Please consult the website www.jfw.ca. You may also apply through the Federal Program available at Canadian Embassies, at www.cic.gc.ca. While you will not need the JFW to apply to Canada, our community is pleased to offer settlement services to all new immigrants. How do I get started? Email our immigration staff at immigration.jewishwinnipeg@gmail.com. Please send us information about you and your family, and your resumes. If you qualify with a combination of English, post-secondary education, work experience, and other factors, we will invite you to come here on an exploratory visit. All expenses associated with the exploratory visit airfare, visas, accommodations, food, transportation etc. The Jewish Federation only invites those who we believe will successfully qualify for the Manitoba Nominee Program and settlement in our community. This invitation, however, does not guarantee the approval, or landed immigrant status. The visit itself does not guarantee success at obtaining our support, which is necessary to begin the application process. What happens on an Exploratory Visit? Your visit here should be for days. During that time you will get to experience our safe, friendly, multicultural city. You will be introduced to the Jewish community, meet families that live here and new immigrants as well, and make some contacts in your field. This will help you to obtain a clear idea about your job prospects in Winnipeg and make a well informed decision about immigration our city. Applicants in priority streams receive expedited processing by applying online. You will find online tool guides you through the steps to submit electronically all information and documents required in a successful application including our letter of support. What Happens when you receive your Permanent Resident Visa? Our Services include assistance in locating housing, school registration, registering for Manitoba Health Services, Social Insurance , employment orientation, emotional support, counseling, help in connecting to the Jewish community and the community at large.

Chapter 7 : P.E.I.'s Jewish community to hold vigil for victims of Pittsburgh shooting Canada News

Canada has the fourth largest Jewish community in the world, following the United States, Israel, and France. Its population, currently numbering 3,000, is concentrated mostly in Toronto (1,000) and Montreal (800), with smaller communities in Vancouver, Winnipeg, Ottawa, Calgary, Edmonton, and other cities.

During the Second Riel Rebellion in he served as quartermaster. In a Jewish farm project, called New Jerusalem, was started in the Moosomin area, but adverse conditions forced the settlers to give up. Numerous Jews were among those who laid tracks for the Canadian Pacific Railroad in the early s. After farm colonies were started which survived several generations. Jewish farm colonies were sometimes utopian ventures directed from above, and sometimes independent initiatives. The first colony was established in 1882, near Wapella. By there were 20 Jewish families, and young men interested in farming came to Wapella for their training. They were taught by nearby Indians and Metis how to erect log houses chinked with clay and roofed with sod. In Lipton, too, Jewish teachers were engaged and a cemetery laid out. Edenbridge, also helped in its founding by ICA, was so named by its settlers. The first settlers were 56 Lithuanian Jews who had lived in South Africa. Louis Vickar responded to an advertisement of the Canadian government offering acres of virgin land for ten dollars. Edenbridge also had an active Jewish community. In the Sonnenfeld colony, which was aided in its founding by ICA, the villages of Oungre and Hoffer sprang up, the latter named after Moses Hoffer, the father of two brothers who were among the founders of the Sonnenfeld colony. As was the case with others who settled in the west, many Jews did not succeed at farming, and left for the larger Jewish communities of western Canada. In addition to personal hardships, the great drought of the s and the trend to mechanization and urbanization hastened the decline of Jewish farming. Of every gainfully employed Jewish men in Saskatchewan in 1911, 11 were farmers and five were farm laborers. The Jewish farm colonies are now mostly alive in memory alone. The Canadian government has placed the beautiful Beth Israel synagogue at Edenbridge on its national register of historic sites. Regina, the capital of the province, had nine Jews in 1882, but the true beginnings of the present community would have to wait about 20 years. By the time of the census there were residents. Two years later the members of the community erected a synagogue, Beth Jacob, with the lieutenant-governor of the province laying the cornerstone. In a building was rented to serve as a talmud torah, and 10 years later a building was erected to house it. In a central budgeting structure was created, and the Regina Federated Community was established. In the Beth Jacob Congregation built a new synagogue, with a new annex added four years later to house the school and the community center under one roof. At its height in there were just over 1,000 Jews. By the number had fallen to 500 and the census enumerated Jews in Regina. In there were two synagogues in Regina. Because of the relatively high rate of interfaith marriages, some members of the community took the initiative to build a burial ground where Jewish and non-Jewish partners could lie next to each other, separated by a fence deemed halakhically acceptable. It opened in the summer of 1911. The first known settlers of Saskatoon were William and Fanny Landa, who arrived in 1882 with their two children. The first minyan was on Rosh ha-Shanah in 1882. The members of the congregation Agudas Israel built a synagogue in 1882 and a new one was erected in 1882. In a Jewish community center was built that also served as a house of worship. Saskatoon had a Jewish mayor, Sydney Buckwold, for several terms. In the census counted 77 Jews. Since the number has hovered around 100 Jews, with as many as 150 Jews in 1911. In addition to the settlements in the farm colonies and in the large urban centers, Jews settled in many of the small towns of rural Saskatchewan in the interwar period. In their time, Jewish general stores, like Chinese cafes, were part of small-town Saskatchewan. In the census there was at least one Jew in almost cities, towns, villages or hamlets in the province. Sometimes Jews constituted a remarkably high percentage of the total population. Thus, for 1911, the demographer Louis Rosenberg noted that the "urban centre with the largest percentage of Jews in its population is not Montreal, Toronto, or some larger Eastern city, but is the little village of Lipton in Saskatchewan, where the Jewish population of 53 formed 10% of the total population. In December of that year, David Ahenakew, former president of both the Federation of Saskatchewan Indian Nations and the Chief of the Canada-wide Assembly of First Nations, gave an interview to the Saskatoon StarPhoenix where he explained that the Holocaust was a

way of getting over a "disease" and that without the Holocaust "Jews would have owned the goddamned world. As a result of this incident, there have been the attempts to create and strengthen relations between Jews and First Nations groups. The leaders of the organizations that Ahenakew had once dominated were quick to denounce his remarks. In leaders from the Aboriginal community went to the Yom HaShoah ceremonies in Saskatoon and attended a Friday night dinner, and members of the Jewish community participated in ceremonies led by First Nations groups. Canadian Jewish organizations have organized missions to Israel for aboriginal leaders, and have been conducting ongoing meetings. The Jewish population of Saskatchewan, although quite diverse because of the relatively large rural presence of its past, has never been very large. In the census counted some 2, Jews. At its peak in , there were only 5, recorded, and the numbers have been declining ever since. In there were 3,, and over the next 10 years the numbers fell to 2, The census enumerated 2, Jews in the province. Although this downward trend seemed relentless, it was hoped that an improving economy in the province would attract more Jews in the coming years.

Chapter 8 : Jewish Community Center - Wikipedia

A Jewish Community Center or Jewish Community Centre (JCC) is a general recreational, social, and fraternal organization serving the Jewish community in a number of cities. JCCs promote Jewish culture and heritage through holiday celebrations, Israel-related programming, and Jewish education.

Shimon Fogel History Originally excluded from settling in Canada during the period of French rule, Jews first arrived in Montreal with British soldiers during the French and Indian War in the early s. After the war, a small number of Jews remained in the area and, by , the first synagogue, Shaarei Israel, was consecrated there. The late 18th and early 19th centuries saw the Jewish population gradually increase as immigration from Eastern Europe saw many Jewish communities sprout in various cities across the country. A sizeable number of Jewish immigrants continued to enter the country in the early s. This immigration, of both Ashkenazi and Sephardic Jews, significantly increased and diversified Canadian Jewry over the course of the 20th century. The Jewish community in Canada today is stable and very active in Canadian society. There have been numerous notable Jewish Canadian political figures throughout Canadian history. Ezekiel Hart “ whose father had arrived with British soldiers during the time of the French and Indian War ” became the first Jew elected to Canadian parliament in David Croll, who had emigrated from Russia during this time, became the first Jewish senator in The Honorable Rosalie Silberman Abella, daughter of two Holocaust survivors and champion of human rights, was the first Jewish woman appointed to the Canadian Supreme Court, where she continues to serve today. The Years of the Holocaust In the years preceding World War II, the question of Jewish refugees attempting to enter the country was answered with callous indifference and systematic policies intended to prevent Jewish immigration. Frederick Blair, the Director of the Immigration Branch, was the most egregious of the officials in charge of immigration policy. He believed it was his moral duty to prevent Jews from entering and corrupting Canada. Canadian Jews attempted to advocate on behalf of the European Jewish refugees, but most found their efforts were either ignored or disregarded. Besides government officials, general Canadian society was apathetic to the plight of Jewish refugees, and antisemitism was somewhat prevalent. Consequently, Canadian Jews were forced to rely on themselves, with mixed fortunes. Although their efforts did result in some refugees gaining entry into Canada, many others were blocked by immigration officials, with the S. None is Too Many: Demography According to the Berman Jewish DataBank, the Jewish community in Canada numbered , people out of an overall population of nearly In comparison, Christians account for CIJA has an office in Israel. The Canadian Jewish community operates a number of nursing homes and hospitals, with the latter serving both Jewish and non-Jewish communities. Smaller communities may have less options, but kosher food can be found in most parts of the country. According to research conducted by the Jewish Agency, around 40 percent of Jewish children in Toronto go to Jewish day schools and 12 percent go to Jewish high schools, while the Montreal figures “ 60 percent and 30 percent respectively” are much higher. Funding for these institutions occurs on both the governmental and private level, with organizations such as the Association of Jewish Days Schools contributing as well. Secular education also encompasses Jewish learning in some regard, with institutions such as McGill University, University of Toronto, and York University offering strong Jewish Studies departments. The Melton Adult Education Program, an international organization associated with the Hebrew University of Jerusalem, has a chapter in Ottawa and offers various educational opportunities. Young Judea Canada is also a part of a wider international group, focusing on instilling a sense of Jewish tradition, pride, and connection to Israel through education, activities, and events. In terms of a Canadian-based youth groups, NCSY Canada utilizes innovative social and recreational activities to encourage Jewish literacy in youths and foster a sense of Jewish identity and connection to Israel. Jewish Media There are numerous Jewish media outlets, including about twenty newspapers and journals published by the Canadian Jewish community. Information for Visitors Synagogues of various streams “ notably the Spanish and Portuguese Synagogue of Montreal and Holy Blossom Temple in Toronto ” are located throughout Canada and constitute notable sites of interest. This is manifest in the high level of cooperation between the countries in regards to trade and regular correspondence.

Chapter 9 : The Jewish community in Canada - Stuart E. Rosenberg - Google Books

Community Focus. Focus on Education. is Canada's largest, weekly Jewish newspaper with an audited circulation of nearly 32, and read by more than.