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Series A: Union of American Hebrew Congregations, 1961-1996.

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Council of Jewish Federations, 1983; 1992.

For more information on this collection, please see the finding aid on the  
American Jewish Archives website.

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## ► UAHC Northeast Council — Staff

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Our regional staff is always available to work with our temple leaders. Informal phone consultations, congregational visits, and meetings with various committees can be easily arranged.

Rabbi Paul J. Menitoff

*Regional Director*

Rabbi Sanford Seltzer

*UAHC Director of Research and Planning*

Audrey J. Wilson

*Assistant Regional Director*

Monica Weinstein Kupferberg

*Director of Youth Activities*

Paula Brody, LICSW, Ed.D.

*Outreach Director*

Barbara Prolman

*Social Action Coordinator*

Maxine Weinstein

*Fund for Reform Judaism Coordinator*

Micha Balf

*College Area Director/Israel Shaliach*

Anne Frager

*ARZA Regional Director*

Doris Nectow

*Registrar — Introduction to Judaism*

Hilary J. Bortnick

*Administrative Staff*

Michele W. Karmazin

*Administrative Staff*

David Michael Rodriguera

*Administrative Staff*

*“The UAHC/NEC serves as a constant source of information to congregations enabling Reform congregations to work together toward common goals.”*

David B. Goldenson  
Temple Emanu-El  
Utica, NY

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## UAHC Northeast Council

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 printed on recycled paper

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# Together We Strengthen Each Other



איחוד  
ליהדות  
מתקדמת  
באמריקה

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## Northeast Council

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The Union of American  
Hebrew Congregations

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## Together We Strengthen Each Other

*“The synagogue is the spiritual home of the Jewish People. The synagogue is where we and our children are educated in the ways of Torah. It is where we become close to the people who console us and celebrate with us. The synagogue is where we are taught to be humane and where we strive to transform the mundane into the holy.*”

*The synagogue is the soul of our Jewish People. It is our sanctuary. The Union, through its lay and professional leadership, enhances the sanctuary and strengthens the soul of our People.”*

Rabbi Paul Menitoff  
UAHC/NEC



איחוד  
ליהדות  
מתקדמת  
באמריקה

## ► What the UAHC does

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- How can we attract new members to our congregation?
- How can we balance our congregation's budget?
- How can we involve more of our members in the work and life of our congregation?
- How can we plan and fund the proposed renovation of our building?

These are just some of the many questions that the UAHC professionals and lay leaders respond to each day. Membership, budgeting, fund-raising, clergy recruitment, programming, education, youth, social action, and outreach to intermarried couples are critical concerns to all of our congregations.

Our UAHC professionals, complemented by a highly skilled group of lay leaders, are ready to assist with administrative, financial or governance issues which may arise in any of our UAHC/NEC congregations. *This expert consultation and training is provided at no cost to our UAHC member congregations.*

UAHC also offers an extensive publication department, offering books on every aspect of Reform Judaism, as well as reference materials on synagogue management.

*"The UAHC enables us to do collectively what we could not accomplish alone. Our congregations know that they can share problems and ideas with other Reform congregations. Also, the UAHC can bring a congregation beyond their limited confines by broadening the scope of youth groups and by spreading awareness of social action issues."*

Bonnie Millender  
Temple Beth Avodah  
Newton Centre, MA

## What the UAHC does

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Workshops and Consultants are Available in the Following Areas:

- |   |   |
|---|---|
| <input type="checkbox"/> Budgeting              | <input type="checkbox"/> Outreach                           |
| <input type="checkbox"/> Education              | <input type="checkbox"/> Presidents' meetings               |
| <input type="checkbox"/> Finance                | <input type="checkbox"/> Problem solving                    |
| <input type="checkbox"/> Fund-raising           | <input type="checkbox"/> Publicity                          |
| <input type="checkbox"/> Future planning        | <input type="checkbox"/> Social Action                      |
| <input type="checkbox"/> Goal setting           | <input type="checkbox"/> Synagogue/<br>Federation relations |
| <input type="checkbox"/> Israel                 | <input type="checkbox"/> Temple Board<br>workshops          |
| <input type="checkbox"/> Jewish family          | <input type="checkbox"/> Temple dues                        |
| <input type="checkbox"/> Leadership<br>training | <input type="checkbox"/> Worship                            |
| <input type="checkbox"/> Membership             | <input type="checkbox"/> Youth groups                       |

### Other UAHC Programs and Services

- Adult Education
- AIDS Task Force
- American-Israeli youth exchange programs
- Association of Reform Zionists of America (ARZA)
- Audio-visual materials
- Cantorial consultation
- CHAI IMPACT (a social action newsletter)
- College programs and materials
- Compass (a magazine for those involved in educational leadership)
- Computer assistance
- Fund-raising manual
- Gerontology programs
- Interreligious programs

## What the UAHC does

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- Introduction to Judaism* classes
- Jewish home-study programs
- Joint Committee on Reform Education
- Keeping Posted* (a magazine for high school students and adults. Each issue treats a single topic in-depth.)
- Lehiyot (an educational program for children with special needs)
- National Federation of Temple Brotherhoods (NFTB)
- National Federation of Temple Sisterhoods (NFTS)
- Network for junior youth groups
- Next Phase (a program for "60-ish" singles)
- North American Federation of Temple Youth (NFTY)
- Outreach
- Rashi School (Reform day school)
- Reform Judaism* (a magazine for adults about the Reform movement.)
- Religious Action Center in Washington, DC
- Shabbat and High Holy Day services for Jewish singles
- Stepping Stones (community education for interfaith families)
- Synagogue Architects Advisory Panel
- Synagogue Council of Massachusetts
- Task Force on the Disabled
- Temple management manual
- Yours, Mine and Ours (support groups for interfaith couples)
- Videotape library

## ► Leadership Development

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Many of our temple presidents and board members say that their involvement in congregational leadership provided some of the greatest challenges and rewards of their adult lives. The UAHC offers an array of opportunities in leadership development so that our lay leaders can meet these challenges successfully and experience growth and satisfaction in their important roles.

### **Leadership Conference**

This day is an annual event for congregational presidents and vice presidents, which focuses on issues and programs with the goal of providing the tools for them to become more effective leaders.

### **Regional Biennials**

An eagerly awaited event in the Northeast Council is our gathering at regional Biennials. These Biennials offer the opportunity for worship, study, training, and celebration with members from Reform congregations throughout the region. Outstanding guest speakers highlight each Biennial program, which includes excellent seminars and workshops led by national and regional resource consultants.

### **Mini-Biennials**

Our region also offers Mini-Biennials which provide our congregations with opportunities to share ideas and acquire leadership skills. In addition, each year the Northeast Council brings congregations together in lively subregional forums to address common concerns such as temple finance, fund-raising, membership recruitment, involvement and retention, social action initiatives and contemporary Jewish issues.

## Leadership Development

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### Hebrew Union College- Jewish Institute of Religion

Founded in 1874 by Rabbi Isaac Mayer Wise, the Hebrew Union College-Jewish Institute of Religion (HUC-JIR) offers its students a rich program in Jewish history, contemporary issues, ethics, and liturgy, based on an in-depth study of Jewish traditions and texts. The five year post-college rabbinic education program includes a first year of study in Israel, with the remaining years on one of our campuses in Cincinnati, New York City or Los Angeles. HUC-JIR also graduates cantors, Jewish educators and Jewish community workers. Each of these professionals brings to our Reform congregations both a love of Judaism and an outstanding educational preparation.

*“One-half of congregational MUM dues to the UAHF support the Hebrew Union College-Jewish Institute of Religion and its many fine programs. Certainly, no individual congregation could educate future generations of rabbis, cantors, communal workers, and educators. Together, as a Union, we have built and maintained this legacy of gifted professional leadership for our Reform congregations for generations to come.”*

Lois Gutman,  
Temple Beth Am  
Framingham, MA

## ► Youth Activities

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If you ask people of any age to share their fondest memories of adolescence, those who were once members of NFTY will usually recount the meaningful Reform youth group experiences that helped shape their Jewish identity.

Our Reform youth programs offer valuable opportunities for friendships and Jewish learning that reach beyond a formal classroom to over 1000 teens. Involvement in NEFTY (the Northeast Federation of Temple Youth) and CNYFTY (the Central New York Federation of Temple Youth) builds in our young people self-esteem, leadership skills and pride in their Jewish identity. Individual congregational youth groups come together in regional or subregional conclaves for weekends of learning, prayer and celebration.

Nationally NFTY serves over 8,000 teens. Reform youth leadership institutes are held each year at Eisner Camp in Great Barrington, MA and Kutz Camp in Warwick, NY. The NFTY Summer Israel Academy Tours provide additional opportunities for instilling in our teens the principles of mitzvot and of responsible social action, so central to modern Reform Judaism.

### Eisner Camp

Positive involvements in regular youth groups and in Jewish Camp experiences help to create a strong commitment to one's Jewish identity. Our Eisner Camp, nestled in the beautiful Berkshire Mountains, is an ideal location for nurturing physical, intellectual and spiritual growth in our children. Each summer, Eisner offers a fully diversified, yet richly Reform, Jewish camping program serving over 500 children, 8 to 16 years of age. This scenic estate of over 600 acres also serves as a site for adult and youth retreats, and for Jewish family life enrichment programming throughout the year.

## Youth Activities

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Few individual congregations could sustain a Reform camp for their children, but working together, our movement has used our MUM dues and our donations to build nine excellent camps across the United States, serving thousands of children each year.

*“The Reform movement is reaping wonderful rewards from our substantial budgetary commitment to quality youth programming. NFTY is celebrating more than 50 years, and we are now seeing many adults, who were NFTY leaders in their youth, choosing to become professional and lay leaders of our congregations.”*

James Abraham  
Congregation B'nai Israel  
Bridgeport, CT

## College Programs

The creative survival of the Jewish people entails strengthening and maintaining a continuum of Jewish life. A vital link in that continuum is the connection of college-age young adults to the Reform movement. Our UAHC/NEC College Director creates relevant programs that link our congregations to New England campuses and preserve the connection between college-age students and the Reform movement.

## Shaliach/Israel Programs

Our Israel Shaliach promotes knowledge and awareness of Israel. Working with our NEFTY and CNYFTY youth, college campuses, and our congregations, the Shaliach strengthens the bonds between American Reform Jews and Israel. Our Shaliach creates relevant Israel programs for all ages of the UAHC constituency, providing Israel resource materials, promoting participation in Israel programs and supervising the Eisendrath International Exchange program in the Northeast.

## Education

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### Reform Jewish Education

Boston Area Reform Temple Educators meet monthly as BARTE. The annual BARTE conference provides topnotch teacher training.

The Joint Committee on Reform Jewish Education is comprised of representatives from the Boston Area Reform Rabbis (BARR), BARTE, the Bureau of Jewish Education, and Reform lay leaders. Its purpose is to provide a forum for representatives of groups providing Reform education to share issues and concerns, discuss solutions to problems and to develop support, guidance and guidelines for Reform synagogues in the Boston area. The Joint Committee also represents the interests of the Reform synagogue community in Boston's wider Jewish educational community.

### The Rashi School

An independent, community-based Jewish day school affiliated with the Reform movement, the Rashi School opened in 1986 with a kindergarten and first grade and is growing by one higher grade each year. The Rashi School offers a strong general studies curriculum, interwoven with Jewish studies, Hebrew language, music and creative movement. The school is founded on the belief that Judaism is essential to the process by which parents and children grapple with the dilemmas of human existence.

### The Mini-University of Judaica

The Mini-University of Judaica enables any of our congregations to provide programs for its membership. To improve the quality of Jewish programming in our region, rabbis, cantors, educators, administrators and lay people from Northeast Council synagogues make themselves available to speak to (or perform for) congregations in areas of their expertise. These participants donate their time for a token honorarium.

## ► Social Action

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The Union of American Hebrew Congregations has always been a leader in Social Action initiatives. UAHC/NEC is an active social action partner with other community coalitions on many important issues including abortion rights, civil rights, homelessness and hunger. Our UAHC/NEC social action coordinator enables congregational social action committees to respond effectively to the many concerns which affect us as Jews and as caring human beings.

UAHC/NEC works with our congregations throughout the Northeast who are assisting in the resettlement of Soviet Jews. Many congregations have adopted new Americans to ease their adjustment to life in the United States, a life which includes freedom to be Jewish.

Our UAHC/NEC AIDS Task Force has served as a nationwide model in the UAHC. It meets the need of those congregations who wish to educate their membership, toward greater sensitivity to the impact of AIDS on our society. An AIDS Shabbat Service, developed by the task force, is available to congregations throughout the region. It serves as a springboard for congregational involvement on this important issue. Understanding and compassion are Jewish values that are so clearly reflected in all of our social action programs.

*“As a Reform Jew, I am encouraged to speak out about issues that will affect my life, my children’s lives and those generations to come.”*

Phyllis G. Goldberg,  
Temple Beth El  
Providence, RI

## ► Outreach

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Intermarriage touches the lives of most Reform Jews. For over ten years, the UAHC has been committed to a program called Outreach, by which we welcome interfaith couples and their families into Reform congregations. We offer opportunities for both the Jewish and the non-Jewish partner to explore, study and understand Judaism so that the partners and their children can comfortably become part of the Jewish community. Outreach also responds to the needs of Jews-by-Choice and others interested in learning about Judaism.

The UAHC Outreach Director and the UAHC/NEC Regional Outreach Committee consult with Reform congregations in our region to help them initiate and sustain outreach committees and programming. We work closely with temple leadership, clergy, educators, and members to sensitize them to the special concerns of the many people within our congregations whose lives are touched by intermarriage.

In the Greater Boston area, UAHC/NEC offers support groups for interfaith couples entitled *Yours, Mine and Ours—Bringing Two Religious Backgrounds into One Marriage* (formerly entitled *Times and Seasons*). These groups, led by a professional facilitator, provide a valuable opportunity for couples to discuss their religious differences. UAHC/NEC also offers *Introduction to Judaism*, taught by Boston area rabbis, and *Continuing Explorations in Judaism*, mini-courses enabling participants to integrate Jewish prayer and celebrations into their lives. Outside of Greater Boston, similar programs are offered by individual Reform congregations.

*“UAHC Outreach ensures the growth and continuation of Judaism in the next generation.”*

David Silverman,  
Cape Cod Synagogue  
Hyannis, MA

## ► How the work is supported

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The Union of American Hebrew Congregations is comprised of its member congregations. Our officers and board members, at the national and regional levels, are leaders from our member congregations. We are funded by the methods chosen by our membership. Each UAHC Reform congregation accepts an obligation to fund Reform Judaism and the institutions which make it a cohesive and powerful movement. Through our Maintenance of Union Membership (MUM) program, each Union congregation contributes 12% of its annual net-assessable base to the Union to support the education of future generations of Reform rabbis, cantors and educators, as well as to provide continuation of our national and regional Reform programming, including NFTY, camping, outreach, social action and the many other services available to our member congregations.

*“We share a mutual commitment to preserve Reform Judaism and to strengthen our movement from generation to generation.”*

Irving Belansky  
Temple Isaiah  
Lexington, MA

### **The Reform Jewish Appeal (RJA)**

is the UAHC's direct mail campaign, reaching the homes of individual members of our affiliated congregations throughout the country. Individual contributions which are pledged through the RJA are divided between the Hebrew Union College-Jewish Institute of Religion and the general operating budget of the UAHC.

## How the work is supported

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### **The Fund for Reform Judaism (FRJ)**

is supported by the generous contributions of those individuals, corporations, and foundations who wish to express their strong commitment to Reform Judaism's values and ideals. Through FRJ, our movement has been able to fund important initiatives such as: AIDS Task Force, Youth Suicide Prevention, Outreach to Interfaith Couples and the Unaffiliated, and new Reform Jewish Education initiatives. For over 100 years, the Union of American Hebrew Congregations has been a beacon for the remarkable growth and strength of Reform Judaism. Your financial support, through MUM, RJA, and FRJ ensures the continuance of a strong Reform Jewish presence in both the United States and Canada, and throughout the world.

*“FRJ donors have enabled UAHC to sustain its spiritual and moral leadership in these challenging times.”*

Jerome Somers  
Temple Emanuel  
Marblehead, MA



## ► UAHC Northeast Council – Officers

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### **President**

Irving Belansky  
*Temple Isaiah*  
*Lexington, MA*

### **Vice Presidents**

James Abraham  
*Congregation B'nai Israel*  
*Bridgeport, CT*

James Friedman  
*Congregation Beth Israel*  
*West Hartford, CT*

Ruth Glazerman  
*Temple Beth David*  
*Canton, MA*

George Markley  
*Congregation B'nai Israel*  
*Bridgeport, CT*

Fred Wander  
*Congregation Beth Emeth*  
*Albany, NY*

### **Secretary**

David Goldenson  
*Temple Emanu-El*  
*Utica, NY*



Overview of Selected UAHC Programs



## UAHC Youth Programs

The UAHC Youth Division is organized into four departments:

1. High School - NFTY
2. College Education Department
3. UAHC Camp Institutes
4. Israel Programs

An interactive curriculum exists in which each age grouping is active in some way in each department. In other words, there are Israel programs for High School and College Age youth which are jointly planned by the Israel department and the College Department. The same is true of the Camp Department. At the same time there are specific programming opportunities for the age groupings outside the framework of Israel and Camps such as Retreats, Mitzvah Corps, Special Projects, Religious Celebrations etc.

The goal in all of the programs is to reinforce Jewish Identity. Experiential Education for young people attempts to be meaningful at the time of the experience and to have long term effects in building commitment and ongoing involvement in Jewish life. One builds positive Jewish feelings by enhancing one's personal esteem through activities which can be identified as having an essential Jewish character. At the same time that one is creating affect, one attempts also to expose the individual to the broadest spectrum of Jewish thought possible. No experience is alien to the informal program experience. Spiritual, cultural, recreation, social, activist and even study activities all have a role to play in the experiential identity commitment building process.

The following is a partial list of the programming opportunities in each department:

### ISRAEL:

Academy and Safari Short Term Summer Experiences: Approximately 1,000 young people will participate in these six week summer programs. Each group of forty will spend significant time touring the country utilizing four or five bases. The three key activities are the Jerusalem experience, Interaction program and Negev camping. The interaction program is a week long event which brings Israelis and American youngsters together in study, discussion and touring. It culminates in a home hospitality week end in which the American youngster gets to meet the family of the Israeli brother or sister. The Negev Camping Experience is a four day camping program which builds the sense of community of the group in the Negev environment. It is a highly emotional experience which combines a Bedouin camping night of celebration with the climb up Masada and snorkeling in the Red Sea. The short term summer experience has evening programs of theatre, crafts, music and dance

and a tour program that ranges from an archaeological digging experience to a nature walk in the Galilee. During the summer of '93, the Israel Experience will focus on movement building. All 1,000 youngsters will be brought together for a four day Jerusalem program of study, touring and celebration beginning with a 15 mile March to Jerusalem and unity and solidarity banquet.

**HIGH SCHOOL IN ISRAEL:** The UAHC will sponsor two one semester fully accredited high school programs which will be housed at the Goldstein Youth Village in Jerusalem. Each semesters program will of course contain of the Sequential Courses necessary to insure full credits at the home high school. Each program has been individually worked out between the guidance counsellor of the local high school and the UAHC's representatives in New York. The main Judaic component is the Israel Experience field work course which is a twenty hour per week course of study that combines a study of Jewish history with touring the country. In addition there is a fifteen hour per week ULPAN. The youngsters will have an interaction program with three weeks on Kibbutz. Thirty entering high school juniors are accepted for both the Fall and Spring Semesters.

**College and Kibbutz (CAY):** The College and Kibbutz program is a two semester 36 credit program in which the Hebrew Union College - Jewish Institute of Religion is the accrediting and teaching institution. The students study and work at Kibbutz Tzora three days a week and travel to Jerusalem for study three days a week. the program contains a full touring component with a major Ulpan. All participants are active in the life of the Kibbutz through their work schedules and adoptive families. Over the year the a significant number of the program graduates have entered Jewish professional life in America or chosen to make aliya.

**Reform Outreach:** Beginning in the fall of 1993 the UAHC Youth Division will sponsor a program of outreach to all foreign students studying, working and living in Israel on a temporary basis. The program will consist of informal gatherings and retreats and an intervention hotline.

**UAHC Camp Institutes:**

There are nine Camps within the system of UAHC Camp Institutes. Eight are regionally based and focus on the 8 to 17 year old. One is a National Teen Camp. All UAHC Camps are Co-Ed. The Camps operate three basic programs: Main Camp - ranging in duration from two week sessions to four week sessions during the summer. Specialty Camp - Programs geared toward special communities of interest and need. Winter retreat programming - Programs which range from a weekend congregational religious school class or youth group retreat to one week events for youth regions.

Each camp program reflects its particular geography. All UAHC maintain a Reform ideology in which issues of spirituality and culture are the focus. Main Camp programs have the full range of recreation and special interest activities from soccer and softball

to waterskiing and horseback riding to canoe tripping and outward bound programming. The arts departments including music and dance theatre and the crafts all have a Jewish focus and are staffed by American and Israeli professionals. All UAHC main camp programs have fully qualified and accredited water safety programs.

There are specialty programs in each camp. Some of them focus on the teaching of Hebrew or broad range art skills. Others are activist programs which seek to serve the disabled, handicapped or disadvantaged. They focus on service to both the Jewish community and the general community in these programs of Mitzvah.

UAHC Camps sponsor winter retreat programs for clusters of Synagogue classes. Namely, a UAHC Camp might run a week end for children of the eighth grade. There are regional youth retreats with a wide range of themes. UAHC Camps have begun to experiment with family camping and with Elder Hostel style programming for adults. In its 1992 season UAHC Camps served over 22,000 campers and staff, ranging in age from 7 to 70 plus in all of its programs.

#### HIGH SCHOOL DEPARTMENT (NFTY)

It will be noted that the main term for programming today is High School Department and NFTY (The North American Federation of Temple Youth) is in parenthesis. NFTY represents the youth organization with approximately 16,000 members in 500 of the 850 UAHC Member congregations divided into 21 youth regions. But because there are 850 congregations and some 50,000 high school age youngsters in this service group, the UAHC has determined to multi track its youth program. Therefore youth programs are being encouraged for the so-called members and individual stand alone programs are being created for the non club members who might be activated within the synagogue a few times during a particular year.

In the 21 regions, the High School Department sponsors twenty part time and full time youth workers who support the congregational effort in this area. these professionals also coordinate the activities of a regional board which will include a full range of fall winter and spring retreats and conclaves and ongoing special interest activities as well as Israel and camp experiences during the summer. Each region will offer a series of retreats with special themes, a social action network project, an arts program, perhaps an ongoing group of Torah Study, a Mitzvah project with a special community and a range of leadership training workshops.

On the National Level, in addition to the supervision and support of the regional programs the High School Department sponsors a National Training Institute, Summer Leadership Institutes, the summer Israel Experience, National Board meeting, a National Convention and a host of publications and newsletters. In addition the National office has begun to involve itself in Advisor Training workshops and congregational support as well as a fledgling department for Junior Youth Programs.

### The College Department:

The major program of the College Department is a series of retreats and a National College Convention conducted in partnership with the Hebrew Union College - Jewish Institute of Religion. The college department publishes a Manual for congregations to reach out to their own students. IN addition it supplies students with a directory of local Synagogue services and programs open to the general college community. The Department has begun to work with individual congregations in a program which attempt to adopt particular campuses and students ion these campuses. A manual for this program has just been published. There is a College newsletter and a new text for the Reform college student entitled The Challenge of Jewish Identity. The College department has a program to support individual Reform groups in metropolitan areas on individual campuses. The College department supports a Summer Israel Experience, the College and Kibbutz program mentioned above and a program called Macho Kaplan in conjunction with the religious Action Center of the Reform Movement.



Goals and Objectives of the  
UAHC College Program  
1992-1993

- I. Serving our most committed college students on campus
  - A. Creation of database of 2000-3000 most committed Reform college students; UAHC Camp staff alumni, NFTY Leaders, College Program Alumni - Regional and National
  - B. Regional College Retreats coordinated by UAHC Camps
  - C. National College Convention on the Campus of HUC-JIR, March 11 - 14, 1993
  - D. Machon Kaplan Summer program of Service and Social Action: in Washington D.C. or New York
  - E. Summer College Israel Experience
  - F. College and Kibbutz - College Academic year in Israel
  - G. College Campus Program Resource Center - Guidance and program materials for campus groups on a wide range of issues.
- II. Enabling Reform Congregations to effectively reach out to their students on campus.
  - A. Creation of network of 500 - 600 congregational adult college contacts. The key list of individuals responsibility for college outreach in their congregations.
  - B. Staying in Touch - 2nd Edition of our guide to serving college students away from home. The "How To" manual of reaching out. Vastly expanded appendix of model student outreach programs.
  - C. Publications distributed by the College Department to congregations for their use in staying in touch with students on campus.
    - \* The Challenge of Jewish Identity - A liberal Interpretation for the college campus. A series of essays on critical issues facing Reform College Students

\* The Jewish Connection - a college newsletter published 3 times annually and mailed in bulk to congregations based on the number requested. Estimated circulation to Reform College Students; 20,000 - 25,000

- D. Access Directory - 3rd edition listing Reform Congregations who open their doors and hearts to Reform Students on campuses across North America. Attend services, teach in religious schools, crisis counseling and much more.
- E. Adopt-A-Campus - Adopt-A-Student - The "How To" guide for congregations reaching out to college students at school in their community.

III. Preparing High School Students for the College Campus

- A. Judah Program - Network of Reform Students on Campus available to counsel high school students concerning Jewish life on their campuses.
- B. College Prep Programs - Program models for congregation and youth groups to encourage discussion of challenges of college living.

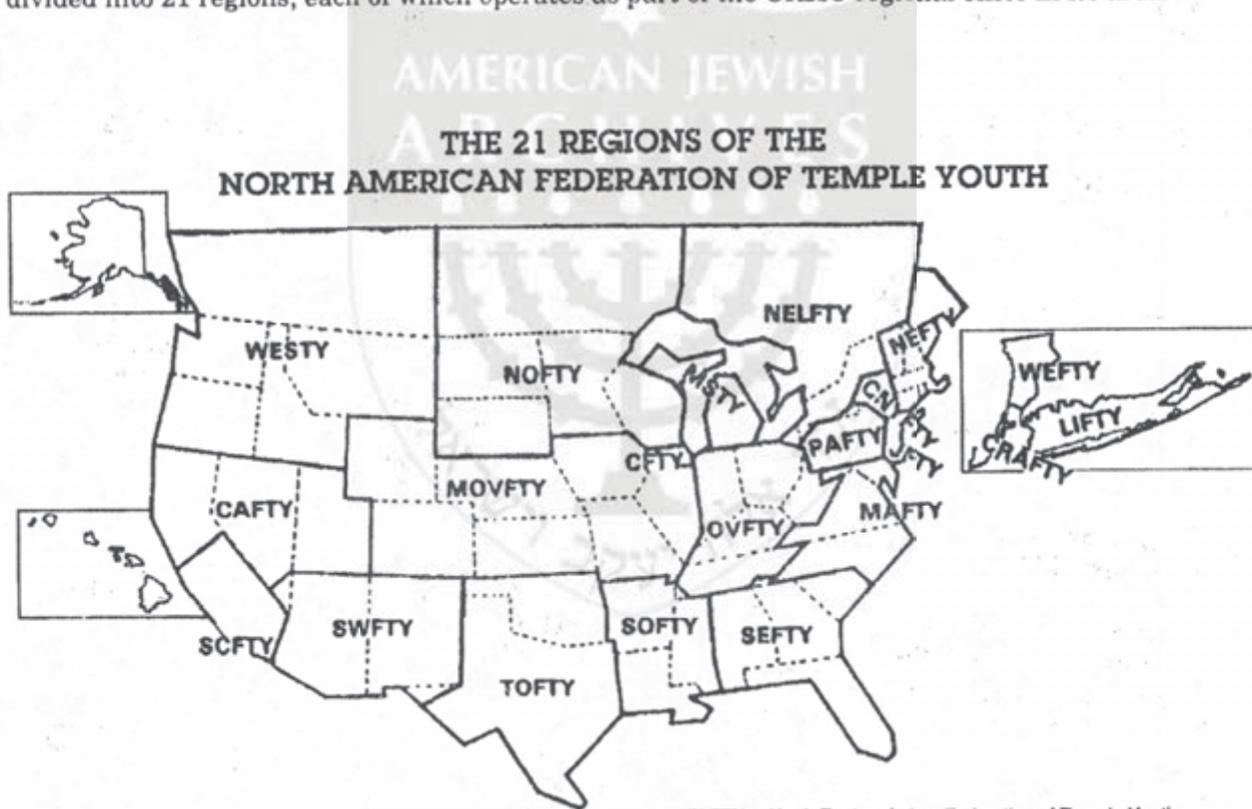
IV. Develop Network of UAHC Regional College Chairpeople - making college outreach a priority of Reform Congregations.



In 1939, the Union of American Hebrew Congregations founded what would come to be known as the North American Federation of Temple Youth (NFTY). In the more than fifty years of its existence, NFTY has touched the lives of literally thousands of young American Jews through the programs it runs and the relationships it fosters. NFTY has influenced both the Jewish community and the world as it has let its voice be heard on the issues which confront us as Jews and as human beings.

### What is NFTY?

As the youth arm of the Union of American Hebrew Congregations, NFTY is comprised of over 450 Temple Youth Groups (TYGs) throughout the United States and Canada. These TYGs are in turn divided into 21 regions, each of which operates as part of the UAHC regional office in its area.



- CAFTY** Central Western Area Federation of Temple Youth
- CFTY** Chicago Federation of Temple Youth
- CNYFTY** Central New York Federation of Temple Youth
- CRAFTY** City Region (New York) Federation of Temple Youth
- JFTY** Jersey Federation of Temple Youth
- LIFTY** Long Island Federation of Temple Youth
- MAFTY** Mid-Atlantic Federation of Temple Youth
- MOVFTY** Missouri Valley Federation of Temple Youth
- MSTY** Michigan State Temple Youth
- NEFTY** North East Federation of Temple Youth

- NELFTY** North Eastern Lakes Federation of Temple Youth
- NOFTY** Northern Federation of Temple Youth
- OVFTY** Ohio Valley Federation of Temple Youth
- PAFTY** Pennsylvania Area Federation of Temple Youth
- SCFTY** Southern California Federation of Temple Youth
- SEFTY** South East Federation of Temple Youth
- SOFTY** Southern Federation of Temple Youth
- SWFTY** South West Federation of Temple Youth
- TOFTY** Texas-Oklahoma Federation of Temple Youth
- WEFTY** Westchester Federation of Temple Youth
- WESTY** Western States Temple Youth

## What Does NFTY Do?

In addition to the thousands of TYG and regional programs which are held each year, NFTY holds several programs which provide opportunities for personal growth and learning for all of its members.

**The NFTY Convention.** The NFTY Convention was held for the first time in recent years in Washington D.C. in 1983. Hundreds of NFTYites gathered from all over the continent for the four day event. The Convention has been held every other year since then, and in 1991 it was moved to the New York area so as to take advantage of the many resources offered by the city. The NFTY Convention can provide you with a sense of belonging to a binational movement and with opportunities to deepen your understanding of yourself, your world, and your Judaism.

**The NFTY North American Board Meeting.** In non-Convention years, the NFTY General Board, consisting of representatives from each of the regional boards, gathers to conduct NFTY business. At the board meeting, they network with one another and debate resolutions which determine both NFTY's stance on the issues of the day and the way in which NFTY will operate.

**The NFTY Tikkun Olam Program.** Realizing the challenges involved in crafting a well-balanced TYG program, NFTY's Tikkun Olam program suggests a set of guidelines which can help lead your youth group toward creating a well-rounded calendar, incorporating different types of social, educational, and action-based programs. TYGs that meet the Tikkun Olam guidelines are awarded a special certificate in recognition of their programmatic achievements.

**NFTY Leadership Programs at Kutz Camp.** Every summer, hundreds of Jewish high school students gather at the UAHC Kutz Camp for the **NFTY Leadership Academy**. They attend this program, which consists of two 3 1/2-week sessions, in order to gain the skills they will need to be effective leaders in their congregations, TYGs, and regions. Additionally, Kutz camp provides opportunities for Jewish study, personal growth, and fun, in a unique campus-like environment.

The UAHC Kutz Camp is also home to the **NFTY Mechina** program. NFTY regional and executive officers gather at the beginning of each summer as part of the NFTY Leadership Academy at Kutz camp for several days of leadership training and fun. Mechina provides its participants with wonderful opportunities to meet youth leaders from around the continent and to prepare for the upcoming year. A general board meeting and the finals of the NFTY competitions are held within the context of Mechina as well.

**NFTY in Israel.** NFTY offers a wide range of summer programs in Israel. They range from participation in archeological digs to safaris to trips to Israel preceded by visits to the Soviet Union. All of them can provide you, the NFTYite, with opportunities to build your Jewish identity and to strengthen your ties with the land, people and history of Israel.

**Summer Camps.** As a NFTYite, you also have the opportunity to attend one of the eight other UAHC summer camps either as a senior camper or as a staff member. The camps are located throughout the United States, and they have provided thousands of young Jews with knowledge, growth and fun during the summers they have spent there.

## What is NFTY Committed To?

**NFTY IS COMMITTED TO...Educating Jews.** NFTY is very much aware of the fact that to be a good Jew means, at the very least, being a Jew committed to one's own Jewish education. Indeed, throughout the years of its existence, NFTY has continuously exhibited its thirst for Jewish knowledge. We have taught each other and taught ourselves in creative, exciting, and challenging

ways, and we have played an integral role in the education of young, North American Jews. In so doing, we have helped to perpetuate the Jewish tradition and to allow its wisdom to play a role in our lives.

**NFTY IS COMMITTED TO...Tikkun Olam.** The world in which we live is in desperate need of repair. It is a world plagued by war, hunger, oppression, and injustices of many kinds. Although NFTY could have very easily decided to sit back and allow these injustices to continue unchecked, we have actually done just the opposite. One of NFTY's primary activities is that of Tikkun Olam, repairing our broken world. We are committed, through our many programs and activities, to doing whatever we can to address the social evils of our time, and thus to answer the prophetic call to pursue justice everywhere.

**NFTY IS COMMITTED TO...a Jewish way of life.** Our tradition is one which is worth preserving. Regular participation in worship can give us a unique perspective on the world, Shabbat observance is a wonderful way of celebrating life, the Jewish holidays can lead us to an appreciation of all that we have, the list could go on. In NFTY, we are committed to preserving all of these aspects of the Jewish tradition and more. We preserve them by making them a part of our own lives, both in and outside of our NFTY activities. When we are together, we pray, sing, give tzedakah, and, in short, do those things Jews do when they are part of a Jewish community. In so doing, we exhibit our commitment to living according to a Jewish way of life.

**NFTY IS COMMITTED TO...the Jewish Community.** NFTY does not exist in a vacuum. As part of a congregational movement, we are committed to encouraging NFTYites to be full and active participants in all aspects of the life of their own Temples. As part of the North American Jewish Community, we are committed to reaching out to young and old Jews in movements other than our own so as to ensure the unity of the Jewish community in our land. As part of the Jewish people, a worldwide community, we are committed to doing what we can to build "Klal Yisrael," the unity of Jews everywhere.

**NFTY IS COMMITTED TO...Friendships and Fun.** Almost everything NFTY does is done, in part, to help the NFTYites have a blast! Through the fun we have, friendships are made which can last for years. (In fact, there are many married couples today who first met one another at NFTY events!) When it comes right down to it, much of the magic which is made in NFTY stems from the close friendships which NFTYites build when we are together. In building these friendships, NFTY creates a community in the finest and deepest sense of the word.

## A SHORT HISTORY OF NFTY - THE NORTH AMERICAN FEDERATION OF TEMPLE YOUTH

NFTY was founded in 1939 as the youth branch of the Union of American Hebrew Congregations. It was created at the urging of the National Federation of Temple Sisterhoods, to provide an outlet for young people to participate in the life of their synagogues. NFTY's early membership was of young adult age, rather than teen-age, and its national officers were in their twenties, some married. At that time, there were 3 NFTY regions — Pennsylvania, Chicago, and New York.

Growth in the number of Temple Youth Groups (TYGs) and NFTY regions continued steadily without significant change until 1948. At that time, NFTY held its last National Convention (until the 1980's), adopting a new constitution that created major structural changes in the young organization: NFTY Conventions were dropped in favor of summertime Leadership Institutes, the membership age of NFTY was dropped to high school, and the regions were given a relatively larger share in determining program and policy.

In 1951, NFTY entered the camping movement by, for the first time ever, holding its Leadership Institute at the UAHC's newly-purchased camp in Oconomowoc, WI. The camp, which would come to be known as the Olin-Sang-Ruby Union Institute Camp, was the first of nine UAHC camps. Since their creation, they have influenced the lives of thousands of NFTYites who have gone to the camps

for summers of work, study, and fun.

1952 was NFTY's Bar Mitzvah year. As a programming gimmick, the idea of emphasizing "mitzvah" programs and projects that "serve others rather than ourselves" was introduced. This idea has influenced NFTY ever since.

1954 was a year of significant expansion. In addition to two National Institutes, the number of regional summer camp sessions exceeded one dozen. The first NFTY Advisor's Institute was sponsored, and an experimental first NFTY trip to Israel and Europe was launched. The number of regions passed the fifteen mark, and the total number of regional conclaves exceeded 100. Two newsletters and dozens of programmatic resources were published by the NFTY office.

1960 was NFTY's 21st — and so it took the theme "Coming of Age." Taking a cue from the Children of Israel at Mount Sinai, NFTY marked its coming of age by announcing: "Na-aseh V'Nishma—We Will Do and We Will Hearken." The Na-aseh V'Nishma program was NFTY's first attempt to guide local TYG programming by providing guidelines for balanced excellence.

In 1961, NFTY inaugurated the Eisendrath International Exchange (EIE) Program, in which three boys from NFTY went for a semester of study to the Leo Baeck High School in Haifa, Israel, and three Uruguayan girls came to NFTY homes in the U.S. Today, EIE is a vibrant two-way exchange between Reform Jewish youth in Israel and North America.

From 1962-65, NFTY focused on innovation in international programming. The NFTY Summer Antiquities Tour brought NFTYites to see the sights and meet the Jewish youth of Europe and Israel. NFTY Bible Institute provided a thorough touring experience in Israel. Mitzvah Corps programs sprung up in Puerto Rico, Israel, and Mexico, as well as in New York and Chicago.

In 1965, NFTY acquired a new summer address: its own national camp, the UAHC Kutz Camp in Warwick, N.Y. Beginning that summer, Kutz became the site for NFTY's Leadership Institutes, Board Meetings, and other national programs. It continues to be the headquarters for NFTY leadership training.

In the late 1960's, NFTY's emphasis on mitzvah led it to the forefront of social action programming. NFTY stressed in all its programming that young people can really make a difference in the world we share. In addition, NFTY songs became an important art form, and NFTYites began to participate in a great flowering of creativity. The number of NFTY regions reached its current total of 21.

In 1970, NFTY began to offer outreach programming to its alumni on college campuses. Those programs grew into the UAHC's College Education Department which today offers student-directed Reform Jewish programming on more than 50 major college campuses.

Throughout the 1970's, NFTY's international program expanded. NFTY Israel Academy replaced the Bible Institute, and increasing numbers of groups went each summer. While NFTY Mitzvah Corps in Israel continued its growth, NFTY added an Archeological Dig to its summer travel menu. By the end of the decade, hundreds of NFTYites were experiencing Israel each summer.

Kutz Camp began a major innovation in 1972. The various programs fostering leadership skills, Jewish study, and creativity that had previously been offered separately were combined into the NFTY National Academy. Noted professionals and scholars were called upon to bring what they could offer as the country's best teachers to NFTY. At the same time, the NFTY National Torah Corps at Kutz Camp developed a program of serious Jewish exploration for leaders seeking to deepen their Jewish identity.

In the 1980's, NFTY'S Na-aseh V'Nishma program was succeeded by the Chai project, then by the Kavod award, and finally by the Tikkun Olam program. Tikkun Olam offers flexible guidelines for TYG programming that help NFTY youth understand that they have a part to play in bringing

about the improvement of our world.

In 1983 NFTY re-introduced the NFTY Convention in Washington, DC. NFTY Conventions are now held every other year in a major North American city. 700 high school youth gather for a long weekend of interaction, study, discussion, touring, and fun.

As we now enter our sixth decade, NFTY boasts more than 450 youth groups in twenty-one regions throughout the United States and Canada. NFTY alumni, numbering in the hundreds of thousands, have taken their places in the leadership of the Reform and general Jewish communities, both in North America and in Israel. Graduates of NFTY programs are prominent in the creative arts as well as in communal and political leadership spheres. These alumni agree that NFTY has helped its participants to grow as people, as artists, as leaders, and as Jews. NFTY is now reaching out to more than 60,000 Reform Jewish high school youth. We look back at our history with pride and to our future with confidence and hope.

### NFTY PRESIDENTS Youth Leaders of Reform Judaism

1939-1941	Richard N. Bluestein	1971-1972	Steve White
1941-1946	Bernard Sang	1972-1973	Larry Rickel
1946-1949	Leonard Spring	1973-1974	Gary Blair
1948-1949	Arnold Levine	1974-1975	Josh Gottlieb
1949-1950	Paul Friedberg	1975-1976	Phil Jordan
1950-1952	Jerome K. Davidson	1976-1977	Brian Shore
1952-1954	M. Robert Seltzer	1977-1978	Abraham Morris
1954-1956	Joel Wittstein	1978-1979	Craig Wasserman
1956-1957	Michael Meyer	1979-1980	Andy Hodes
1957-1959	Robert Miller	1980-1981	Jeff Strauss
1959-1960	Roger Wolf	1981-1982	Dena Morris
1960-1961	Maurice Hirsch, Jr.	1982-1983	Adina Baseman
1961-1963	Don Mintz	1983-1984	Melanie Dornis
1963-1964	Kenneth Kudisch	1984-1985	Mitchell Warren
1964-1965	Charles Tobias	1985-1986	Jonathan Miller
1965-1966	Carl Lee	1987-1988	Steve Derringer
1966-1967	Zeev Chafets	1986-1987	David Barrett
1968-1969	David Altschuler	1989-1990	Roxanne Schneider
1969-1970	Doug Kahn	1990-1991	Deborah Sternberg
1970-1971	Mark Anshan	1991-1992	Jonathan Crane

### THE DIRECTORS OF NFTY

1939-41	Rabbi Arthur Lelyveld, <i>Director</i>
1941-45	Rabbi Selwyn Ruslander, <i>Director</i>
	Helen Strauss, Helen Louise Goldstrom Wax ( <i>WWII Interim Directors</i> )
1946-67	Rabbi Samuel Cock, <i>Director</i>
1948-49	Robert Herzog, <i>Assistant Director</i>
1951-59	Eleanor R. Schwartz, <i>Associate Director</i>
1957-58	Rabbi Erwin Herman, <i>Assistant Director</i>
1959-62	Rabbi Joseph Goldman, <i>Assistant then Associate Director</i>
1959-60	Sandra Benkoil, <i>Assistant to the Director</i>
1960-71	Carol Horn, <i>Assistant then Associate Director</i>
1963-71	Rabbi Henry Skirball, <i>Associate then Director</i>
1967-70	Rabbi David Davis, <i>Associate Director</i>
1971-86	Rabbi Stephen Schafer, <i>Director and Director Youth Division</i>

1971-86	Rabbi Allan Smith, <i>Director Camp &amp; Youth Programming</i>
1986-	<i>Director, Youth Division</i>
1971-74	Linda Umansky Saiger, <i>Assistant Director</i>
1972-73	Rabbi Daniel Syme, <i>Assistant Director</i>
1974-77	Susan Lippman Knobles, <i>Assistant Director</i>
1974-87	Paul J. Reichenbach, <i>Co-Director, Kutz Camp</i>
1987-	<i>Director of Israel Programs</i>
1977-81	Rabbi Leonard Troupp, <i>Associate then Co-Director</i>
1978-87	Terry Goldstein, <i>Special Projects Coordinator then Assistant Director</i>
1978-86	Rabbi Daniel Freeland, <i>Assistant then Associate Director</i>
1982-89	Rabbi Ramie Arian, <i>Director</i>
1982-84	Carol Siegel, <i>Assistant Director</i>
1986-89	Ruth Bloomfield Margolin, <i>Assistant then Associate Director</i>
1987-89	Ira Schweitzer, <i>Assistant then Associate Director</i>
1989-90	Beth Shanus, <i>Assistant Director</i>
1989-91	Debora C. Fliegelman, <i>Assistant Director</i>
1990-91	Rabbi Mark Glickman, <i>Director of Youth Leadership</i>
1990-	David Frank, <i>Director of Education and Programs</i>

## YOUR CALL TO LEADERSHIP

NFTY has had a long and illustrious history. Thousands of people have come through NFTY and benefitted from all that it has to offer. Now it is all up to you. Simply put, you have work to do. If others are to benefit from the Jewish community as we have, then that community needs **leaders** to take it along new and creative paths just as in the past. Becoming a Jewish leader is something that you can, and should, consider as an option for your own life.

You can do this in many ways. You can become, or continue to be, a leader in your TYG and congregation. You can continue to be a leader in your community when you are older, either as a layleader, a rabbi, an educator, a cantor, a Jewish communal service worker, or any other type of Jewish professional.

Let's be more specific. The possible motivations for engaging in Jewish leadership are many, too many to list here. But there are a few which we can mention—reasons that you should seriously consider Jewish leadership as a life-option for yourself.

### The Jewish Past—Something Worth Preserving.

The Jewish heritage is a great one. Its history is filled with heroes and heroines, with stories of great accomplishments and with records of how we have dealt with tragedy. Our literature contains great lessons and wisdom which could be of benefit to us all. Doing what it tells us to do can make our lives rich, meaningful, and exciting adventures.

Becoming a Jewish leader would enable you to play a part in preserving the great Jewish past.

### The Jewish Present—You Know What Works.

Despite the fact that we are an ancient people, we have very contemporary needs. You, based on your experience as a Jew of the 1990's, know what "works" as far as your Judaism goes. You know what is meaningful and what is nonsense. You may or may not be able to put it into words, but you can, for example, very easily distinguish between a worship service that really touches you and one that is really boring. You know what types of programs succeed in your congregation or TYG and which don't. You know what excites you about being Jewish and what makes you ashamed of it. Become a Jewish leader and you will allow others to benefit from what you already know.

Becoming a Jewish leader will enable you to play a part in creating a great Jewish present.

## The Jewish Future—Something Worth Insuring.

If being Jewish means something to you, if your Jewish activities have played a meaningful role in your life, then it is hoped that you would want other people in the future to benefit from being Jewish as you have. You, your own children and grandchildren, future NFTYites, and indeed all future Jews, have something to gain from being Jewish. But they will not be able to benefit from their Jewishness unless you and others like you take a big step and commit yourself to becoming a leaders of the Jewish people.

Becoming a Jewish leader, simply put, will allow you to play a part in ensuring the potentially great Jewish future.

Consider this your call to leadership. The Jewish people needs your help. Remain deaf to the call and the potential of your contribution will go unrealized. Heed the call and you will put yourself in position to be of great service to yourself, your heritage, and your people.





# in ISRAEL - 1992

Spectacular summer and semester adventures of fun, friendship and personal growth

**Exciting Programs**

**Superb Leadership**

**Fully Programmed Day & Night**

**Regional & National Groups**

**30 Years of Experience**

**Full time professional staff in North America and Israel**

**Health & Safety - Always the highest priority**

**Carefully developed itinerary of travel and learning**

**Partial Scholarships Available**

**Interaction with Israeli teens**



Union of American  
Hebrew  
Congregations

## ■ Why Choose a NFTY Israel Program ?

For over 30 years the UAHC Youth Division has sponsored superior summer and semester experiences in Israel for high school and college youth. Over 17,000 young adults are alumni of UAHC Israel programs. Our program participants feel a special bond with the land and its people. These youngsters return to their hometowns and congregations having had a thrilling, challenging summer or a superb semester filled with fantastic fun and great friendships.

It is our hope that young people who join our programs are selecting not only an exciting and worthwhile travel experience, but are striving to discover their Jewish roots and heritage in the miracle of modern Israel. It is our dream that high school and college

students who explore and enjoy Israel will choose to live meaningful, rewarding and involved Jewish lives. NFTY Programs are specially created for North American Reform Jewish Youth, responding to their personal needs and expectations. Our program and itinerary take special care in recognizing the social, cultural and Jewish environments of our participants.

Scholarships are available for NFTY Israel Programs to members of UAHC affiliated congregations and are granted on a financial need basis. Please request a scholarship application.

## ■ Health and Safety: Not all programs are created equal

Nothing is more important than the health and safety of each student entrusted to our care. Our group leaders are carefully chosen and bring to each program extensive experience in Israel, years of working with young people, a commitment to the values of Reform Judaism and an understanding of their special responsibility for the health and well-being of every participant. Parents are able to contact our summer offices in New York and Jerusalem 24 hours a day during the course of the program. **NFTY/UAHC in New**

York and Israel maintain a full-time professional staff whose sole responsibility is the creation and administration of quality programs in Israel. Great care is given in the choice of quality hotel accommodations, air-conditioned buses, and transportation to and from Israel. All itineraries are reviewed on a daily basis to ensure a safe and secure experience for participants and "peace of mind" for parents.

■ NFTY employs an extensive network of "base directors", staff members in the field who provide an extra level of support and supervision for our well trained teams of group leaders.

■ NFTY employs its own English speaking private doctors and nurses in all major bases throughout Israel.

■ Every NFTY program participant and their parent(s) sign our **NFTY Code of Conduct** clearly expressing our expectations for appropriate behavior.

■ Every NFTY group is thoroughly oriented by our staff in North America and Israel regarding health, safety and security concerns.

## Questions and Concerns

Please do not hesitate to contact our office in New York or your regional UAHC office.

### In New York:

UAHC  
NFTY IN ISRAEL  
P.O. Box 443  
Warwick, NY 10990  
914-987-6300

### Our Professional Staff:

Rabbi Allan L. Smith,  
Director, UAHC Youth Division

### NORTH AMERICA

Paul J. Reichenbach,  
Director, Israel Programs  
Anita Hommel-Schnee,  
Registrar  
Meir Yoffie,  
Shaliach, Los Angeles  
Micha Balf,  
Shaliach, Boston  
Karen Cooper,  
Bookkeeper  
Fern Schnessel  
Intern

### ISRAEL

Rabbi David Forman,  
Director, Israel Programs  
Rabbi Lee Diamond,  
Assoc. Director, Summer Programs  
Dov Gilon,  
Director of Operations  
Terry Hendin,  
Office Administrator  
Gloria Gottesman,  
Bookkeeper

NFTY acknowledges the support of the CRB Foundation and the Joint Authority for Jewish Zionist Education in the promotion of our programs.

## NFTY SUMMER PROGRAMS IN ISRAEL

NFTY Summer Programs in Israel are an ideal combination of touring, exploring, togetherness, exciting learning and great fun. NFTY hires and trains its own staff of professional tour guides - educators who, with the support of each group leader, ensures a summer of fun filled Jewish identity and self-esteem building. Every day is filled with incredible sights, never ending surprise and delight. Every summer program includes an interactive experience with Israeli teens. Evenings are jam-packed with meaningful programs and entertainment.

### Each Program Itinerary

Each program itinerary consists of an almost identical 24 day touring component (and a 10-13 day specialized experience) visiting virtually every major sight of ancient and modern Israel, all within the "green line" - Israel's pre-1967 borders. NFTY has developed a thrilling and rewarding travel itinerary and creative learning curriculum. As NFTY program participants tour Israel, they confront the critical issues facing Israel and the Jewish people. Our participants explore issues of concern in their own lives as teens and as North Americans.

### Specialized Programs

NFTY offers a wide range of summer adventures to meet almost any interest. Below, you will find a description of our general itinerary, relevant for almost every program and specific descriptions of each specialized program on the pages that follow.

**Eligibility - High School Programs** - Participants must turn 15 during 1992.

**College Programs** - College students and high school grads may participate.

**Dates of Departure - Program Duration** - Most summer programs depart during the last week of June and the first 12 days of July. Programs are generally 36-37 days long.

### General itinerary for most programs

**JERUSALEM EXPERIENCE** - Spend 10 days visiting the wonders of ancient and modern Jerusalem, City of David, The Old City of Jerusalem, The Jewish Quarter, The "Kotel". Take a "walk on the walls" of the Old City, "Dig for a Day" archaeological dig, miniature model of the Second Temple. Plant a tree in the NFTY Forest, Bar Kochba's caves, Mea Shearim, Ammunition Hill-1948-1967 battle sites, Mt. Herzl-burial place of Theodor Herzl and other heroes of Israel, Knesset, Israel Museum, Dead Sea Scrolls, Yad Vashem-Israel's Memorial to the Holocaust. While in Jerusalem, enjoy evenings of theatre, concerts and free nights for felafl and cafes. While travelling throughout Israel, young people are introduced to the cultures, religions and life styles of the Middle East. Spend exciting evenings confronting the critical issues facing Israel and the Jewish people.

**TEL AVIV EXPERIENCE (3 days)** - Visit "European" Tel Aviv, shop, enjoy felafl, Jaffa, the Weizmann Institute, the Museum of the Diaspora. Swim in the Mediterranean, travel beyond Tel Aviv to Ashkelon and Yad Mordechai. Visit the 1948 Egypt-Israel battle site, Window shop on the Dizengoff and more.

**HAIFA AND GALILEE EXPERIENCE (5 days)** - Visit the "San Francisco" of Israel, the Technion, the Bahai Gardens, the French Carmel overlooking the Mediterranean, the Leo Baeck High School, Port of Haifa. Discover the grottos at Rosh Hanikra, Sahne, the necropolis at Beit Shearim. See the beautiful mosaic floor at Beit Alpha. Explore the ancient port city of Acco and the Crusader City below. Tour Kibbutz Lohamei HaGetaot and its fascinating museum and memorial to the Warsaw Ghetto. See the magnificent Roman City of Caesarea, Zichron Ya'acov, Megiddo, Solomon's Stables and more. Visit the beautiful artist's community of Safed, the cradle of Jewish mysticism. Trek through the Golan Heights. Visit one of Israel's famous nature study centers. Swim in the Sea of Galilee, visit the city of Tiberias.

**SPECIALIZED EXPERIENCE (10 - 13 days)** - Program options are listed on the pages that follow.

### NEGEV DESERT CAMPING TRIP INCLUDING KIBBUTZ YAHIEL AND LOTAN

(5 days) - Visit the first Reform kibbutzim in Israel and meet the young Israeli and American pioneers who have settled there. Enjoy exciting days of desert camping where you'll learn how to "rough it" and love every minute of it! Climb Masada at sunrise-following the footsteps of the Zealots up the Snakepath to the summit. Swim in the Dead Sea, visit Solomon's Mines, the desert spring at Avdat. Visit Kibbutz Sde Boker (David Ben Gurion's kibbutz). Travel to the resort city of Eilat, snorkel in the Red Sea, visit the capital of the Negev, Beersheva.

**FINAL VISIT TO JERUSALEM (2 days)** - Time for shopping, nooning and exploring with your friends. Final friendship circle at the "Kotel".

## NFTY ISRAEL ACADEMY

24 days of exciting touring, 7 unforgettable days on kibbutz and 6 days of meaningful interaction with Israeli teens. Here is an outstanding opportunity to become part of a real Israeli Kibbutz community and to discover for yourself the unique contribution of kibbutz to modern Israel. Discover the special sense of personal connection the Jewish people have with the land of Israel. Enjoy meeting Israeli teens in a specially designed program of touring and sharing. Together with Israeli teens, explore the critical issues of the day. Share your hopes and dreams while having great fun and adventure.

Program Fee - \$3995.00

Fall semester

## NFTY EISENDRATH INTERNATIONAL EXCHANGE -

### Alexander Muss High School in Israel

An exceptional program for serious students who are the future leaders of Reform Judaism. The only program of its kind, offering a challenging high school semester in Israel (Sept. - Dec.) fully accredited by North American high schools.

This remarkable experience is designed for high school juniors and seniors who seek to immerse themselves in the history of the Jewish people, Hebrew language, Reform Judaism and the culture of modern Israel.

Spend eight weeks on the campus of the Alexander Muss High School in Israel (near Tel Aviv) exploring ancient Jewish history.

Enjoy two weeks on kibbutz working the land, living kibbutz values, gaining a personal sense of connection and contribution.

## College Programs in Israel - Summer, Semester(s)

### COLLEGE ISRAEL ACADEMY

The Summer College Israel Academy, for college students and high school grads, provides an outstanding opportunity to share the wonders of ancient and modern Israel with college age students from across North America. The College Academy program consists of 24 days of quality touring, visiting all major sights of Israel from border to border and 12-13 days on kibbutz or an Archaeological Dig experience.

Program Fee - \$3995.00

## NFTY ISRAEL SAFARI

25 unforgettable days of touring and 10 days visiting 2 of Israel's internationally known nature centers! Discover the beauty of Israel while visiting dramatically different and enchanting environments. Go where few tourists have gone before. Swim in clear mountain pools, climb through Nimrod's Castle and hike through the Golan to see Israel's borders and military outposts. Discover the Banyas, the source of the Jordan River, and the Monfort Crusader Castle. Roam through upper Galilee caves, mountains and valleys, visiting major archaeological sites. Enjoy an interaction experience with Israeli teens.

Program Fee - \$3995.00

## NFTY ARCHAEO- LOGICAL DIG

25 fantastic days of touring and 12 days of fascinating involvement in an actual archaeological dig site! Under the supervision of professional archaeologists and university professors, you and your group will experience thousands of years of history with your own hands. You will help uncover ancient villages, streets and artifacts while learning the art and science of archaeology. You will visit famous biblical excavations. Places that were once only obscure names in bible stories will become excitingly alive. Enjoy an interaction experience with Israeli teens.

Program Fee - \$4095.00

Live with an Israeli family for five weeks discovering the rhythms of Jewish life in the ancient and modern city of Jerusalem.

Examine the critical issues of the modern Jewish experience.

The E.I.E. High School in Israel Program includes an ongoing Hebrew ulpan, and is filled with Reform Jewish values and celebrations.

Throughout the duration of the program, students are tutored in the subjects and course work from their home high schools, assuring that upon returning home they are academically up to date. An official transcript is provided and is recognized by virtually every North American high school.

Full program catalogue on request.

Program Fee - \$6150.00

### COLLEGE CREDIT IN ISRAEL

NFTY and the UAHC offer two outstanding college credit programs for college students and high school grads - College and Kibbutz (September - May) and Inside Israel (February - June) provide rewarding semesters and credits through the Hebrew Union College-Jewish Institute of Religion.

Contact our office for separate program catalogues and applications.

# APPLICATION PROCEDURES, CONDITIONS

The application below is sent to NFTY/UAHC Programs in Israel, 838 Fifth Avenue, New York, NY 10021. The deposit form and your \$200.00 deposit is sent to our bookkeeper, Karen Cooper, P.O.Box 443, Warwick, NY 10990. In order to assure your place in the program, your application and deposit must be submitted at the same time. The application deadline is May 1. Applications received after May 1 are on a space available basis. An additional \$50.00 fee will be charged for all applications received after May 1.

**UPON RECEIPT OF APPLICATION AND DEPOSIT:** We will send you an additional package of program information and forms to complete your application file (rabbi/guidance counselor recommendation form, medical form, waiver and release, etc.) These forms must be completed in order for you to be considered for acceptance on the program. This package will also contain information regarding clothing, passports, baggage, etc. Our bookkeeper will send you a bill for the balance due.

**PROGRAM FEES\*:** Program prices in this booklet include round-trip transportation (NY-TLV-NY); mature and professional supervision; 3 meals a day; hotel accommodations; the complete touring program including all guided tours, admissions and special programs; basic medical coverage while in Israel; and all departure taxes. \*All fees listed are based upon roundtrip airfares from New York and land costs in Israel as of October 1, 1991, and are subject to change. An interim payment of \$500.00 is due by March 1. Final payment for

summer programs is due May 1. Scholarships are available to members of UAHC affiliated congregations on a financial need basis.

**NOT INCLUDED IN COST OF PROGRAM:** Passport costs; pocket money for incidental expenses for snacks, gifts, etc; expenses associated with chronic disease or sickness or continuing medication such as allergy shots; cost of travel to New York and back to your hometown; baggage and theft insurance or any costs incurred through damage to, or loss of any personal property.

**FLIGHT DEVIATIONS:** For any deviation from the planned flight arrangements to and from Israel, there will be a \$50.00 administrative fee and any additional transportation costs which are incurred. Transportation rates are calculated on a group basis. Special requests must be put in writing. Of course, there is no guarantee that all requests can be accommodated.

**REQUESTS TO BE PLACED WITH FRIENDS:** We will do everything possible to see that you are placed with your friends—if the request is made with the application in writing.

**REFUNDS:** No refunds will be made once a program has begun. Full refunds will be made for cancellations due to health or security concerns before the departure of the program.

## NFTY IN ISRAEL - APPLICATION

Please return this application to: NIFTY IN ISRAEL, 838 Fifth Avenue, New York, N.Y. 10021  
Please send deposit to: Karen Cooper, Bookkeeper, NIFTY IN ISRAEL, P.O. Box 443, Warwick, NY 10990

Please indicate for which program you are applying: \_\_\_\_\_

If you are a member of a locally formed group, please indicate which group: \_\_\_\_\_

Last Name: \_\_\_\_\_ First Name \_\_\_\_\_ Mid.Init. \_\_\_\_\_

Permanent Address: \_\_\_\_\_

Telephone: ( ) \_\_\_\_\_ Date of Birth: \_\_\_\_\_ Grade in Public School/College(as of Sept. 1992): \_\_\_\_\_

Your Mailing Address & Phone No. if different from above: \_\_\_\_\_

Name of Father / Guardian: \_\_\_\_\_ Occupation: \_\_\_\_\_ Bus.#: \_\_\_\_\_

Name of Mother / Guardian: \_\_\_\_\_ Occupation: \_\_\_\_\_ Bus.#: \_\_\_\_\_

Are Your Parents Divorced? \_\_\_\_\_ Separated? \_\_\_\_\_ If so, with whom are you living? \_\_\_\_\_

Do you wish to be placed with any other person on your summer program? Please list the name(s) and address(es). We will make every attempt to place you with your friend(s), but cannot absolutely guarantee our ability to do so. \_\_\_\_\_

My last day of school in June 1992 is. (Please give exact date) \_\_\_\_\_ Name of Temple: \_\_\_\_\_

Rabbi's Name: \_\_\_\_\_ Temple Address: \_\_\_\_\_

Are you a member of a Temple Youth Group? \_\_\_\_\_ College Campus Group? \_\_\_\_\_ Offices Held: \_\_\_\_\_

Have you participated in a NFTY Regional event, Youth Group or UAHC Camp? (Please specify) \_\_\_\_\_

How did you hear about our Israel Programs (Rabbi, Friend, etc.) \_\_\_\_\_

Why did you choose our Israel Program? \_\_\_\_\_

Should we send our Israel Program Brochure to your friends? \_\_\_\_\_

Name and Address \_\_\_\_\_

Name and Address \_\_\_\_\_

## DEPOSIT FORM

Send this deposit form to the UAHC-NFTY IN ISRAEL bookkeeper, along with your \$200.00 deposit check made payable to NIFTY IN ISRAEL. This should be sent at the same time you send your application to the office in New York City.

Send to: Karen Cooper, Bookkeeper,  
NIFTY IN ISRAEL,  
P.O. Box 443,  
Warwick, NY 10990.

Applicant's Name: \_\_\_\_\_

Last: \_\_\_\_\_ First \_\_\_\_\_ Mid. Init. \_\_\_\_\_

Address: \_\_\_\_\_

Area Code & Tel. #:( ) \_\_\_\_\_

Parent/Guardian Name: \_\_\_\_\_

Specific Program to which you are applying: \_\_\_\_\_



איחוד  
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# Union of American Hebrew Congregations

SERVING REFORM JUDAISM IN NORTH AMERICA

PATRON OF HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION

1330 BEACON STREET, SUITE 355, BROOKLINE, MASSACHUSETTS 02146-3280 (617) 277-1655  
FAX (617) 277-3491

NORTHEAST COUNCIL

Rabbi Paul J. Menitoff  
*Regional Director*

Audrey J. Wilson  
*Assistant Regional Director*

*syn / Fed*

September 3, 1992  
5 Elul 5752

## MEMORANDUM

To: Rabbi Alexander Schindler  
From: Rabbi Paul Menitoff  
cc: David Belin

*9/15*

AMERICAN JEWISH  
ARCHIVES

Thank you for agreeing to speak at our task force meeting September 15, 1992. The group will meet from 9:00 am to 5:00 pm (10th floor). Your presentation is scheduled for after lunch.

Per our earlier discussion, you will share your perspectives regarding survival/continuity issues, the UAHC's role in relation to these issues and your views regarding an effective potential CJF/UAHC joint effort in addressing Jewish continuity. Norbert Fruehauf (Director, Planning and Resource Development, CJF) and you will each speak for about twenty minutes followed by twenty minutes for questions and comments from the group.

Enclosed is an agenda (schedule) and background materials.

I know this has been a difficult time for you. I hope the coming year will be a good one.

:pjd

NORTHEAST COUNCIL  
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Irving Belansky  
*Vice Presidents*  
James Abraham  
James Friedman  
Ruth Glazerman  
George Markley  
Fred Wander  
*Secretary*  
David Goldenson  
*Director of Youth Activities*  
Monica Weinstein Kupferberg  
*Outreach Director*  
Paula Brody, LICSW, Ed.D  
*Social Action Coordinator*  
Rabbi Arthur Nemitoff  
*National Board*  
Sherman Baker  
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Robert Hoffman  
Alan Iselin  
Howard Kaufman  
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*UAHC*  
*Chairman*  
Melvin Merians  
*President*  
Rabbi Alexander M. Schindler

Plan to attend

Northeast Council Biennial, October 30 - November 1, 1992 • Worcester, MA



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*Regional Director*

Audrey J. Wilson  
*Assistant Regional Director*

September 3, 1992  
5 Elul 5752

## MEMORANDUM

### AMERICAN JEWISH

To: Members of the Strategic Planning Task Force for  
Jewish Continuity and Survival

From: David Belin and Rabbi Paul Menitoff

We are pleased that you have agreed to serve on the Strategic Planning Task Force for Jewish Continuity and Survival.

Enclosed is the agenda for the September 15, 1992 meeting (9:00 am - 5:00 pm, UAHC, 838 Fifth Avenue (10th floor), NY, NY). In addition, we are enclosing an overview of UAHC programming that affect Jewish survival and continuity, a summary of the CJF population study and a copy of Barry Shrage's presentation to the UAHC Board of Trustees (Minneapolis, 1992). In preparation for the meeting, we think you will find the enclosed materials extremely helpful and hope you will read them in preparation for this meeting.

We look forward to participating with you in the important work of this Task Force.

#### NORTHEAST COUNCIL

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Irving Belansky

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Judith Yoffie  
*National Honorary Treasurer*

Howard Wilkoff

*UAHC*  
*Chairman*

Melvin Merians  
*President*

Rabbi Alexander M. Schindler

Plan to attend

Northeast Council Biennial, October 30 - November 1, 1992 • Worcester, MA

**SUBJECT: DEPARTMENT FOR RELIGIOUS EDUCATION**

**CONTACTS:** Rabbi Howard Bogot, Director  
Gail Teicher Fellus, R.J.E., Director for Curriculum Development  
David P. Kasakove, R.J.E., Director of Media and Communications

House  
Ext: 511-512-513

The UAHC Department for Religious Education (DRE) is dedicated to serving the ever-changing educational needs of Reform congregations and programs designed to foster liberal Judaism through a myriad of curricular, consultative, teacher-education, and other services.

**SERVICES:**

Reform Curriculum Resource Center (RC<sup>2</sup>). Assists congregations in using the Schuster Curriculum, "To See the World Through Jewish Eyes"

On-site and national workshops for parents and grandparents, teachers, administrators, and adult learners. Topics include: Parenting, Grandparenting, Holiday Experiences for the Home, Text Study, Spirituality, Classroom Management, Lesson Planning, Storytelling, Creative Dramatics, Jewish Assertiveness, Curriculum Implementation, Using UAHC Press Textbooks with Related Media and School Management. Complete list available.

Curriculum Advisory Committee for Reform Day Schools, conference for congregational leaders on Reform Day Schools, and assistance with Day School administration

Lehiyot Task Force for Special Education, pen-pal network for parents of special needs learners, and The Lehiyot Connection newsletter

Teacher Certification Program offering academic opportunities for personal and professional growth

Conferences on various subjects, such as the Creative Arts as a context for Jewish study

✓ Keva and Keva-by-Correspondence Programs in Adult Jewish Education, including educational consulting, program ideas, curricular materials, and certification for those who complete one hundred hours of adult Jewish study

Consultation with congregational education committees on structure, process, and programming

## RESOURCES:

The Reform Curriculum Resource Center (RC2) is the UAHC's one-stop educational resource for teachers, educators, and all those involved in Jewish education. All materials offered by the Reform Curriculum Resource Center are field-tested and come with complete teacher's and discussion guides.

### *For the Religious School*

- ✓ To See the World Through Jewish Eyes. The UAHC Schuster Curriculum Guidelines for Preschool, Primary, Intermediate, Junior High, Senior High, Adults, and Outreach Education. Guidelines for learners with special needs is scheduled for Fall '90. Each of these volumes contains 10 complete lesson plans designed for hands-on use by teachers in religious schools.

The 1990 Idea Book. An anthology of over 400 field-tested learning activities, contributed by accomplished educators and teachers.

AIDS: Insights and Strategies. This comprehensive resource for school and congregational program development includes curriculum guidelines, learning activities, and resources for AIDS education from K-adult.

- ✓ Youth Self-Esteem and Suicide Prevention: A Curriculum for Grades 7-10. This unit aims to help teenagers improve their self-esteem and strengthen bonds of friendship in order to help them successfully confront the stresses and complexities of the adolescent world.

Bringing Peace Home. A complete unit of study devoted to the topic of family violence and dating violence, designed for use with Jewish students in their high school years.

- ✓ The Law of Return: Who is a Jew? This monograph reviews the pertinent facts in this ongoing debate about modern Jewish identity.

The Story of Joseph (audio cassette). Biblical story of Joseph is told by master storyteller Diane Wolkstein.

- ✓ Come, Let us Welcome Shabbat. This introduction to Kabbalat Shabbat provides everything that's needed to begin celebrating Shabbat at home.
- ✓ Raising Your Jewish Child. This illustrated guide to Jewish parenting includes over 100 home activities for use with infants and toddlers.
- ✓ Shabbat at Home. This pamphlet spotlights 10 creative ways to celebrate Shabbat at home.

### *For Teacher Education and Educational Management*

The Reform Jewish Day School: Visions of Excellence. Historical essay, address by Rabbi Alexander M. Schindler, and interviews with leaders of the Reform Jewish Day School Movement.

COMPASS Magazine. Published three times a year, each issue explores the Reform Jewish experience.

The Challenge of Reform Judaism: A Workshop for Teachers. Recommended orientation program for teachers in Reform Religious Schools.

COMPASS: Reform Judaism. This special issue is devoted to learning about Reform Judaism.

Educational Management Guide for UAHC congregational education committees.

✓ Childhood Is A Crown of Roses: A resource syllabus dedicated to early childhood, child care, parenting centers and day care programming for UAHC congregations.

Directions for Adult Jewish Education: Raising Competency, Commitment, and Involvement. A review of current opinions about how to improve adult Jewish study.

Teacher Certification. Guide to UAHC program for professional growth and recognition.

#### *For Adult Jewish Study*

Audio-Study Kit. Yamim Nora'im: Torah Study for the High Holy Days is a complete audio-study kit featuring Bible readings, modern commentaries, and background materials designed to enrich High Holy Day adult Jewish study.

AIDS: A Glossary of Jewish Values. This pamphlet offers Jewish insights about today's number 1 health crisis.

Lamed-Vav + One. This innovative commentary on classical Jewish texts, written by adult members of Reform congregations, provides a model for peer-guided adult Jewish study.

Keva. Guide to UAHC recognition program for adult Jewish study.

✓ Keva-by-Correspondence. Guide to individualized adult Jewish study.

#### *LEHIYOT*

The LEHIYOT Connection. Articles, news, and recommended resources for individuals with special needs and their families.

Lehiyot Perspectives and Insights. A collection of views presented at the 1983 UAHC LEHIYOT Conference.

Lehiyot Sensitivity Workshop. A syllabus for facilitators of LEHIYOT Sensitivity Workshops, designed for use with young people or adults.

Lehiyot: Insights and Resources for the Jewish Deaf. This guide offers useful information to facilitate synagogue programming for Jews who are deaf.

**SUBJECT: NATE ACCREDITATION COMMITTEE**

**CONTACT:** Richard M. Morin, R.J.E., Executive Vice-President  
National Association of Temple Educators c/o  
707 Summerly Drive  
Nashville, TN 37209-4244  
Phone: (615) 352-0322 Fax# (615) 356-9285

The Accreditation Committee of the National Association of Temple Educators establishes and executes procedures for granting accreditation to congregational religious schools. Congregations interested in having their religious schools accredited should contact Mr. Morin.



## Reform Jewish Outreach

For the past 14 years the Reform movement has pioneered an Outreach program to respond to the needs of the growing numbers of individuals converting to Judaism, intermarried couples, children of intermarriages and those interested in learning about Judaism. The goals of Reform Jewish Outreach are to:

- \* Welcome and provide education and support for those who seek to investigate Judaism;
- \* Integrate Jews-by-Choice fully into the Jewish community;
- \* Welcome intermarried couples to take part in synagogue life and encourage them to explore and study Judaism, thereby fostering a comfortable relationship with Judaism;
- \* Encourage and support the efforts of interfaith couples to raise their children as Jews;
- \* Assist young people in strengthening their Jewish identity and in examining the implications of interdating and intermarriage for themselves;
- \* Educate and sensitize the Jewish community to be receptive to new Jews-by-choice and intermarried couples;
- \* Actively encourage people to make Jewish choices in their lives through special discussion groups, community support, adult education and Jewish resources.

The goals of Outreach are implemented on many levels. The national UAHC-CCAR Commission on Reform Jewish Outreach evaluates progress and sets policy. Regional Outreach Committees in every region of the UAHC works closely with the Regional Outreach Coordinator in increase awareness of Outreach and disseminate a broad range of programs throughout each region. On the congregational level, Outreach committees in more than half of UAHC temples plan and carry out a variety of programs tailored to meet local needs.

Part-time professional Outreach Coordinators serve in each UAHC region as resources for congregations, working closely with professional staff and Outreach committees to design and implement an Outreach program suitable for each congregation. Coordinators also administer regional and sub-regional programs such as Introduction to Judaism, Interfaith Couples groups, and various follow-up programs for intermarried couples and Jews-by-choice.

Under the auspices of the joint UAHC-CCAR Commission since 1983, Reform Jewish Outreach has expanded and currently includes programs for:

- \* Jews-by-Choice
- \* Those interested in choosing Judaism
- \* Intermarried couples and couples contemplating intermarriage
- \* Children of intermarried couples
- \* Jewish parents of intermarried couples
- \* Jewish youth on interdating, intermarriage and Jewish identity
- \* Outreach to born Jews on issues relating to Jewish identity, attitudes toward the changing Jewish community, and policy for defining the role of non-Jews in the synagogue

## Current Outreach Programs: Description, Availability and Resources

1. Introduction to Judaism classes are offered on both the community and congregational levels by 80% of UAHC congregations. The main focus of the class is basic Judaism, including holidays, life cycle events, history, theology and Hebrew. Students learn what it means to live a Jewish life and how to begin to practice Judaism. This program may include a psycho-social component which deals with the personal implications of choosing Judaism.

Resources: Introduction to Judaism Resource Book and Teacher's Guide.

Post-introduction programs, workshops and discussion groups are also offered. Resource: The Outreach Idea Book.

2. Programs for interfaith couples and couples contemplating intermarriage are provided in various formats in 60% of UAHC congregations. "Times and Seasons" (the pioneering 8-week discussion group model), as well as other similar programs, is designed to serve as the critical first step for interfaith couples seeking to explore Judaism in the context of differences in their backgrounds. Jewish partners clarify their feelings about Judaism and non-Jewish partners gain a greater understanding of Judaism and the Jewish community. Issues discussed include the meaning and value of religious identity, relationships with family and friends, and concerns about the religious upbringing of children. Outreach trains facilitators for these groups.

Resource: Working with Interfaith Couples: A Jewish Perspective (A Guide for Facilitators).

3. Faculty workshops for religious school teachers have been provided in 45% of UAHC temples. Their goal is to enable sensitive and responsible integration of children with non-Jewish relatives into the school. The workshop provides background information about Reform Jewish Outreach and the policies of the movement and the temple, articulates some of the needs of children who have non-Jewish relatives, helps teachers clarify their own feelings regarding Outreach-related issues, and explore scenarios and strategies for dealing with various related situations that arise in the classroom.

Resource: William and Frances Schuster Guidelines for Outreach Education.

4. Discussion groups for Jewish parents of intermarried couples or couples contemplating intermarriage are offered in 37% of temples. Parents often report feeling isolated within their own community and these programs enable participants to meet with others sharing similar concerns. The program's goal is to enable parents to cope with their own feelings and to develop constructive responses to various family dilemmas that arise.

Resource: Jewish Parents of Intermarried Couples: A Guide for Facilitators (currently out of print).

5. Programming for teens on interdating, intermarriage and conversion are offered in 46% of temples and through UAHC camps and youth programs. One of our goals is to assist young people in examining the implications of interdating and intermarriage for themselves as well as for the future of the Jewish people. We encourage our youth to explore and strengthen their Jewish identity so that they will be advocates for Judaism in all their relationships.

Resource: Reaching Adolescents: Interdating, Intermarriage and Jewish Identity.

6. Inreach is an inseparable part of Outreach. The ultimate goal of the Outreach program is to strengthen Judaism by helping individuals build their personal connectedness to Reform Judaism. We seek to assist born Jews and Jews-by-choice in developing and enhancing their Jewish identity. The success of Outreach is dependent upon our ability to strengthen the bonds between members of the Jewish community and those who have chosen to associate with the community. Outreach is not only about conversion and intermarriage; it is about being Jewish. Outreach enables us to look inward at who we are as Reform Jews and outward toward our changing community. Awareness of each enriches the other.

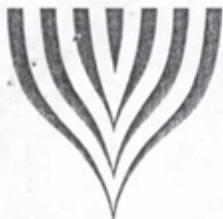
Resource: Outreach and the Changing Reform Jewish Community: Creating an Agenda for Our Future--A Program Guide.

Facilitator training sessions for interfaith couples groups and parents groups are held on a regional basis. During the past few years, professional development courses have been offered through the Hebrew Union College-Jewish Institute of Religion in New York to prepare clergy for meeting the changing needs of the Jewish community. HUC-JIR students also participate in special one-day Outreach seminars. An intensive one-week Outreach internship, hosted by Temple Emanuel in Denver, Colorado provides students with an opportunity to experience and learn about the implementation of Outreach programs on a congregational level.

As congregations succeed in welcoming increasing numbers of interfaith families, issues relating to membership, governance and ritual participation of non-Jews arise. Our goal is to preserve the integrity of Judaism while remaining open and sensitive to non-Jews who have made a commitment to raising their children as Jews.

Resource: Defining the Role of the Non-Jew in the Synagogue: A Resource for Congregations.

7. Other resources provided by Outreach are:
- \* Reform Jewish Outreach: The Idea Book, a compendium of program designs and materials, publicity and suggestions for implementation of all Outreach programs
  - \* "What Judaism Offers for You: A Reform Perspective" and "Inviting Someone You Love to Become a Jew", pamphlets available to individuals and congregations
  - \* "Choosing Judaism" and "Intermarriage: When Love Meets Tradition", two films on Outreach topics.



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## TASK FORCE ON THE UNAFFILIATED

### UNION OF AMERICAN HEBREW CONGREGATIONS

SERVING REFORM JUDAISM IN NORTH AMERICA  
838 Fifth Avenue, New York, New York 10021-7064 (212) 249-0100

August 13, 1992  
14 Av 5752

#### MEMORANDUM

To: Rabbi Paul Menitoff

From: Rabbi Renni S. Altman

Enclosed is my report on the Task Force on the Unaffiliated for the Strategic Planning Task Force. I apologize for being so "down to the wire" on this; it's ended up being a rather hectic summer.

I look forward to learning about the progress of this Task Force. I wish you hatzlaha!

Director of Programs  
Rabbi Renni S. Altman  
Chairperson  
Myra Ostroff  
Co-Chairperson  
Rabbi Steven E. Foster  
Vice-Chairs  
Sheila Thau  
Geraldine Voit



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## TASK FORCE ON THE UNAFFILIATED

### UNION OF AMERICAN HEBREW CONGREGATIONS

SERVING REFORM JUDAISM IN NORTH AMERICA  
838 Fifth Avenue, New York, New York 10021-7064 (212) 249-0100

#### UAHC TASK FORCE ON THE UNAFFILIATED

The great rabbi Hillel taught: "Do not separate yourself from the community" (Pirke Avot 2:5). Yet, today the vast majority of Jews in North America, some 70% of the Jewish population, disregards Hillel's teaching and remains apart from the Jewish community by not affiliating with a synagogue. These statistics do not bode well for the future of Judaism in North America. Time and again, studies have shown that Jews who affiliate with synagogues are more involved in Jewish life, both in the community and in their homes, more actively support the State of Israel, are more philanthropic in general and volunteer more of their time than do those who remain unaffiliated. Our future as a Jewish community depends on the participation of Jews in synagogue life; the future of our synagogues depends on their participation as well.

In 1989, Rabbi Alexander Schindler called for the formation of a UAHC Task Force on the Unaffiliated, whose goal would be to actively reach out to the 3 million Jews who currently stand on the periphery of Jewish life and draw them in to the synagogue. The mission of the Task Force is two-fold:

To reach out to unaffiliated, marginally affiliated and previously affiliated Jews and inspire them to seek a place for themselves within our synagogue community;

To promote such change in the institutions and temples of Reform Judaism as will render our congregational programs more responsive and sensitive to the expressed needs of the unaffiliated.

The Task Force on the Unaffiliated, composed of some 60 lay leaders, rabbis and UAHC staff members from throughout North America, sets the direction for our activities and helps to promote our efforts within the movement. The Task Force is staffed by a full-time Program Director and half-time secretary.

The initial years of the Task Force have been dedicated to learning more about the unaffiliated and developing ways to make our congregations more welcoming to them. We have focused our energies in three major areas: development of the UAHC Privilege Card Program; creation of materials and workshops to help congregations hone their skills in membership recruitment, integration and retention; and participation in a joint research project on affiliation with the Cohen Center for Modern Jewish Studies at Brandeis University, under the leadership of Dr. Gary Tobin.

Director of Programs  
Rabbi Renn S. Altman

Chairperson  
Myra Ostroff

Co-Chairperson  
Rabbi Steven E. Foster

Vice-Chairs  
Sheila Thau  
Geraldine Volt

## 1. UAHC Privilege Card Program

The UAHC Privilege Card program, a unique effort among synagogue movements, is designed to bring unaffiliated Jews in their twenties into the synagogue at a point in their lives where, up until now, they have felt excluded from synagogue life. This program attempts to bridge the tremendous gap that exists between college graduation and the generally accepted time of affiliation, when one's children are ready for religious school, by offering Jews in their twenties financial incentives to affiliate -- time-limited free or significantly reduced memberships -- and special programming geared for the young adult population. The program was initiated just two years ago and, already, more than 370 congregations are participating, with one-third of the congregations offering a year or two of free membership and one-half offering reduced memberships. Privilege Card congregations receive support from the Task Force in promoting the program in their communities and in developing appropriate programming for this population. Thus far we have sent out over 1400 Privilege Cards to young adults. We obtain most names by promoting the program within the movement, especially through advertisements in Reform Judaism, the movement's magazine.

In the fall, the Task Force on the Unaffiliated, together with the Manhattan Reform congregations participating in the Privilege Card Program, will co-sponsor a special evening program for unaffiliated young adults. Funds made available from the Task Force will enable the program to be advertised in the community at a level that will attract a significant number of people. This evening program is designed to foster connections for young adults with the Manhattan Privilege Card congregations and to encourage their involvement in congregational activities during the Holy Days and beyond. The Manhattan program will be written up as a model for other communities to follow.

## 2. Workshops and Resources on Reaching the Unaffiliated

While only approximately one-third of the Jewish population of North America is currently affiliated, 85% of Jews do affiliate at some point in their adult lives -- for the vast majority of Jews, synagogue affiliation is a revolving door phenomenon. These statistics have provided us with a new profile of the unaffiliated Jew: an individual who does affiliate with a synagogue for some time, but who drops that affiliation when it is no longer meaningful. Reaching out to the unaffiliated must begin, therefore, by reaching into our congregations and creating an environment in which our members will want to belong and maintain their membership over time.

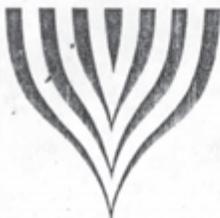
Membership retention cannot be considered in isolation, however; a synagogue that successfully retains its members begins with a recruitment campaign, follows with a program of new member

integration, and then continues with various programs to aid in membership retention. Improving temple membership is a process, not simply the implementation of a variety of programs. To be successful, this process must also involve an examination of the fundamentals of congregational identity and essential purpose, an evaluation of the use of human and financial resources within the congregation (including the training of lay leaders, the involvement of volunteers, budgetary allocations, etc.), and an assessment of the welcoming nature of the congregation as a whole. Toward these ends, the Task Force has developed a variety of exercises and programmatic suggestions to aid congregations in evaluating and strengthening their efforts in reaching the unaffiliated and involving temple members. These materials have been incorporated into our first resource book, The Life-Cycle of Synagogue Membership: A Guide to Recruitment, Integration and Retention, which has been very well received by our congregations and outside of the Reform movement as well.

Our main vehicle for reaching congregational leaders has been through workshops on the national, regional and sub-regional level conducted primarily by the Program Director and occasionally by Task Force members. These workshops have been most successful in enabling congregational leaders to honestly evaluate the welcoming nature of their congregations and to develop appropriate responses that will make their congregations more vibrant and inviting. To provide more individual attention than is available in regional workshops, we have begun training volunteers to serve as facilitators who will work with individual congregations. Although this training program can only be offered on a limited basis at present, we expect that it will help to initiate significant changes within congregations, even on a small scale.

### 3. UAHC/Brandeis Joint Research Project

The research component of our work has primarily been a fifteen-month project on synagogue affiliation with the Cohen Center for Modern Jewish Studies at Brandeis University, funded by a grant from the Lilly Endowment. The culminating piece of the project will be the convening of a Think Tank on Congregational Affiliation in the fall that will bring together, in an interfaith and interdenominational setting at Brandeis University, academics who study affiliation and clergy and community professionals who work in congregations that effectively attract the unaffiliated. This will be a rare opportunity for dialogue between researchers and practitioners as well as a unique gathering of representatives from different faith communities from which we expect to learn about successful models for reaching the unaffiliated and the directions in which future research should head.



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UNION OF AMERICAN HEBREW CONGREGATIONS - CENTRAL CONFERENCE OF AMERICAN RABBIS

SERVING REFORM JUDAISM IN NORTH AMERICA

PATRON OF HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION  
1330 Beacon Street, Suite 355, Brookline Massachusetts 02146-3280 (617) 277-1655 FAX (617) 277-3491

COMMISSION ON RELIGIOUS LIVING

MEMORANDUM

TO: Rabbi Paul J. Menitoff  
FROM: Rabbi Sanford Seltzer  
DATE: August 17, 1992  
RE: Commission on Religious Living

Pursuant to your request, the following is a summary of the work of the UAHC-CCAR Commission on Religious Living. The Commission has been vested with the responsibility for exploring ways and means of enhancing the worship experience for individual Reform Jews both within the context of communal prayer as well as privately. It provides congregations with an update of innovations in custom and ritual as introduced throughout the country as well as cultural and religious trends affecting the entire Jewish community. It apprises Reform congregations about the programmatic endeavors of sister congregations in the realm of prayer and worship.

The Commission has sought to deepen the Jewish knowledge of Reform Jews in order that the latter can make responsible choices in determining what it means to be a Reform Jew at the turn of the 20th century. During the past four years, it has sponsored a series of unique summer Kallot, or adult education retreats. Literally hundreds of Reform Jewish men and women from throughout the United States, Canada and Central America, representing a diversity of age, backgrounds and religious philosophies, have come together for a four and one-half day experience. While at the Kallah they study classical Jewish texts with outstanding Jewish scholars four hours per day in addition to daily electives focusing upon ancient and modern Jewish themes. They pray together, socialize, hold informal discussions and fashion a unique community.

These Kallot have literally transformed the spiritual lives of the participants and intensified adult education programming and religious involvement when these men and women return to

Co Chairman  
Rabbi Lawrence Kuslner  
Daniel S. Schechter  
Director  
Rabbi Sanford Seltzer

their own congregations. As a result of their motivation and guidance individual congregations, contiguous communities and UAHC regions are now sponsoring weekend retreats of their own based upon the Kallah model. The Kallah has been so well received that it is now being held on both the East coast and the West coast with plans now to add an additional Kallah in the midwest in the summer of 1994. Additionally, Canadian Reform congregations have also embarked upon their own Kallah program in response to the Commission's success.

The impact of the Kallah cannot be measured solely in terms of numbers, however significant the latter may be, or in requests for more Kallah around the country. Its true importance will be felt in the emergence of a Reform Jewish constituency which will no longer feel Jewishly inadequate but comfortable and fluent in its understanding and application of Jewish texts, Jewish theology and Jewish customs and ceremonies in today's world. It is fitting here to mention the name of the Commission Newsletter which epitomizes this goal - "To Live In Jewish Time."

The Kallah project complements the Commission's other agendas. These include the conduct of area and regional conferences on such topics as "The Meaning of Personal Prayer in the Life of the Reform Jew" and "Helping Cantors and Rabbis Enhance the Quality of the Worship Service." The Commission works cooperatively with the Hebrew Union College on its three campuses in Cincinnati, Los Angeles and New York co-sponsoring Shabbatonim for lay persons and involving faculty members in the program. The Commission works directly with its counterpart, the Commission on Synagogue Music in an effort to integrate the verbal and the musical, the meditative and the poetic, appropriately in the service.

In response to numerous inquiries from rabbis and the chairpersons of congregational worship committees, the Commission has surveyed current ritual practices of Reform congregations and has compiled a significant data base of information regarding them. The survey has enabled congregations to bring greater insights to bear when making their own decisions about the nature and degree of ritual in the synagogue service. Requests for this information and for workshops on the subject are frequent and ongoing.

The Commission works cooperatively with the CCAR Committee on Liturgy, a number of whose members are part of both groups. Members of the Commission were asked to critique the new Gender Sensitive Prayer Book before its publication by the CCAR. Many of their suggestions were incorporated into the final text. The Commission has been asked to undertake the responsibility for

developing appropriate suggested guidelines for the celebration of Bar and Bat Mitzvah and determining what is and what is not acceptable in holding receptions following these events. The Commission is discussing the potential for creating ~~allow~~ for college students and possibly on a high school level as well in conjunction with the North American Federation of Temple Youth. It also serves as a clearing house for collection and dissemination of creative worship services prepared by Reform rabbis. Some are thematic. Others are identified with the festival and life cycle of the Jewish year.

The importance of the Commission's work can perhaps best be summarized by noting that at the 1991 UAHC Biennial Convention in Baltimore, 24% of the total workshop schedule was devoted to some aspect of religious living and 52% of the delegates present participated in workshops with a religious living theme. It is no exaggeration to state that the work of the Commission will profoundly affect the shape and direction of Reform Judaism in the years ahead.



STRATEGIC PLANNING TASK FORCE FOR JEWISH CONTINUITY AND SURVIVAL  
September 15, 1992 Meeting  
UAHC, 838 Fifth Avenue, New York, NY  
Agenda

- 9:00-9:15 am 1. Coffee
- 9:15-9:30 am 2. Introductions:  
Personal introductions around the table
- 9:30-9:45 3. D'var Torah:  
Rabbi Sheldon Zimmerman, President,  
Central Conference of American Rabbis
- 9:45-10:00 4. Remarks:  
David Belin and Rabbi Paul Menitoff
- 10:00-11:00 am 5. Demographic Overview:  
(40 min.)  
Dr. Egon Mayer, Director of the Center  
for Jewish Studies at CUNY
- a. What do we know about the affiliated population?
  - b. Who comprises the unaffiliated population (hard core vs reachable)?
  - c. What does the data tell us about the trends of intermarriage?
  - d. What does the data tell us about intermarried couples?
  - e. What does the data suggest regarding attracting the unaffiliated (including intermarried couples) and retaining the affiliated?
- (20 min.) Questions and Comments
- 11:00-11:15 am Break

(continued)

11:15-11:35 am 6. Review of UAHC Programming in Continuity/  
Survival Areas:

Rabbi Daniel Syme, Senior Vice  
President, UAHC  
(Materials were pre circulated to Task  
Force Members)

11:35-11:50 am Questions and Comments

12:00-1:00 pm Lunch

1:00-2:00 pm 7. Two Perspectives:

(20 min.)

Federation Perspective:

Norbert Fruehauf, Director, Planning and  
Resource Development Department, Council  
of Jewish Federations

- a. What is the CJF perspective(s)  
regarding continuity/survival?
- b. How is CJF confronting these issues?
- c. How can the Synagogue and CJF worlds  
work effectively together in this  
venture?

(20 min.)

UAHC/Synagogue Perspective:

Rabbi Alexander Schindler, President,  
UAHC

Rabbi Schindler will share his  
insights regarding continuity/  
survival issues, the UAHC's role in  
relation to these issues and his  
views regarding an effective  
potential CJF/UAHC joint effort.

(20 min.)

Questions and Comments

(continued)

2:00-3:30 pm

8. General Discussion:

Questions for consideration:

- a. Are we in agreement with the survival issues presented...are there others?
- b. What are the successes of the synagogue and federation communities in addressing these issues (including a consideration of those who are affiliated/unaffiliated with either/both synagogues and federations and those who are mixed married)?
- c. In what ways are both the synagogue and federation communities "missing the boat" regarding these issues?
- d. What barriers have kept the synagogue and federation communities from successfully addressing these issues individually and collectively?
- e. How can these barriers be eliminated?
- f. How can the Jewish community's financial resources be expanded to address these issues?

3:30-3:45 pm

Break

3:45-4:30 pm

9. General Discussion: What's Next?

- a. Dates and places of future meetings
- b. Items to be included in the next meeting
- c. Concluding Remarks

STRATEGIC PLANNING TASK FORCE FOR JEWISH CONTINUITY AND SURVIVAL  
September 15, 1992 Meeting  
UAHC, 838 Fifth Avenue, New York, NY  
Agenda

1. Coffee

2. Introductions:

Individual introductions of those present

3. D'var Torah:

Rabbi Sheldon Zimmerman, President, Central Conference of American Rabbis, Senior Rabbi, Temple Emanu-El, Dallas, TX

4. Remarks:

David Belin and Rabbi Paul Menitoff

5. Demographic Overview:

Dr. Egon Mayer, Director of the Center for Jewish Studies at CUNY

- a. What do we know about the affiliated population?
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\*\*\*\*\* Break \*\*\*\*\*

6. Review of UAHC Programming in Continuity/Survival Areas:

Rabbi Daniel Syme, Senior Vice President, UAHC  
(Materials were pre circulated to Task Force Members)

Questions and Comments

(continued)

\*\*\*\*\* Lunch \*\*\*\*\*

7. Two Perspectives:

Federation Perspective: Norbert Fruehauf, Director,  
Planning and Resource Development Department, Council of  
Jewish Federations

- a. What is the CJF perspective(s) regarding continuity/survival?
- b. How is CJF confronting these issues?
- c. How can the Synagogue and CJF worlds work effectively together in this venture?

UAHC/Synagogue Perspective: Rabbi Alexander Schindler,  
President, UAHC

Rabbi Schindler will share his insights regarding continuity/survival issues, the UAHC's role in relation to these issues and his views regarding an effective potential CJF/UAHC joint effort.

Questions and Comments

8. General Discussion:

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(continued)

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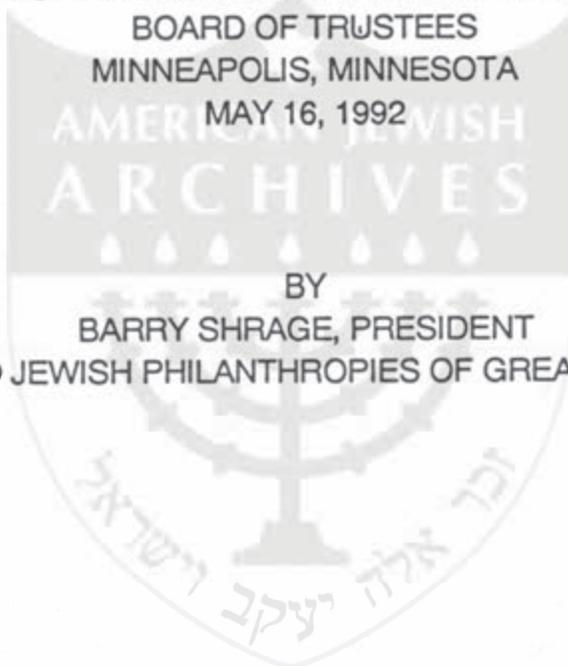


**FROM "SACRED SURVIVAL" TO HOLY COMMUNITY:  
TOWARD A NEW FEDERATION-SYNAGOGUE  
RELATIONSHIP**

Presented to the  
UNION OF AMERICAN HEBREW CONGREGATIONS  
BOARD OF TRUSTEES  
MINNEAPOLIS, MINNESOTA  
MAY 16, 1992

AMERICAN JEWISH  
ARCHIVES

BY  
BARRY SHRAGE, PRESIDENT  
COMBINED JEWISH PHILANTHROPIES OF GREATER BOSTON



I want to thank Rabbi Menitoff for the nice introduction and say a few words about the people who helped teach me the "basics" of creating a good interdependent federation/synagogue relationship.

In Cleveland, Rabbi Dan Silver, Zichrono L'vracha, and Leon Plevin were both strong and supportive congregational leaders who helped define a new direction in federation/synagogue relations. In Boston, I'm very lucky to have people like Mike Rukin as the Chair of CJP's Social Planning and Allocations Committee; Irving Belansky, who is the Co-Chair of the Commission on Jewish Continuity; Rabbi Ronne Friedman, who was Chair of our Commission's Task Force on Children and; of course, Rabbi Menitoff, who has been a superb, thoughtful and wise architect of a greatly strengthened federation/synagogue relationship. And, of course, I want to thank Mel, who has become, in a very short time, a very good friend and a superb partner as we work to build a common agenda for the future.

### **THE CHALLENGE OF THE POPULATION SURVEY: UNDERSTANDING THE RELIGIOUS CORE OF JEWISH LIFE**

There has never been a better time or a more compelling reason to build a common agenda for planning and action. We are at a turning point in the life of the American Jewish community. The CIF 1990 National Jewish Population Survey is both a wake-up call and an action guide for all of us as we face the future. It tells us that the spiritual state of our Jewish people has changed radically over the last ten years. It tells us that we must make choices about how we live and about our communal priorities if we are to convince the next generation that Judaism is a serious and meaningful choice. It tells us that we must rethink our most basic goals, attitudes, and structure. At the core of this reappraisal must be a new, strengthened and redefined relationship between our Federations and our congregations and congregational movements. As part of this process, congregations and Federations may both need to change and "reinvent" themselves and these changes will have profound implications for every aspect of our communal and personal lives.

As communities throughout the country develop commissions and task forces to address the critical demographic challenges we face as an American Jewish community, it's going to be essential to have strong, clear advocacy on the part of our congregational community. If you're not willing to speak up; if you're not willing to actively participate; if you're not willing to think very clearly about your educational priorities; if you're not willing to "reinvent" yourselves as congregations; if you're not willing to ask for Federation support for the change process, we may well lose the "window of opportunity" we currently have and with it, the majority of our children and grandchildren.

While I'm going to be talking about a process today -- the process of creating a delivery system to make Judaism a living reality for our people -- it's vital to remind ourselves that our process can never be effective if we're not clear about our values.

When I was in one of the small group discussions this afternoon, Rabbi Schindler said that creating warm, meaningful, supportive Jewish congregations and filling them with social justice and spirituality must be the highest priority of UAHC. These are the values, the content of Judaism -- Reform, Conservative, Orthodox or Reconstructionist.

Federations cannot hope to make an impact on the issues of Jewish education and Jewish continuity without facing the fact that a strong vibrant Jewish community can only exist and transmit its Judaism across the generations in the context of strong Jewish values, beliefs and norms. As the President of a Federation, I cry for the children and families who pass through our communities every year without a strong meaningful confrontation with Jewish values and without an opportunity to experience the joy and meaning that Judaism can bring to our lives.

As leaders of the Reform Movement, I know that you are also passionately concerned for every single Jew who manages to slip through a Reform congregation without being spiritually and ethically transformed. There has been a great deal of talk recently about outreach to mixed married and unaffiliated Jews and the unaffiliated and mixed married are very important targets. But we already have seventy to eighty percent of the American Jewish community affiliated with congregations at one time or another in their lives. You already have fifteen to twenty-five percent of all mixed married households as members of your congregations. The spiritual lives of these Jews must become our passion and our priority.

There must be a way for us to connect with our people on a one-to-one basis and assure their spiritual continuity as part of this Jewish people. And that's what this talk is about. It's about how federations and synagogues can cooperate to accomplish this goal.

I've envisioned this speech for a very long time. In a way, I've dreamed about this for years. There's so much for federation and synagogue leaders to talk about. But we talk so little, and when we talk, we frequently avoid the tough issues, the painful issues. We talk about our common survival agenda. We talk about saving Jews. We talk about defending the Jewish people. We talk about fighting anti-semitism. We talk about Tikun Olam -- repairing the world.

All of these are very important things to talk about. But somehow we don't quite communicate. We imagine we live in separate worlds. Kodesh and Chol. The holy and the secular.

- We remember you on official occasions. We invite your rabbis to bless our events.
- You congratulate us for raising all that money to save Jews.
- Sometimes we reproach you for not giving our fund-raising all the support we think we deserve.
- Sometimes you reproach us for ignoring you except in a crisis.
- We write community reports every ten years about Jewish education and identity, but don't mention the word "synagogue" or the word "religion" or the word "God" or the word "Kodesh."
- You struggle along with inadequate resources against the unimaginably difficult task of transforming the lives and enlivening the souls of a generation that just barely cares enough to affiliate.
- You rarely ask for help. You hardly ever demand the dialogue and resources that could save your future and ours. At times it seems you fail to take yourselves, your own sacred task, the spiritual transformation of the generation that God has put in your care, seriously enough.
- I'm not sure that any of us -- federation or synagogue leadership -- truly believe that we can transform this generation. And yet, we must transform this generation. You must believe that you can do it, and you must demand that it become our highest priority for the future.

Together, we have managed to separate church and state; Kodesh and Chol, synagogue and federation. Perhaps a good idea for America, but a disaster for our holy Jewish people.

So, here we are. Mel described the results of the Population Survey. Fifty-two percent of our children are marrying out of the faith; two-thirds of the households we are creating are mixed married households. But intermarriage is not the problem. It's a symptom of the problem and it's a harbinger of much worse to come.

Even more striking than the intermarriage statistics, the Survey tells us that only about half of all American Jews feel that being Jewish is very important in their lives. We're spending so much time worrying about intermarriage that we're not addressing the real problem -- the fact that most born Jewish families have little understanding or passion

for the thing called "being Jewish." Restoring that passion is our common challenge -- our common responsibility.

The Survey also tells us that less than one-third, less than one-third of American Jews are very attached to Israel. Israel was supposed to be our best bet. It was supposed to be that last hook that we were going to hang this thing called Jewish identity on. And yet, it's clear that it's not the answer. Somehow Israel, without God, without spirituality, without community is not a strong enough hook to support our Jewish future.

We have made Jewish survival our religion. "sacred survival" is how Jon Woocher has described the phenomenon, and our God has failed. This is the ultimate paradox. By concentrating on survival many of our own children, our own grandchildren will not survive as Jews.

In a sense the Population Survey is our last warning. It marks our ultimate failure as an American Jewish community, and our last hope, because now, finally, our leaders, all our leaders, yours and ours, are beginning to understand that we must be prepared to make the spiritual transformation of our people our highest priority. Now, for the first time, we must face the possibility, even the probability, that the vast majority of our children and grandchildren will live in other faiths or will live with no faith at all.

Some suggest that the 1990 CJF Population Survey reveals a Jewish community that is being "transformed" into some new, more dynamic entity. They are wrong. The American Jewish community is not being transformed. It is being dismantled and it is losing its children at a frightening rate.

Despite these extraordinary challenges, the Survey also reveals great strengths and great opportunities, including continuing high levels of congregational affiliation which we can use to strengthen our future.

The first step, however, in understanding the implications of the Population Survey and revitalizing our communal lives begins with the recognition that Jewish life and Jewish continuity are impossible unless we reintegrate the secular and religious elements in our personal and communal lives.

Judaism has been a religious national culture for 3000 years, encompassing our commitment to the people of Israel, the land of Israel, the Torah of Israel, including its absolute commitment to social justice as a principle of Jewish law, and indivisibly the living God of Israel. It's not likely to survive without its religious core.

The importance of an integrated, religious, cultural and historical perspective for the continuity of Jewish life is shown in the persistence of religious affiliation as the most wide-

spread form of Jewish connection for American Jews. Congregations are, in fact, our most pervasive gateway to Jewish life serving well over seventy percent of American Jewish families over time.

The need for an integrated approach is strikingly clear in the significant differences in Jewish identification between religiously affiliated and secular Jews. The differences are stark. Only six percent of secular Jews say being Jewish is very important in their lives, as compared to fifty-two percent of religiously affiliated Jews. Only eight percent of secular Jews say they are very attached to Israel, compared to thirty-six percent of religiously affiliated Jews. Most strikingly, secular Jews are far more similar to Jews who have adopted another religion in their minimal attachment to Israel, and Jewishness is actually less important in the lives of secular Jews than in the lives of Jews who have converted to another religion.

The great danger revealed in the CIF 1990 National Jewish Population Survey is the mutually reinforcing relationship between mixed marriage and secularization. The Survey shows that less than thirteen percent of mixed married households have a religious affiliation (though this will probably grow to about twenty-five percent over time) while earlier studies have shown that secular households are twice as likely to have a mixed married child as religiously affiliated households. It's easy to see how growing secularization will increase mixed marriage just as growing mixed marriage will inevitably increase secularization.

Our challenge as a community must be to integrate the secular and religious elements in our communal lives and to create a new synthesis that we can use to reshape the ideological basis, the priorities and the structure of communal life in America. And this is an excellent time for American Jewry to undertake a spiritual "chesbon nefesh" -- self-evaluation. The collapse of communism; the failure of '80's style materialism to make us happy or give meaning to our lives; the obvious limitations of science and technology -- all these have created a spiritual vacuum. This is indeed a special moment in Jewish history -- a good time to consider the special relationship between the God of Israel and the Jewish people.

The dialogue generated by the CIF 1990 National Population Survey must therefore shift from a debate about the number of Jews in the next century toward the creation of national and local strategic plans, aimed at providing every Jewish family and child with the resources to lead a full, rich, Jewish life.

We have no right to challenge our children's choice of marriage partner, if we make their choice easy by failing to provide them with the basic knowledge and experience that makes Jewish life worth living and that might make them stop and ask, "What am I about to lose for me and for the generations that will follow me?"

Assuring a creative, intense, joyful confrontation for every Jewish family and child entering the congregational gateway with the best of what Jewish religious life represents must therefore be the highest priority of our Federations -- a priority that must be implemented through a new relationship and significant new funding for our congregational movements. Strengthening the congregational gateway and its relationship with our Federation agency system is an achievable goal if our efforts are focused and our funding is targeted at proven objectives.

## THE RIGHT PROGRAMS IN THE RIGHT CONTEXT FOR FAMILIES, CHILDREN AND TEENS

We must provide the families, children, and teens passing through these gateways all the experiences that we know can inspire and empower them as Jews. These experiences are not a mystery. They are the same experiences that we have been discussing since 1969. What's been missing is the commitment to make them a standard part of every child and family's passage through the Jewish community. Also missing was an understanding of the important role that congregations can play as a delivery system and a framework for these activities.

### 1) Developing Effective Strategies for "Universal" Family Education

Since the vast majority of Jewish parents affiliate with a congregation during their children's school years, the point in time when parents enroll their children in a Jewish school can provide our best opportunity to reach out to parents to increase their personal commitment and involve them in the Jewish educational process.

The moment of affiliation is a critical moment in Jewish life -- a moment in which congregations have a strategic opportunity to reach out to strengthen the religious character of the Jewish home, deepen the spiritual values of parents, and make them partners in the Jewish education of their children. Congregations, therefore, need to consider developing careful inreach strategies with most resources and efforts focused on incoming families with school-age children. By targeting each incoming class, the task of family education becomes manageable and it also becomes possible to focus enough resources on the families involved to make a real impact.

It's vital that the Jewish community focus on these young, moderately affiliated Jewish households. They are your members. They are the people who walk through your congregations every day, or rather, their children walk through your congregations every day. Our greatest challenge is to bring them in and cement their relationship to the Jewish community and the Jewish people through your congregations.

Making an impact won't be easy. It will be a difficult "one-family-at-a-time" process because these families are barely affiliated. They know much less and feel much less than their parents and grandparents. The transformation of their minds and their souls is the most complicated job facing the American Jewish community. The act of touching and moving tens of thousands of young Jewish households is complicated indeed, but it's not impossible if we think about the problem clearly and strategically.

Most congregations attract between thirty and one hundred new young families each year. The largest, like Fairmount Temple in Cleveland, absorbs perhaps one hundred young families through their school every year. If we could focus the vast majority of our resources on the spiritual transformation of these one hundred incoming families each year, over time we can transform the whole congregation, and in a way, we can transform the whole Jewish world. This cannot be done wholesale. The transformation of an individual Jewish family cannot be done with videotape cassettes. It can't be done by television. It can't be done by computers. It can't be done by osmosis. It's got to be done one family at a time.

Most of you have full-time educators. Most of you have significant staffs in your afternoon schools with trained staff and real resources, and yet somehow, we have failed to make the transformation of the lives of our families an equal priority. Each of your congregations should have trained personnel to reach out to every young family and help them confront the critical issues of Jewish life. The critical issue isn't the intermarriage of their children. The critical issue is whether Jewish life is worth living for them. If there is no joy of Shabbat, if there is no joy of Jewish holidays, if there is no understanding of Tikun Olam, if there's no feeling of connection to the God of Israel, what exactly are they asking their children to remain part of?

Federations should be your partners in this vital task by providing matching funds for full-time parent and family educators for larger congregations in order to provide a personal contact for each incoming family, a required in-depth intake interview, a personalized "contract," and a family education program that fits each family's own needs and lifestyle. In this way the community can help strengthen the critical link between families and congregations and help parents recognize that raising a Jewish child may require an increased commitment to and an understanding of Jewish life, religion and culture.

## 2) Jewish Youth: Jewish Experience as a Foundation for Jewish Life

After the need to involve young parents, the next most important transitional moment in Jewish life occurs during the teen years. Here again the congregational setting can provide very effective environments for experiencing Jewish life and for cognitive Jewish learning. Retreat programs, intensive Jewish summer camping, youth group activities and trips to Israel are all effective environments that provide the extended time, the role models, the social reinforcement and in Eric Erickson's terms, the "locomotion," the sense of movement and activity that teens need to learn and grow in a positive and joyful way. A key objective of communal policy might therefore be to provide matching grants and training for youth workers and incentive grants for congregations to make these highly effective "beyond the classroom" environments a standard part of every youngster's life experience. Each one of these experiences has proven effective by themselves and I believe that combining two or more for each child in the context of a total congregational/religious experience can have a cumulative impact that may be far more powerful and effective.

## 3) Day School Education

The Reform movement has made a significant commitment to day school education. Day schools and the intensive education they represent remain our best hope for a truly educated, highly committed community. While day school education may never be the majority choice for reform or conservative Jews, the future of these movements depends on raising the level of commitment and knowledge of an increasing proportion of their communities. In the end, the future lay and rabbinic leadership of your movement will depend on the intellectual leadership you're developing today in your camps, youth movements and day schools. Most Federations already have a strong and growing commitment to day school education. Only schools of unequalled Judaic and secular excellence can hope to attract an increasing share of our Jewish families. Accomplishing this will require a strengthened commitment from our Federations and our congregational movements.

## 4) Policy Objectives

Put simply, I believe Federations and congregations should set a relatively simple and concrete series of policy objectives:

- An intensive intake/parent and family education experience for every Jewish family;
- An educational trip to Israel for every American Jewish teen;

- An intensive Jewish camping/retreat program for every American Jewish child;
- A Jewish youth group experience for every American Jewish teen.
- A significant increase in the proportion of our youngsters receiving a day school education.

If we make these simple dreams a reality we can make a difference and we can save an important part of our Jewish future. There's no point in federations talking about Jewish continuity if we're not talking directly to our congregations and thinking strategically about how we can pool our resources to make a difference.

None of these ideas are brand new. All of these programs already exist. All of the resources to accomplish these goals lie within our grasp. A trip to Israel for every teenager is a good example. The resources exist through the WZO to provide incentives that could bring far more of our youngsters to Israel for an intensive experience.

The WZO currently pays for five "MASADA" Shlichim and provides hundreds of thousands of dollars in additional support yet few of us have ever heard of MASADA. The UAHC has two-and-one half Shlichim and little direct support for its Israel experiences, yet it takes thousands of Reform Jewish youngsters to Israel each year and serves tens of thousands in congregations throughout the country. And yet you have a hand in governing the WZO. You've got to join the battle. You've got to say to the WZO leadership, "If you care about aliyah, if you really want to increase aliyah, you must change your priorities." If WZO political spending priorities were transformed into incentive grants for congregations and congregational movements, we could triple the number of teens we send to Israel each summer.

The resources to provide incentive grants for trained parent and family educators and youth workers are significant but are also within reach. Strengthening our congregations will require new resources from Federations and congregations, but the cost of not acting will be much higher. Foundations and endowments can provide some of the required funding but we must also change our priorities and raise the level of our commitment to assure our Jewish future.

All of these programs, parent and family education, youth groups, camps, Israel travel require the religious framework that only strong congregations and congregational movements can provide. Sara Lee, one of America's most talented educators and a faculty member at Hebrew Union College, sees congregations as total learning environments encompassing afternoon schools, family education, youth groups, camps and Israel experiences. All of these experiences can and should be an integral coordinated

part of every child and family's passage through the congregational gateway. Federations and congregations can and should share the cost of hiring and training the youth workers and family educators and providing the incentives for the camp and Israel experiences.

## **COOPERATION BETWEEN FEDERATION AGENCIES AND CONGREGATIONS**

As important as strengthening the relationship between the Federation and synagogues is, there is also a great deal of potential in a strengthened relationship between congregations and Federation agencies. While there is a long history of close working relationships between synagogues and Bureaus of Jewish Education and Hebrew Colleges/Colleges of Jewish Studies, a variety of other opportunities are also available that could greatly strengthen congregations and their ability to educate families and children. In Boston, we're blessed with creative and energetic agencies that have worked hard to establish warm and stable relationships between themselves, our congregations and our congregational movements.

### **Jewish Community Centers**

Boston's Jewish Community Center, for example, initiated a wonderful "Creative Judaica" Program several years ago that reaches out to synagogues and synagogue schools and brings the cultural arts strength of the Jewish Community Center movement to the process of Jewish education. The JCC has also developed joint pre-school programs with a number of congregations -- a relationship that greatly strengthens both institutions and the entire community.

Outreach to mixed married households is another program that could benefit from joint synagogue-JCC cooperation. Clearly, Reform congregations have a significant share (estimated at between fifteen and twenty-five percent) of mixed married households, but a recent survey shows that there is also a significant concentration of mixed married households in our Jewish Community Centers. The CIF 1990 National Jewish Population Survey revealed that over forty percent of JCC family members with young children are mixed married. There is great potential for joint programming between JCCs and congregations to provide the best opportunity to reach out to this population.

### **Jewish Family and Children's Services**

Outreach to mixed married populations has also been the objective of a joint program between Boston's Jewish Family and Children's Service, the Union of American Hebrew Congregations, Northeast Council and the United Synagogue of Conservative Judaism, New England Region. A task force created by the Jewish Family and Children's Service with the movements has been working actively for over a year and has produced a vari-

ety of programs, including a highly successful community forum on mixed marriage. In addition, Jewish Family and Children's Services, in general, can play an important role in helping to train Jewish parent and family educators who can relate to families and to the complex family dynamics that can support or inhibit the growth of Jewish identity and the family's ability to transmit Jewish identity to its children.

## FEDERATIONS AND CONGREGATIONS

Federations must strengthen their relationships with congregations as a high priority communal policy and Federations and congregations must both take the role of the congregations in Jewish life more seriously. Congregations are our most broadly based communal institutions involving far more young Jewish families (in-married or mixed married) than any other Jewish organization and probably more than all of our other institutions combined.

What's more, American Jews feel closer to their congregations than to any other institution in Jewish life. According to the American Jewish Committee's 1989 National Survey of American Jews (Content or Continuity by Steven M. Cohen), sixty-one percent of American Jews feel attached to their synagogue. Significantly, thirty-six percent feel very or extremely attached to their congregation and twenty percent feel very or extremely attached to their child's Jewish school, compared to only ten percent who feel very or extremely attached to a JCC or a Federation.

Most important, congregations and their national movements are uniquely positioned to strengthen and integrate all of the experiences most likely to impact Jewish identity and Jewish living. They are the primary gateways for young Jewish families; their afternoon and weekend schools educate the vast majority of Jewish children; their camps, youth groups, and Israel experiences dominate the market for these services and are generally among the most effective offered; and, of course, most day schools are religiously affiliated.

Since most congregations don't have the resources or manpower for this kind of additional sustained effort, new resources, more and better trained staff, new strategies and redefined missions may all be required. Federations must provide the resources that congregations need to "reinvent" themselves to meet the challenges of the very complex Jewish world revealed in the 1990 Population Survey.

And finally, only our synagogues can restore Kedusha -- holiness to the center of Jewish life -- and, without Kedusha -- holiness -- there will be no Jewish future. We can't tell our children that they need to marry within the faith in order to survive. We have to make Judaism so beautiful that they will struggle to fill their lives with Jewish meaning.

This is not about survival. This is about Kedusha; this is about the joy and meaning of Jewish life.

Last week's Parsha, Kedoshim, provides a clear vision ... a blueprint for a holy community, combining social justice and community and spirituality:

And the Lord spoke to Moses, saying: Speak to all the congregations of the children of Israel, and say to them: You shall be holy; for I the Lord your God, am holy.

You shall fear every man his mother and his father, and you shall keep My Sabbath: I am the Lord your God. Do not turn to idols or make yourselves molten Gods: I am the Lord your God . . .

And when you reap the harvest of you our Land, you shall not wholly reap the corner of your field, neither shall you gather the gleaning of your harvest.

And you shall not glean your vineyard, neither shall you gather the fallen fruit of your vineyard; you shall leave them for the poor and for the stranger: I am the Lord your God . . .

You shall not oppress your neighbor, nor rob him; the wages of a hired servant shall not abide with you all night until the morning.

You shall not curse the deaf, nor put a stumbling block before the blind, but you shall fear your God: I am the Lord. . .

You shall not take vengeance nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am the Lord.

*Leviticus, Kedoshim, XIX, 1-18*

## **TOWARD A NATIONAL ACTION PLAN**

The action that I'm recommending for assuring Jewish continuity and particularly the new congregational agenda will take great national and local commitment and resources at a time when the American Jewish community seems overwhelmed by the overseas challenge and the debilitating effects of the recession. Moreover, our record as an American Jewish community -- as Federations and congregations -- in providing a vision and an action plan, has not been good.

If, God forbid, we follow our pattern as a national community, we will spend a year debating the meaning of these statistics, six months mourning in the ashes of our community, or patting ourselves on the back for our great success, and then we will launch dozens of half-hearted experiments without follow-up or replication before sinking back into our collective torpor. We can then wake again in ten years to count the new bodies littering the landscape of the Jewish future, along with the Menorahs and Christmas trees in the homes of our children and grandchildren.

Of course, we can always do it differently this time. We can follow up on the effort already begun by the Council for Initiatives in Jewish Education and create a full scale national process to review these issues and create an aggressive national work plan with real objectives and timetables. Like Jonah, we can wake ourselves from our collective sleep and carry the message of repentance and change. On this score, I too am an optimist. I believe that with the help of God we can and will emerge to shape our future for the sake of our children and grandchildren, for the sake of our communities, for the sake of our holy Jewish people.



# Highlights of the CJF 1990 National Jewish Population Survey



A Publication of the

**Council of Jewish Federations**

in association with the

**Mandell Berman Institute-North American Jewish Data Bank**

**The Graduate School & University Center, CUNY**

# Highlights of the CJF 1990 National Jewish Population Survey

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# Introduction to the CJF 1990 National Jewish Population Survey

In 1988, the Council of Jewish Federations (CJF) agreed to conduct a National Jewish Population Survey (NJPS) during 1990. This followed an initial recommendation of the October 1987 World Conference on Jewish Demography in Jerusalem which was endorsed by the Council's National Technical Advisory Committee on Jewish Population Studies (NTAC).

The Council of Jewish Federations is the continental association of 189 Jewish Federations, the central community organizations which serve nearly 800 localities in the United States and Canada. Federations in turn work with constituent agencies and the voluntary sector to enhance the social welfare of the Jewish community in areas such as aging, youth services, education and refugee resettlement. Established in 1932, CJF helps strengthen the work and the impact of Jewish Federations by developing programs to meet changing needs, providing an exchange of successful community experiences, establishing guidelines for fund raising and operations and engaging in joint planning and action on common purposes dealing with local, regional and international needs.

A National Jewish Population Study was conducted by CJF in 1970-71. Significant changes have taken place since then in the social, demographic and religious structure of the American Jewish community which demonstrated the need for a new study. Furthermore, although approximately 60 communities have conducted local Jewish population studies since 1970, their scope and consistency vary considerably and generally do not cover smaller communities or rural areas.\*

Following the recommendation of the NTAC, CJF commissioned ICR Survey Research Group of Media, PA, to undertake a national sample survey of 2,500 households drawn from a qualified universe of households containing at least

one person identified as currently or previously Jewish. This sample was to be obtained by random digit dialed (RDD) telephone interviews. The main, final stage of the data collection was timed to occur in 1990 following the U.S. Census, thereby insuring maximum comparability between the Jewish survey data and census statistics. The interviewing period (late spring and early summer) is a time when most college students can be reached in their families residences and other dwelling places that are more permanent than dormitories. The interviewing period is also commensurate with the time that most sunbelt part year residents are in their more permanent homes.

For approximately one year preceding the survey, beginning in April 1989, ICR conducted Stage I of the National Jewish Population Survey (NJPS). This entailed incorporating a series of four screening questions into its twice weekly general market Excel telephone surveys to obtain a random sample to determine Jewish qualification and recruitment of households. The four screening questions in Stage I were asked in the following order:

1. What is your religion?  
If not Jewish, then . . .
2. Do you or anyone else in the household consider themselves Jewish? If no, then . . .
3. Were you or anyone else in the household raised Jewish?  
If no, then . . .
4. Do you or anyone else in the household have a Jewish parent?

This screening stage of the survey obtained information on the religious preference of 125,813 randomly selected adult Americans and the Jewish qualification of their households. It was determined initially that 5,146 households

contained at least one person who qualified as "Jewish" or Jewishly affiliated as determined by the screening questions. During Stage II, the inventory stage, attempts were made to re-contact households to re-qualify potential respondents and solicit participation in the 1990 NJPS. During this procedure, a number of potential respondents dropped out of the survey sample due to changes in household composition or to disqualification upon further review.

Stage III, the final interviewing stage of the survey, yielded a total of 2,441 completed interviews with qualified respondents. The statistics reported here are drawn from these households. Through a process of scientific weighting procedures, utilizing all 125,813 Stage I interviews, the sample of Jewish households represents about 3.2 million American households nationally.

The survey interviews collected information about every member of the household. Thus, the study was able to ascertain important personal information about 6,514 persons in the surveyed households. Appropriate weighting procedures indicate that the number of persons in the surveyed households represents about 8.1 million individual Americans, a number of whom are not themselves Jewish, reflecting the mixed composition of the households in the Jewish sample.

During the interviews, a vast array of information was collected, only a fraction of which can be presented in this profile report. Since the information is derived from respondents, the data reflect a subjectivity factor on two levels. Firstly, respondents applied their own interpretation to the questions and secondly, they replied in terms which were personally meaningful. Readers must be aware that respondents fit themselves into constructs and categories in terms of their own understanding, experience and environment, rather than the official ideology of movements and organizations. This is

\* For further information on the rationale for the 1990 NJPS, see Sidney Goldstein and Steven Huberman, *A Handle on the Future - The Potential of the 1990 Survey for American Jewry*, New York, North American Jewish Data Bank Reprint Series #4, 1988.

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particularly true of questions dealing with attitudes and practices which are inevitably more ambiguous than demographic characteristics such as age or place of residence.

One must also accept the fact that in the United States, religion and ethnicity are voluntary expressions of identity. Americans are at liberty to construct identities and practices as they desire or require. Consequently many people exhibit inconsistencies in their behavior with respect to normative expectations. Neither the full complexity of the situation nor the underlying rationale for such behavior can be found in this abridged overview. For that, the reader will have to await later in-depth analyses and especially the series of monograph volumes to be published by the State University of New York Press in the coming years. The 20 thematic volumes in this planned series will explore in exacting detail the basic patterns and the explanations for them. Some of the subjects to be covered in the series include philanthropy, geography, education, labor, social stratification, household structure, Jewish identity, intermarriage, denominational change, fertility, women, the elderly, adolescents, children and social service needs. This publication can only provide a superficial preview of the much larger picture. However, the evidence presented indicates quite clearly that American Jews in 1990 are not a monolithic entity. The dynamics of social change are both the rationale and the theme for this research report.

An objective assessment of behaviors and attitudes among a diverse population obviously requires that, to be fair to both respondents and interested parties, researchers report the findings for different types of Jews and households separately, rather than merely providing overall rates and totals. For example, the NTAC believed it would be inappropriate to include in a single measure of Jewish religious behavior those persons who do not currently follow Judaism in a statistic along with those who do adhere to Judaism. On the other hand, it is important to know which

traditional religious rituals have been transformed into secular or ethnic ceremonies by non-religious Jews. The results are reported separately for different groups depending upon the respondents' perceptions of their own Jewishness.

Considerable attention and thought has been given to judging the logic and relevance of the data and the unit of analysis used. Therefore, in using this report it is very important for readers to clearly note the definitions of the type and size of the sub-population which accompany each of the charts and tables, and also whether the sub-population encompasses males or females, all persons, or just adults. Also it would be misleading to overstate the precision and accuracy in the estimation procedures (see methodological appendix). Numbers are rounded to the nearest 5,000 or 10,000, and even 100,000 for large totals. Thus, not all columns add up precisely, and some percentages are rounded causing totals to equal 99 or 101 percent. In the interest of space, some data are only provided in the narrative and do not appear in tables or charts.

Two final points need to be stressed:

- 1) The data presented relate to a cross-sectional view, a still frame photograph taken in the late Spring and Summer of 1990. Neither the attitudes and behaviors, nor the identities of the population, are static. Individuals and households are constantly moving in and out of the categories. The evidence suggests that very little is fixed in the dynamic community formed by contemporary American Jews.
- 2) The findings are based on a sample of the total population. They are, therefore, subject not only to errors arising from respondents providing wrong information but also to errors associated with the use of a sample to represent the entire universe of American Jewry. The Methodological Appendix at the end of this report discusses these issues and indicates the magnitude of the sampling errors associated with the data presented.

# The People

## Jewish Identity Constructs

It was the plan of this study to spread the widest possible net and provide an opportunity for as many people as possible to reveal whatever was Jewish about their identity, even if they did not currently consider themselves Jewish. This study does not therefore arrogate to itself the ultimate definition of who or what is a Jew nor the setting of permanent boundaries to the American Jewish community; it merely recorded and collated answers given by the public. No respondent was asked to document any claim or answer.

The four points of possible qualification in the screener were supplemented in the main questionnaire by questions on 1) each individual's current religion, 2) religion raised, and 3) religion at birth. The data produced the Jewish identity constructs shown in Table 1. It must be emphasized that it is possible to create alternative typologies from these data so that other analysts, if they wish, can create a "Jewish population" in keeping with their particular ideology or purpose e.g. a Halakic population. The typologies reflect a principal feature of Jewishness, namely that it is an amalgam of ethnicity and religion, and the fact that America allows for choice about one's religio-ethnic identity.

### BJR: Born Jews: Religion Judaism

Persons who were born Jewish and reported their current religion as Jewish, clearly belonged in the survey. They constitute the largest component of the population. The other five categories of Jewishness which relate to only one of the two dimensions of Jewishness, either ethnic or religious, present definitional problems at the conceptual and individual or practical levels.

### JBC: Jews By Choice

This category comprises persons who are currently Jewish but were born Gentile. Within this group 70 percent have formally converted to Judaism, while 30 percent report that they practice Judaism though they have not undergone a formal conversion, at least as yet. Since we rely upon self-reporting, and no consensus exists among the religious denominations as to the acceptability of these "conversions," the neutral term, Jew by Choice has been adopted for the entire group. Children comprise only 10,000 of these persons.

### JBR: Jews By Religion

Persons who were born Jewish and reported their current religion as Jewish (BJR) and Jews by Choice (JBC) collectively make up this group.

### JNR: Born Jews With No Religion

Included are persons who identify as Jewish when asked but reported "none," "agnostic," or "atheist" to a question on their current religion. They are commonly referred to as "secular Jews".

Together, the above three categories total just over 5.5 million people, which we call the Core Jewish Population, our major focus in this report. The 1970 NJPS estimate for the Core Jewish Population was 5.4 million persons.

### JCO: Born/Raised Jewish, Converted Out

This group comprises adults who report that at one time, they were Jewish by religion, but they have rejected Judaism and currently follow a religion other than Judaism. They are a diverse group, most of whom were the children of mixed marriages and are currently Christian. It must be remembered that the whole process is subjective. No precise definition was provided as to what being "born Jewish" or "raised Jewish" meant. Nevertheless, what they have in common is a decision to reject Judaism and follow a religion other than Judaism.

### JOR: Adults of Jewish Parentage With Other Current Religion

This group consists of adult respondents who qualify for inclusion by reporting Jewish parentage or descent, but were raised from birth in a religion other than Judaism. For instance, they may report a Jewish mother, but also that they were raised as Roman Catholics and report that this is their current religion. Nevertheless, many consider themselves Jewish by ethnicity or background. Frequently the children of mixed marriages, they report an almost even balance of Jewish fathers and mothers.

### JCOR: Children Under 18 Being Raised With Other Current Religion

This group is much larger in size than either the JCO or JOR. It consists of children under eighteen years of age, who have a "qualified Jew" as a parent (or step-parent in a few cases) but are being raised in a religion other than Judaism. The vast majority are currently Christians of various denominations. Among these children, over 40 percent have a parent in the categories BJR or JNR who is in an interfaith marriage. However, the majority are children of JCO or JOR parents and have one Jewish (BJR) grandparent. Obviously, none of this group has yet had the same opportunity as the adult JCO or JOR group members to identify themselves positively as Jews (by ethnicity) or to reject this identity option. Nor have they had much exposure to Judaism.

### GA: Gentile Adults

Any adult who was not and had never been identified as Jewish by religion or ethnic origin was defined a Gentile. No Gentile adults were interviewed as respondents to the survey except in two cases where the only qualified Jewish person residing in the household was a child. However, basic socio-demographic information on each Gentile member of a household was obtained as part of the

household roster and such information is presented below where relevant to the understanding or completion of the picture for the Jewish population.

### Aggregate Groups

It must be remembered that all these Jewish identities emerged from a common process. All of the people enumerated participated in the survey voluntarily, and the data exist as a result of their cooperation with the interview. This participation in the National Jewish Population Survey is a practical manifestation of their Jewish identification. Nevertheless, it was believed that a conceptual distinction should be recognized between two types of Jewish populations; a core Jewish population and a penumbra or peripheral population. These aggregates and their estimated population sizes are provided in Chart 2.

### CJP: Core Jewish Population

The Core Jewish Population (CJP) is an aggregate which reports no non-Judaic religious loyalty. It is comprised of three identities: those who currently report their adherence to Judaism, both Born Jews and Jews by Choice (BJR, JBC), as well as those Born Jews without a current religion (JNR). This population is the one which most Jewish communal agencies seek as their clientele. This population can be subdivided when necessary into the Judaic population (JBR), i.e., currently of Jewish religion, and the secular Jews with no religion (JNR).

### Jewish Descent Population

This group, which has Jewish ancestry, includes all the Core population except those born Gentiles (JBC), plus the three identity groups of Jewish descent or extraction which lie beyond the Core where persons currently follow another religion, i.e., JCO, JOR and JCOR.

## Jewish Identity Constructs - 1990 National Jewish Population Survey

CHART 1  
Jewishly Identified Population - 6,840,000

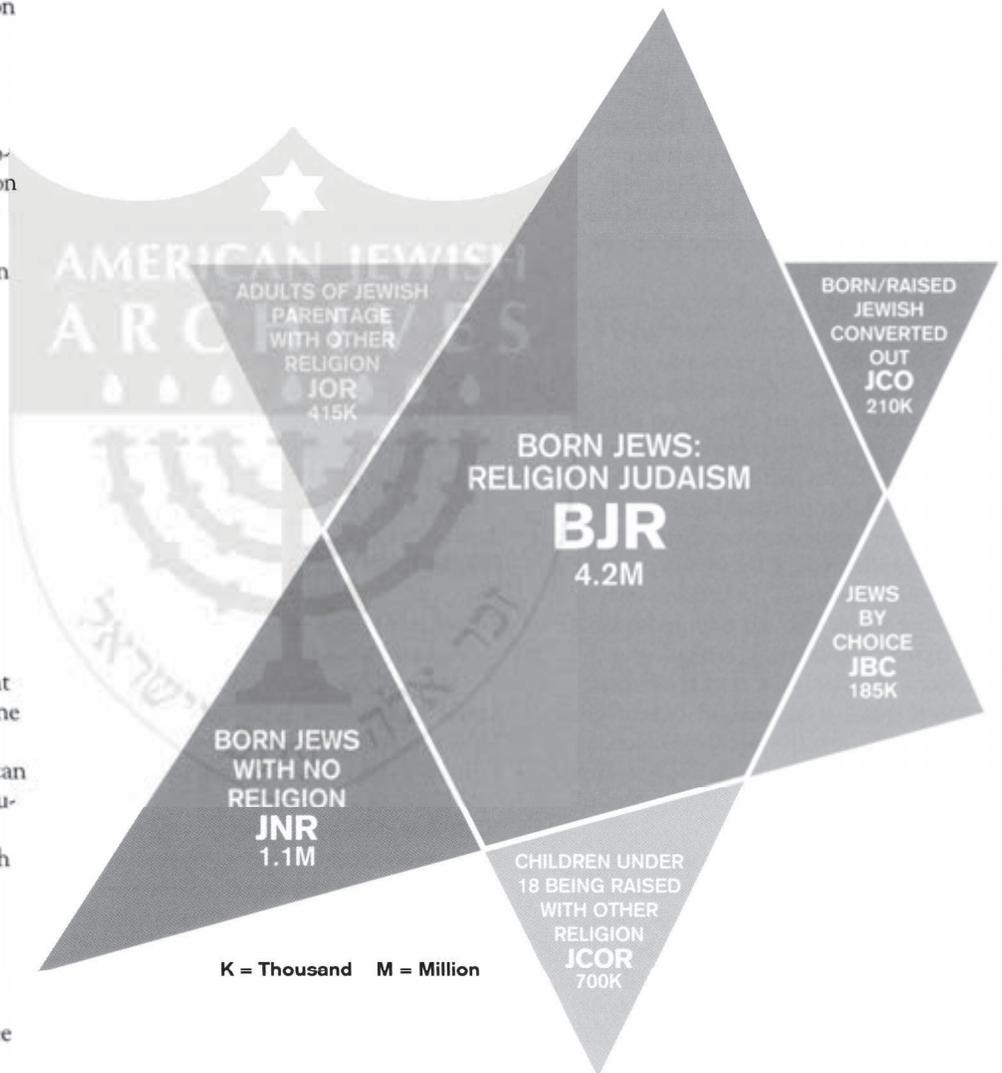


CHART 2  
**Core Jewish Population (CJP) - 5.5 Million**

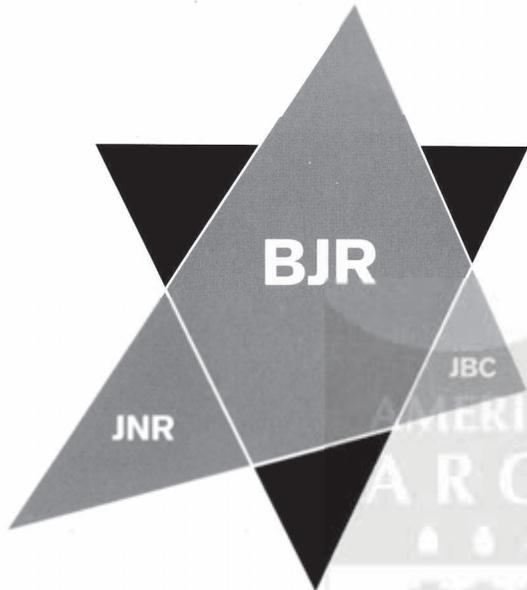


CHART 3  
**Jews by Religion (JBR) - 4.4 Million**  
 (Includes 100,000 institutional and unenumerated persons)



CHART 4  
**Jewish Descent Population - 6.6 Million**

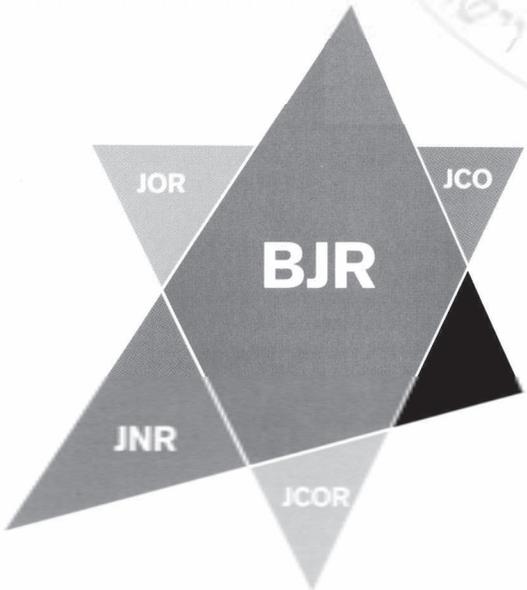
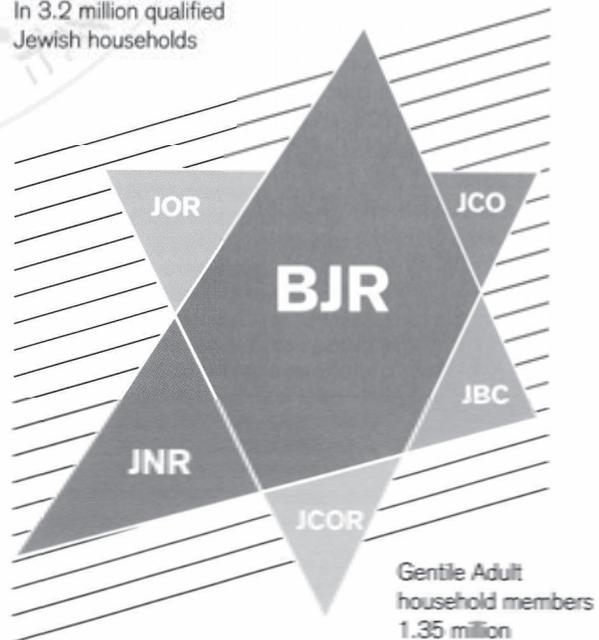


CHART 5  
**Total Population - 8.2 Million**  
 In 3.2 million qualified Jewish households



### The Total Population

The estimated total population of American Jewry in 1990 is presented in Table 1. The numbers are derived from extrapolating the survey findings using appropriate scientific weighting to the national level (see Methodological Appendix for details). The total population includes all 8.1 million persons currently residing in the 3.2 million households where some identify themselves either ethnically or religiously as Jewish. As Table 1 shows, it includes a considerable proportion (16 percent) of unqualified persons (Gentiles), as well as those who qualify by having some kind of Jewish identity.

### The Unenumerated Population

In addition to the survey, a thorough investigation was carried out to estimate the population which our sampling methodology might have overlooked, i.e., those not residing in private households or without access to a telephone. It is estimated around 80,000 Jewish persons residing in institutions such as nursing homes, hospitals or prisons as well as the homeless were missed. In addition, based upon CJF data, approximately 20,000 Jewish immigrants arrived from the Soviet Union after the screening stage was initiated, and were thus unable to be included in the selection procedure for this survey. These 100,000 Jewish individuals have been included in the gross national totals in Table 1 and in Charts 1-6, but are necessarily excluded from results which rely on the survey questions.

TABLE 1  
U.S. Jewish Population 1990

JEWISH IDENTITY CATEGORY		Number	Percent of Jewishly Identified Population	Percent of Total Population in Qualified Households
BJR	Born Jews: Religion Judaism	4,210,000*	62	51
JBC	Jews by Choice - Converts	185,000	3	2
JBR	(Jews by Religion)(BJR & JBC)	(4,395,000)	(65)	(53)
JNR	Born Jews with No Religion (secular)	1,120,000	16	14
CJP	<b>CORE JEWISH POPULATION</b> (BJR, JBC, & JNR)	<b>5,515,000</b>	<b>(81)</b>	<b>(67)</b>
JCO	Born/Raised Jewish, Converted Out	210,000	3	3
JOR	Adults of Jewish Parentage with Other Current Religion	415,000	6	5
JCOR	Children Under 18 Being Raised with Other Current Religion	700,000	10	9
	<b>Total Jewish Ethnic or Religious Preference</b>	<b>6,840,000</b>	<b>100</b>	<b>84</b>
GA	Gentile Adults Living with Total Jewish Population	1,350,000		16
	<b>Total Jewish Population in 3.2 Million Qualified Jewish Households</b>	<b>8,200,000</b>		<b>100</b>

\* Includes 100,000 institutionalized and unenumerated persons

## The Age and Sex Structure - Population Pyramids

Six population pyramids are presented in this section. Charts 6-8 and 11 indicate populations by hundred thousands, and each is visually comparable.

Inflows and outflows from the Core Jewish Population are presented in Charts 9 and 10 indicating populations by thousands. The scales are different from the other four, but since the same scale is used for both, visual comparisons are again possible.

### The Total Population (Chart 6)

This population includes all 8.1 million persons in the surveyed households. It excludes the institutional and unenumerated population for whom detailed 5-year age and sex breakdowns are unavailable. The total population is well balanced by sex; 49.4 percent is male. It is also a comparatively young population for two reasons. Firstly, it excludes around 70,000 institutionalized elderly persons. Secondly, it includes a large number of persons who are young adult Gentiles living with Jews. Therefore, the top of the pyramid includes the Jewish grandparents of the children at the bottom but not the Gentile grandparents of children with mixed backgrounds. While 20.4 percent of the total population is under age 15, 13.7 percent is age 65 and over. The comparative figures for the total U.S. population are 21.6 percent under age 15 and 12.6 percent age 65 and over. For the U.S. White population this is respectively 20.6 percent and 13.5 percent.

### The Core Jewish Population (CJP) (Chart 7)

This smaller population results when the Gentiles (GA) and persons of Jewish descent but currently following another religion (JCO, JOR, JCOR) are removed. A balanced sex ratio is maintained (49.6 percent male), but a considerably older population structure is evident. The subtraction of the Gentile and religiously

CHART 6

Age by Sex: Total Population in All Households  
(In thousands)

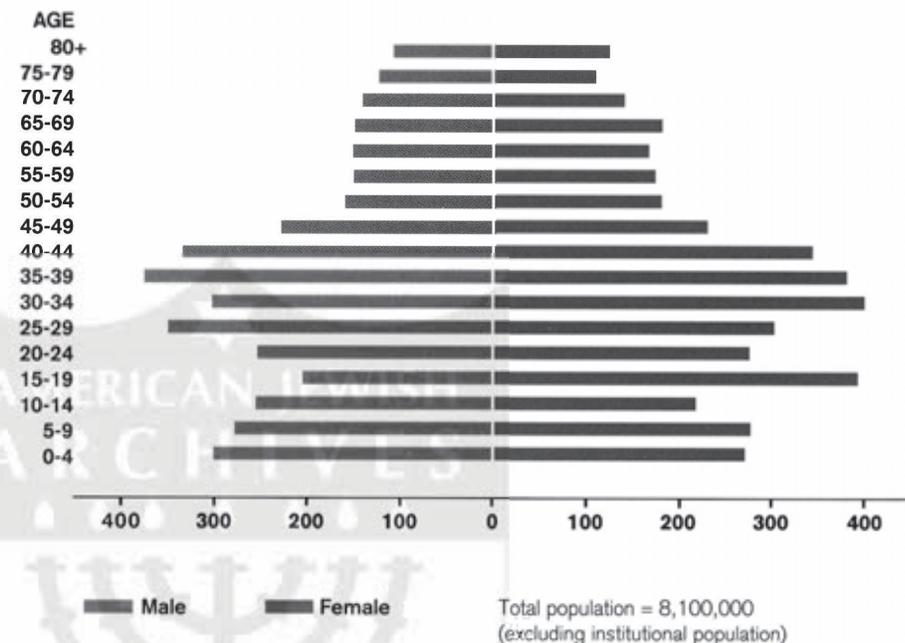
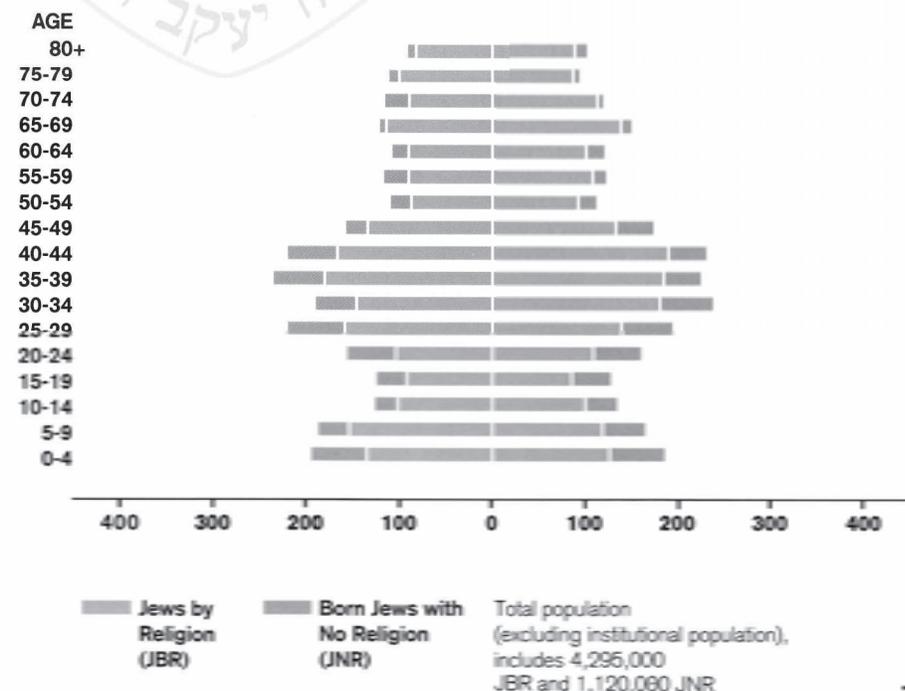


CHART 7

Age by Sex: The Core Jewish Population  
(In thousands)



assimilated groups has larger effects at the base of the pyramid, among younger persons, than among older persons at the top.

When the Jews by Religion (JBR) and the secular Jews (JNR) are compared in this pyramid, it is clear that the JNR category contain a larger proportion of the younger age groups. Jews By Religion (JBR) have a relatively old age structure.

Of the Core Jewish population, 18.9 percent is under age 15 years while 15.3 percent is aged 65 and over. When the institutionalized elderly, most of whom are female are added, this elderly population rises to constitute 16.5 percent of the total Core Jewish population of 5.5 million persons. When compared to the total U.S. population age distribution the Core Jewish population contains proportionately nearly one-third more elderly persons.

### Jewish Descent/Other Current Religion (Chart 8)

Composed of the JCO, JOR and JCOR populations, this group is comprised of the losses from assimilation out of the Core Jewish Population over the past two or three generations. It is obvious that the pace of such losses has increased in recent years as evidenced by the larger proportions in the younger age groups.

### Jews By Choice (JBC) (Chart 9)

This population pyramid shows a clear bias towards females aged 30-50. Two-thirds of the Jews By Choice are females. This pattern clearly results from the conversion of many women upon their marriage to a Jew. Surprisingly, few conversions of children are evident considering the relatively high levels of adoption and remarriage in the Core Jewish population. The overall low numbers of converts to Judaism is also an important finding. Moreover, as of 1990, 30 percent of the Jews By Choice have not been formally converted to Judaism.

CHART 8

**Age by Sex: Jewish Descent with Other Current Religion**  
(In thousands)

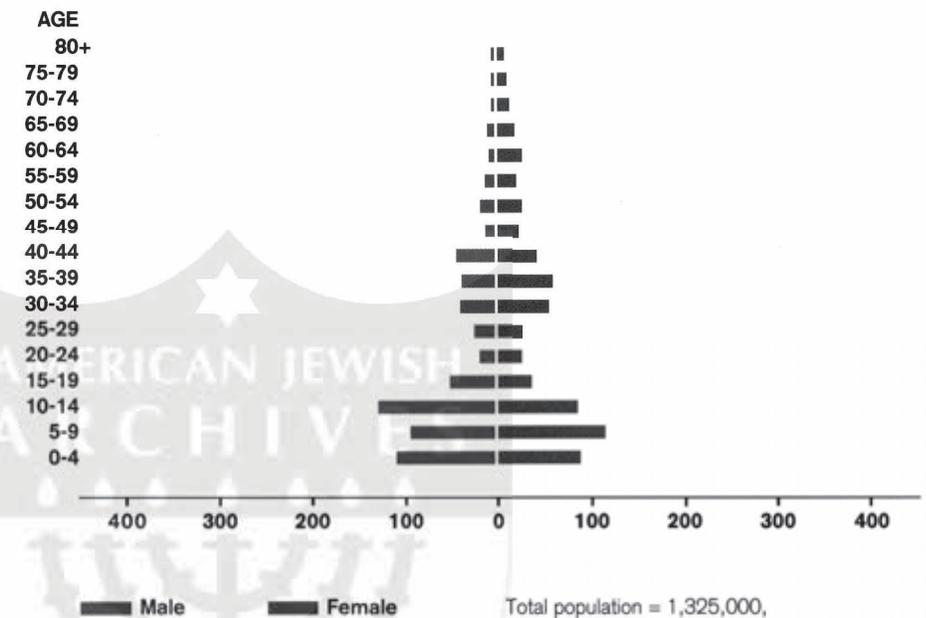
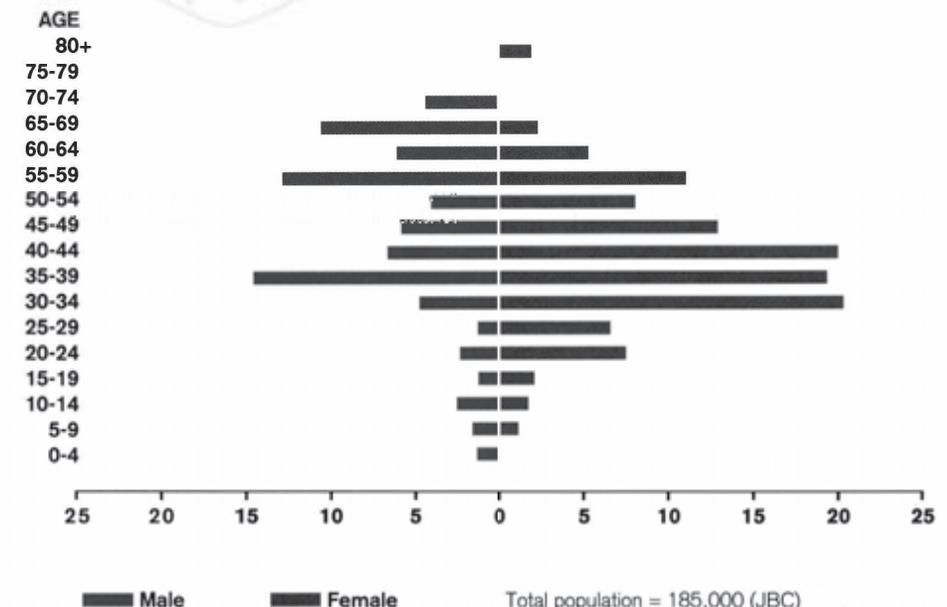


CHART 9

**Age by Sex: Jews by Choice and Converts to Judaism (JBC)**  
(In thousands)



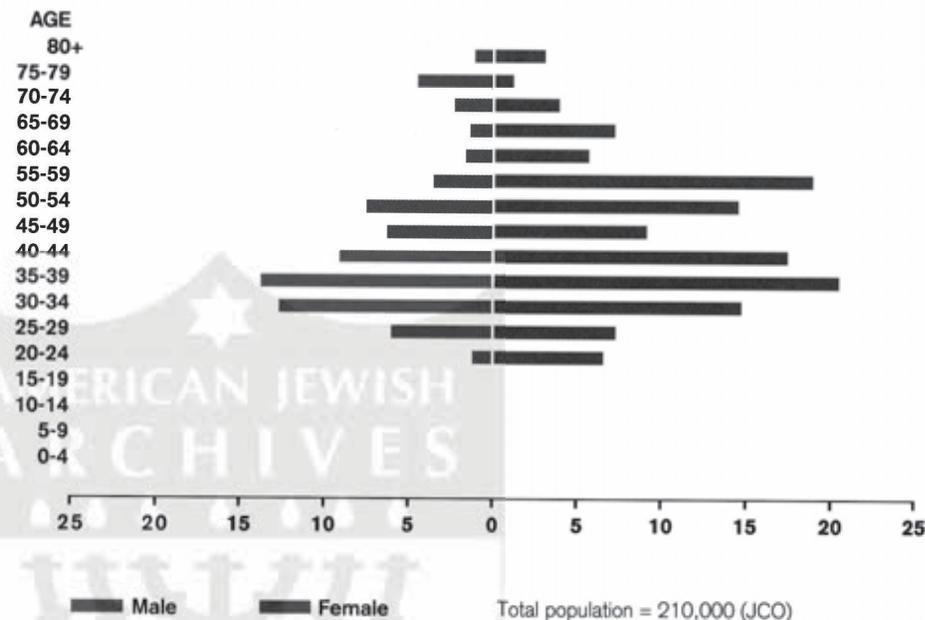
**Adult Converts Out Of Judaism (JCO) (Chart 10)**

This population pyramid is directly comparable in scale to Chart 9. It is composed of persons who were either born or raised as Jews but have chosen to practice another religion. A majority are the offspring of intermarriages. Around a quarter were raised as Christians, possibly in mixed faith or syncretic households. Again, the sex ratio is heavily skewed towards women.

However, this population is a little older than that of Jews By Choice, which suggests the movement of converts in and out of Judaism has recently become more balanced. The overall picture on movement into and out of Judaism appears to consist disproportionately of an exchange of females between the Core Jewish and the Gentile populations of the United States.

CHART 10

**Age by Sex: Adult Converts Out of Judaism (JCO) - Born or Raised Jewish**  
(In thousands)

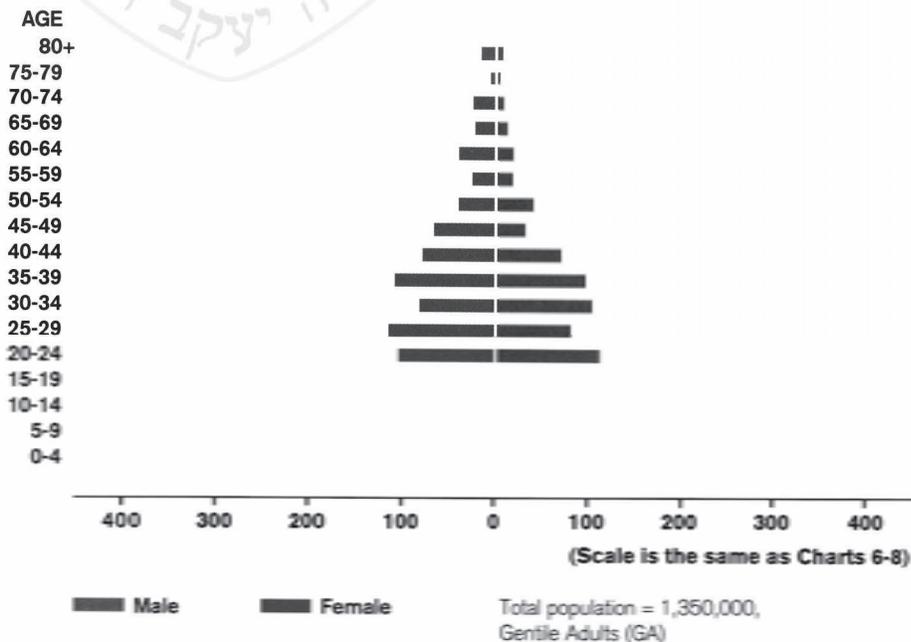


**Gentile Adult Population (GA) (Chart 11)**

This population is mainly composed of the spouses of the Core Jewish and Jewish Descent/Other Religion populations. Again, the quickening pace of assimilation is evident in the shape of the pyramid, pointing to more younger adults reflecting the nature of this population. Interestingly, for those under age 45 no strong sex bias is evident suggesting that intermarriage now occurs equally among Jewish males and females. Among those age 45, and over there are somewhat more males.

CHART 11

**Age by Sex: Gentile Adult Population (GA) Living in Households with Qualified Jews**  
(In thousands)



## The Origins of the Population

By birthplace, the survey population is overwhelmingly American born. Nine of ten (91.8 percent) of the Total Population and a very similar proportion (90.6 percent) of the Core Jewish Population were born in the United States.

The Americanization of the population was measured by the number of each respondent's grandparents born in the United States. A clear inter-generational pattern of assimilation is suggested. The data in Table 2 show a clear trend (from the top left to the bottom right) which attests to an increasing remoteness from Judaism with each successive generation a family is resident in America. Whereas only 11 percent of Jews by Religion (JBR) had all four grandparents born in the U.S. and as many as 68 percent had all born abroad, almost half (46 percent) of the JOR group had all of their grandparents born in the U.S. and only one fifth had none born in this country.

In terms of race, 3.5 percent of all qualified respondents stated they were Black, and 3.0 percent stated they were of Hispanic origin. The respective rates for the Core Jewish Population were 2.4 percent Black and 1.9 percent Hispanic. Despite some confusion over terminology, when asked their Jewish ethnicity, 47.6 percent of all qualified adults identified as being of Ashkenazi origin, and 8.1 percent identified themselves as of Sephardi origin. The remaining 44.3 percent provided a variety of answers including a large proportion who did not know their ethnicity.

## Education

The American Jewish population has a remarkably high level of educational achievement (Tables 3A and 3B). The Core Jewish Population shows very high proportions of college graduates and a declining gender gap in education.

TABLE 2

Number of Grandparents Born in the U.S. by Jewish Identity

JEWISH IDENTITY	PERCENT DISTRIBUTION			
	None	1 - 3	All 4	Total
JBR	68	21	11	100
JNR	38	47	15	100
JCO	30	38	32	100
JOR	20	34	46	100

TABLE 3A

Highest Level of Education of Males by Age and Jewish Identity  
(Total = 2,450,000)

JEWISH IDENTITY	PERCENT DISTRIBUTION					
	Less Than High School	High School Graduate	Some College	College Graduate	Post-Graduate	Total Percent
<b>JBR</b>						
25 - 44	2.0	8.7	15.6	34.9	38.7	100.0
45 - 64	3.0	13.8	16.8	29.5	36.9	100.0
65+	16.1	33.2	18.6	17.8	14.3	100.0
<b>TOTAL</b>	6.1	16.8	16.8	18.8	31.6	100.0
<b>JNR</b>						
25 - 44	5.3	9.7	25.9	25.8	33.3	100.0
45 - 64	5.9	6.4	19.3	22.0	46.5	100.0
65+	7.1	39.0	17.8	19.3	16.9	100.0
<b>TOTAL</b>	5.7	12.4	23.2	24.0	34.8	100.0
<b>JCO</b>						
<b>TOTAL*</b>	2.1	31.0	21.0	26.5	19.4	100.0
<b>JOR</b>						
<b>TOTAL*</b>	13.1	26.5	21.9	15.7	22.9	100.0
<b>GA</b>						
25 - 44	5.0	36.2	20.1	25.5	13.2	100.0
45 - 64	10.4	40.8	13.5	20.3	14.9	100.0
65+	50.6	25.2	7.8	10.9	5.4	100.0
<b>TOTAL</b>	10.9	36.4	17.1	22.7	12.9	100.0
<b>U.S. White Population** 25+</b>	22.4	35.6	17.5	13.2	11.3	100.0

\* Too few in sample for age breakdown

\*\* Source: U.S. Census: Report P20 No. 428, Table 1, Years of School Completed by Persons 15 Years Old and Over by Age, Sex, Race and Hispanic Origin: March 1987

Proximity to the Core influences secular educational attainment. Among males an across the board educational gap exists in the percentage with college or higher education that widens as one goes from the Core Jewish Population on one hand to the Gentiles on the other.

Among females, the educational gap between the Core Jewish Population and the assimilated Jewish groups is even wider than among males. Jewish women who converted out of Judaism (JCO) show markedly lower educational attainment. Judging by the age differences, the educational attainment of the Gentile females married to Jews has increased in recent years narrowing the gap with Jewish women. The fertility implications of these educational patterns are described later.

TABLE 3B  
**Highest Level of Education of Females by Age and Jewish Identity**  
 (Total = 2,600,000)

JEWISH IDENTITY	PERCENT DISTRIBUTION					Total Percent
	Less Than High School	High School Graduate	Some College	College Graduate	Post-Graduate	
<b>JBR</b>						
25 - 44	2.6	11.6	18.9	29.6	37.3	100.0
45 - 64	5.5	27.6	22.1	24.0	20.8	100.0
65+	8.7	47.1	22.4	14.9	6.9	100.0
<b>TOTAL</b>	5.1	25.8	20.8	24.0	24.4	100.0
<b>JNR</b>						
25 - 44	5.4	15.4	21.0	28.7	29.6	100.0
45 - 64	7.9	28.2	13.2	20.6	30.0	100.0
65+	31.6	18.4	27.2	13.1	9.2	100.0
<b>TOTAL</b>	8.6	19.6	19.2	24.8	27.8	100.0
<b>JCO</b>						
<b>TOTAL*</b>	17.0	26.9	37.3	8.5	10.0	100.0
<b>JOR</b>						
<b>TOTAL*</b>	19.0	29.1	27.0	13.0	11.9	100.0
<b>GA</b>						
25 - 44	7.8	21.1	22.6	30.5	18.0	100.0
45 - 64	11.8	48.4	9.9	17.7	12.3	100.0
65+	23.5	47.9	15.7	7.3	5.6	100.0
<b>TOTAL</b>	10.2	30.7	18.6	25.1	15.4	100.0
<b>U.S. White Population**</b>						
25+	23.0	42.6	17.3	10.8	6.3	100.0

\* Too few in sample for age breakdown

\*\* Source: U.S. Census: Report P20 No. 428, Table 1, *Years of School Completed by Persons 15 Years Old and Over by Age, Sex, Race and Hispanic Origin: March 1987*

JEWISH IDENTITY CATEGORY	
BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	<b>CORE JEWISH POPULATION</b> (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

## Employment

The total currently employed work force in Jewish households numbers 3,875,000 persons. This is an average of 1.2 employed persons per household, with more than 1.5 million two-earner households. As one might expect, Jewish identity has little effect on employment status. The age structure of the identity groups is a more important factor. Since JNR Jews are younger than JBR Jews and are more likely to be single, a greater proportion are students and employed females.

Employed persons on the average work 40 hours per week. Part-time workers (under twenty hours) constitute 15 percent of the work force, while 13 percent work more than 50 hours per week.

This population is largely a salaried one, primarily working in the private sector (Table 4). Only 16 percent are self-employed, and only 3 percent work in a family business.

Rates of unemployment seem close to the national average of 5 percent for the summer of 1990. As one would expect, the employment rate for men is somewhat higher than for women. Over 70 percent of all adult males and just over half of all adult women are currently employed, (Table 5). Again reflecting their older age, the JBR population has the largest proportion of retirees, about 20 percent for men and 17 percent for women. Because the status of a retiree may apply to any person who ever worked, the percentage of women reporting this status is only slightly less than that of men across all categories of Jewishness. Just under 10 percent of the total adult population are currently students and about 20 percent of adult women consider their status to be that of homemaker.

TABLE 4  
Distribution of Employed Persons Among Total Adults by Type of Economic Organization

PERCENT DISTRIBUTION	
Private Sector	70
Non-Profit Sector	9
Government/Public Sector	15
Other	6
Total Percent	100

JEWISH IDENTITY CATEGORY	
BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

TABLE 5  
Employment Status by Sex and Jewish Identity (Percent Distribution)

	All Adult Males (Total = 2,960,000)				
	JBR	JNR	JCO	JOR	GA
Employed	68	73	82	71	78
Unemployed	3	5	4	3	3
Homemaker	0	0	0	0	0
Student	7	12	3	6	7
Retired	20	9	9	16	11
Disabled	2	1	3	3	2
Total Percent	100	100	100	100	100

	All Adult Females (Total = 3,145,000)				
	JBR	JNR	JCO	JOR	GA
Employed	53	64	55	53	61
Unemployed	2	4	1	6	3
Homemaker	18	13	21	15	20
Student	7	11	11	10	10
Retired	17	7	9	13	7
Disabled	2	2	4	3	1
Total Percent	100	100	100	100	100

# Marriage

## Current Marital Status

Chart 12 presents a snapshot view of the current adult (over age 18) population's marital status by Jewish identity. Few cases of current teenage marriage were found by the survey. The chart shows that a larger proportion of the JBR population is married than is true of the JNR population. This difference might be expected given the relative youthfulness of the JNR group.

The Gentile Population (GA) contains the highest proportion of married persons, since the only Gentiles included in the survey are currently living in a household with a qualified Jewish person. Hence, Gentiles also have a low proportion of divorced persons. Unmarried Gentiles are largely housemates or roommates of young Jews, though some are cohabiting with Jews. The small proportion of Gentile widows mostly consist of the parents of Gentiles or Jews by Choice, who are living with their son or daughter and their Jewish partner.

## Intermarriage Patterns

We have observed that the majority of the adult population is currently married. The choice of current marriage partner is one of the contributing reasons for the heterogeneous nature of the 8.2 million Total Population. One way to assess intermarriage is to note the identification of the current marriage partner of anyone who was born Jewish and is now married, irrespective of their present Jewish identity. This population numbers 2.6 million.

Chart 13 shows that 68 percent of all currently married Born Jews (1.7 million) are married to someone who was also born Jewish. It should be remembered that this includes people from 18 to over 80 years of age. Four percent (105,000) are married to a Jew by Choice while 28 percent (739,000) are married to a Gentile. This last figure includes Born Jews (160,000) who converted to another religion (JCO).

CHART 12  
Marital Status and Jewish Identity of Adults  
(Percent Distribution)

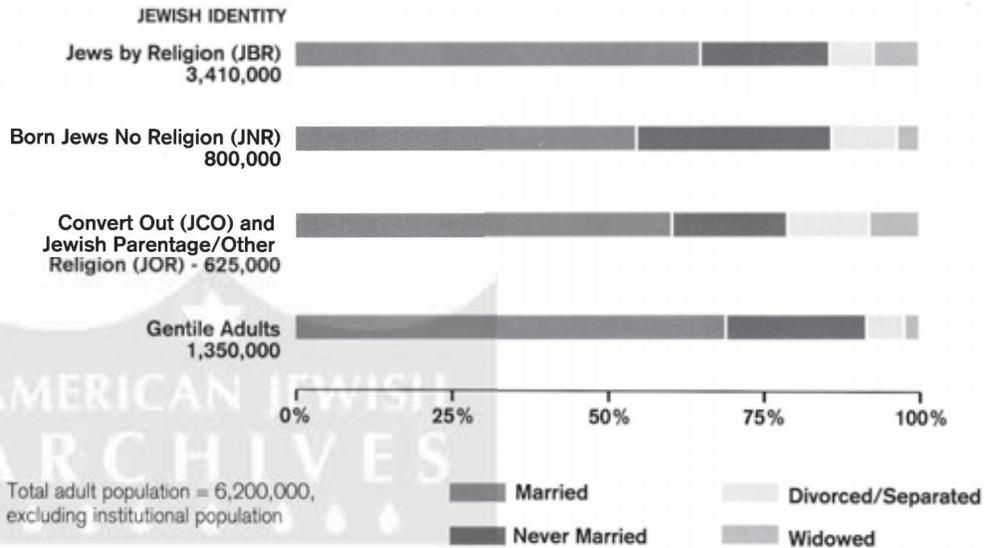


CHART 13  
Present Identity of Spouse of Currently Married Jews by Birth (BJR, JNR, and JCO)

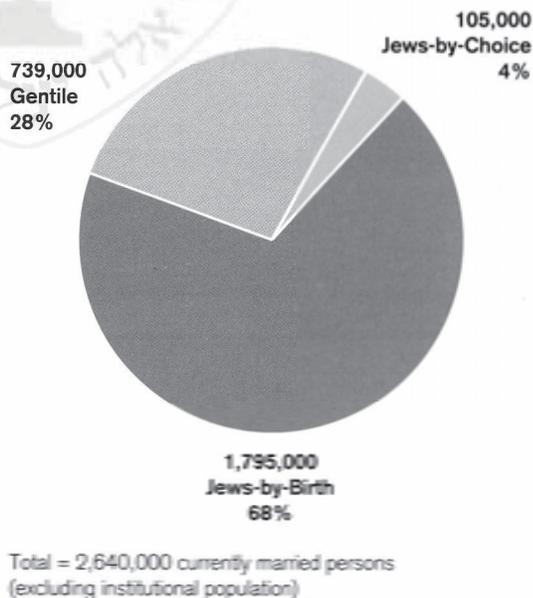
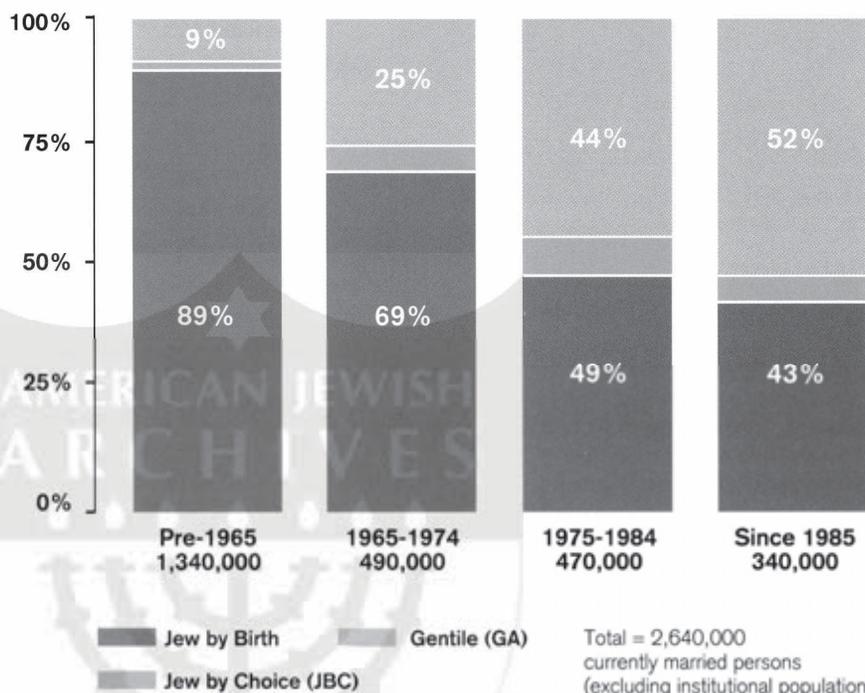


Chart 14 indicates that the choice of marriage partners has changed dramatically over the past few decades. In recent years just over half of Born Jews who married, at any age, whether for the first time or not, chose a spouse who was born a Gentile and has remained so, while less than 5 percent of these marriages include a non-Jewish partner who became a Jew by Choice (JBC). As a result, since 1985 twice as many mixed couples (Born Jew with Gentile spouse) have been created as Jewish couples (Jewish, with Jewish spouse). This picture also tends to underestimate the total frequency because it does not include currently Born Jews divorced or separated from an intermarriage, nor Jew-Gentile unmarried couple relationships and living arrangements.

CHART 14  
Present Identity of Spouse for Jews by Birth by Year of Marriage



JEWISH IDENTITY CATEGORY	
BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

# The Next Generation

## Fertility

Table 6 presents the average number of children born to women classified by age and Jewish identity. It shows that the Core Jewish Population (JBR and JNR) has had low fertility over most of the past 40 years. By the end of childbearing years at age 45, Jewish women in the Core Population exceeded population replacement levels (2.1 children) only among those who became mothers at the height of the baby boom and are now in the age cohort 55-64.

The assimilated Jewish women (JCO and JOR), who exhibited higher fertility than Core Jewish women in the past, maintain this pattern among the cohorts currently in the reproductive ages. The difference is particularly wide in the 25-34 year age cohort. On the other hand, among the cohorts of mothers of fertile age, the Gentile women married to Jews have rates almost identical to the Core Jewish women. Core Jewish women and younger Gentiles married to Jews delay childbearing until their late 20s and seem to continue it into their 30s.

## Jewish Identity of Children Under Age 18

The total population contains 1.9 million children. However, as Table 7 indicates, only 62 percent are in the Core population. Just under half of all children in the surveyed households are currently being raised with Judaism as their religion, and another 16 percent qualify as secular Jews.

Table 8 provides statistics for children under age one. It shows a similar pattern to that for all ages in terms of the children's Jewish identity.

The pattern of Jewish identity for children whose parents are intermarried (currently of different religions) is crucial for the future composition and size of the Jewish population given the current high rate of intermarriage. The 440,000 households with a Core Jewish and a Gentile adult

TABLE 6  
Fertility -  
Children Ever Born Per Woman by Age and Jewish Identity

AGE	JBR	JNR	JCO	JOR	GA	U.S. White Population
18 - 24	.12	.33	.85	.23	.19	.35*
25 - 34	.87	.77	1.62	1.38	.96	1.29*
35 - 44	1.57	1.43	1.75	1.90	1.50	2.00*
45 - 54	2.01	1.94	2.09	2.70	2.43	2.54**
55 - 64	2.43	2.30	2.79	3.05	3.05	2.92**
65+	1.86	1.79	2.42	2.36	3.05	2.39**

\* Source: U.S. Census: Report P20 No. 436, Table 1 *Distribution of Women and Average Number of Children Ever Born, by Race, Age and Marital Status in 1988*

\*\* Source: U.S. Census: Table 270 *Children Ever Born and Marital Status of Women by Age, Race and Spanish Origin: 1980 (extrapolated to 1990)*

TABLE 7  
Current Jewish Identity of Total Population Under Age 18

JEWISH IDENTITY	Number of Children	Percent Distribution
JBR	859,000	46
JNR	307,000	16
(Core Jews)	(1,166,000)	(62)
JCOR	701,000	38
Total	1,867,000	100

contain 770,000 children. Table 9 shows how the children in these households are being raised with respect to religious identification. The "other religion" category includes children being raised as Protestants or Catholics as well as combinations of various types of religions, including syncretic Judaism.

We can only assume the vast majority of children in mixed households are the children of the adults there. The religious identities of the children require in-depth analysis to ascertain how factors such as the gender of the Jewish parent, divorce and remarriage, common law relationships and age of the child affect the situation. Only 28 percent of these children are reported as being raised Jewish. Some 41 percent are being raised in a non-Jewish religion. The current pattern probably means that there will be net losses to the Core Jewish population in the next generation. One key factor is whether the 31 percent of children being raised with no religion can be attracted in large numbers to their Jewish identity option. Although not included in the tables, the findings indicate that 99 percent of the children of Jews by Choice married to Born Jews are currently being raised as Jews.

Few additions to the Core Jewish Population can be expected from assimilated Jewish (JCO, JOR) - Gentile couples, most of whom are currently religiously homogeneous Christian households. In these households, 84 percent of the children are being raised in Other Religions and 16 percent without a religion.

## Adoption

The data suggest that there are about 60,000 adopted children under age 18 in the Total Population, representing over 3 percent of all the children. About a

quarter are overseas adoptions, with children being born in places such as Korea and Latin America. Adoptees are much less likely to be raised without a religion than the biological children in this population. Only 8 percent are being raised without a religion, 44 percent in other religions, while 48 percent are being raised in the Jewish religion. However, very few adoptees appear to have been formally converted to Judaism.

Over 5 percent of all respondents (165,000 couples) reported that they had at one time sought assistance with adoption. Such a level of interest in adoption is not surprising among a population that

delays marriage and childbearing. Moreover when asked about future childbearing intentions, 13 percent of the couples who intend to have a child over the next 3 years said that they were considering adoption.

## Stepchildren

Reflecting the changing patterns of marriage and household composition, 350,000 children in the Total Population have a stepparent, and 265,000 remarried parents have children under 18 years from a previous marriage. Of these parents, 46 percent have sole custody and 18 percent have joint custody of their children.

TABLE 8  
**Current Jewish Identity of Children Under Age 1**  
(Born 1989 -1990)

JEWISH IDENTITY	Number of Infants	Percent Distribution
JBR	52,000	44
JNR	26,000	22
(Core Jews)	(78,000)	(66)
JCOR	40,000	34
<b>Total</b>	<b>118,000</b>	<b>100</b>

TABLE 9  
**Current Religious Identity of Children Under Age 18**  
**Living in Mixed Households (Core Jewish & Gentile Adult)**  
(Total Number of Mixed Households with Children = 440,000)

	Number of Children	Percent Distribution
Child Being Raised Jewish	214,000	27.8
Child Being Raised No Religion	237,000	30.8
Child Being Raised Other Religion	319,000	41.4
<b>Total Children</b>	<b>770,000</b>	<b>100.0</b>

# Households

## Household Types

An estimated 3,186,000 households are represented in this survey. The various Jewish identities among the population have been categorized into one of three household types. These types and their number are presented in Chart 15. Entirely Jewish households are composed entirely of Core Jews i.e. BJR, JBC, JNR persons. Mixed households are defined as being composed of a Core Jew and a Gentile. Households with No Core Jews are composed of JCO and JOR Jews living alone or with Gentiles. It is important to note that the logic of these definitions implies that there cannot be any one-person Mixed households. The Core Jewish population is distributed across the household types as follows: 72 percent are found in Entirely Jewish households, 26 percent in Mixed households. Not included in Chart 15 are the approximately 2 percent of Core Jews living in institutions.

Mixed households are largely comprised of inter-married inter-faith couples, with or without children, but they include a certain number of cases of unrelated Gentiles, roommates, caretakers and relatives living with Core Jews. Of these Mixed households, 440,000 contain children under age 18.

## Household Size

Entirely Jewish households averaged only 2.2 persons, compared to 2.7 persons for those with no Core Jews and 3.2 for mixed households. The national average household size according to the 1990 U.S. Census was 2.63 persons. Chart 16 shows that Entirely Jewish households tend to decline as a proportion of each category as household size increases. The smaller size of the Entirely Jewish households is evidenced by comparison with households containing No Core Jews or even with

Mixed households for units of two or more persons. Household size reflects in some part the age structure of the population. For instance, Core Jews are a larger proportion of two person, often empty-nest households, than they are of younger

families such as five person households. The deviation of a slightly higher proportion of the largest category of households which are Entirely Jewish is due to a relatively small number of very large Orthodox households.

CHART 15  
**Household Type of Jewishly-Identified Households**

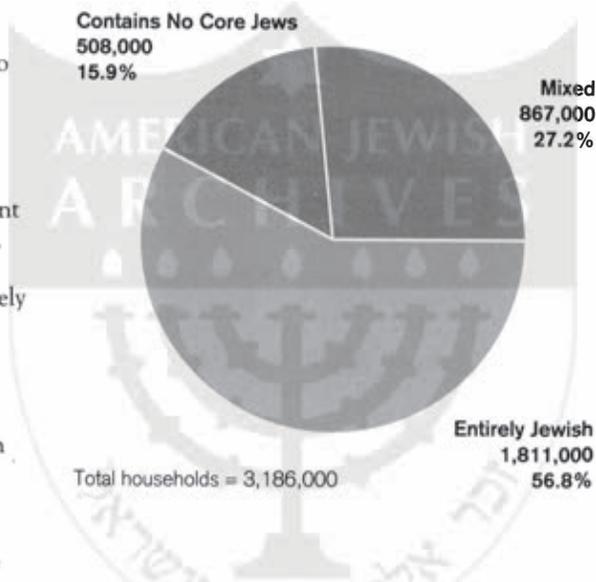
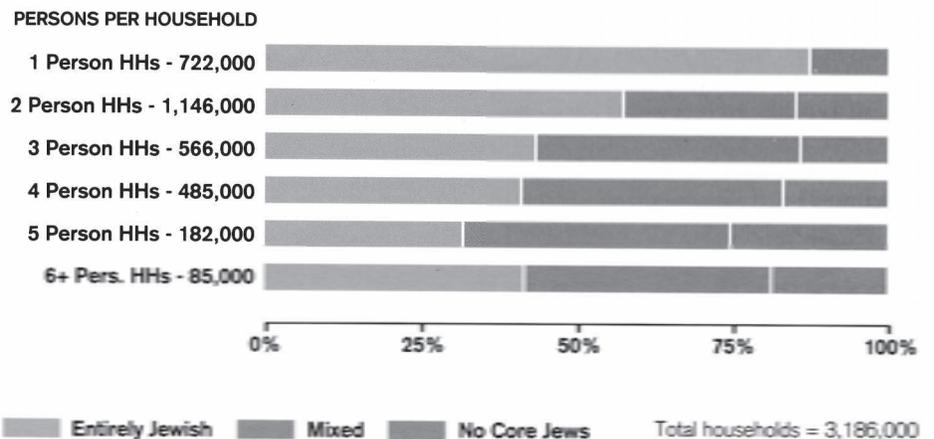


CHART 16  
**Size of Household by Household Type**  
(Percent Distribution)



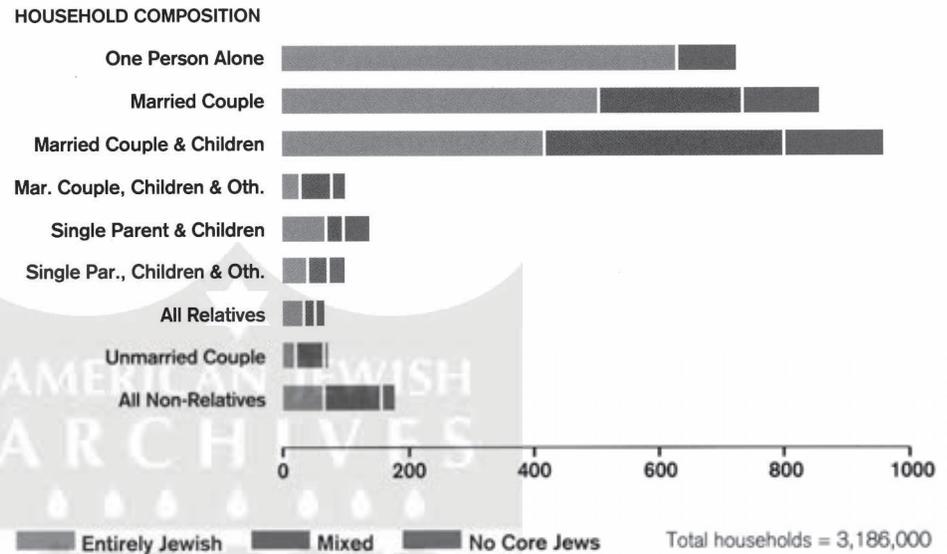
## Household Composition

The data in Chart 17 are necessarily very general since proper portrayal of household composition would require over 30 categories of households to be delineated according to the size, type and relationships among the members. Nevertheless, a quick overview of the numbers of each type of household composition is possible. Among Core Jews, 11 percent of individuals live alone. Of these about half have never married, one-third are widowed, and one-fifth are divorced or separated. Core Jewish couples living by themselves are more numerous than Core Jewish couples with children. In the single parent category the child can be of any age, even an adult. The "Others" associated with couples and single parents in Chart 17 consists of any other type of relative, or a non-relative such as an "au pair", boarder, foster child, roommate, caretaker or foreign exchange student.

The term "Unmarried Couples" in Chart 17 covers any type of non-married "significant other" relationships including gay couples. Such households are 2.3 percent of the total. The All Non-Relatives category which comprises 5.5 percent of the total covers households which may contain some of those in the aforementioned categories but most commonly roommates or housemates.

Most significant, the proportion of traditional Jewish families is small. Of all households, 16 percent are composed of a married couple, both of whom are Core Jews and only 14 percent contain a Core Jewish married couple with children. By contrast 13 percent contain an interfaith couple with children. Such Mixed households seem to be the fastest growing household type. The most common type of household found in the survey was a Core Jewish person living alone. Over 19 percent of the households were of this type. Among households containing a Core Jew, 17 percent are comprised of a Core Jewish Married couple with children.

CHART 17  
Household Composition and Household Type  
(In Thousands)



## Household Income

Experience in local Federation sponsored surveys of Jews has shown that upwards of 30 percent of households refuse to answer questions on income. The NJPS was more successful in its coverage and 87 percent of all households provided a figure for 1989 household income. These data for the 3.2 million households are presented in Chart 18. The median annual income is \$39,000. In making comparisons by household types we must keep in mind that, by definition, single person households cannot be mixed. Within this constraint, it is clear that the assimilated population (No Core Jews) has lower incomes than Core Jews.

Annual income statistics are not always an accurate reflection of personal economic circumstances, especially for retired persons and students. The main interest in their use is to identify the polarities, the poor and the wealthy, the potential recipients and potential providers of communal welfare and social services.

If we define low income one-person households as those with incomes below \$12,500, then 19 percent of the Core Jewish households, or 100,000 persons, are low income. If we use \$7,500 as the poverty line, then 50,000 persons are below this level. Among Core Jews living alone 6 percent have annual incomes of over \$80,000.

If we define low income multi-person households as those with incomes under \$20,000, then 130,000 or 14 percent of Entirely Jewish households and 10 percent of Mixed households are low income. Chart 19 shows again that among multi-person households, the assimilated households have significantly lower average incomes than the other two types. How income is related to household type status is open for further investigation. Multi-person Entirely Jewish and Mixed households have similar median incomes. The Entirely Jewish households have a bi-modal pattern whereas the Mixed households have a more normal curve.

CHART 18  
1989 Household Income by Household Type  
(Percent Distribution)

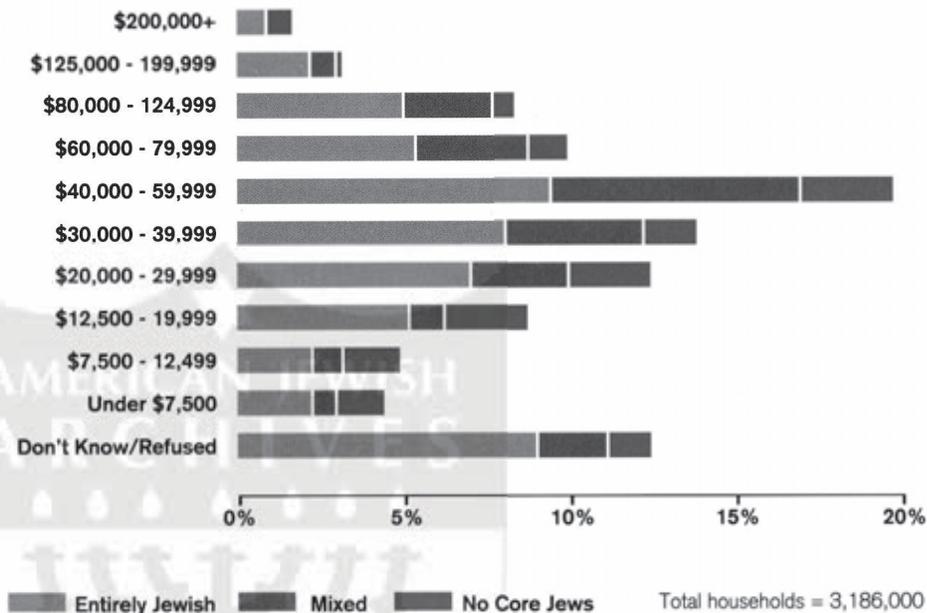
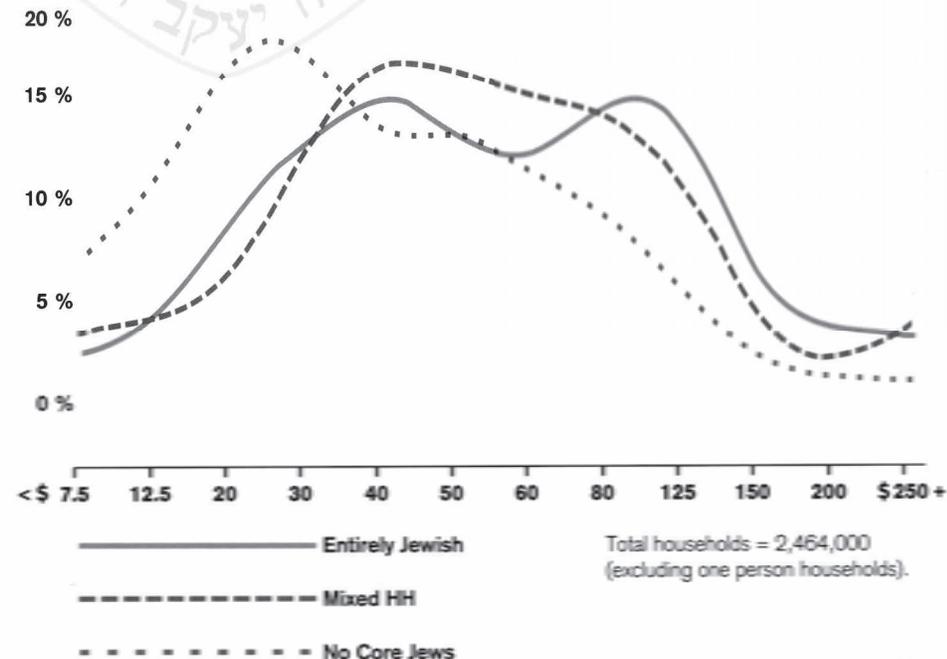


CHART 19  
Distribution of 1989 Household Income by Household Type  
for Multi-Person Households  
(Income in thousand dollars)



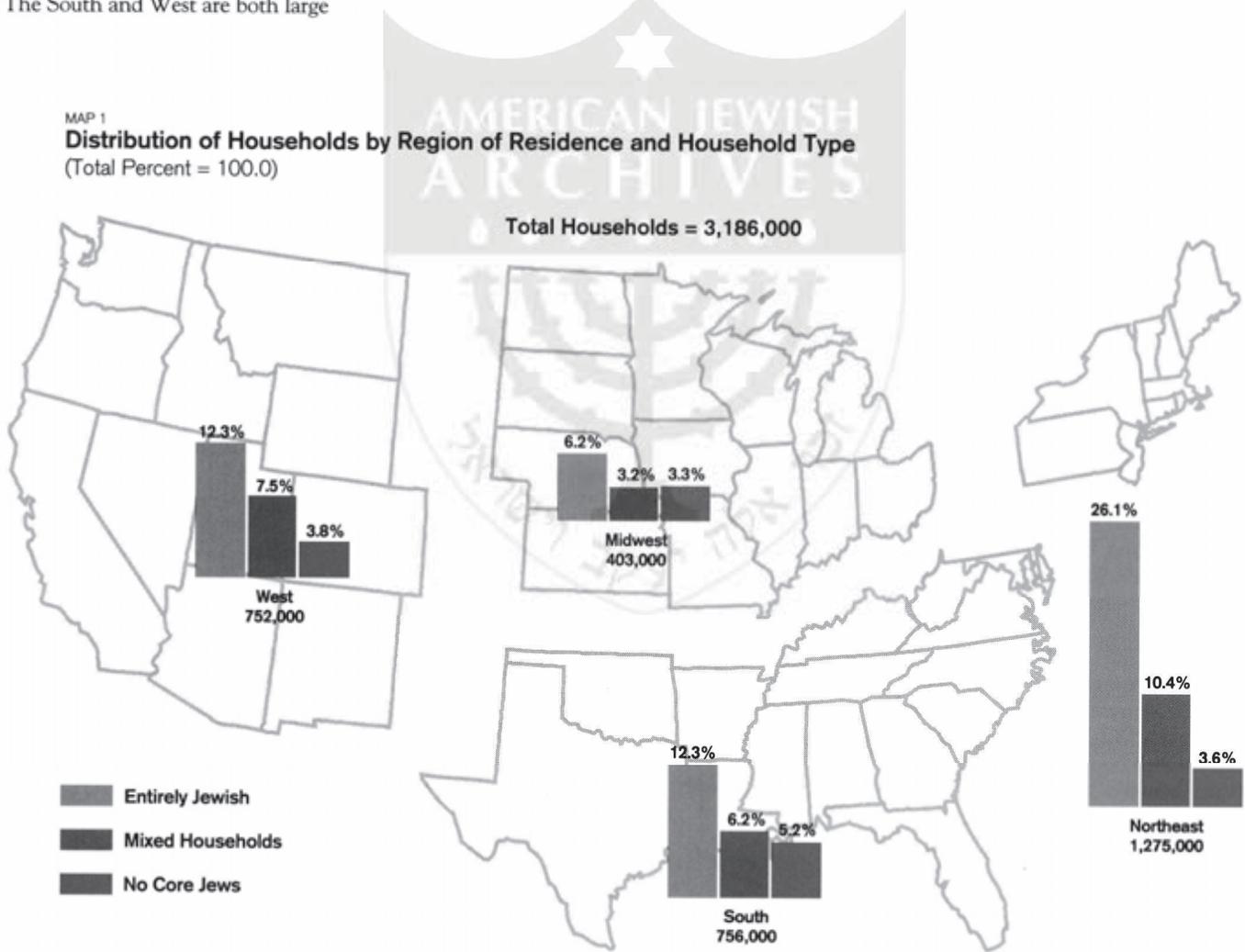
# Households

Given the sample size, this survey cannot present reliable figures on the geographic distribution of the population for units smaller than the four U.S. Census Regions; the Northeast, the South, the Midwest and the West.\* Map 1 shows that the Northeast Census Region has the largest number of households and the largest proportion of Entirely Jewish households. By contrast, the Midwest has both the smallest number of households, and the smallest proportion of Entirely Jewish households. The South and West are both large

regions covering a variety of geographic areas and Jewish communities. In the aggregate, the number of households and distribution by household type are quite similar although the South has proportionately more households with No Core Jews and the West has the largest proportion of Mixed households.

\* Respondents resident in Alaska and Hawaii were included in the Survey even though the maps do not show these states.

MAP 1  
**Distribution of Households by Region of Residence and Household Type**  
 (Total Percent = 100.0)



# Population

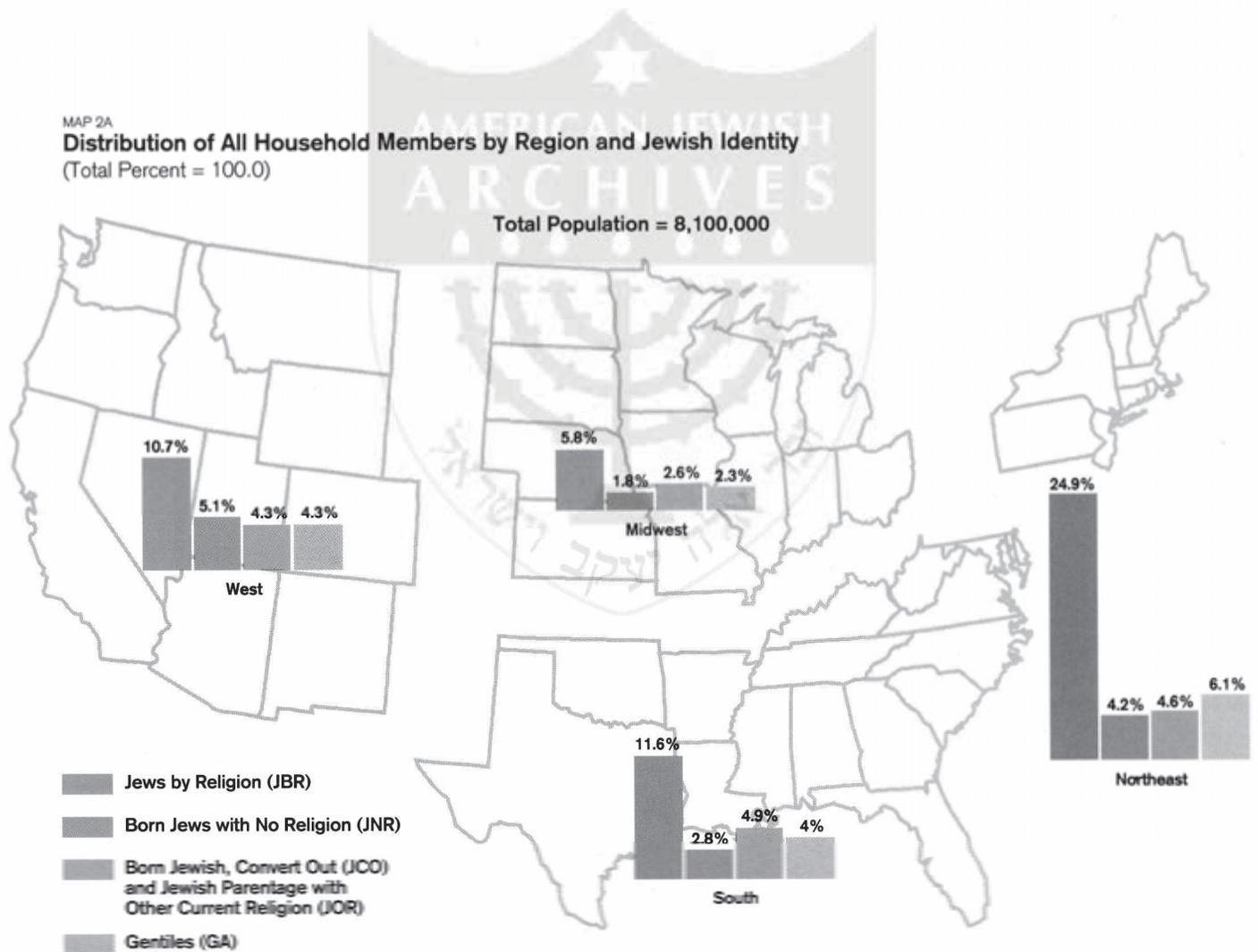
Map 2A shows how the total population is distributed in terms of the four census regions and the four identity constructs. The greatest concentration is in the Northeast while the Midwest has the smallest population. The largest segment of the population, comprising one-quarter of the total, are Jews by Religion residing in the Northeast. Though the South

contains more Jews by Religion than the West, it has fewer Core Jews since a plurality of Jews with No Religion is found in the West.

The ratio of JBRs to JNRs in the Core Jewish Population varies across the regions from 6:1 in the Northeast to 2:1 in the West.

The regional distribution of the Core Jewish population, displayed on Maps 2A and 3B, indicates that this population is clearly skewed towards the Northeast.

MAP 2A  
**Distribution of All Household Members by Region and Jewish Identity**  
 (Total Percent = 100.0)



## Foreign Born

The data on immigration (Table 10) reveal that the half million Jewish immigrants tend to settle everywhere except in the Midwest. Immigrants from the Western Hemisphere (Canada and Latin America) show a distinct preference for the Sunbelt. Israelis and Jews from the Soviet Union, most of whom arrived in recent decades and comprise 45 percent of the Jewish immigrant population have an almost identical pattern of bi-coastal settlement.

TABLE 10

### Regional Distribution of Foreign Born Among Core Jewish Population by Place of Origin (Percent Distribution)

PLACE OF ORIGIN (in thousands)	REGION OF U.S.				Total
	Northeast	Midwest	South	West	
Canada (45)	16	13	30	41	100
Latin America (40)	25	5	50	20	100
Western Europe (80)	51	4	24	21	100
USSR (160)	43	7	13	37	100
Other Eastern Europe (70)	67	9	16	8	100
Israel (65)	45	2	19	33	100
Rest of World (45)	42	6	25	27	100
Total Foreign Born (505)	40	6	26	28	100
Total Core Jews	44	11	22	23	100

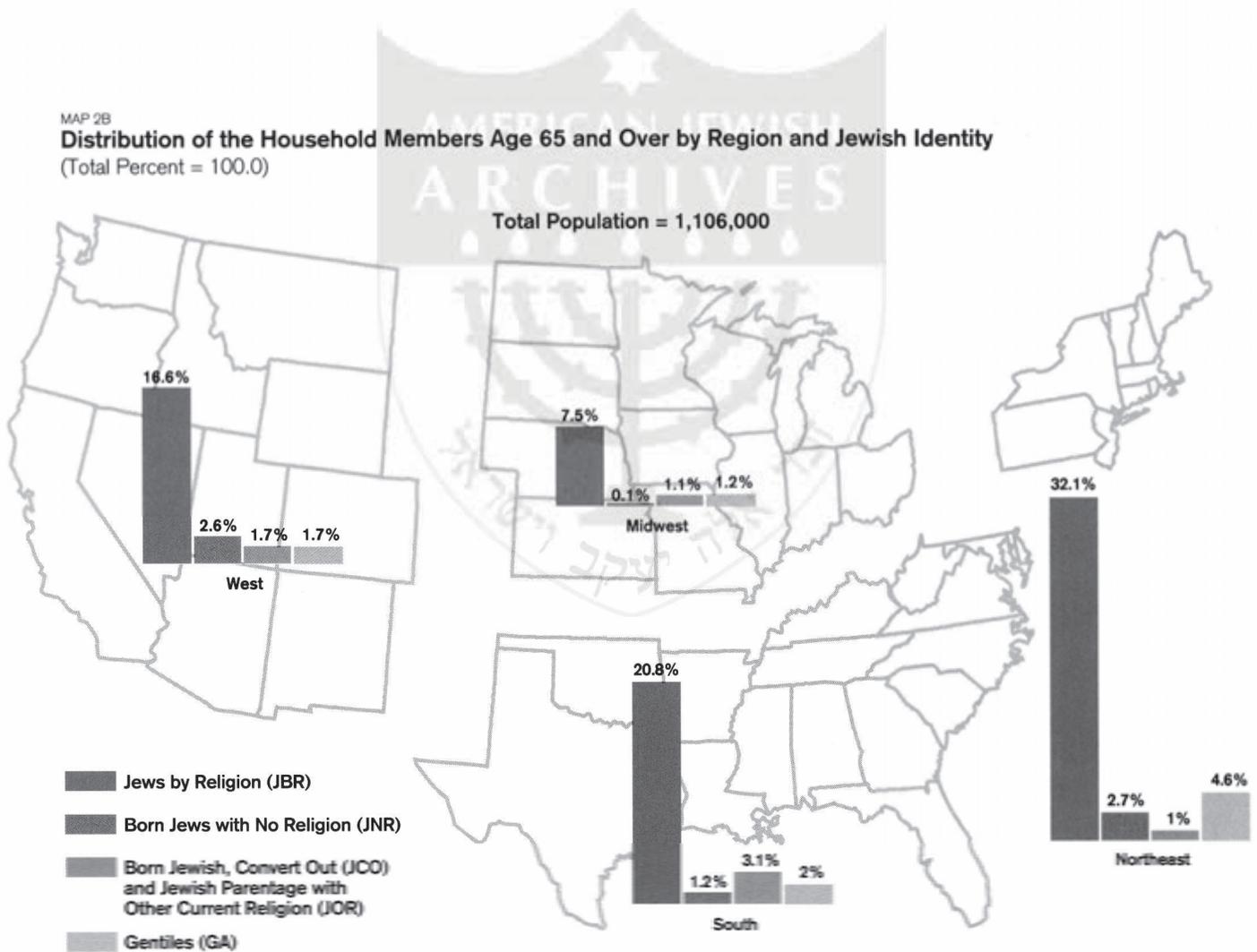
# The Elderly

The distribution of the 1.1 million elderly persons (age 65 and over) in the Total Population is shown in Map 2B. This pattern reflects in part the retirement of elderly in the Sunbelt. The higher level of assimilation in the Midwest and South is

suggested by the higher proportion of aged JCO and JOR persons in those regions compared to the Northeast and the West. A tendency exists for elderly Western Jews to have a secular Jewish identity i.e., be JNR.

MAP 2B

**Distribution of the Household Members Age 65 and Over by Region and Jewish Identity**  
(Total Percent = 100.0)



# The Young

The younger population is grouped into only three identity categories since, by our definition, younger Gentiles who have no Jewish descent are rarely found in the Survey. The young have a different pattern of regional distribution from the elderly (Map 2C). The Northeast has the largest percentage of children and, among these,

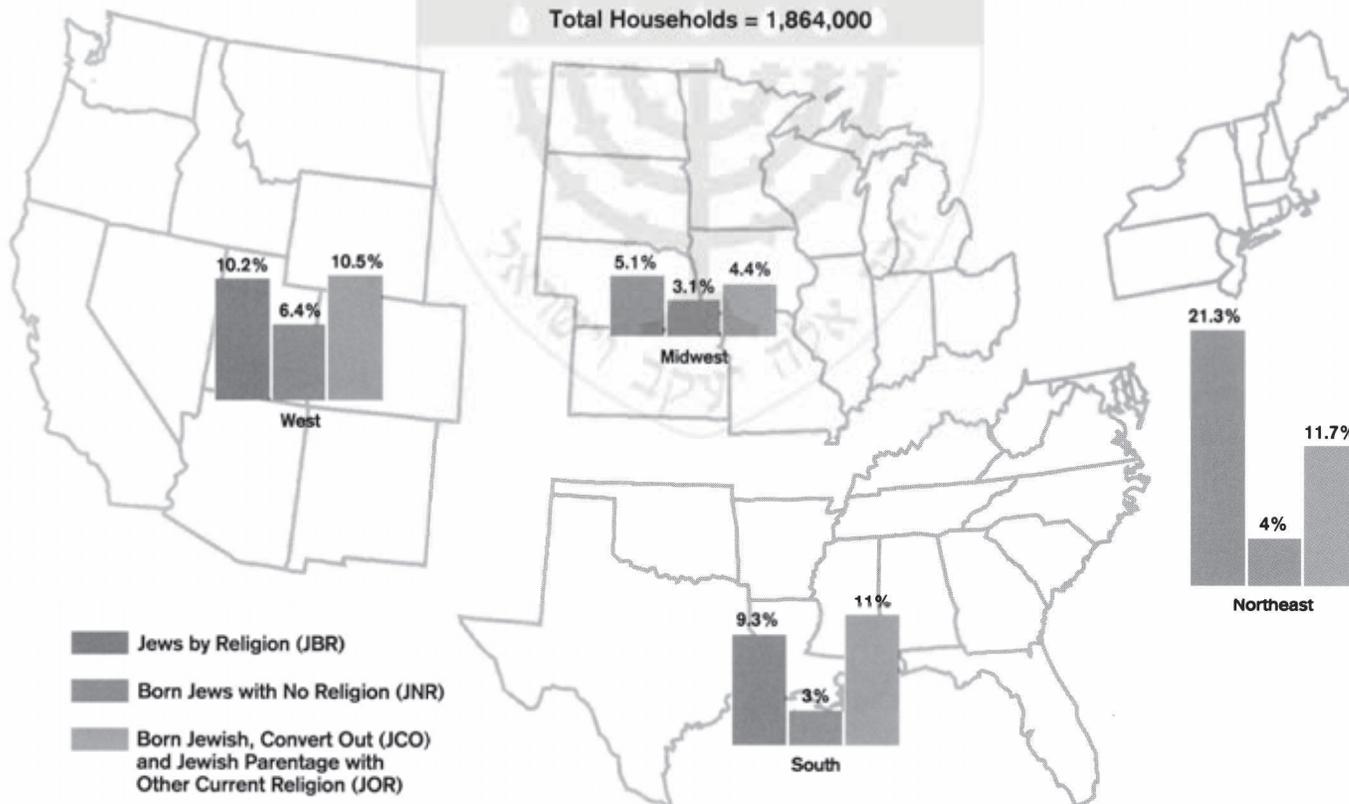
the largest proportion who are BJR. In other regions, BJR youngsters are a minority. If comparisons are made within regions, the Midwest and the West have the highest percentage of Jewish children with No Religion (JNR) while the South contains the highest proportion of Jewish Children with Other Religion (JCOR).

MAP 2C

**Distribution of All Household Members Under Age 18 by Region and Jewish Identity**  
(Total Percent = 100.0)



Total Households = 1,864,000

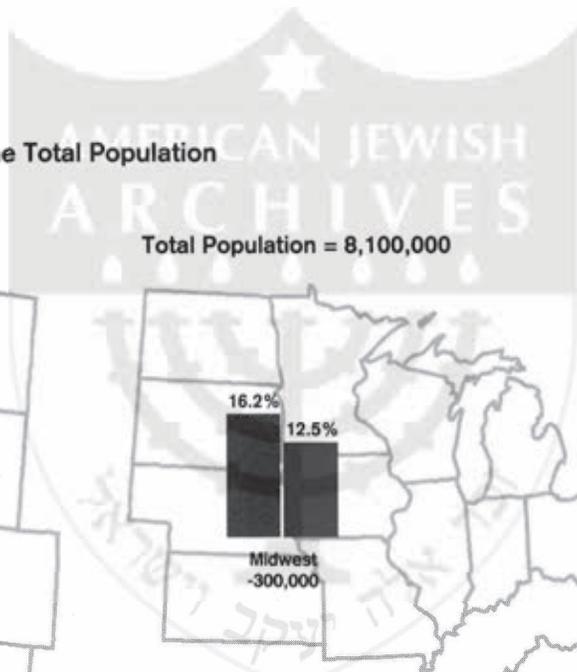


# Migration Patterns

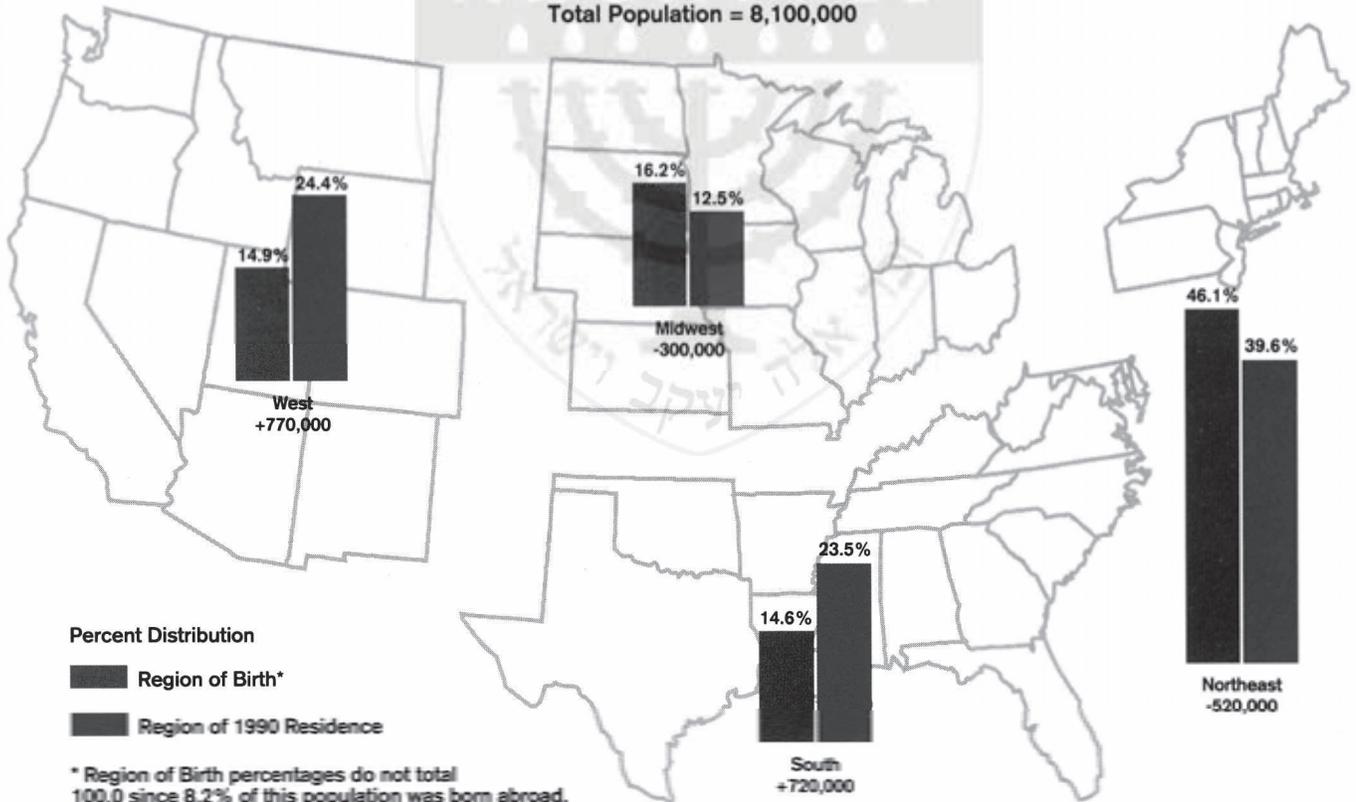
We have seen that the Northeast is the focal region for Judaism. Yet, the data on migration shown on Map 3A, make it clear that the net population movement has been away from the Northeast and Midwest to the South and West.

Immigration from abroad has tended to reinforce the Jewish population rise in the West and has also somewhat offset declines in the Northeast.

MAP 3A  
**Regional Redistribution of the Total Population**  
 (Total Percent = 100.0)



Total Population = 8,100,000



Percent Distribution

Region of Birth\*

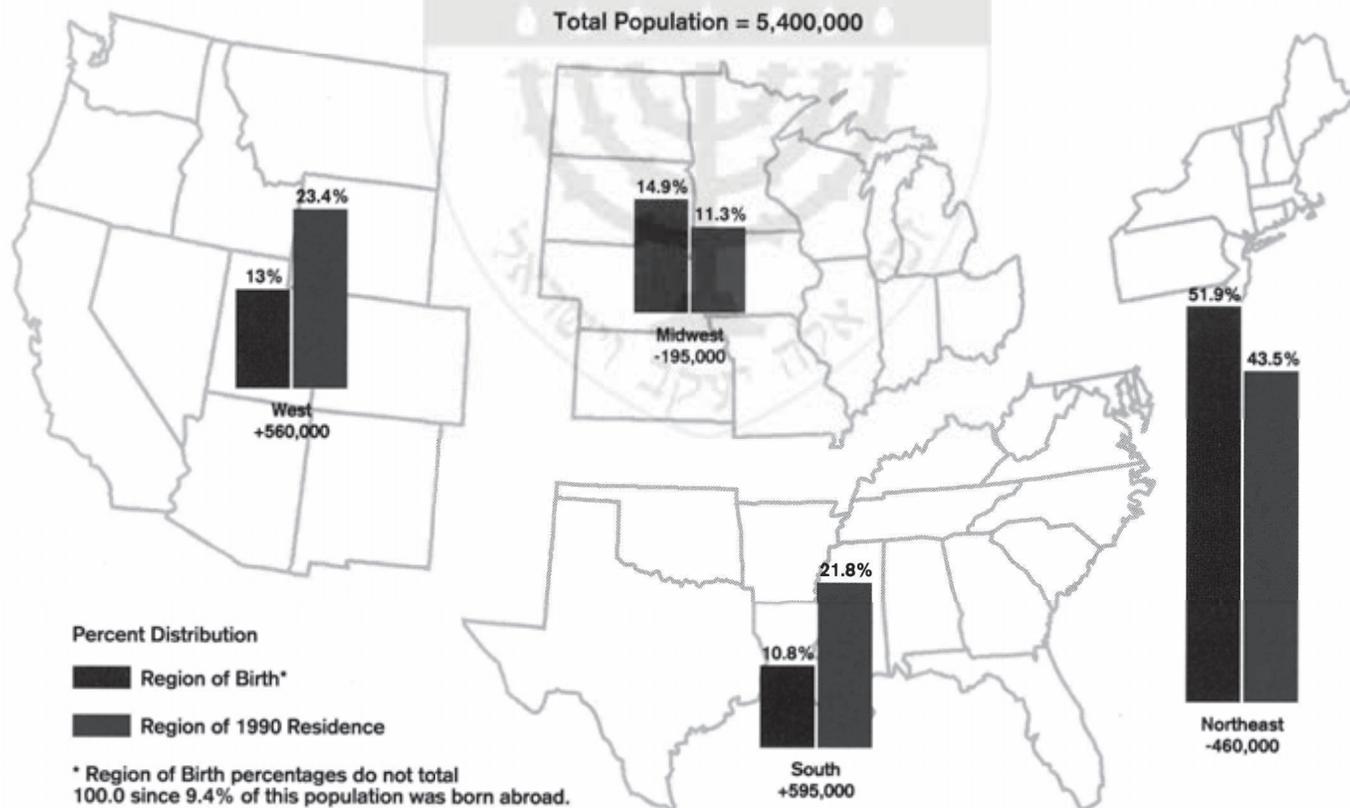
Region of 1990 Residence

\* Region of Birth percentages do not total 100.0 since 8.2% of this population was born abroad.

Net losses in the Northeast have particularly affected the Core Jewish population (Map 3B). However, this loss has been somewhat offset by immigration from abroad. It is interesting to note that inter-regional migration has been relatively greater among the Core Jewish population

than the Total Population. The figures on net lifetime migration (Map 3B) show that the South and West have about doubled their proportion of the Core Jewish population while the Midwest has lost one-quarter of the Core Jews born there.

MAP 3B  
**Regional Redistribution of the Core Jewish Population**  
 (Total Percent = 100.0)



## Residential Movement

Table 11 shows a mobile population. Nearly half the population changed their residence in the past six years, and less than 10 percent of Jewish adults live in the same home as 25 years ago.

Change in residence from May, 1985, to the summer of 1990 yields greater detail on the nature of residential movement.

As displayed on Table 12, the majority of moves were within the same state. However, nearly 700,000 adults changed their state of residence between 1985 and 1990. International movement from a different country is composed of both recent immigrants and of students and persons who were returning from studying or working abroad.

TABLE 11  
**Year Moved into Current Residence  
for Total Adult Population**  
(Total = 6,200,000 Persons)

	PERCENT DISTRIBUTION
Always Lived There	2.1
Before 1965	8.6
1965 - 1969	5.3
1970 - 1974	9.6
1975 - 1979	11.8
1980 - 1984	14.6
1985 - 1990	46.6
Total Percent	100.0

TABLE 12  
**Type of Change of Residence of  
Those Who Moved Since May 1985**  
(Total = 2,700,000 Adults)

CHANGED RESIDENCE	PERCENT DISTRIBUTION
Within Same City	50.0
From Other City, Same State	24.6
From Different State	23.5
From Different Country	1.9
Total Percent	100.0

## Attitudes

The extent to which the various groups of Jewish respondents serve to delineate real constituencies needs to be tested. The areas of consensus and differentiation among the various types should be of great interest to any organization or person working with or dealing with the Jewish community. To assess the meaning of being Jewish to respondents, seven questions on attitudes were asked (Tables 13 through 19).

The first set (Table 13) is an attempt to assess respondents' views of the basis for Jewish identification in America. Four separate criteria were offered for defining a Jew in America -- being a member of a religious, ethnic, cultural and nationality group. The answers were not mutually exclusive, and respondents could cite more than one criterion.

Being Jewish as defined by cultural group membership is the clear preference of three of the four identity groups. Definition in terms of ethnic group was the second highest and was cited more frequently than the religious concept by every Jewish identity group. Surprisingly, nationality was especially often cited by assimilated Jews (JCO and JOR).

The low level of positive support for the religious group concept among Core Jews is noteworthy; a majority of Jews by Religion (JBR) do not consider themselves Jews primarily because they are members of a religious group. Further analysis shows that less than 5 percent of all respondents consider being Jewish solely in terms of being a member of a religious group, whereas 90 percent define being Jewish as being a member of a cultural or ethnic group.

TABLES 13 - 19

### Attitudes of Adult Respondents by Jewish Identity

TABLE 13

When you think of what it means to be a Jew in America would you say that it means being a member of

- (a) a religious group?
- (b) an ethnic group?
- (c) a cultural group?
- (d) a nationality?

## PERCENT REPORTING

JEWISH IDENTITY	Religious Group	Ethnic Group	Cultural Group	Nationality
JBR	49	57	70	42
JNR	35	68	80	38
JCO	56	58	67	55
JOR	40	54	56	55

TABLE 14

How important would you say being Jewish is in your life?

## PERCENT DISTRIBUTION

JEWISH IDENTITY	Very Important	Somewhat Important	Not Very Important	Not Important	Don't Know	Total Percent	Total Reporting Important
JBR	52	35	9	3	1	100	87
JNR	6	33	36	23	2	100	39
JCO	11	35	16	26	12	100	46
JOR	14	25	14	44	3	100	39

## JEWISH IDENTITY CATEGORY

BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

The JNR group is the most ideologically consistent with the vast majority clearly rejecting the religious group concept and the largest proportion designating ethnic criteria. By contrast, the high percentage of the JCO group who regard Jews as a religious group seems somewhat inconsistent with their own status. However, their decision to change religions may explain their strong tendency to regard Jews as a religious group.

When asked how important being Jewish was in their lives, not surprisingly, the great majority of the JBR group indicated important (Table 14). The lowest percentages citing important were the JNRs and JORs, while almost half of the JCOs did so despite their professing adherence to another religion. In Table 15, which reports on emotional attachment to Israel, a similar pattern of greatest attachment among the JBR population is evident.

Overall the question on intermarriage elicited a low level of opposition to this phenomenon. As Table 16 indicates, although the opposition to intermarriage is greatest amongst the JBRs, even a third of them would support such a marriage and another 46 percent would accept it. These results suggest that across all types a general acceptance of intermarriage has developed coinciding with the rapid rise in the incidence of intermarriage in recent years.

Table 17 reveals a high proportion regarding the problem of anti-Semitism as serious. In this area, consensus is obtained across all types of Jewish identity. Two-thirds or more of the Jews in each group agreed that anti-Semitism constitutes a serious problem in the U.S. today, but this view was strongest amongst the JBRs.

TABLE 15  
How emotionally attached are you to Israel?

JEWISH IDENTITY	PERCENT DISTRIBUTION				Total Percent	Total Reporting Attached
	Extremely Attached	Very Attached	Somewhat Attached	Not Attached		
JBR	13	23	47	17	100	83
JNR	2	6	39	53	100	47
JCO	5	6	35	54	100	46
JOR	8	7	25	60	100	40

TABLE 16  
Hypothetically, if your child were considering marrying a non-Jewish person, would you: strongly support, support, accept or be neutral, oppose or strongly oppose the marriage?

JEWISH IDENTITY	PERCENT DISTRIBUTION					Total Percent	Total Reporting Opposed
	Strongly Support	Support	Accept	Oppose	Strongly Oppose		
JBR	11	22	46	13	9	100	22
JNR	21	24	51	2	2	100	4
JCO	19	30	45	3	3	100	6
JOR	16	24	56	2	2	100	3

TABLE 17  
Do you agree or disagree that anti-Semitism is a serious problem in the U.S. today?

JEWISH IDENTITY	PERCENT DISTRIBUTION					Total Percent	Total Reporting Agree
	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Don't Know		
JBR	51	32	12	2	3	100	83
JNR	47	29	13	4	7	100	76
JCO	36	30	14	10	10	100	66
JOR	43	29	9	14	5	100	72

Political liberalism has long been seen as an identifying characteristic of American Jews. This fact is confirmed by the results shown on Table 18. The evidence shows that the JNR are more liberal than the JBR. However, politics largely unite the two elements of the Core Jews. It is noteworthy that the assimilated Jews are less liberal than the Core Jews, and are more likely to be conservative in political outlook.

The liberal outlook of Core Jews is paralleled by their views of the origin and significance of the Torah (Table 19). Again the JNR are the most liberal, but the JBRs are not much less likely to be liberal. In contrast the largely Christian JOR and especially the JCO are theologically more conservative.

Taken together, the various questions on attitudes indicate that, although the JNR population has in many ways assimilated into mainstream America, it retains historical American Jewish attitudes even while it rejects traditional Jewish values. Thus, in many social and political attitudes, the JNR population is distinct from the JCO and JOR groups.

TABLE 18  
On a political scale, do you consider yourself generally...

AMERICAN JEWISH ARCHIVES  
PERCENT DISTRIBUTION

JEWISH IDENTITY	Very Liberal	Liberal	Middle of the Road	Conservative	Very Conservative	Don't Know	Total Percent	Total Liberal	Total Conservative
JBR	9	34	33	17	2	4	100	43	19
JNR	18	39	24	12	1	6	100	57	13
JCO	14	20	30	21	5	9	100	34	26
JOR	9	29	25	27	9	2	100	38	36

TABLE 19  
Which of the following statements comes closest to describing your feelings about the Torah or Bible?

PERCENT DISTRIBUTION

	JBR	JNR	JCO	JOR
The Torah is the actual word of God	13	10	30	22
The Torah is the inspired word of God but not everything should be taken literally word for word	38	19	32	36
The Torah is an ancient book of history and moral precepts recorded by man	45	63	34	42
Cannot choose/ Don't know	4	8	4	0
Total Percent	100	100	100	100

JEWISH IDENTITY CATEGORY	
BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
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## Jewish Education

### Adults

Jewish education is often considered to be the key mechanism for identity formation and socialization into Judaism. In this profile report, only a few basic statistics can be reported: they cover type of exposure to any type of formal Jewish education and are displayed in Table 20. The survey did not measure the quality of Jewish education.

A total of 3,350,000 of the surveyed population are estimated to have received some Jewish education at some time. Table 20 shows how the exposure varies by sex and Jewish identity among adults. In every group fewer women than men received a religious education. Many more of the JBR adults had parents who were more likely to give their children some Jewish education than the parents of JNR adults. A substantial minority of the JCO group (more than the JNRs) and an even smaller percentage of the JOR group had some Jewish education. Bar Mitzvah ceremonies seem perhaps to be a better predictor of adult Jewish identity than receipt of Jewish education. Bat Mitzvah statistics are not included in Table 20 because such ceremonies are a relatively recent phenomenon and used to be largely absent among the Orthodox. Examination of Bat Mitzvah data produces irregular patterns and few valid conclusions.

Though more Jewish males than females obtain some exposure to any type of Jewish education, Table 21 shows that once they enter the Jewish educational system the sex bias largely vanishes. The statistics record the expansion of the Jewish educational network in recent decades since younger adults, both male and female, have received more years of formal Jewish education than older adults. Most of the recent gains for Jewish education have been among those with more than 10 years of schooling. This reflects the greater availability of day school Jewish education as the century has progressed. For instance, the data show that over one-quarter of Jewish women under 45 years of age, who have received any type of Jewish education, have received it in a day school (10 or more years).

### Children

Analysis of the current coverage of Jewish education shows that around 400,000 children were in the system in 1990. About one-third of these were in day schools. This finding is supported by existing

administrative data reported by the Jewish Educational Service of North America (JESNA). There appears to have been some recent growth in the number of students probably due to a rise in the absolute number of children in the Jewish population.

TABLE 20  
Jewish Education by Jewish Identity

JEWISH IDENTITY	Males	Females	Percentage of Males Who Became Bar Mitzvah
JBR	78	62	85
JNR	28	20	36
JCO	35	25	24
JOR	11	10	0

TABLE 21  
Number of Years of Formal Jewish Education by Age and Sex, for Core Jewish Adults with Some Jewish Education  
(Total Population = 2,820,000)

YEARS OF JEWISH EDUCATION	Males Age 18-44 (n=845,000)	Males Age 45 and Over (n=710,000)	Females Age 18-44 (n=725,000)	Females Age 45 and Over (n=540,000)
1 or less	5	10	10	12
2	6	9	7	10
3	9	10	9	10
4	13	13	8	12
5	15	14	12	9
6	10	8	9	8
7	10	8	7	7
8	7	8	8	10
9	3	2	4	2
10-14	18	15	24	18
15 or more	4	3	2	2
Median Years of Jewish Education	6.2	4.6	5.5	4.7

## Jewish Denominations

Tables 21-26 display the current denomination that respondents report for themselves or their households. These answers reflect the respondents' own assessment of their beliefs and behaviors. Many answered differently for themselves than for their household as a whole. Where a combination of denominations was provided, the two were allocated proportionately. The denomination in which someone was raised is even more subjective in terms of recall or categorization. For many persons, it depended on the time period to which they considered the term "raised" applied. The current levels of Orthodoxy may have been somewhat under-reported as terms unfamiliar to some interviewers such as the names of Hasidic sects may have been recorded as miscellaneous, traditional, or Just Jewish.

Despite these reservations, some distinct patterns can be observed. Comparisons of Tables 22 and 23 show a general trend of movement away from traditional Judaism. While one-quarter of the BJR group was raised in Orthodox households, only 7 percent report themselves as Orthodox now. Minimal differences characterize the percent of BJR persons raised and currently Conservative (about 38 percent) but far more are currently Reform (42 percent) than were raised as such (28 percent). Among those recorded as JNR, much larger percentages reported being raised in some other religion and compared to BJR, far fewer had Orthodox, Conservative or Reform backgrounds. The evidence in Table 24 shows that nearly 90 percent of those now Orthodox were raised as such, thus indicating any movement toward Orthodoxy is relatively small. In contrast to the Orthodox, the Conservative and Reform drew heavily from one or both of the major denominations; one-third of the Conservatives were raised as Orthodox and one-quarter of the Reform as Conservatives with an additional 12 percent having been raised Orthodox. While those who are currently Reconstructionist originate from all backgrounds, the greatest proportion (47 percent) are from Conservative backgrounds.

TABLE 22

Current Jewish Denominational Preferences of Adult Jews by Religion (JBR)

	BJR	JBC
Orthodox	6.6	7.2
Conservative	37.8	31.3
Reform	42.4	48.9
Reconstructionist	1.4	0.6
Just Jewish	5.4	3.9
Non-Participating	1.3	0.0
Something Else	4.0	8.2
Don't Know	1.4	0.0
Total Percent	100.0	100.0
Total Population	3,250,000	175,000

TABLE 23

Denomination Raised by Current Jewish Identity

	BJR	JNR	JCO
Orthodox	25.0	5.4	6.0
Conservative	37.9	18.7	19.4
Reform	28.1	19.1	9.5
Reconstructionist	0.4	0.1	0.0
Just Jewish	3.5	6.7	0.0
Secular	1.1	9.9	2.1
Non-Participating	1.0	1.1	0.0
Something Else Jewish	0.4	1.0	0.0
Christian	0.2	4.8	26.3
Some Other Religion	0.6	23.0	30.8
Don't Know	1.7	10.1	5.9
Total Percent	100.0	100.0	100.0
Total Population	3,250,000	750,000	210,000

TABLE 24

**Denominational Background - Current Denominational Preference  
By Denomination Raised For Born Jews: Religion Judaism (BJR)**

(Total = 3,250,000 Adults)

	DENOMINATION RAISED			CURRENT DENOMINATION				
	Orthodox	Conservative	Reform	Recon- structionist	Just Jewish	Non- Participating	Something Else*	Dont Know
Orthodox	88.4	31.6	12.0	19.1	16.6	14.8	11.8	28.0
Conservative	5.1	60.8	26.1	47.2	24.8	12.5	19.5	29.3
Reform	0.4	4.4	57.9	15.5	13.9	12.5	26.0	9.0
Reconstructionist	0	0	0.3	18.1	0	0	0	0
Just Jewish	4.4	1.0	1.2	0	42.2	3.8	0	0
Non-Participating	0	0	0	0	0	56.4	7.9	0
Something Else*	1.7	1.7	2.2	0	0	0	17.3	0
Don't Know	0	0.4	0.4	0	2.5	0	17.6	33.7
<b>Total</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>	<b>100.0</b>

\* **Something Else** includes: Secular, None, Agnostic, Atheistic, Jewish and Other Religion, Some Other Religion, Christian, Messianic, Traditional and miscellaneous other Jewish.

TABLE 25

**Current Jewish Denominational Preference of Households**

(Percent Distribution)

	Number	Percent
Orthodox	135,000	6.8
Conservative	806,000	40.4
Reform	827,000	41.4
Reconstructionist	33,000	1.6
Traditional	63,000	3.2
Just Jewish	104,000	5.2
Miscellaneous Jewish	29,000	1.4
<b>Total Households with a Jewish Denominational Preference</b>	<b>1,996,000</b>	<b>100.0</b>

**JEWISH IDENTITY CATEGORY**

BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
<b>CJP</b>	<b>CORE JEWISH POPULATION (BJR, JBC &amp; JNR)</b>
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

Those who converted out of Judaism (Table 23) have less traditional backgrounds, with a significant portion reporting Mixed Jewish and Some Other Religion as their background denomination.

Table 25 shows that the overall household distribution by denomination varies little from that of individual respondents. However, Table 26 shows considerable variation among the multi-person households according to whether they are Entirely Jewish or Mixed Households with

the latter being four times less likely to be Orthodox or Conservative. The term "some other religion," beyond the choices offered, surprisingly appears to be favored by many respondents. In most cases, it seems to be either a mixture of Jewish and another religion or simply a Christian religion but rarely Buddhist or some other non-Christian religion. Unfortunately, we cannot provide further information at this time as to what the answer implies or why it was chosen over a specific denomination.



TABLE 26  
**Denominational Preference of Multi-Person Households by Household Type**  
 (Percent Distribution)

	Entirely Jewish	Mixed Jewish and Gentile
Orthodox	7.4	0.1
Conservative	34.4	10.3
Reform	36.2	18.7
Reconstructionist	1.1	1.1
Traditional	0.5	0.0
Just Jewish	4.6	2.6
Miscellaneous Jewish	0.6	1.6
Mixed Jewish and Others	1.3	17.1
Christian*	0.8	8.6
Some Other Religion	4.3	19.2
No Religion	2.8	7.6
Don't Know	3.2	8.5
No Answer/Refused	2.8	4.6
Total	100.0	100.0
Total Households	1,190,000	867,000

\* Includes Messianic Jews

## Jewish and Civic Attachments and Practices of Individuals

The religious practices of individual respondents follow the patterns predicted by their Jewish identity, attitudes, and Jewish education (Table 27). The JNR group exhibits behaviors more like the assimilated than like the JBR. Only the family and friends ties, and visits to Israel, really differentiate the JNR from the JCO and JOR groups. While about 60 percent of the JBR population fasts on Yom Kippur, only around 10 percent of the JNR, JCO or JOR groups observe this ritual. The data on synagogue/temple attendance on High Holidays follows a similar pattern. Weekly attendance is noteworthy for the JBR group, but only at the level of 11 percent. Similarly, roughly a third of the JBR population has visited Israel, while only about 10 percent of the JNR or JCO groups have done so. As with travel to Israel, similar percentages report having close family or friends in Israel for each Jewish identity category except for the JNR group whose social ties to Israel are relatively stronger.

In three key indicators of Jewish social network ties, the JBR group understandably has the greatest Jewish social affinity. Nearly half of the JBRs have "all" or "mostly all" Jewish friends while 28 percent subscribe to a Jewish periodical and 21 percent volunteered for a Jewish organization in 1989. Except for 12 percent of the JNR group reporting mostly Jewish friends, in the other measures of Jewish social ties, the JNRs as well as the JCO and JOR groups reported percentages of 10 percent or less.

It is important to state that respondents represent adults in all age groups, not just middle aged heads of households. The replies incorporate those aged 18 to 25 and those over age 75, each of whom, though for differing reasons, may not have the ability or opportunity to engage in some of these behaviors. For example, a young adult may not have the funds to afford a visit to Israel; a sick elderly person may be physically unable to do volunteer work. More detailed analyses in the monograph series will undertake comparisons by age and other key background variables.

### Civic Involvement

The figures on civic involvement indicate that although the Core Jewish population are slightly more likely to be registered voters, such civic behavior is fairly uniform across Jewish identity groupings. By contrast, JBRs show the lowest level of volunteer work for secular organizations (39 percent) followed by JNRs. Slightly higher levels (close to 50 percent) characterized the JCOs and JORs.

TABLE 27  
Jewish and Civic Attachments and Practices of Adult Respondents by Jewish Identity

PERSONAL RELIGIOUS PRACTICE	PERCENT REPORTING			
	JBR	JNR	JCO	JOR
Fast on Yom Kippur	61	10	8	13
Attend Synagogue on High Holidays	59	12	7	8
Attend Synagogue Weekly	11	1	2	0
<b>ISRAEL TIES</b>				
Visited Israel	31	11	11	3
Have Close Family or Friends in Israel	35	20	9	6
<b>JEWISH SOCIAL TIES</b>				
Most/All Friends Jewish	45	12	3	5
Subscribe to Jewish Periodical	28	5	9	6
Volunteer for Jewish Organization in 1989	21	5	10	2
<b>CIVIC INVOLVEMENT</b>				
Registered Voter	89	84	78	80
Volunteer for Secular Organization in 1989	39	43	53	47

## Jewish and Civic Attachments and Practices of Households

One can hypothesize that some Jewish family traditions can be carried on even though the household may practice another religion or no religion at all. Therefore, inconsistencies are understandable and some rituals often manage to transcend departure from the Jewish religion.

In Table 28, the percentages reporting Jewish and civic practices are provided separately for the three household types. The last column is the aggregated total number of households of all three types, out of a possible 3.2 million that report the particular behavior. Among households reporting specific practices, the highest levels of Jewish practices are reported by the Entirely Jewish Households. Mixed Households obviously take an intermediate position. The assimilated households report a residual level of Jewish practices that may surprise some observers. For example, 62 percent of Mixed Households and 25 percent of households with No Core Jews attend a Passover seder. A slightly smaller percentage in each of the household types light Hanukkah candles.

The answers on philanthropy equate well with the actual number of donors reported by Jewish organizations. The Jewish Federation gifts, which are reported separately, are also included in the figures for Jewish charity as a whole. The levels of secular giving should not be measured against national statistics because the question specifically excluded religious giving, the paramount form of charitable gifts nationally. If all types of giving are combined, the proportion rises to about 80 percent of households.

While 62 percent of Entirely Jewish households contributed to a Jewish charity in 1989, somewhat fewer (45 percent) gave specifically to the Jewish Federation or UJA. For the Mixed households, the percentages for each type of Jewish giving was less than half that of the Entirely Jewish households. Only a small number, 13 percent and 4 percent respectively of the households with No Core Jews gave to Jewish causes.

### Civic Involvement

Regarding secular charity, the proportion of givers was not as disparate across the household types. Roughly two-thirds of those households that were either Entirely Jewish or Mixed contributed, while just over half of the households with no Core Jews gave to secular causes. Levels of political contributions again exhibit the uniformity of public involvement, which characterizes this population irrespective of differences in Jewish identity.

TABLE 28  
Jewish and Civic Attachments and Practices by Household Type

	PERCENTAGE OF HOUSEHOLDS			Aggregate Total # of Households Involved
	Entirely Jewish 1,811,000	Mixed Jewish-Gentile 867,000	No Core Jews 508,000	
Attend Passover Seder*	86	62	25	2,200,000
Never Have Xmas Tree	82	20	13	1,630,000
Light Hanukkah Candles	77	59	17	2,000,000
Contributed to Jewish Charity in 1989	62	28	13	1,410,000
Contributed to Federation/UJA Campaign in 1989	45	12	4	910,000
Sabbath Candles*	44	19	13	1,000,000
Current Synagogue Membership	41	13	2	860,000
Celebrate Yom Ha'atzmaut	18	6	5	410,000
Kosher Meat all the Time	17	3	3	350,000
Contributed to Secular Charity in 1989	67	66	54	2,020,000
Contributed to Political Campaign in 1988-90	36	35	33	1,123,000

\*Sometimes, Usually, Always

## Synagogue Affiliation

Synagogue affiliation is the most widespread form of formal Jewish connection, but it characterized only 41 percent of the Entirely Jewish Households. As Table 29 shows, it varies across the household types in the expected direction. The question was quite specific, and it reports only current dues paying households.

In general, data not shown here indicate that affiliated households with an average of 2.5 Jews per household are larger than all Entirely Jewish households which have an average of 2.2 Jews per household. This suggests a life cycle pattern of membership, a well-known feature of synagogue affiliation. Young families with children are more likely than others to be current members. The data shows that about half the JBR population lives in affiliated households.

The distribution of the 860,000 households reporting synagogue membership across the denominations (Table 29) shows that the Reform plurality, which was evident in denominational preferences (Table 22) does not translate directly into affiliation. By contrast, the Orthodox are more successful in affiliating their potential constituency. The information on household synagogue affiliation includes Entirely Jewish as well as Mixed households. Tabulations of the average total household size and the average number of Core Jews in the households indicate that households reporting "other" or "don't know/refused" contain the highest proportion of members who are not Core Jews. The "Other" category includes some large Hasidic households which suggests the real number of affiliated Orthodox totals over 400,000 persons. However, Conservative affiliation followed by Reform still outnumbers Orthodox; 41 percent of all affiliated individuals belong to Conservative and 35 percent to Reform temples compared to around 20 percent who belong to Orthodox synagogues.

TABLE 29

Households with Current Synagogue/Temple Affiliation

DENOMINATION OF SYNAGOGUE	Number of Households	Percent Distribution	Average Number of Persons in Household	Average Number of Core Jews in Household	Total Number of Core Jews
Orthodox	136,000	16	2.7	2.6	355,000
Conservative	371,000	43	2.6	2.4	890,000
Reform	303,000	35	2.7	2.5	760,000
Reconstructionist	21,000	2	2.6	2.4	50,000
Other	14,000	2	5.6	5.1	70,000
Don't Know/Refused	16,000	2	2.6	1.5	25,000
<b>Total</b>	<b>860,000</b>	<b>100</b>	<b>2.7</b>	<b>2.5</b>	<b>2,150,000</b>

# Methodological Appendix

## Sample Selection

The telephone numbers selected for the NJPS were based on random digit dialing (RDD), and are a probability sample of all possible telephone numbers in the U.S. The sampling procedure utilized a single-stage sample of telephone numbers within known residential working banks (the first two digits of the four-digit suffix - 212-555-XXxx). Telephone exchanges were strictly ordered by census geographic variables (i.e., Division, Metro/Non-Metro, Central City/Suburban, etc.) creating a sample frame with fine implicit geographic stratification. This procedure provides samples that are unbiased and in which all telephone numbers have the same chance of selection. Since the random digit aspect allows for the inclusion of unlisted and unpublished numbers, it protects the samples from "listing bias" -- the unrepresentativeness of telephone samples that can occur if the distinctive households whose telephone numbers are unlisted and unpublished are excluded from the sample. The RDD sample is referred to as the "screening sample." It consists of 125,813 households that were asked whether any household member was Jewish. All qualified Jewish households were followed up with requests for the detailed interviews.

It should be noted that data were collected only for the civilian population living in households. No information was obtained for the institutional and other non-household population. The survey thus excluded those in prisons, hospitals, nursing homes, hotels, religious institutions, and in military barracks. Estimates of the number of Jews in such places were added to the survey results for the estimate of the total number of Jews in the U.S. However, their characteristics are not reflected in the breakdowns of the totals by age, sex, etc.

## Weighting Procedures

After the survey information was collected and processed, each respondent was assigned a weight. When the weights are used in tabulations of the survey data, the results will automatically provide estimates of the U.S. population in each category shown in the tabulations.

The weighting method insured that key demographic characteristics of the adult population of the total weighted sample of the 125,813 responding households matched the most current estimates of these demographic characteristics produced by the Census Bureau. The weighting procedure automatically adjusted for noncooperating households, as well as for those who were not at home when the interviewer telephoned and for households who did not have telephones or had multiple lines.

## Accuracy of Data

### Nonsampling Errors

All population surveys are subject to the possibility of errors arising from sampling, nonresponse, and respondents providing the wrong information, and the NJPS is no exception. The response rate to the initial screener interview, used to identify potential Jewish households, was approximately 50 percent. This is lower than most surveys concerned about quality strive to achieve. (The response rate was essentially caused by the contractor's need for each set of sample cases assigned for interview to be completed in a few days. This made followup of most not-at-homes impractical.) The concern over the effect of nonresponse on the statistics is not so much on the size of the nonresponse since this is adjusted for in the weighting, but on the possibility that nonrespondents are different from respondents. Variations in response rates by geography, age, sex, race, and educational attainment were adjusted for in the weighting. This still left the possibility that Jews and non-Jews responded at different rates.

To test whether this occurred at an important level, the telephone numbers of approximately 10,000 completed interviews and for about 10,000 nonrespondents were matched against telephone listings to obtain the household names, and the percentage of each group having distinctive Jewish names was calculated. The percentage for the completed cases was 1.38 percent and for the nonrespondents was 1.29. The difference

between the two is well within the bounds of sampling error. Although distinctive Jewish names account for a minority of all Jews, this test does provide strong support for the view that nonresponse did not have an important impact on the reliability of the count of the Jewish population.

In regard to errors in reporting whether a person is Jewish, previous studies indicate that the errors are in the direction of understating the count of the Jewish population, although the size of the understatement does not seem to be very large. A particular concern in the NJPS was the fairly large number of cases where respondents in households reporting the presence of one or more Jews in the screening operation, reversed themselves in the detailed interview. Of all households reported as having Jews in the screener, 18 percent were reported as nonqualified in the detailed interview. There was a possibility that this was hidden form of refusal, rather than errors in the original classification of the households or changes in household membership.

A test similar to the one on refusals was carried out for the nonqualified households. The telephone numbers for the 5,146 households who were reported as Jewish in the screening interview were matched against telephone listings, and those with distinctive Jewish names (DJN) were identified. In households that reported themselves as Jewish in the detailed interviews, 16.8 percent had DJN's. The rates were slightly smaller for refusals (13.9 percent) and for those who could not be contacted (10.9 percent). However, the percentage was only 2.9 percent for households who were reported as not Jewish in the detailed interview. It is, of course, possible that DJN households are less reticent than others in acknowledging to a telephone interviewer the fact they are Jewish, but the evidence is that underreporting did occur, but not to a very serious extent. An adjustment in the weights of about 8 percent was made to account for the unreported Jews in the estimates of the total number of Jews. Since questionnaire information was not obtained for them, the

statistics on characteristics of Jews may be subject to small biases if the Jewish non-qualifiers are very different from those who responded.

As mentioned earlier, other studies have reported that there is some understatement of reporting of Jewish heritage in interviews surveys. No adjustments for this were made since firm data on the size of the understatement does not exist. As a result, the estimate of the size of the Jewish population is probably somewhat on the low side.

### Sampling Variability

All sample surveys are subject to sampling error arising from the fact that the results may differ from what would have been obtained if the whole population had been interviewed. The size of the sampling error of an estimate depends on the number of interviews and the sample design. For estimates of the number of Jewish households, the sample size is 125,813 screened households. As a result, it is very likely (the chances are about 95 percent) that the number of Jewish households is within a range of plus or minus 3 percent around the estimate shown in this report. For estimates of the Jewish population, the range is slightly higher since sampling variability will affect both the estimate of the number of Jewish households and of the average number of Jews in those households. The 95 percent range is plus or minus 3.5 percent. These ranges are the limits within which the results of repeated sampling in the same time period could be expected to vary 95 percent of the time, assuming the same sampling procedure, the same interviewers, and the same questionnaire.

For statistics on the percentage distribution of Jews according to various categories, the sampling errors will be largely determined by whether the percentages refer to statistics of households, statistics on personal characteristics for which data were only obtained for the respondent in each household, and personal characteristics obtained for all household members

in the sample households. For the first two of these types of statistics, the sample size is the number of households, or 2,441. For items obtained for all household members, the sample size is 6,514. The standard errors of percentages applying to the entire Jewish population can be approximated by

$$\sqrt{p(1-p)/n}$$

where  $p$  is the estimated percentage and  $n$  is the sample size, that is, either 2,441 or 6,514, depending on the type of statistic. For percentages of segments of the Jewish population (e.g., females, Jews by Choice, persons 65 years and over, etc.) the standard error is approximately

$$\sqrt{p(1-p)-Rn}$$

where  $R$  is the proportion of Jews in the segment for which percentages are computed.

Some examples of the size of the sampling errors may be illuminating. When percentages of all Jewish households are calculated, the relevant value of  $n$  is 2,441. The largest standard error occurs for the 50 percent statistic. The maximum standard error for statistics on all households is then equal to 1 percent. The 95 percent range includes 2 standard errors, or 2 percent. The 50 percent statistics can then be interpreted as a range from 48 to 52 percent. Analyses of subgroups of households will have higher standard errors, for example, when a 20 percent segment of the population is being studied (e.g., Jewish households in the West) the maximum standard error will be about 2.3 percent, and the 95 percent range on a 50 percent item will be plus or minus 4.6 percent.

Similarly, the maximum standard error for population statistics for which data were collected for all household members, is ordinarily about 0.6 percent. The 95 percent confidence limits are plus or minus 1.2 percent. However, it should be noted that when the statistics are on items for which household members are likely to have similar characteristics (e.g., the percentage of Jews who belong to Conservative congregations), the appropriate

sample size may be closer to number of households. Such items may be more appropriately considered household than population characteristics from the point of view of calculation of sampling errors.



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