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Task Force on Religious Commitment, 1983-1986.

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JOINT TASK FORCE ON RELIGIOUS COMMITMENT

Chairman: Joseph Kleiman

Vice-Chairman: Rabbi Samuel Karff

Alfred Miller
Norman Saunders
Rabbi Lewis M. Barth

Rabbi Joshua Haberman

Rabbi Herbert Bronstein

David Belin

Rabbi Murray Blackman

Bernice Brussel

Robert Chaiken

Judge Eli Chernow

David Cohen

David S. Davidson

Melanie Dernis (NFTY representative) -Mitchell Warren (NFTY representative)

Carl Feldman

Dr. Larry Frazin

John Geller

Alan Goldstein

Marjory Hess

Alan V. Iselin

Irving W. Konigsberg

Norma Levitt (NFTS representative)

Peachy Levy

John F. Lippmann

Lillian Maltzer

Ronald M. Mankoff

Melvin Merians

Gary Metzel

Judith Mischel

Judy Picus

Herbert Portes (NFTB representative)

Dr. Philip Rubens

Dan Schechter

Martin Strelzer

Lorraine Stiffelman

Dr. Harold Traqash

Kenneth Midlo (NATE representative)

Rabbi Harvey J. Fields

Alex Ross (Social Action Commission representative)

Larry Sachnowitz

Staff: Rabbi Allen Kaplan

Cabinet: Rabbi Daniel B. Syme

Ex officio: Charles J. Rothschild, Jr.
Rabbi Alexander M. Schindler

Test Case on Couch

JOSEPH KLEIMAN
11240 CHALON ROAD
LOS ANGELES, CALIFORNIA 90049

*Howell
Joa. Phm*

March 21, 1986

Mr. Charles J. Rothschild, Jr.
550 Sunderland Rd.
Teaneck, NJ 07666

Dear Chuck:

This is a very difficult letter for me to write. However, I have given the matter considerable thought and have concluded that action is necessary.

Ever since I retired from full time employment at Whittaker some fifteen months ago, rather than becoming simpler, my life has become more and more complicated. It has reached the point where I find myself working seven days a week. My hobbies are totally neglected and I feel more and more the pressure of responsibilities I have assumed to the point that it is affecting me both physically and mentally. I don't mean to imply that I am ill. I am just very tired or probably a better description is "burnt out". I really have no choice but to cut back on some of my commitments.

In examining the options available to deal with my problem, I have concluded that the most logical choices for reduced activity are those extra-curricular assignments which I enjoy the most. The UAHC and the tasks which I have undertaken for the Union clearly present the quickest and best choices for dealing with my personal dilemma.

I am particularly influenced in this conclusion by the fact that the Union has such a wealth of talent available to replace me in these assignments. Many younger people now in positions of leadership have the kind of energy I used to have twenty years ago when I first became involved with the national board. They are as qualified as I in terms of knowledge and personal dedication. In light of my present circumstances, there can be no doubt that they can do a better job for the Union.

JOSEPH KLEIMAN
11240 CHALON ROAD
LOS ANGELES, CALIFORNIA 90049

For all of these reasons, I urge you as soon as possible to select my replacement as chairperson of the Task Force on Religious Commitment and also to institute the necessary process to replace me as Assistant Treasurer of the Union.

A Task Force meeting has been scheduled to take place in St. Louis just prior to the UAHC Board meeting. It would be highly desirable if the chairperson could be named before that meeting. There are a number of good candidates already on the Task Force. If you wish I would welcome the opportunity to consult with you in identifying possible replacements.

In all of this please be assured by both Shirley and me that the UAHC is very high on our list of priorities. Our associations with its Board and Officers are among our most cherished possessions. These feelings for the Union and the importance of its tasks played no small part in the conclusions expressed in this letter.

Please pass on best regards from both of us to Margie. I hope that this action, which is clearly designed to deal with my problems, does not burden you unnecessarily.

Yours Sincerely,

copy to
Alex Schindler

A handwritten signature in dark ink, appearing to read 'Joe', with a long, sweeping horizontal line extending to the right and a vertical line extending downwards from the center.

From the desk of:

RABBI ALLEN S. KAPLAN

This memo went
out to 10 members
of the Task Force who
were carefully selected

Allen S. Kaplan



איחוד
ליהדות
מתקדמת
באמריקה

Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

April 4, 1985

be please

Mr. Joseph Kleiman
11240 Chalon Rd.
Los Angeles, CA 90049

Dear Joe:

Joe Kleiman and Sam Karff have asked me to write to you. In order to facilitate the progress of the Task Force it was decided to organize a Steering Committee that will meet to coordinate the reports of the various subcommittees. In consultation with the CCAR, you were chosen to serve on the Steering Committee.

Currently, the various subcommittees are meeting. They each have specific tasks that were assigned by Joe in consultation with Sam. They are to report the results of their deliberations to me as soon as possible.

Joe is currently out of the country. He asked me to write to you to invite you to attend the first meeting of the Steering Committee that he and Sam have called for Monday, May 20, 1985. The meeting will be held in New York at 838 Fifth Avenue. It will begin at 9:00 AM. More than likely we will need the entire day. I would count on staying until 5:00 PM.

I am enclosing a reply card and a stamped, self-addressed envelope. Please let me know as soon as possible whether or not you will be attending this meeting.

With all best wishes for a very Joyous and Sweet Passover.

Sincerely,

Rabbi Allen S. Kaplan

FOR YOUR INFORMATION

MEMORANDUM

Free

From Joseph Kleiman

JK

Date 8/2/84

To Mr. Charles J. Rothschild, Jr., Rabbi Alexander M. Schindler ✓
Rabbi Gunther Plaut, Rabbi Joseph B. Glaser

Copies

Subject

Enclosed is a copy of the mission statement which was adopted by the Task Force on Religious Commitment at its meeting on July 31, 1984, at the Dellwood Conference Center, New City, New York. Please read this carefully and share with me any comments that you might have.

J.K:rff
encl.



Union of American Hebrew Congregations
838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100

MISSION STATEMENT OF THE UAHC/CCAR TASK FORCE
ON RELIGIOUS COMMITMENT
ADOPTED ON JULY 31, 1984

The mission of this Task Force is to help Jews strengthen their religious commitment.

It was formed to:

...help our people enhance the meaning of Judaism in our lives through our relationship with God, Torah, and Israel.

...and, make us aware of the obligations and opportunities which flow from our Covenant with God.

To this end we will:

...study the dynamics which create, develop, and reinforce personal religious commitment.

...based on these examinations and considering Jewish tradition and an understanding of contemporary needs, recommend ways by which individuals can pursue their search for the sacred, and make informed choices which enrich their joyous practice and experience of Judaism.

The UAHC/CCAR TASKFORCE ON RELIGIOUS COMMITMENT having approved its Mission Statement has now determined that the following tasks must be immediately implemented:

1) Deepen this **TASKFORCE'S** understanding and practice of Judaism.

2) Build a constituency of understanding and support:

- Regions
- Union Board of Trustees
- HUC-JIR
- Affiliates
- CCAR groupings
- Biennial

3) Research projects:

- Dynamics
- Success stories

4) Define our meaningful words to be able to communicate.

TASK FORCE ON RELIGIOUS COMMITMENT, DELLWOOD CONFERENCE MEETING
JULY 29TH, 30TH, AND 31ST, 1984

WORK TO BE DONE

1. Develop a showcase program for Biennial - head, heart, hand - involving,
2. Involve Regional System...mandatory workshops for Directors and Boards --weekend preferred-- game plan
3. Rabbis must believe in the commitment goal - preach it
4. Communicate strongly what we are doing to Boards, etc.
- sensitize movement to our Task Force
5. Pre-Biennial --"worked" the Regions and and Rabbi's (CCAR Convention) carriers to the lay people-- have some completed material
6. From our papers develop a symposium in Reform Judaism
7. Do "it" ourselves...Be examples, be role models; walk like you talk; be a scheliach
8. Study the dynamics, etc...is it prayers, action, or other areas?
- Engage a consultant to understand contemporary needs?
- One group recommend ways
9. Break problem into small groups and do pieces of work
- develop work statement for each output -- first draft
10. Collect "success" stories re: committed Jews and congregations and figure out why (take evidence)
11. All of us write: what our congregations are doing, and what could be done.
12. Establish a clearing house function on information re: religious commitment and other programmatic areas which bear on it.
13. Physical end product should be a series of video tapes.
14. We have to be clear on what the "Religion" is that we are committed to.
15. Encourage "retreats" to promote the search --re: Bregman model
16. Find vehicle for understanding what "SACRED" means in our society

17. We must define, conceptualize the GOD, TORAH, ISRAEL obligation and opportunity -- How do we express it?
18. FIND OUT MORE ABOUT WHY PEOPLE AREN'T COMMITTED.
19. Don't overlook other Union arms: NATE, NATA, SISTERHOOD, BROTHERHOOD, NFTY
20. Circulate CCAR papers on Soul of Rav
21. Develop a pocket-size luach, means of reminding people of responsibilities
22. Form a National Level Commission to carry the work on.
23. STRIVE FOR EXCELLENCE.
24. Study effectiveness of Movement's communications.
25. Program for presidents of large congregations meeting.
26. How position what we are doing in the eyes of co-religionists.
27. Determine ways of knowing we are successful.
- by year-end April 1986
28. Build a bibliography suitable to the task.
29. Share religious experiences through same mechanism.
30. MAKING INFORMED CHOICES - what do we mean by it?
31. Distribute address list and telephone numbers of Task Force.

December 18, 1984

Mr. Daniel S. Schechter
552 Woodlawn Avenue
Glencoe, IL 60022

Dear Dan:

Thank you for sending me a copy of the paper which you delivered at the National Task Force on Religious Commitment meeting in Bal Harbour, Florida. I appreciate your having done so.

I found your ideas to be in substantial harmony with my own. Dan, keep up the pressure, wherever you can.

Be well, have a very happy Hanukah and again my thanks for all your help.

Sincerely,

Alexander M. Schindler

552 Woodlawn Ave.
Glencoe IL 60022
December 6, 1984

Dear Rabbi Schindler

As you have requested I am enclosing a copy of the paper I gave
this week at the National Task Force on Religious Commitment.

I am much encouraged by this meeting and am optimistic that we
can give voice to an approach and program consistent with your
remarks in Houston.

I am delighted to be a member of such a group.

Sincerely

Dan

Daniel S. Schechter

Hi^

Thank him for paper -
I found his ideas in
substantial harmony
with my own -
Keep up the pressure,
wherever you can
Be well -
& thank him
for help.

WHAT DEMANDS SHOULD BE MADE OF LEADERS?

by Daniel S. Schechter

Prepared for delivery at the
December 2, 1984 meeting of the
National Task Force on Religious
Commitment of the UANC-CCAR
Bal Harbour, Florida

WHAT DEMANDS SHOULD BE MADE OF LEADERS?

The order of discussion items makes my task difficult, and so I will, in part, have to ignore it. In thinking about my assignment, before I received the final order of events, I assumed we would talk about commitment and covenant before we talked about leadership. I still must, because this is not a two-tiered religion — one for followers and one for leaders — and I need to start with some discussion of the fundamental commitment of all Jews and then build on to it a leadership component. And I can't really do that without trespassing in another area, which is the mission and output of this leadership group, which I see referred to later on in the agenda, as discussion of the task force report. With apologies to all, I must start where I am.

It is important to me that this task force do more than write a report, that it take a stand and that it develop a plan for implementation of a program in which we believe. We have to define commitment, and to me this means prayer, study and religious observance, congregational participation, and service to the Jewish community, including charitable giving. It includes a communal dimension, not just personal significance. Jewish life has traditionally centered on the family unit, but our family life today is frequently fractured. Therefore, our commitment needs to extend to broken families, single parents, Jews by Choice, the intermarried and the nonmarried segments of the Jewish community. In the end it should be concerned with enrichment of Jewish life anywhere, the Jewish people everywhere, and beyond the Jewish people with humanity at large.

Furthermore, we need to talk about a religion that makes demands. We have to place obligations on ourselves individually and examine whether

there is a core of Jewish values on which we can agree and around which we can build an effort to increase our commitment and foster the commitment of others. We have to start with a faith affirming the reality of God, however understood, and based on the Covenant with God.

This task force has a responsibility to challenge ourselves and our congregations and communities. We should define expectations by which we are ourselves willing to live as individuals expressing our commitment to our faith. We need to set for ourselves a goal of the highest rather than the least common denominator of Jewish life, one that we think is appropriate then for congregational membership, leadership and rabbinate. In the terms of discussion which will take place shortly among the members of the Chicago-area UAHC-CCAR task force: "If you owned your own congregation, what requirements would you make of your congregants? What requirements would you make of yourself?"

As a task force we need to find means of acting on the definitions we accept, undertaking approaches ourselves as a group that we would urge others to consider. For example, I recently participated in a group under Chicago UAHC auspices wherein rabbis and non-rabbis together described their encounters with God and examined their feelings about God. If we want people to examine their connection with God, we must help them to do so. People generally are more comfortable undertaking such sensitive activity as members of a group and under the guidance of a supportive, skilled leader.

We need to find ways of getting our congregations to make commitments, and that may begin with targeting of groups such as the board of trustees, youth, chavurot, or others as the foci of such self-examination and action. And we need different models for examination in different types of congregations — the more traditional and the Classical Reform; the large and the small; the urban, ^{suburban} and ~~the~~ rural, for example.

We need to understand the role of the rabbi in such situations. He or she can be crucial in bringing the experiment to a successful conclusion. It is the gatekeeper's role, and the gatekeeper must be comfortable, not feel threatened, and willing to serve as a facilitator.

Such demonstrations, set up under the sponsorship of task forces comparable to our own national task force at local or institutional level, must be encouraged to experiment, with adequate time for testing and evaluation. ~~Such~~ Demonstration efforts may take outside funding for professional development of teaching aids and for professional consultation, but it should be possible to find funding. I hope we do these things; it will not be enough to offer a volume of papers and recommendations, even videotapes, if we are really serious about our work. Further, it will take the backing at the highest levels of the UAHC and the CCAR.

Now, and only now, can I talk briefly about the responsibilities of leaders as part of today's agenda, and you will see why.

Leaders function on at least two levels: (1) as individuals who feel deeply committed to their faith, who would subscribe to the approach I have just outlined, and who themselves live as committed Jews. (2) leaders also function as individuals whose antennae are sensitive to the concerns of others and who try to deal with them in synagogues and other institutions and agencies through which Jewish faith is translated into the service of human need.

Like it or not, leaders are looked upon as role models for congregations or other agencies. Their participation in Shabbat, festival or other worship helps foster the commitment of others. Their participation in educational programs to increase their understanding of their faith, or their efforts to expand their participation in the larger Jewish community beyond the congregation can help the synagogue be more effective in solving the

overwhelming human problems which sometimes stand in the way of addressing spiritual concerns.

Today we look at the synagogue as the primary vehicle by which a vision of religious commitment is communicated. Our ideal is to foster in the synagogue a community of worship. If the synagogue leadership is doing its job, it will be sensitive to or identify factors that sometimes produce feelings of abandonment and alienation . . . changes in worship, customs, ceremonies, language, prayerbooks, for example.

Synagogue leaders and leaders of other Jewish organizations must never lose sight of the religious underpinning of their work. The need of such leaders for continuing Jewish education is apparent, but frequently ignored. A UAHC model exists in the Chicago area which is now being replicated in Minneapolis and deserves attention elsewhere. It is called the Synagogue Leadership Institute, and is an eight-session evening program supplemented by a weekend retreat. I speak enthusiastically as one who has graduated from the program, served on its Chicago faculty, and looks forward to serving as faculty in Minneapolis. It exemplifies what I have spoken of with generalizations, and I want therefore to identify four of the sessions' topics which I think are germane to this task force: (1) Reform Jewish worship. (2) The Synagogue as Part of the Jewish Community. (3) Torah education. (4) Social action.

We know that neither synagogues, federations, nor Jewish social service agencies acting alone can reach significant numbers of Jewish people who need services. Alone, none can strengthen a weakening Jewish identity as effectively; together they can maximize quality human services for more people. Such joint efforts, stimulated by our leaders, would put Jewish precepts into practice and suggest a significant dimension to the work of this task force.

The Reform notion of developing a "caring community" should be encouraged. By this I mean an attempt to move the Reform synagogue population toward an awareness and a useful role in meeting more of the pressing needs of Jewish families, responding to needs identified as priorities by the synagogue, perhaps with activities located at the synagogue, or carried out jointly by the synagogue or other agency.

The challenges of defining a religious commitment and of following that definition with action is a worthy one for all Jews, and all leaders. It merits examination and development by this task force. I believe there is a fund of spiritual capital built up by successive generations of Jews, the interest of which is added to by each generation, while the capital remains for later generations. It behooves anyone who aspires to leadership to protect the capital and add to the interest. I have introduced the topic of leadership responsibilities at Joe Kleiman's request, and I hope you will want to explore it further.

DSS

11/84



איחוד
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Union of American Hebrew Congregations

PATRON OF HEBREW UNION COLLEGE—JEWISH INSTITUTE OF RELIGION

838 FIFTH AVENUE, NEW YORK, N.Y. 10021 (212) 249-0100 CABLES: UNIONUAHC

March 5, 1984

Rabbi Alexander M. Schindler
838 Fifth Avenue
New York, NY 10021

Dear Alex:

We are pleased to know that you have accepted the invitation to serve on the UAHC-CCAR Task Force on Religious Commitment. It is our pleasure to invite you to attend the first meeting of the Task Force that will be held on April 29th and 30th, 1984, at the Hyatt Regency O'Hare at O'Hare International Airport, Chicago, Illinois. We have selected this site in order to facilitate travel from every part of the country.

This Task Force promises to be one of the most exciting and momentous projects of our movement. In his address to the Biennial, Rabbi Schindler challenged us to face the need "to cultivate a sense of the sacred within ourselves and in our midst." We have been entrusted with the privilege of determining how Reform Judaism will respond in meeting this challenge. Our mandate is outlined in the enclosed copy of the resolution adopted by the General Assembly of the UAHC meeting in Houston, Texas.

The resolution gives this Task Force a two year period in which to conduct its work and prepare a comprehensive report so that the program of the '85 Biennial Assembly can be devoted to this theme. It is expected that we will all work diligently, fulfilling our responsibilities to the Task Force. It is hoped that each of you can attend every meeting, contributing to the work of the Task Force. In addition to the meetings of the Task Force there will be meetings of subcommittees within the Task Force that will be working on specific subjects that will be determined during the course of our organizational meeting. We ask for your cooperation through your active participation in the work of the Task Force.


The first meeting of the Task Force will begin Sunday morning, April 29th, at 9:30 a.m. Our meeting will conclude on Monday, April 30th, at 4:30 p.m. The meetings will be held at the Hyatt Regency O'Hare. We will have a working lunch on both Sunday and Monday, and a cocktail reception on Sunday night. We have made arrangements with the hotel to have a bloc of rooms available for Saturday night April 28th and Sunday night April 29th at the rate of \$55 per room single or double. Please make your reservation for the hotel through Rabbi Allen S. Kaplan, who is the Union Staff Advisor for the Task Force. Please make this reservation not later than April 10th, using the enclosed postcard.

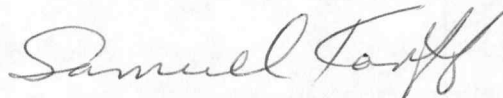
In addition to the cost of your room there will be a charge of \$40.00 per person to cover two lunches and coffee through the day. Please make your check payable to the UAHC, and send it to Rabbi Kaplan.

We are enclosing a number of reprints that we think would be of interest to you in preparing for this meeting. We will send an agenda and a special bibliography under separate cover.

Once more we would like to reiterate how exciting is this challenge that is before us. We look forward to your input and involvement, and to our success.

Sincerely,


Joseph Kleiman
Chairman, UAHC-CCAR
Task Force on Religious
Commitment


Rabbi Samuel E. Karff
Vice-Chairman, UAHC-CCAR
Task Force on Religious
Commitment

ADOPTED BY THE GENERAL ASSEMBLY
of the
UNION OF AMERICAN HEBREW CONGREGATIONS
November 10-15, 1983 - Houston, Texas

JOINT TASK FORCE ON RELIGIOUS COMMITMENT

WHEREAS, we the assembled delegates at this 57th Biennial Assembly recognize that there is an urgent need for renewed examination of that which religious commitment implies for us and for our congregations,

THEREFORE, BE IT RESOLVED that the Union of American Hebrew Congregations call upon its Board of Trustees, together with the Central Conference of American Rabbis, to establish a Task Force on Religious Commitment which will:

1. Engage in a two-year study of this challenge in all of its manifestations, all within the context of the informed choice so precious to Reform Judaism.
2. Attempt to generate a suggested programmatic response to the challenge.
3. Present a comprehensive report to the 1985 Biennial Assembly for study, detailed discussion and adoption as a central component of the Biennial program.

Recent studies confirm our perception. In his address to the Conservative rabbinate, Dr. Egon Mayer reported that the rate of conversion to Judaism increased dramatically over the past several years, 300 percent, in fact. This increase has not only gone hand in hand with the rise in the rate of interfaith marriages, but has in fact exceeded it.

His studies further establish that Jews by choice are more likely to be religiously observant than their born Jewish partners, and to insist on the religious rearing of their children. In other words, there is no dilution of our Jewishness when others join our ranks. Quite the contrary, our Jewishness is enhanced because of them.

We, on our part, have always found this to be so. It has been demonstrated over and again. Just listen to the lines of a poem penned by Barbara Jackson, a Jew by choice. Entitled *Ivri*, it appears in her collection called *Across the Pond at Summer (A journey from gentile to Jew)*

"My eyes were opened late to you
And now I learn what every child knows
Bringing to it an adult understanding.
Within the fields of Judaism
I am rested and at peace—
but strangely ill-at-ease, being a
Trespasser, peeping past the gates, wondering what
Passwords bid me enter.
This sacred discomfort is like leaves upon the
Ground, covering the grass that blooms beneath.
If God is not worrying about my newness, my
Awkwardness, or the thick sound of Hebrew in my mouth
Why should I?
These are such transient, shallow differences
Easily blown like leaves away, revealing what soon
Will grow to be a lasting oneness at the roots."

Would that many *born* Jews would manifest so reverent a feeling, so great a sense of oneness with God. Albert Einstein was perceptive when he said: "I regret that I was *born* a Jew, for it kept me from *choosing* to be a Jew."

Issues of Faith

This brings me full square to the final matter that I place before you tonight: the need to cultivate a sense of the sacred within ourselves and in our midst.

Here is an aspect of our religious enterprise that has been far too long neglected. But how to repair it, how to recapture the sense of the holy, that is an exceedingly complicated task. Certainly no Biennial resolution on the subject will avail, for it requires a grappling not with outer forces, but with the self and within the self.

Tradition suggests Jewish practice as one likely pathway to spirituality. "The *mitzvah* is the place where man and God meet," taught Abraham Joshua Heschel. If this is so, our problem may be rooted here, because we are not disciplined in our observances. As liberal Jews, we assert our autonomy, we insist on the right to choose. But all too often we choose nothing at all, or choosing something we observe it only haphazardly. We make no demands on our constituents beyond the financial. And because we don't we give substance to the perception of some that Reform Judaism is but a religion of convenience, that in Reform anything goes, that this is a place where easy answers are given and few if any questions asked.

Let no one pretend that this problem is endemic to Reform. Orthodoxy and Conservatism both have their fair share of those who offer only lip-service and not the service of the heart. Nevertheless, there are numerous Reform Jews who *do* take their Judaism seriously and see it as a meaningful religious pursuit. And lest you think that my focus is exclusively on the ritual

and my measure merely quantitative, most of the pious, truly believing Reform Jews I know come out of the matrix of classical Reform and not the recent, presumably more emotive mode.

I have no ready prescriptions to offer here. There are no hidden agendas, I have no canons or codes or even guides for practice in mind. I ask merely that we address this issue, urgently, earnestly, and with all the resources of mind and spirit at our command.

I ask also this: that we begin the task by probing within ourselves, by making demands on ourselves. We are, after all, the leaders of liberal Judaism. We cannot command, we can only convince. We lead not by precept but by example. The task of self-renewal, therefore, must begin with us.

In this manner, we may be able to re-awaken our community's capacity for wonderment. So, at least, we have been taught. "Commandment and mystery are inextricably intertwined," wrote Leo Baeck. "Our deeds open up the gate through which the floods of the divine surge into human life."

Aye, there is a growing yearning for the sacred in our day. We all of us can feel it. The very air we breathe is tense, a wind blows through space, and the tree-tops are astir. Men and women are restless, but not with the restlessness of those who have lost their way in the world and have surrendered to despair, but rather with the hopeful questing of those who want to find a new way and are determined to reach it. It is a searching after newer and truer values, for deeper, more personal meaning. It is a purposeful adventure of the spirit.

These men and these women are in the grips of a great hunger which, like all "great hungers feeds on itself, growing on what it gets, growing still more on what it fails to get." The prophet Amos spoke of such a hunger when he said:

"Behold the day cometh saith the Lord God
that I will set a famine in the land
not a famine of bread nor a thirst for water,
but of hearing the words of the Lord."

Can you find a more vivid description of the very body and spirit of our age? Can you paint a more vivid portrait of the Great Hunger that seized us? Never before in recent history, has there been a greater yearning for those ideas and ideals which the synagogue enshrines.

Let us therefore build our congregations and strengthen their core!

Let us bestir our members to the task of repairing our hideously fractured world!

Let us reach out and embrace all who hunger after truth!

And above all, let us recognize that ours is an earnest enterprise, a fateful religious pursuit. We dare not ask easy questions or give facile answers. Let us, rather, as Reform Jews provide a Judaism that is a spur and a prod and a relentless provocation!



PROGRAM PERSPECTIVES

The Union of American Hebrew Congregations • 838 Fifth Avenue • New York, New York 10021

July, 1983

REMARKS OF

CHAIRMAN OF THE BOARD DONALD S. DAY

at the Meeting of the UAHC Board of Trustees, June 10, 1983

I want you to know how deeply honored I was when it was suggested that I address the Board tonight. Personally honored and pleased, to be sure, but even more delighted that it was deemed appropriate, and even important, that a layman, not a rabbi, introduce this most important subject of institutional self-discipline within our movement. Surely, Alex or others could do so more eloquently and authoritatively than I, but the task--the opportunity--is mine and I shall try to do it justice in my treatment.

I might note at this point that this is a particularly appropriate Shabbat to speak about the limits and obligations of freedom. Coincidentally, our Torah portion of the week, Korach, is from the Book of Numbers, Chapters 16 through 18. It deals with the rebellion of Korach and his 250 men against Moses on the issue of priestly succession. In our new Torah Commentary, we are told that Korach's argument with Moses "turns on the eternal tension between authority and freedom".

Without commenting on the significance of God's retribution against Korach as he and his small band of supporters were consumed by fire, let us for a moment contemplate the significance of the Commentary's reference to "the eternal tension between authority and freedom". For in a very real sense, this is the essence of what I want to speak about tonight--the role of authority in our movement and its relationship to freedom, the freedom of choice which we, as Reform Jews, assert to be our very right and privilege.

That the Reform Movement, born in Western Europe, flowered and ripened into a great multitude of Reform Jews here in America should really be no surprise. For this is the land of freedom; it was discovered, it was settled, it was born out of a search for freedom. And when the first Reform Jews came to these shores and planted their seeds of reform, the soil was fertile, the climate was hospitable, and the gentle winds of freedom spread their seeds from East to West, from North to South, so that we now number over one million Reform Jews.

Freedom was what we sought, both as Americans and as Jews, and to so many of those transplanted European Jews, the search for freedom carried with it the dream of becoming "Americanized", of being like their neighbors, in dress, in speech and in practice. And so they exercised their rights as new Americans with their new found freedom to free themselves of what they felt was unsuited or irrelevant or inappropriate for the new American Jew. They protestantized our synagogues. They diverted their long tradition and love for depth and excellence in education from the study of the Jewish religion to the studies of the secular world. They opted for the public school system. They encouraged their children to enter our colleges and universities and, in the process, their children became religiously illiterate.

While I am aware that there were other significant important historical, sociological and theological issues and currents also involved in this process, I nevertheless believe that the events I have described were important and significant factors in the development of our Reform Movement in America--at least through the 1950s.

And then came the 1960s. A Catholic became president and it became fashionable to be Irish and Catholic. Martin Luther King had a dream and Black became beautiful. There was a Six Day War and Jews walked eight feet tall. Italians organized their own ADLs and in a few short years, the American dream changed from a melting pot of diverse nationalities and societies to a rich quilt-work--a fabric woven of multitudinous ethnic, religious and nationalistic threads into a checkerboard which would cover, comfort and protect this great land of ours.

And where were we Reform Jews in this equation? Unlike our parents and grandparents in Eastern Europe, we no longer lived our religion. We didn't have to, and because we didn't have to, some of us chose not to. Too many of us no longer acted out our Jewishness. In Rabbi Schindler's words, "Anything goes. 'Anything goes' is the slogan which has emerged as the self-description of the Reform Jew. All that Reform Judaism demands, we are told, is the heart, the intention, but precious little else."

Having freely chosen, therefore, not to live our Jewishness, we lived it vicariously through Israel. We packaged our ethnicity in a love of Israel and, in a sense, made it a substitute for religion; but Israel, we have now learned, is not synonymous with Judaism. It is a part of it, to be sure; but we know deep in our hearts that if Reform Judaism is to sustain itself in America, it must be built on more than a love of Israel (Israel is not a surrogate synagogue), more than a naked rejection of the past, more than a freedom not to do that which we reject.

In the introduction to his book, Reform Jewish Practice, Rabbi Freehof reminds us that Judaism, in contrast to Christianity, has frequently been characterized as being a religion of deed rather than creed. From the time of the Second Commonwealth, he notes, Judaism "devoted its energies to determining the halacha, the practice, the right action, so as to determine what is the proper series of deeds for the righteous Jew". He writes, "The foundation of Jewish religious life is Jewish practice upon which are built habits of mind and attitudes to the universe." And, "We do not begin with theology, we arrive at theology." He notes: "This is the historic Jewish way".

And so, is it not time to ask: "Are we still a religion of deed rather than creed?" A religion by which we do specific things, not just embrace illusive and general ideas? Is it not time to recognize, in Rabbi Schindler's words, that "There is a greater Israel which has sustained our Jewishness through the many centuries of our dispersion. And it is this greater Israel which we must nurture if we--and it--are to survive".

I am not suggesting that the Reform Movement should adopt its own halacha. We have no Sanhedrin; we have no wish for that. But is it enough to simply reject halacha without substituting some minimal standards in its place? Does freedom really permit an absence of any criteria?

Let me make it perfectly clear. I am not suggesting that criteria be imposed institutionally. That is not our way. What I am saying is that since we institutionally do not impose criteria on Reform Jews, do we not have an obligation then to impose criteria upon ourselves on an individual basis?

Does the freedom of choice really contemplate our countenance the choice of nothing or so little that one's choice becomes so shallow that it ceases to have a significant religious character or component? Nothing is absolute--not even freedom. For every freedom from absolute Jewish observance or law, there is a corresponding freedom to--to what?--to live Jewishly otherwise. To choose nothing is to reject, or at best, to ignore one's Jewishness. To do nothing is incompatible with the spirit of Reform which dreams of succoring and sustaining Judaism--not neglecting or abandoning it.

This I believe--and I believe that you do, too. The time has come--indeed it is long past due--when we, as a Movement, must address this critical problem. But if there is an affirmative obligation on our part to choose something, to act as Reform Jews, how do we manifest that without creating a new halacha--without introducing the mandatory, the inflexible, the antithesis of freedom? Might I suggest that commitments self-imposed are a true expression of freedom as contrasted with commitments imposed by others? Is this not an appropriate and proper distinction for Reform Jews? Is it not appropriate that as a religious Movement, committed to the preservation of Jewish life, identity and religious beliefs, we are entitled to demand of ourselves a conscious commitment to make specific choices, to do specific things, to act out our lives as Reform Jews in an overt public way? Is it not more than appropriate--perhaps essential--to the continuity of our Movement that we define for ourselves personal standards and commitments to strengthen our knowledge and understanding of Reform Judaism and to communicate those conclusions, and the commitments that emanate from them, to our fellow Reform Jews throughout the country?

My friends, before we can change our practices, we must change our attitudes. We must make conscious choices, ask ourselves difficult questions, explore whether the observance of Shabbat is important to us--not to the body politic--but to us as Reform Jews, whether we have to read anything, whether we have to study anything, whether we have to participate in our Congregation's life and its worship services, whether we have to engage in works of social action, whether we have to even explore these issues, as we are doing tonight and as I hope you will do tomorrow, in order to be true Reform Jews.

I would suggest to you that the essence of this proposal is not new. Rabbis have asked for personal commitments from their congregants on occasions past without lasting significance. What is new is that we, the lay leadership of our Movement, are being confronted with the opportunity to respond to the challenge that leadership imposes upon us, to truly lead, by personal action and by example, to commit ourselves to act that we may become entitled to ask others to commit themselves as well.

It will be insufficient for us merely to adopt pious platitudes. It would be unworthy of our great Movement to endorse without real commitment, to approve without the will to act and translate our personal approval into overt deeds. But at the same time, it would be a tragedy, in my judgment, if we were to fail to grasp this opportunity to lead our Movement into the creation of a new Minhag, a new custom of the people, to affirm and reaffirm by act and by deed, that what we have said we believe, (we truly believe), what we hold dear in our hearts, we are capable of translating into positive action. Yes, that this Board, we the leaders of the Reform Movement, are prepared at this time and place, to re-energize our Movement, to re-commit ourselves to living our Religion by deed, to introduce into the world of Reform a self-discipline, a personal commitment that it so urgently requires if we are to continue to grow as a Movement, if we are to continue to remain as Reform Jews in America, if we are to have any hope of a vital, viable, American Jewish community in the generations to come.

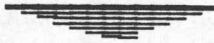
This is our challenge tonight. This is how we shall strike a balance between authority and freedom. This is our answer to Korach and his men of old. May we be worthy of it.

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ADDRESS DELIVERED BY RABBI ALEXANDER M. SCHINDLER

TO THE BOARD OF DIRECTORS
OF THE NEW YORK FEDERATION OF REFORM SYNAGOGUES

MARCH 3, 1983



Rabbi Zlotowitz, in inviting me here tonight, was kind enough not to give me any kind of a topic. He asked me to talk on anything I'd like to talk about, but asked me to leave sufficient time for questions and answers. So, I can really address myself to those things which concern me. What we have tonight then, is not a formal Presentation, but rather an informal conversation. And I want to talk to you about two problems: one new, and one old, one perturbing, while the other seems to be on its way to a satisfactory resolution.

The problem which perturbs me I'll refer to only briefly. But it is something which has preoccupied me for some time and which I will have occasion to emphasize during the months and years ahead, because I earnestly feel that the strength of our movement requires that this failing be corrected.

I refer now to that which I perceive as I travel around the country in Reform Jewish communities; namely a lack of self-discipline among Reform Jews. We don't make any demands on our constituency, we are cavalier in our own observances, and we give, in effect, substance to the accusation of our enemies that Reform Judaism is but a religion of convenience, that in Reform Judaism anything goes, that in Reform Judaism we can do absolutely nothing and still call ourselves Jews.

Attend the average service of a Reform Temple on a Sabbath morning, when there is no Bar Mitzvah, and how many people do you find? In most cases, a corporal's guard. Attend the festival morning service on the seventh day of Sukkot, or on the seventh day of Passover, and there will be no more than a few people in attendance. And in some cases, the synagogue is entirely closed. Thus, some of the most precious jewels on the string of Jewish festivals and holidays are in danger of being lost.

Enter the average Reform Jewish home, and what do you find? Where are the books? Where is the learned discourse? Where are the family observances? On Friday evenings, perhaps "a little dab will do you", on Pesach, the Seder surely, but precious little else.

There is a transformation which is needed here; a veritable revolution of rising Judaic aspirations. And it can begin in only one place, and that is right here. It is the leadership of our synagogues which must set the pattern. Then, and only then, will others follow. Somehow, we have to come to grips with this problem; we're going to strive to find ways of doing so. But we cannot survive as a religious community, as a vital religious community, if we do not exercise a measure of self-discipline.

We reject that authority which is imposed from above, as Reform Jews. We invest a great deal of authority entirely in the individual. But this encumbers the individual to exercise self-discipline. Just as a number of years ago we spoke -

of the need for creating a "caring community" in our congregations, so I enjoin upon you to begin to think how we can create this desperately needed self-discipline. This is the first problem I wish to discuss by way of the introduction. Now I want to go to an old problem, which still plagues us, which we, as a Reform Jewish community, have begun to address. I refer to a program which was very close to my heart, which is now generally referred to as The Outreach Program of the Union of American Hebrew Congregations of the Reform Jewish community, of the American Jewish community. And I'm going to address myself to it because we're approaching something of an anniversary. For it was exactly five years ago in Houston that I first addressed myself to this issue in a comprehensive manner, and I want to share some thoughts with you concerning that.

Specifically, there are three questions that I want to answer: first of all I want to review for you what the program is, for I find as I move about the country there is still a great deal of misconception concerning it. Second of all, I want to give you some assessment of its effectiveness, and finally, I want to tell you something now that I did not tell you before, namely what the real motivations were for my proposing this program.

First of all, very briefly, what is the Outreach Program? It is in effect the Reform Jewish community's, the American Jewish community's, determination to come to grips in some comprehensive positive manner with the problem of intermarriage. That problem has been persistently perplexing for a great many years. And it is not diminishing, not in the slightest degree. At the time that I spoke five years ago, we estimated the rate of intermarriages to have been in the neighborhood of 30%. There have been no national studies since then, but local studies confirmed the continuing extent of this perplexity. In Denver, for instance, a survey was taken of some 20,000 Jewish families; telephone calls were actually made. This is not a narrow base of study, but is a wide base of study, which revealed that while the overall community intermarriage rate was, in fact, 30%, in the crucial 20 to 40 year age period, it had approached 50%. Now that does not mean that it is a 50% intermarriage rate. (50% of the marriages: Jew, Jew, Jew, Non-Jew. It is still only about 30 to 35%. 25 out of 75.) But it does indicate that no less than 1 out of 3 of our children chooses a non-Jew as a life mate. And our internal studies of the Union of American Hebrew Congregations have enabled us to predict without any hesitation that within five years at the most, over 50%, if not as many as 60% of our children, the children in our religious schools, and I'm talking about hundreds of thousands of children, will have at least one parent who was born a non-Jew. Now this is going to have a dramatic impact on our education program. Many of those things that we were taught when we were young, as for instance, that you can't have a Christmas tree on Christmas, cannot be taught so glibly when these kids will have at least one grandparent or two grandparents who will have Christmas trees, if not crucifixes in their home.

Be it as it may, intermarriage continues to increase, and there is precious little we can do to stop it. Education helps some, that we know, in preventing it. An intensive Jewish education is a preventative; it is an antibiotic, if you will. As a matter of fact, it helps in a way even when an intermarriage takes place, because studies show that where the Jewish partner is insistent on the conversion of the non-Jewish partner, the Jewish education of the children, then that conversion and that Jewish education is more likely to occur. Intermarriage is the sting that comes to us with the honey of our freedom, and the only way of preventing

intermarriage is to place ourselves into a safe, self-contained ghetto, no matter how gilded it might be. Since no one wants this, there is little we can do in preventing intermarriage.

Once an intermarriage has taken place, there is something we can do. We can either do what our fathers and mothers did, sit shiva over our children, or, we can do just the opposite; draw them closer to us, in the hope that the non-Jewish partner will be attracted to Judaism, or that at the very least, the children issuing from such intermarriages will, in fact, be reared as Jews.

The Reform Jewish community determines to do the latter, and established a five prong effort in order to translate that program into reality. And I will list them in the order of our priorities, for this is the manner in which we have approached this problem.

- 1/ We felt that we must raise the standards and improve the education of those who want to be Jews. In the past, these Introduction to Judaism courses, these conversion courses were approached from a cognitive point of view exclusively, from a cerebral point of view. Judaism was presented much in the manner of Abba Hillel Silver's "Where Judaism Differed", primarily as a system of thought, or as a system of practice. As we all know, Judaism is something more than that. And to become a Jew does not mean just to accept a certain way of thinking, but also to accept a way of doing and to become part of a people. It is therefore not a conversion process in the classical sense, but rather a process of naturalization. Hence it has to include something which is not just cognitive, but which helps introduce the prospective convert to Judaism to the Jewish people and to the Jewish community.
- 2/ An effort to more successfully integrate the Jew-by-choice into the life of the congregation. When I spoke to converts, to Jews-by-choice -- this term is really Reform Judaism's contribution. Traditionally we're not supposed to call a converted person a convert. Conversion is a process that ends with the moment of conversion, and once a person converts, he's a Jew. It is a sin, even in Orthodoxy, to remind a person that they were born a non-Jew. We therefore determined not to call them Converts, but rather to call them Jews-by-choice. I suppose in a sense, living in an open society as we do, every Jew is a Jew-by-choice, because they all choose not to opt out. Be that as it may, when I spoke to many of these Jews-by-choice they told me they were suffering from what they called a post-conversion depression. People would get excited as they went along to the moment of conversion; then they forgot about them. But as newcomers to Judaism, they had particular problems, and they needed some program which would help them during the initial year of their involvement in the Jewish community. And we established supportive groups in various congregations under regional and national levels, and a system of adoption whereby members of the congregation would adopt individual newcomers to Judaism, and so on and so forth. This is prong number 2 of our Outreach effort.

- 3/ A special outreach to the non-Jewish partner of the intermarriage, in the hope that he(she) will be attracted to Judaism.
- 4/ An effort to bring Jewish education, either formal or informal, to the children issuing from such marriages whether or not their parents belong to a congregation.
- 5/ And, finally, this is the item that caught the fancy of the media: An Outreach Program for the many Americans, many, many Americans, who are seekers after truth, and who are searching for a religion that will be meaningful to them. You have to know in this connection, that the best as we can establish it, 10% of those who convert to Judaism in America, do so for reasons other than for an intermarriage. This is the statistic which we can glean from those who attend our own courses and from the information which we receive from many places. As a matter of fact, there is some evidence to show that intermarriage may actually be the consequence of an inclination towards Judaism by the non-Jewish partner. A number of Jews-by-choice have told us that they are drawn to Judaism early in life and that they sought a Jewish partner precisely because they had this inclination towards Judaism.

This then is what the Outreach Program is all about. Am I satisfied with it? Obviously, I am. In terms of our program: We have satisfactorily dealt, in the few short years of our working, because it took two or three years to effect this program, with the Introduction to Judaism courses, and with the programs of integration. We have begun to experiment in Point 3, namely an approach to the non-Jewish partner of such an intermarriage. Not long ago, I met in Los Angeles, where we conducted the first of these programs, with the teachers and the mentor families of a group of mixed married couples, some 12 or 13 with whom we had been working: All of these were people who didn't belong to the synagogue, who were not affiliated. We were able to get their names. We were able to gather them together, and the experiment has proven remarkably successful. I feared it might not. But we are discovering to our surprise the following:

- 1/ These mixed married couples welcome this group. They have problems; many of them are unable to articulate these problems to each other, so that they welcome our forum in order to allow them to discuss these problems, especially with others who have like problems.
- 2/ The teachers all reported that the Jewish partners were particularly happy to have a strong affirmative Jewish voice. They were all desirous of having the non-Jewish partner become Jewish, but they didn't have the strength, and they didn't have the knowledge, perhaps, to make the pitch for Judaism. And so they welcomed having a teacher who would do so. And so we are beginning to move into Area # 3, and hopefully the other areas will be affected too. The overall Outreach Program has a dynamic all its own now. It has wide acceptance among the lay leaders of the Reform movement, increasingly wide acceptance among the rabbinate, and it has even spilled over our own community, to have an impact to some extent in Conservative Judaism, but especially in the Federation world. Throughout the country in smaller communities especially, Outreach Programs are sponsored by local Federations.

I want to tell two stories, of the many that I experienced or heard about or read about from the many letters which we receive, which demonstrates this: A couple of months ago, in June, I spoke for the UJA in a Connecticut community, about the Lebanese war. The chairman of the UJA Major Gifts Section got up to give a speech. The usual type of pitch. Then, at the end of his pitch, he said the following, which shook and pleased me: He said, "Listen, many of you don't know this, some of you do, but I'm not a Jew. But my wife and children are, and I'm doing this for them." THIS IS OUTREACH. If we had rejected this family, if we had been embarrassed as a community with them, they might well have been lost to us. But by reaching out to this family, by involving them, we stand a chance of winning their family, or at least their children to Judaism. The second story is even more fascinating, 'though not quite as germane. In South Dakota there was a couple, both non-Jewish by birth and education who determined to become Jews. But before converting to Judaism, they decided they ought to tell their parents. The woman wrote her parents in Texas. Her parents were not happy. Sometimes we Jews forget that there is as much unhappiness on the other side when an intermarriage takes place as there is on our side. She then said, "Look if that is what makes you happy, go ahead". The father, the man who was a professor at a local university, wrote his mother a letter too; his father having died. The mother did not respond. He picked up the phone and called her, and she refused to discuss this matter with him. So he finally got on a plane to San Francisco where she lived, and pressed her for an answer. And finally after many, many hours, she turned to him and said, "Don't you know?" It seems that she and her husband, the mother and father, were born Jews, were raised as Jews, but during World War II they decided just before having children, that they were not going to encumber their children with the burden of being Jewish in an anti-Semitic world. And she thought that he had learned about it, and determined to convert because of that to Judaism. Today the Professor and his wife are active members of their congregation.

So we have something which is capable of working beautifully. My goal is quite simple. I want the majority of the non-Jewish partners of an intermarriage to become Jews. And I want at least 25% - if not more - of the children to be raised as Jews. Because then intermarriage becomes the net gain, rather than a loss for the Jewish community.

The only other thing that hasn't been resolved yet is the whole paternal issue, but hopefully this is a matter that will be resolved at the Central Conference of American Rabbis meeting just a few weeks hence. Now, let me conclude by giving you just briefly the reasons which motivated me to opt for this program.

1. The first reason is clearly for defensive reasons. I was concerned about the numeric strength of the Jewish people; the potential for decline which exists, and there is that potential, not only with intermarriage, but for other reasons too. I was shocked the other day to learn, and this is a statistic which I never knew, from Professor Bubis of the Hebrew Union College, who was speaking at a Board meeting of the HUC, who told us the average age for Americans, and I'm accepting his figures, he's a reputable professor, the average age for Americans generally is, 28. What do you think is the average age for the Jewish community? 48. What a disparity. Smaller birth rate, somewhat greater longevity, not as great a percent of

marriage, rising degrees of divorce. He also attributed the higher median age to a greater homosexuality among Jews than among non-Jews. That's what he said. I am merely reporting a conversation. So I was concerned about our numeric strength.

A lot of people said, "Look, what are you worried about these numbers for?" Better 500,000 good Jews than ---, although it has never been articulated, the other side of the equation is there.

First of all, I categorically reject the notion that when people come in from the outside any kind of an adulteration, any kind of weakening of Judaism, takes place; quite the opposite is true. The universal complaint of rabbis who have heard from Jews-by-choice is: The Jewish partner isn't Jewish enough: doesn't care to take the children to religious school and doesn't care to go to Temple himself. A couple of days ago, I spoke at the Hebrew Union College to some cantors and rabbis about this subject, and one of the cantors, a Jew-by-Choice, talked to me about having this sense of having a void of religiosity within Reform Judaism. There is not enough belief. What he was really saying was this: I was a believing Christian, and you made me a believing Jew. In Christianity, the theological emphasis, the sense of the sacred, was very pronounced and very intense, but in Judaism it is not. Most Jews make the mistake of thinking that they help the non-Jewish partner who becomes Jewish by minimizing Jewishness, when quite the opposite is true. Be that as it may, the conception that there is a weakening of Judaism when there are those who join it, is a malignity, a perversion of the truth. There is a strengthening of Judaism, because invariably those who chose to become Jews are better Jews than those who are born Jews and take it all for granted and are blase about it all.

Nor do I apologize for my desire to increase our numbers. Even on political grounds. The Carters, Reagans of our world wouldn't give a damn about us if we were 500,000, rather than 5 or 6 million, never mind the need to make up for the many centuries of our martyrology. So this was my first reason. A concern about the numeric strength of the Jewish people.

2. My second reason, strangely enough, had absolutely nothing to do with the non-Jew. It had to do with the Jew and with his self-perception. I had a feeling that the present generation of Jews was not sufficiently self-respecting when it came to the spiritual tradition of the Jewish people. To be sure, we are the most confident generation of Jews in our history. We wear the badges, the younger generation wears the badges, of our Jewishness in a manner which would amaze anyone who was born and raised in the 30's and 40's, the mezuzahs, the chai pins, and yamulkes, and the tzitzes, you name it. And the names we give our children as compared to the names we gave our children; it's now Isaac instead of Irving. But if you probe it, this self-confidence is based on externals. It's because we have arrived on the American scene and we are the arbiters of much of thought and fashion. Because in Israel, we have a state, like any other state, and the Israeli pilots are out-Phantoming them all. The Israeli Secret Service can give counsel

to the CIA since it is more effective, more efficient, and more knowledgeable.

But when it comes to the spiritual heritage there is not that self-assurance. People don't quite feel that confident about it; "Why would a non-Jew want to become a Jew?" -- is a pervasive question. Many of you have seen that beautiful Outreach tape we prepared to alter the attitude of the Jewish community; and the various Jews-by-Choice who are being interviewed. One of the questions they are being asked is, what was your most painful moment in becoming a Jew? And there's a couple there, a husband and wife, both converting to Judaism, and the husband very cutely says, "Well the painful thing for me was retraining my eyes to read from right to left rather than from left to right. But then he says more seriously, and this should give us all pause for thought, and illustrates what I thought to be a lack, he said, "My most painful moment was when my Jewish friends said, "What are you, crazy; why do you want to be a Jew?" and I began to wonder, if they don't know it's there, maybe it isn't there. Navon, President of Israel, who is rather sympathetic to this particular approach, is one of the few Israelis who understands it. He came to me and told me of something I never knew before. Albert Einstein once said the following: "I am sorry that I was born a Jew, because it prevented me from choosing to be a Jew."

3. The final reason that motivated me to do so is because I honestly believe this is our duty as Jews to proselytize. The conception that Judaism is an exclusive club for born Jews is a misconception, a perversion, a distortion of Judaism. It is not. We do look for others. We always have, and it was driven out of us by an antagonistic environment. Moreover, if we really believe something to be of value, we want to share it with others. If you see a good book, or see a good movie, what's the first thing you do? You call up a friend and say, "You've got to see 'Sophie's Choice', it was the greatest thing. Or, I loved 'Tootsie'. Or, I read that book. Well, if we have no mission, people will suspect us of having no message. And I maintain that we do have a message, that we do have something to offer to this troubled world. Let us not doubt or fail to proclaim it.

We have so very much to offer. Judaism celebrates life, not death. It insists on freedom, and the capacity of the individual to determine his fate. Judaism is a religion of hope and not of despair. It insists that humankind and society are perfectable. Moreover, we offer something more than a disembodied faith system. We are a people of faith. A caring community of Jews. In other words, we have an enormous amount of wisdom and experience, warmth and love to offer to our troubled world. And we Jews ought to be proud to speak about it... frankly, freely and with dignity.

*Religion
Contact*

Rabbi Alexander M. Schindler

January 3, 1984

Joseph Kleiman

Rabbi Allen Kaplan

Charles Silberman of The Study of Jewish Life has been in contact with me and I shared with him my Biennial Address. He especially reacted to the final section and we have had some correspondence in connection with it. His latest may be of interest to you.

THE STUDY OF JEWISH LIFE

CHARLES E. SILBERMAN
Director

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December 30, 1983

Rabbi Alexander M. Schindler
President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Dear Alex:

Thank you so much for your detailed answer to my query about the response to your Biennial address. The reaction you describe is terribly exciting and enormously reassuring; your call clearly struck home.

Indeed, it sounds as though this could be a watershed in the history of Reform -- specifically, in the way in which the movement defines itself to its members.

I do have some ideas, none of them original. The central issue, it seems to me, is how to deal with the question of individual autonomy, which is both the glory of the movement and a millstone around its neck. I thought the CCAR's Centenary Prospective was a major step forward in reconciling autonomy with religious commitment, e.g. Gene Borowitz's suggestion that it is incumbent upon Reform Jews to observe Shabbat, but that the individual is free to decide how. I would narrow that freedom, however; I cannot imagine a Shabbat that did not include lighting candles or chanting Kiddush. I also like Petuchowski's notion of the voluntary acceptance of mitzvot, as in Ezra X - 3.

I think there is great merit, moreover, in the growing Reform notion that there are three different levels (or three concentric circles) of Jewish responsibility and commitment. Individuals have full autonomy in their personal lives; but there should be less autonomy and more obligation at the communal level. It is fitting and proper, for example, that General Assembly meals be kosher, and that Committee now has a kosher kitchen; I think the same obligation ought to apply at the synagogue level -- in terms of kashrut, and in terms of Shabbat morning services. (It is a shandah that so many congregations have services only when there is a bar or bat mitzvah). Autonomy declines still more, and obligation increases, when one moves to the level of klal Yisrael.

The most interesting questions, however, or so it seems to me, lie at the points where those circles intersect -- which I guess means that they are not really concentric. When children are born, for example, individual autonomy gives way to obligations to klal Yisrael; that, after all, is the meaning of brit milah, and also of simchat bat ceremonies, which I think Reform should try to make universal. The fact that children are born into the covenant also reduces individual autonomy vis-a-vis education, Shabbat, tzedakah, and so on. For much the same reason, I observe kashrut at home; it means that any one except an Agudah member can eat in my home. (It is more complicated than that, of course; as with most of my observances, it is also bound up with nostalgia, fidelity to my parents' memories, and so on; but to the extent that there is a rational reason for observing kashrut at home, but not outside, it has to do with notions of klal Yisrael).

I would take this one step (or several steps) further. I now deeply regret having belonged to Reform congregations during most of the years my children were growing up -- not for myself (although I had not realized how much I had missed davening until I joined the SAJ), but because of what my children missed. Specifically, the Reform experience left them unequipped to enjoy, or even to participate in, A Conservative or Reconstructionist, let alone an Orthodox, service; in that sense, it greatly narrowed the autonomy they can enjoy as adults! (I managed to fill in some of the deficits with private Hebrew lessons, trips to Israel, and our own home observances, but that is another matter; and despite all the supplements I provided, only our oldest son, whose education began in a Conservative schul, is fully comfortable wherever he goes to worship). The situation is improving, I know, as Reform congregations introduce more Hebrew and more congregational singing; but there is a long, long way to go.

That distance may be covered fairly rapidly, however, if I am right in thinking that significant numbers of Jews do distinguish between the individual and the communal level of responsibility. Most of us, I think, want our institutions (and our leaders) to be better than we are, whatever "better" may mean; most of us, I think, want to be held to a higher standard than the one by which we live. To put it differently, we may be permissive or latitudinarian in practice, but not in principle; we are a little uneasy when we receive a heksher for our permissive ways. (This is Charles Liebman's explanation of the paradox that although most American Jews are Reconstructionists in practice, the movement itself has remained a tiny splinter group. I think there is much that is relevant to the course on which you are embarking in his American Jewish Yearbook article on Reconstructionism ten years or so ago).

December 30, 1983

Enough for now; I should be happy to discuss these or other ideas at dinner or some other convenient time. As to the new Commission, there is no way I can participate in any ongoing way until after this damned book is finished -- a matter of another year or so; until then, I just cannot leave the typewriter except for an occasional meeting. Within those constraints, however, I would be happy to help, and I am eager to stay abreast of what the Commission does; could you put me on its mailing list?

Call when you would like to get together.

With warmest regards.

As ever,



Charles E. Silberman

December 19, 1983

Rabbi Leon M. Adler
Temple Emanuel
10101 Connecticut Ave.
Kensington, MD 20895

Dear Leon:

Thank you for your letter of December 12.

It will be difficult to ~~name~~ your request concerning the chairmanship of the Task Force on Religious Commitment. Our Chairman, for pertinent reasons of his own, has determined to assign such chairmanships to our Officers. Accordingly, he has asked Joseph Kleiman, a vice-chairman of the Union, to assume the responsibility for this all-important Task Force. You ought to know, in this connection, that I have never had so many requests to chair or serve as a member of a Union committee, commission or task force as is the case with this task force.

Be that as it may, there is, of course, no reason why David Davidson cannot serve on the Task Force itself. Moreover, we have asked David to be the Chairman of the Resolutions Committee and he has accepted. This is a key committee and will undoubtedly give him the kind of exposure which will make him known to the Union's leadership and also by the constituency as a whole.

Let me know whether David would like to serve on the Task Force on Religious Commitment as a member. We can certainly arrange that. The CCAR, incidentally, has indicated that it will name Sam Karff as Co-Chairman.

With warm regards and all good wishes, I am

Sincerely,

Alexander M. Schindler

cc. C.R. 10/16

TEMPLE EMANUEL
10101 CONNECTICUT AVENUE
KENSINGTON, MD. 20895

The Rabbi's Study

LEON M. ADLER

December 12, 1983

Dear Alex:

You did it-----and you did it right! Your Biennial address "call to religious commitment" raised the issue straight forwardly and forcefully; was the central, because culminating, idea in your message; requested a "task force" to address itself to the issue-----and then left it all open to what would emerge, in the goodness of time, out of the Reform movement.

Despite my belief that our Temple's is the richest and most comprehensive program of its kind in the country and that in its conceptual framework of "mitzvot in the modern manner" it will be one of the major, if not the central, kind of responses to your "call"----I still believe your advocating no single means for responding to the call, or even discussing means at all, to achieve the goal of religious commitment was the best route to travel. "Yeyasher kochacha!"

As for the future---the over-all very favorable response of the Rabbis at the breakfast in Houston, coupled with the high calibre of the delegates and their equally favorable response to such "signpost" sessions as Herman Schaalman's on the search for spirituality, should leave you in no doubt, if you ever doubted, that you are speaking to one of the greatest needs in our members' lives and that the response to your call will meet your highest expectations. Nor need I repeat at length what I wrote to you in July-----that I believe the vistas you are now opening up represent the most significant "event" at this moment in the history of the Reform movement.

Alex, this letter of congratulations stands on its own---it's a "dayeinu." But there is a matter that flows directly from its substance that is both timely and, in my judgment, crucially important, one which I mentioned, among others, when we met in October-----the person of the Chairman of the Task Force on Religious Commitment that was mandated in Houston in response to your call. It is clear that the Task Force will be the major means for translating the message of your call into the living reality of our members' lives-----and the role and person, therefore, of the Chairman of that Task Force becomes of the highest significance.

Let me state my view very simply----"the rest is commentary."
I believe Judge David Davidson would make the ideal Chairman of
the Task Force.

My "case!"

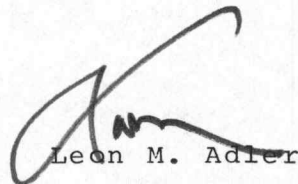
1. I have known Dave Davidson intimately for most of my career as a Reform rabbi, and the attached copy of the May, 1980 letter I sent you, in which I recommended his candidacy to the UAHC Board of Trustees, incorporates "a lifetime" of the most highly rewarding association. (By the way, out of "rachmones" I am not including the tape I also sent you of my talk about Dave, but I am again enclosing Dave's bio, which I will here partially update---Dave is now a Deputy Chief Administrative Law Judge, National Labor Relations Board; and he has added, among many others, the following titles to his Jewish curriculum vitae: Chairman, Association of Reform Jewish Congregations of Metropolitan Washington; Executive Board and Chairman, Social Action and Urban Affairs Committee, Jewish Community Council).
2. In the 1980 letter I sent you, I could mention only two members of the Reform family, outside of my congregation, Dick Sternberger and Norman Schwartz, who knew Dave well and would recommend him highly. Now, I can include the names of many others who have the highest regard for Dave: some, such as Al Vorspan, as the result of a close working relationship in the last few years; but others who, in such association as they have had, would, I am sure, recommend him warmly: Danny Syme, Alan Goldman, Harris Gilbert, Joyce Ottenheimer, Allen Kaplan, and a host of others, among them many fellow UAHC board members.
3. In another context, I mentioned above that ours may be the most highly developed program of its kind in the Reform movement, if not among American synagogues, in general. I mention this, again, to make a point. What we have up to now has taken seven years of hard, slow and painstaking labor. What we have achieved, as a consequence, is a vast reservoir of experience which could be eminently useful to other congregations desiring to travel along similar routes.

Dave Davidson is fully knowledgeable about our Temple programs and has been actively involved in their development. Such a unique background would make his service as Chairman of the Task Force, should he be selected, significantly more valuable. In this con-

nection, permit me, also, to make two further points. First, Dave Davidson, while he may be especially familiar with our program, will not, in any way, consider it the sole, or even primary, route to travel. He is, by nature, open to all that is right and accepts an assignment with no preconceptions. Second, we, on our side, as I wrote to you in July, expect to continue developing our program and bringing it, hopefully, to the attention of others for replication purposes, through a multitude of avenues: articles in Reform Judaism; presentations at conventions; pamphlets and manuals, issued, for example, through the Commission on Social Action or the UAHC Program Department; etc. None of our plans depends on any kind of association with the Task Force on Religious Commitment. My sole motivation for nominating Dave Davidson to chair the Task Force is my appreciation of the historic importance of the "call to religious commitment" and my desire that we use the finest resources at the Reform movement's command to respond to the call. Dave Davidson, quintessentially, represents such a resource.

There it is, Alex. I sincerely hope Dave Davidson will be your choice. But whatever you decide, I congratulate you, once again, on your historic initiative and renew my offer to be of help wherever you feel I can.

My best and warmest regards!



Leon M. Adler

enc.

TEMPLE EMANUEL
10101 CONNECTICUT AVENUE
KENSINGTON, MD. 20795

The Rabbi's Study

May 9, 1980

Dear Alex:

I am writing to tell you about a "strange love affair" between Judge David Davidson, the outgoing President of my congregation, no less, and myself---and of my proposal for "ending it." Judge Davidson is now completing three years as President of the congregation, the constitutional limit; he has been a "beautiful" President; I will miss him very much in that position; and someday I hope to have him back. But meanwhile, I am willing to "lend" him, at least a good piece of him, to you and the Union as a member of the UAHC Board of Trustees. Believe me, if the "shiduch" between him and the Union is made, you will be getting a man of the highest calibre.

As indication of Judge Davidson's calibre, be it known that this year marks my "double chai" anniversary as a Reform Rabbi, and be it further known that this is the first time I am recommending a person to the Union Board. More, I am by no means alone in my judgment of Judge Davidson. Dick Sternberger and Norman Schwartz, for example, know him well, and Dick has already said that he not only shares my views but will be happy to send you a letter confirming these sentiments and recommending Judge Davidson most highly for the Union Board. Given, as well, the historical context of our congregation never having been represented on the Union Board, while worthy, albeit not worthier, sister congregations having consistently been so represented, it seems the time is ripe for our, and what I hope will soon be your, Judge Davidson to serve on the Union Board.

I know, Alex, that you are bursting with curiosity to know something more about the man. What I would like to do, so this letter does not end up as a "megilla," is comment briefly below on four aspects of his person. Then, to "flesh out the picture," I will enclose two items: one routine, a bio; and the other, unusual, a tape made of a talk I gave about Judge Davidson at a dinner held recently in his honor.

1. Education: Judge Davidson is a graduate of Yale College, 1948, winning Highest General Honors, Honors and the DeForrest Prize in Mathematics and membership in the honor societies of Phi Beta Kappa and Sigma Xi. He received his law degree from Yale University's Law School, winning the Francis Wayland Prize in Case Presentation and the Annie G. K. Garland Fellowship (2 years).
2. Professional: Judge Davidson serves as Judge on the National Labor Relations Board, was formerly Associate General Counsel of the International Union of Electrical, Radio & Machine Workers, AFL-CIO; etc. Judge Rita Davidson, his wife, is Associate Judge on the Court of Appeals, the State of Maryland's highest court. She is one of the highest ranking woman Judges in America.
3. Jewish Commitment: Judge Davidson is the kind of Jew who cares for all, Jew and non-Jew. His "Jewish" credentials are impeccable. In the congregation, he attends services regularly, not by requirement of title but by choice; he is Jewishly well-educated and well-informed; he will be chairing a para-rabbinical program we are now initiating; etc. In the Jewish community outside the congregation, he was Solicitor and Keyman for the Washington United Jewish Appeal's entire Government Division, and he consented to the dinner held in his behalf only on condition that it be held on behalf of the United Jewish Appeal; he serves on the Executive Committee of the Jewish Community Council; etc.

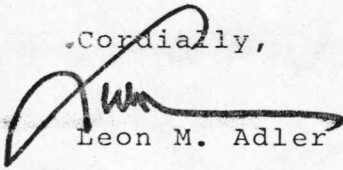
Judge Davidson's credentials with the "non-Jewish" community are equally impeccable. In the congregation, he was, fittingly enough, the first Social Action Committee Chairman. In the outside community, he served as Executive Board Member of the Maryland Civil Liberties Union, as Vice Chairman and Executive Board member of the Montgomery County Chapter, and Executive Board member of the National Capital Area chapter; etc.

4. "The Man": I will here simply include a stacatto "smorgasbord" of the human qualities Judge Davidson possesses. He is: highly intelligent; a "people person"---human, warm and mature; politically sophisticated; a fine writer and an excellent speaker; judicious, patient and non-coercive; a lover of the arts, music and dance, in particular, and even a gourmet cook; a generous man, accepting of obligations, and a giver of himself; a man with a sense of humor; modest, almost to a fault, but a man of integrity and the courage of his convictions; etc.

What more can I say, Alex, except that I understand that the Union Board will be meeting on May 15, that positions to the Board may either be discussed or filled at that time and that I fervently hope Judge David Davidson will be among those named to join a body on which he eminently belongs and to which he will give the most distinguished service.

All my best!

Cordially,



Leon M. Adler

enc.

DAVID S. DAVIDSON
8814 Altimont Lane
Chevy Chase, Maryland, 20015

Home Telephone 652-5655
Office Telephone 633-0618

Born: April 24, 1927
Springfield, Massachusetts

Married: Rita Charmatz Davidson, August 18, 1950
Associate Judge
Court of Appeals
State of Maryland

Children: Minna Kohn Davidson, October 9, 1952
Leo Charmatz Davidson, June 15, 1960

Education: Classical High School, 1944
Springfield, Massachusetts
Yale College, B.A., 1948
Philosophical Orations (Highest General Honors)
Honors in Mathematics
DeForrest Prize in Mathematics
Phi Beta Kappa
Sigma Xi
Yale Law School, LL.B., 1951
Francis Wayland Prize in Case Presentation
Annie G. K. Garland Fellowship (2 years)

Military Service: U.S. Navy, August 23, 1945 - August 8, 1946

Bar Admissions: District of Columbia - 1952
Massachusetts - 1953
Supreme Court of the United States - 1961
United States Court of Appeals for the
District of Columbia Circuit - 1952
United States Court of Appeals for the
Third Circuit - 1962
United States Court of Appeals for the
Sixth Circuit - 1962

DAVID S. DAVIDSON

Employment:

April 19, 1965 - present
Administrative Law Judge
National Labor Relations Board

June 30, 1958 - April 16, 1965
Associate General Counsel
International Union of Electrical,
Radio & Machine Workers, AFL-CIO

July 28, 1952 - June 23, 1958
Legal Assistant to Members Styles,
Beeson and Leedom
National Labor Relations Board

Attorney Adviser
Advice Branch of the General Counsel
National Labor Relations Board

June 4, 1951 - July 28, 1952
Analyst
Armed Forces Security Agency

September, 1949 - June, 1951
Assistant Instructor in Mathematics
Yale University

Organizational Activities:

Former Executive Committee Member, Conference of Administrative
Law Judges, American Bar Association

President, Temple Emanuel, Kensington, Maryland

Former Executive Board Member, National Capital Area Civil Liberties
Union

Former Vice-Chairman and Executive Board Member, Montgomery County
Chapter, American Civil Liberties Union

Former Executive Board Member, Maryland Civil Liberties Union, ACLU
Member, Federal Bar Association

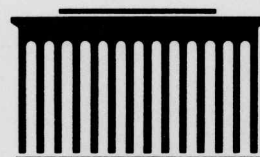
Member, Federal Administrative Law Judges Conference

Member, Suburban Maryland Fair Housing

Survey of Jewish 18-to 29-year-olds in Cleveland: Information for our Future

Report No. 4 of the Population Research Committee

November, 1983



צדקה

The Jewish Community
Federation of Cleveland

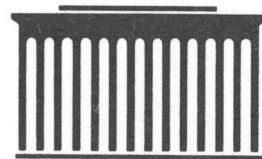
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Survey of Jewish 18-to 29-year-olds in Cleveland:

Information for our Future

Report No. 4 of the Population Research Committee

November, 1983



צוקה

The Jewish Community
Federation of Cleveland

The survey of Jewish 18-to-29-year-olds in Cleveland was completed with the help and cooperation of numerous agencies and individuals.

We were fortunate to have valuable volunteer time provided by: Mickie Becker, Louise Berkman, Sylvia Gruschow, Anne Newman, and Helen Schwartz.

This project was made possible in part by a grant from the Endowment Fund of the Jewish Community Federation of Cleveland.

We wish to thank the numerous agencies and individuals who assisted in various phases of the survey. We are especially grateful to the young people whose responses are the basis of this report.

Irvin Inglis, Chairperson, 1981-83
Mickie Becker, Chairperson, 1983-

David Ariel	Norman Krumholz	Lynn Schmelzer
Lois Butler	Dee Kursh	Sandra Schwartz
Lacey Cohen	Earl Landau	Ellen Ticktin
Joseph Davis	Ronald Peltz	Ronald Traub
Rabbi Stuart Gertman	Jo Ann Plotkin	Peggy Wasserstrom
Candace Grover	Marvin Rosenberg	Julius Weinberg
Zev Harel	Arthur Rosner	Michael Wieder
Carl Hirsch	Sam Schaul	Ralph Wolpaw
		Roslyn Wolpert

A project of the Community Services Planning Committee, the research and planning arm of the Jewish Community Federation of Cleveland.

Sally H. Wertheim, Chairperson
Barry Shrage, Assistant Director, Director of Social Planning and Research
Ann G. Schorr, Research Associate

The Jewish Community Federation of Cleveland
Henry J. Goodman, President
Stanley B. Horowitz, Executive Director

Acknowledgments

Population Research Committee Members

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Foreword

1

Introduction

Developing a profile of 18-to 29-year-olds is a high priority for Cleveland's Jewish community. What young adults believe, where they choose to live, their educational achievements, the occupations they enter, and the businesses they develop will determine the kind of Jewish community Cleveland will have in the year 2000 and beyond.

The Jewish knowledge and commitment of Cleveland's young adults will determine their ability to transmit Jewishness to their children, which in turn will determine the kind of Jewish educational system needed to meet their goals. The business and professional choices they are making will profoundly influence their ability to support future Jewish communal efforts. Their attitudes toward family and children will shape the family service needs of the future. And their relationship to their own parents will be a key factor in planning for meeting the needs of future generations of elderly Jews.

Perhaps the most compelling reason for studying 18-to 29-year-olds, however, is that so many seem to be settling in other parts of the country after college. The general population survey (conducted in 1981) confirmed this trend, but disputed the commonly held belief that climate is the prime reason for settling elsewhere. The study showed that for most young people career is the most important consideration in deciding where to settle.

The creation of Pro Cleveland is a partial response to the challenge of influencing that critical decision. Pro Cleveland was designed to bring young people back to Cleveland, or influence their decision to stay by providing help with housing, developing recreational resources, and, most importantly, developing job opportunities. In fact, the survey of 18-to 29-year-olds was designed to gather information for Pro Cleveland, as well as to provide additional data for general planning purposes.

Of all the data gathered, perhaps the most heartening concerns attitudes toward Israel, Jewish identification, and values. Importantly, the survey was conducted during the summer of 1982, at the height of the war in Lebanon — a time when Israeli actions were heavily and negatively covered in the media. Yet, the questions about Israel received the most positive responses of any concerning Jewish identity.

Moreover, positive attitudes toward Israel are only part of the good news about the next generation of Cleveland's Jews.

They are generally college educated and well prepared for the world of work — in highly marketable professions. Almost all of the respondents want to get married and have children. Politically, they are mainly middle of the road or liberal. The women want careers as well as families and, for the most part, the men want to cooperate with this mode of life. The survey also reveals a commitment to the well-being of parents, with 27.3 percent expecting to have responsibility for the care of a parent and many more commenting that they would willingly assume this responsibility if the need arose.

A portion of the analyzed data is presented here. The balance, along with a great deal of raw data, is available for additional research as the need arises.

Foreword

A Word about the Sample

The sample was gathered from a variety of sources. The core of it came from the random sample we obtained for the 1981 general demographic survey. We also included random prospects from Federation and other lists. The return rate on questionnaires mailed to these groups was over 60 percent. Other questionnaires were distributed by Federation agencies and a number of temples and synagogues, producing a return rate of 25-30 percent.

In total, 434 completed questionnaires were received by the cutoff date, representing 3.1 percent of 18-to 29-year olds. Because the questionnaires were anonymous, there was no direct way to determine whether self-selection biased our data, requiring a careful examination of the sample. Information generated by the recent general demographic study provided data against which the results of the new study could be compared. We were able to compare, for example, distributions of parents' occupation, religious affiliation, birthplace, and a number of more specialized items, such as incidence of one-parent families, intermarriage, Jewish education, etc.

From this analysis, we know that the profile of the parents of the 18-to 29-year-old respondents in the current study is nearly identical to that of the corresponding age group in the 1981 survey. The only significant exception is that the incidence of intermarriage among parents of the 18-to 29-year-old respondents is somewhat lower than for the corresponding age group in the 1981 survey. This is to be expected since one-third of the intermarried, in the 1981 survey, considered their homes non-Jewish, and the children from these homes generally do not consider themselves Jewish and, therefore, are not in our sample (with exceptions). All other characteristics of our respondents that we were able to check against the 1981 survey findings are compatible.

The sample includes male and female homosexuals, people involved in cults, and individuals with a variety of handicaps.

We believe that our sample validly represents between 90 and 93 percent of all 18-to 29-year-olds who consider themselves Jews and at least in part Clevelanders.

Among those not represented are all who were not capable of filling out the questionnaire (about 5%), including mentally handicapped and institutionalized individuals.

We estimate an additional 2 to 5 percent absent from this sample who, at this point, may be undecided as to whether they consider themselves either Jewish or Clevelanders.

Profile of Respondents: Selected Characteristics

SEX:

- 48% Male
- 52% Female

BIRTHPLACE:

- 75% Cleveland
- 22% Other U.S.
- 3% Foreign country

HIGH SCHOOL:

- 86% attended high school while living in Cleveland
- 90% attended public high school
- 5% attended private high school
- 5% attended parochial high school

EDUCATION:

- over 90% go on to college
- over 80% finish four years of college
- over 45% go on to graduate school

RESIDENCE:

- 75% are now living in core area (8 eastern suburbs)
- 13% in other parts of Cleveland
- 12% are living elsewhere

RELIGIOUS IDENTIFICATION:

- 9.4% Orthodox
- 38.9% Conservative
- 44.5% Reform
- 7.1% Other (not decided yet, "just Jewish")

UNEMPLOYMENT:

- 9.5% of those seeking summer jobs
- 8.4% of those seeking full-time jobs
- 13.3% of those seeking part-time jobs

WHO PLANS TO LEAVE CLEVELAND:

- 33.9% of the males
- 41.2% of the females
- 23.5% of those who have a Cleveland family business to go into
- 41.5% of those who do not have a Cleveland family business to go into
- 55.9% of Orthodox (31.3% to Israel)
- 36.8% of Conservative
- 32.4% of Reform
- 47.8% Other (not decided yet, "just Jewish")
- 30.5% of those who feel a part of the Jewish community
- 49.1% of those who do not feel a part of the Jewish community
- 35.1% of those who feel somewhat a part of the Jewish community

Foreword

Changing Family Patterns

2

At what age do our young people marry, divorce? How many of our young single people want/plan to get married? What about children? . . .

Chart 1 shows us that for ages 18 to 23, 94.7 percent of men and 85 percent of women have never been married. For ages 24 to 29, 50.7 percent of men and 34.7 percent of women have never been married. Just as marriage occurs at a younger age for women than for men, so does separation and divorce. One percent of men and 4 percent of women aged 18 to 29 give their marital status as divorced or separated. This means that of all those who married, 2.6 percent of the men and 8.3 percent of the women are already separated or divorced.

Of those who are not married, 96 percent say they want or plan to get married.

As for having children, 88.2 percent have or want to have children; 2.3 percent don't want children; and 9.5 percent are yet undecided.

Chart 2 represents the desired number of children for all those who say they want children. Except for the Orthodox, the mode is clearly two children, but there are a significant number who desire more than two children among all religious affiliations.

CHART 1: MARITAL STATUS, BY AGE AND SEX

(in percentages)

	MALE			FEMALE		
	SINGLE	MARRIED	DIV/SEP.	SINGLE	MARRIED	DIV/SEP.
18-23	94.7	5.3	—	85.0	13.7	1.3
24-29	50.7	48.0	1.3	34.7	59.9	5.4
All Ages Combined	62.8	36.2	1.0	52.4	43.6	4.0

CHART 2: HOW MANY CHILDREN WOULD YOU LIKE TO HAVE? BY RELIGIOUS AFFILIATION

(in percentages)

	ONE	TWO	THREE	MORE THAN 3	TOTAL
Orthodox	2.4	12.2	14.6	70.8	100.0
Conservative	1.9	49.3	32.3	16.5	100.0
Reform	2.9	61.2	27.1	8.8	100.0
Other	—	62.0	19.0	19.0	100.0
All Combined	2.3	51.4	27.4	18.9	100.0

What proportion experienced living in a one parent family?

We find that 10.8 percent of those surveyed had lived with one parent at some time before reaching age 18; 4.3 percent had lost their fathers, 1.4 percent had lost their mothers, and 6.8 percent had seen their parents' marriage dissolve. To 1.7 percent of these young people, more than one of the preceding happened by the time they were 18.

In the 1981 general survey, we found that 11.3 percent of the children under 18 were living in one-parent families. It is important to note that 11.3 percent represented one moment in time, while the 10.8 percent reported by today's 18-to 29-year-olds is a cumulative figure for the period from birth to 18. This indicates that a far greater proportion of today's children will have experienced living in a single-parent family than was experienced by today's 18-to 29-year-olds.

CHART 3: LIVING IN A ONE-PARENT FAMILY SOMETIME BEFORE REACHING AGE 18

CAUSE	PERCENTAGES
Death of father	4.3
Death of mother	1.4
Divorce of parents	6.8
All combined	10.8

The first three figures contain 1.7% overlap.

How do men and women feel about their changing roles?

It is clear from Chart 4 that more women than men favor recent changes in the roles of men and women. The difference between male and female attitudes is greatest among the Orthodox, where 28.6 percent of men and 55 percent of women feel positive about the changes. There is no attitudinal difference at all between men and women in the "other" category.

Chart 5 deals with the division of responsibilities in marriage. Division by traditional man's work and woman's work is a minority view — a minority composed mostly of men. In general, the differences between men and women and between Orthodox, Conservative, Reform, and "other" Jews on all the questions of dividing responsibilities are small. Sharing financial, housekeeping, and childrearing responsibilities is the norm. The idea that women should stay home is most unpopular except when children are small.

CHART 4: HOW DO YOU FEEL ABOUT THE CHANGING ROLES OF MEN AND WOMEN...WOMEN'S LIBERATION?

(in percentages)

	MALE				FEMALE			
	POSITIVE	NEGATIVE	IN BETWEEN	NOT AFFECTED	POSITIVE	NEGATIVE	IN BETWEEN	NOT AFFECTED
Orthodox	28.6	4.8	28.6	38.1	55.0	5.0	30.0	10.0
Conservative	50.0	8.5	30.5	11.0	60.0	1.2	29.4	9.4
Reform	62.4	4.7	20.0	12.9	69.4	0.9	21.3	8.3
Other	62.5	6.3	25.0	6.2	61.5	—	23.1	15.4
All Combined	53.9	6.4	25.5	14.2	64.3	1.3	25.1	9.3

CHART 5: DIVISION OF RESPONSIBILITIES IN MARRIAGE, BY RELIGIOUS AFFILIATION

(percentages of agreement by men and women with the heading statements)

	DIVIDE WORK — MAN'S WORK WOMAN'S WORK		BOTH SHARE FINANCIAL RESPONSIBILITY		BOTH SHARE HOUSEKEEPING RESPONSIBILITY		BOTH SHARE CHILDREARING RESPONSIBILITY		WOMAN STAYS HOME		MOTHER HOME WITH SMALL CHILDREN	
	MEN AGREE	WOMEN AGREE	MEN AGREE	WOMEN AGREE	MEN AGREE	WOMEN AGREE	MEN AGREE	WOMEN AGREE	MEN AGREE	WOMEN AGREE	MEN AGREE	WOMEN AGREE
Orthodox	15.0	10.5	70.0	84.2	71.4	89.5	95.0	94.7	10.5	21.1	73.7	68.4
Conservative	22.7	6.2	83.1	92.7	88.3	91.7	96.0	98.7	10.8	3.8	76.7	73.1
Reform	12.2	5.3	94.6	87.8	93.3	88.9	92.9	95.9	4.3	10.9	75.4	63.8
Other	14.3	—	86.7	100.0	93.3	100.0	92.3	90.9	—	—	69.2	54.5
All Combined	16.8	5.9	86.1	90.0	88.9	90.7	94.4	96.6	7.9	8.5	75.4	67.0

Education and Careers

3

What is the educational profile of Jewish young adults?

Chart 6 shows that in our sample, no one under 20 considers himself or herself finished with school. In addition to those who are full-time college students, some are in technical schools and some in part-time college programs. Of the 20- and 21-year-olds, only 5.4 percent consider themselves finished with school, and even among the 28- and 29-year-olds only 67 percent consider themselves finished with school. Those who say they are finished for now but plan to go back invariably mention additional professional training, often an MBA.

Chart 7 shows the highest year of schooling completed, whether still in school or finished.

Of those who have completed their schooling (Chart 8), 45-46 percent went beyond four years of college. Here there is a marked difference between the educational patterns of men and women. Although women take up graduate work at almost the same rate as men, they more often choose the one- or two-year graduate programs, while men more often choose programs of three or more years.

CHART 6: EDUCATIONAL STATUS, BY AGE

(in percentages)

	FINISHED WITH SCHOOL	FINISHED FOR NOW-PLAN TO GO BACK	IN SCHOOL FULL TIME	IN SCHOOL PART TIME	TOTAL
18-19	—	—	94.4	5.6	100.0
20-21	5.4	8.9	82.1	3.6	100.0
22-23	17.5	42.8	30.2	9.5	100.0
24-25	42.8	35.2	12.1	9.9	100.0
26-27	59.3	22.0	5.5	13.2	100.0
28-29	67.0	21.4	2.7	8.9	100.0

CHART 7: HIGHEST YEAR OF SCHOOLING COMPLETED, BY AGE

(in percentages)

			COLLEGE				GRAD.-PROF. SCHOOL				TOTAL
	H.S.	TECH.	1 YR.	2 YRS.	3 YRS.	4 YRS.	1 YR.	2 YRS.	3 YRS.	4 YRS OR MORE	
18-19	11.1	—	72.2	16.7	—	—	—	—	—	—	100.0
20-21	1.8	1.8	3.6	35.7	42.8	12.5	1.8	—	—	—	100.0
22-23	3.2	3.2	1.6	11.1	7.9	55.5	14.3	3.2	—	—	100.0
24-25	2.2	2.2	3.3	3.3	6.7	43.4	14.5	12.2	11.1	1.1	100.0
26-27	1.1	1.1	6.5	12.0	5.4	35.9	7.6	10.9	14.1	5.4	100.0
28-29	4.5	1.8	4.5	5.4	5.3	18.7	8.0	23.2	13.4	15.2	100.0
All Ages	3.0	1.9	7.0	11.6	10.7	31.3	9.0	11.4	8.8	5.3	100.0

CHART 8: HIGHEST YEAR OF SCHOOLING COMPLETED, BY THOSE FINISHED WITH SCHOOL

(in percentages)

	MALE	FEMALE
No College	8.1	7.2
1-3 Yrs. College	10.2	17.9
4 Yrs. College	35.8	29.7
1-2 Yrs. Grad.	11.2	29.7
3 Yrs. Grad.	19.4	10.7
4 Yrs. or More Grad.	15.3	4.8
Total	100.0	100.0

Up to what age are children supported by parents? Who pays for education?

Chart 9 indicates that in our sample everyone under 20 is being supported by parents. After 20, financial independence increases with age. Interestingly, there is still a small percentage being supported or subsidized at age 28-29. This chart does not include 2.8 percent who have special financial circumstances such as trusts or legacies, which make them financially independent.

Chart 10 gives us the sources of financial support for higher education. Except for the 33.6 percent whose parents pay the entire bill, young adults rely on a combination of financial resources. A full 17.2 percent get along with no financial assistance from parents for their college education.

CHART 9: SUPPORTED OR SUBSIDIZED BY PARENTS?

(in percentages)

	SUPPORTED	SUBSIDIZED	NOT AT ALL	TOTAL
18-19	100.0	—	—	100.0
20-21	62.3	22.6	15.1	100.0
22-23	31.1	36.1	32.8	100.0
24-25	6.8	12.5	80.7	100.0
26-27	4.5	6.8	88.7	100.0
28-29	1.8	5.5	92.7	100.0

CHART 10: HOW WAS EDUCATION FINANCED?

(in percentages)

SOURCE OF FINANCIAL ASSISTANCE	PERCENTAGE OF RESPONDENTS
Parents	82.8
Loans	36.5
Grants and Scholarships	28.3
Work	50.0
Other	4.2

Which occupations are our young people entering? How does the distribution compare with that of their parents?

In this chart on occupational choices, we can see intergenerational differences as well as differences between the sexes.

The intergenerational data show greatest change between mothers and daughters, e.g., from 37.5 percent to 5.5 percent in the housewife category and from 15.4 percent to 2 percent in the office worker category.

The occupational differences between men and women have narrowed dramatically, but there are categories which are overwhelmingly male, such as top management and builders/contractors. Women still predominate in occupations such as nursing, teaching, and social work. Not popular with Jewish women of the older generation, nursing has significantly increased as a choice among younger Jewish women.

The data on education showed that men tend to take three or more years of graduate school, while women tend to concentrate in the one and two year programs. This difference is reflected in occupational choices. In addition, men seem to have higher aspirations in certain fields, so that in similar circumstances men generally expect to be in top management, while women expect to hold middle management positions.

The fields of communication, the arts, computers, and finance are providing new horizons for the young.

In general, we see a shift from non-professional to professional fields and within the professions, a decline in dentistry and pharmacy and an increase in law, medicine, accounting, advertising, journalism, finance, and computer sciences.

Contrary to some forecasters, business owner-manager remains a strong career choice among Cleveland young adults. The percentage decrease of such careers among young men is offset by their increase among young women.

CHART 11: OCCUPATIONS AND CAREER CHOICES: COMPARISON OF DISTRIBUTION— RESPONDENTS AND PARENTS

(in percentages)

	FATHER	MOTHER	RESPONDENT	
			MALE	FEMALE
Accountant, CPA	3.1	.2	4.8	4.0
Anthropologist, Archeologist, Museum Professions	.2	—	.5	.5
Architect, Landscape Architect	.2	—	.5	.5
Attorney, Judge	7.0	.2	14.6	6.0
Chemist, Biologist, Pharmacist	3.8	—	—	.5
Clergy	.2	—	—	1.0
Dentist, Oral Surgeon, Orthodontist	3.1	—	1.6	1.0
Dietician, Nutritionist	—	—	—	1.0
Economist	.2	—	.5	.5
Engineer	3.8	.5	2.2	.5
Guidance-Occupational Counsellor	.5	1.9	—	—
Finance Professions	.7	.2	3.8	1.0
Nurse	—	1.2	—	4.0
Optometrist, Optician	1.2	—	.5	—
Physical - Occupational Therapist	—	.2	—	2.0
Physician	2.4	—	7.5	1.5
Medical-Dental Assistant, Hygienist, Lab Technician	—	1.9	—	1.0
Physicist	.5	—	—	—
Podiatrist	.7	—	1.6	—
Professor, Assistant Professor	1.0	2.2	1.1	3.0
Social Worker, Psychologist	.2	2.4	.5	8.5
Teacher, Librarian	.7	10.5	1.1	8.5
Travel Agent, Guide	—	.5	—	.5
Computer Programmer-Analyst	—	—	3.8	2.5
Artist, Designer	.2	.5	—	1.5
Writer, Journalist, Author	—	1.0	3.8	4.5
Communications, Advertising, Commercial Artist	1.2	1.9	3.2	4.0
Entertainment, Music, Theater	.2	.2	1.6	1.0
Business Owner-Manager	21.2	5.0	15.2	9.5
Audiologist, Speech Pathologist	—	.5	—	2.5
Researcher, Statistician	—	.5	1.1	1.5
Insurance Agent, Broker	2.4	—	1.6	—
Middle Management	6.5	5.0	9.1	13.0
Top Management	9.6	.2	7.5	—
Real Estate Sales, Rental	1.0	2.2	—	.5
Builder, Contractor	3.6	—	3.2	—
Retail Sales	9.7	6.2	2.2	1.5
Buyer, Distributor, Wholesale Sales	4.6	.2	2.7	.5
Account Executive	.2	—	—	1.0
Administrative Assistant, Bank Teller, Paralegal, Secretary, Bookkeeper, Clerk	—	15.4	—	2.0
Policeman, Transportation Worker, Mechanic	.7	—	—	—
Beautician	—	.2	—	.5
Carpenter, Plumber, Electrician	4.1	—	1.1	—
Cook, Waiter, Barman, Baker	1.0	.2	—	—
Flight Attendant	—	—	—	.5
Tailor, Garment Cutter, Dressmaker, Shoemaker	1.4	.5	—	—
Unskilled Labor	1.4	.7	.5	—
Printer	1.0	—	—	—
Political, Community Work	—	.2	.5	1.0
Inventor	—	—	.5	—
Consultant	.5	—	1.6	1.5
Housewife	—	37.5	—	5.5
	100.0	100.0	100.0	100.0

Social and Political Patterns

4

How do our young adults socialize, spend leisure time, make friends?

In order to better understand socialization patterns, the responses of single and married young adults are presented separately, as are the responses of those in school and out of school (Chart 12). The survey shows that single people use bars for socializing more than any other place, while married couples are more likely to use the temple or synagogue.

When asked about friends, 47.9 percent said they had many, 40.2 percent said they had some, 11.4 percent said few and .5 percent none.

Chart 13 tells us something about recreational preferences, with theater rating the highest and opera the lowest. A large majority (83.8%) report at least one hobby.

Chart 14 shows how much our Jewish organizations and media reach this age group. The Cleveland Jewish News is read (or looked at) at least occasionally by three quarters of the respondents, 11.2 percent listen to the "Jewish Scene in Cleveland," and 4.9 percent watch "Jewish Video Cleveland." Over 30 percent are active in at least one Jewish organization.

CHART 12: HOW DO OUR YOUNG PEOPLE SOCIALIZE, SPEND LEISURE TIME, MAKE FRIENDS?

(in percentages)

	FINISHED WITH SCHOOL		IN SCHOOL FULL-TIME	ALL, EXCLUDING IN SCHOOL FULL-TIME		ALL COMBINED
	NON-MARRIED	MARRIED	MARRIED AND NON-MARRIED	NON-MARRIED	MARRIED	
Temple/Synagogue	6.0	20.0	18.8	7.3	12.6	17.7
Jewish Community Center	7.2	7.4	3.0	1.8	3.8	5.9
Singles Group	14.5	—	2.0	3.7	—	7.8
Clubs	8.4	12.6	7.9	3.7	4.4	9.0
Bars	32.5	3.2	19.8	9.8	1.3	15.8

CHART 13: WHAT ARE RECREATIONAL PREFERENCES?

(in percentages)

Health/Country Clubs	37.5
Theater	64.8
Orchestra	33.3
Opera	8.6
Ballet	20.7
Jazz, Folk Music, etc.	42.9

CHART 14: HOW MANY READ, WATCH, LISTEN TO LOCAL JEWISH MEDIA?*

(in percentages)

	YES	NEVER HEARD OF IT	NO	TOTAL
Listen to "Jewish Scene in Cleveland?"	11.2	35.7	53.1	100.0
Watch "Jewish Video Cleveland?"	4.9	35.2	59.9	100.0
Read "Cleveland Jewish News?"	74.1	.2	25.7	100.0
Now active in Jewish organizations?	30.8	—	69.2	100.0

* At least occasionally.

Social and Political Patterns

Where are our young people politically?

We find that 88.7 percent of the respondents are registered voters and 6.6 percent are active in political organizations. Their political philosophy tends to be "middle of the road" or "liberal." Very few (1.7%) are radicals.

CHART 15: POLITICALLY SPEAKING

(in percentages)

POLITICAL LEANINGS		ALONG PARTY LINES	
Conservative	20.7	Republican	11.1
Liberal	35.1	Democrat	59.6
Middle of the Road	37.0	Independent	25.5
Radical	1.7	Other	3.8
Other	5.5		
Total	100.0	Total	100.0

88.7% are registered voters.

6.6% are active in political organizations.

What proportion of young people have gone to Hillel while in college?

Of those who have been to college, 44.5 percent have attended Hillel activities; 27.6 percent have gone once or twice; and 27.9 percent have never gone to Hillel. The rate of participation is highest among Orthodox respondents (see Chart 16).

Chart 17 shows us that for those who participate in Hillel, the most highly regarded activities are the religious (48.2%) and social (36.9%). Less than one quarter say they did not find anything worthwhile there.

Chart 18 shows the reasons given for not going to Hillel, the largest response being "not interested" (47.7%).

CHART 16: GONE TO HILLEL? BY RELIGIOUS AFFILIATION

(in percentages)

	YES	ONCE OR TWICE	NO	TOTAL
Orthodox	64.1	10.3	25.6	100.0
Conservative	54.4	29.7	15.9	100.0
Reform	35.3	27.1	37.6	100.0
Other	24.1	41.4	34.5	100.0
All Combined	44.5	27.6	27.9	100.0

CHART 17: ACTIVITIES AT HILLEL FOUND WORTHWHILE, BY RELIGIOUS AFFILIATION

(in percentages)

	NONE	SOCIAL	CULTURAL	RELIGIOUS	POLITICAL	ISRAELI	OTHER
Orthodox	22.9	42.9	22.9	45.7	20.0	20.0	14.3
Conservative	16.4	39.3	20.5	54.1	11.5	23.8	7.4
Reform	24.5	35.8	14.2	48.1	6.6	8.5	10.4
Other	47.4	15.8	15.8	15.8	5.3	10.5	15.8
All Combined	22.3	36.9	18.1	48.2	10.3	16.7	9.9

CHART 18: WHY NOT GONE TO HILLEL? BY RELIGIOUS AFFILIATION

(in percentages)

	NOT INTERESTED	NOT MEET MY NEEDS	TOO BUSY	NO HILLEL, OTHER	TOTAL
Orthodox	18.2	27.3	—	54.5	100.0
Conservative	41.9	12.9	16.1	29.1	100.0
Reform	56.3	12.7	15.5	15.5	100.0
Other	40.0	26.7	6.7	26.6	100.0
All Combined	47.7	15.6	13.2	23.5	100.0

CHART 19: PREFERENCES IN DATING, BY SEX

(in percentages)

	LOOKING FOR		AVOID		DON'T CARE	
	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE
Educational Achievement	76.0	89.5	1.0	0.5	23.0	10.0
Economic Achievement	20.5	66.1	1.0	0.5	78.5	33.5
Good Family	57.4	60.8	—	—	42.6	39.2
Good Looks	85.1	63.9	—	—	14.9	36.1
Marriage Minded	23.5	39.8	18.5	6.0	58.0	54.2
5 or More Years Older	2.1	11.5	50.0	12.4	47.9	76.0
5 or More Years Younger	5.1	0.9	45.1	69.4	49.7	29.6
Similar Age	67.3	44.4	1.5	4.6	31.2	50.9

Patterns of Jewish Identity

5

What are the patterns of Jewish identity?

Chart 20 presents the questions designed to reveal aspects of Jewish identity in the order they appeared on the questionnaire. Results are shown by religious affiliation, as well as for all affiliations combined.

Chart 21 combines “yes” and “somewhat” responses to the same questions. It also presents the data in order of rate of agreement, starting with attitudes almost all Jews surveyed have in common.

On the whole, this population exhibits a high level of Jewish identification. Chart 20 shows that, without reservation, better than 94 percent want their children to learn about their Jewish heritage; 92 percent indicate they are comfortable being Jewish; 86 percent — regardless of whom they marry — want their children raised as Jews; 83.5 percent contribute money, or intend to contribute, to Jewish causes; 83.4 percent (at the height of the Lebanon crisis) support Israel unequivocally; and 75 percent actually want/plan to visit Israel.

This generation of Jews also maintains some commitment to ritual religious observance, with better than 81 percent going to synagogue/temple on the High Holidays; 89.4 percent trying to attend a Passover seder each year; and 78.3 percent finding meaning in Jewish ceremonies and customs. The level of Jewish commitment is even more striking when “yes” and “somewhat” responses are combined, as in Chart 21.

(continued on page 36)

CHART 20: WHEN APPLIED TO YOU, HOW TRUE ARE THE FOLLOWING STATEMENTS?

(in percentages)

	ORTHODOX			CONSERVATIVE			REFORM			OTHER			ALL COMBINED		
	YES	NO	SOME-WHAT	YES	NO	SOME-WHAT	YES	NO	SOME-WHAT	YES	NO	SOME-WHAT	YES	NO	SOMEWHAT
1. My family has had a great effect on my Jewishness	78.0	7.3	14.6	73.4	5.3	21.3	56.5	12.4	31.1	41.4	31.0	27.6	63.8	10.4	25.8
2. My friends have had a great effect on my Jewishness	68.3	7.3	24.4	25.4	42.0	32.5	24.9	32.1	43.0	13.8	55.2	31.0	28.3	35.3	36.4
3. My parents have always been members of a congregation	90.2	9.8	—	84.0	11.8	4.1	75.0	22.9	2.1	51.7	44.8	3.5	78.3	18.9	2.8
4. I have used the Jewish Community Center	58.5	22.0	19.5	66.1	16.7	17.3	53.4	33.7	13.0	75.9	17.2	6.9	60.3	24.7	15.0
5. My parents would be/were very upset if/when I married a non-Jew	95.1	—	4.9	78.0	6.0	16.1	55.6	21.4	23.0	58.6	27.6	13.8	68.4	13.8	17.8
6. I would want my children to be raised as Jews regardless of whom I married	100.0	—	—	93.4	1.8	4.8	81.6	5.3	13.2	53.6	14.3	32.1	86.1	4.0	9.9
7. Jewish ceremonies and customs have meaning to me	97.6	—	2.4	88.2	—	11.8	71.0	3.6	25.4	41.4	31.0	27.6	78.3	3.7	18.0
8. I would want my children to celebrate their Bar/Bat Mitzvah ...	100.0	—	—	88.2	.6	11.2	67.4	8.4	24.2	46.4	32.2	21.4	77.4	6.1	16.5
9. I see myself as a survivor of the Holocaust	41.5	43.9	14.6	28.9	43.4	27.7	21.2	55.6	23.3	24.2	51.7	24.1	26.7	49.2	24.1
10. I feel a close personal connection with all Jews throughout history	80.5	2.4	17.1	51.5	18.0	30.5	33.5	27.2	39.3	44.8	27.6	27.6	46.0	21.2	32.8
11. Being an American Jew makes me different from other Americans	87.8	2.4	9.8	66.7	17.3	16.1	46.3	25.3	28.4	55.2	31.0	13.8	59.1	20.2	20.7
12. Jews should be concerned with ways in which they can improve life for all Americans	43.9	14.6	41.5	70.7	6.7	22.6	69.5	6.3	24.2	71.4	14.3	14.3	67.8	7.8	24.5
13. I go to synagogue/temple on the High Holidays	100.0	—	—	89.9	5.4	4.8	76.0	12.5	11.5	44.8	37.9	17.2	81.7	10.2	8.1
14. I prefer to live in a Jewish neighborhood	90.2	2.4	7.3	61.9	13.7	24.4	45.3	20.8	33.9	34.5	37.9	27.6	55.3	17.6	27.1
15. I would only marry a Jew	95.1	4.9	—	65.2	20.1	14.6	40.3	44.0	15.7	34.5	48.3	17.2	54.8	31.4	13.8
16. I would marry a non-Jew if he/she converted	27.5	62.5	10.0	46.8	36.5	16.7	54.4	27.8	17.8	48.2	33.3	18.5	48.4	35.1	16.5
17. I try to attend a Passover Seder each year	100.0	—	—	95.2	1.8	3.0	86.5	7.3	6.2	58.6	24.1	17.2	89.4	5.5	5.1
18. I have, or intend to have, Jewish books, magazines, in my home	100.0	—	—	81.0	3.6	15.5	62.0	13.5	24.5	48.3	44.8	6.9	72.2	10.4	17.4
19. I would want my children to learn about their Jewish heritage	100.0	—	—	97.0	.6	2.4	93.7	.5	5.8	74.1	7.4	18.5	94.4	.9	4.7
20. I support Israel	97.6	—	2.4	88.8	1.8	9.5	78.8	2.1	19.2	62.1	3.4	34.5	83.4	1.8	14.7
21. Israel is an important factor in my personal sense of Jewishness	87.8	2.4	9.8	68.6	8.3	23.1	56.0	19.7	24.4	41.4	34.5	24.1	62.9	14.5	22.6
22. A Jew must take an active role in guaranteeing freedom and equality to all people — Jews and non-Jews	61.0	2.4	36.6	78.3	4.8	16.9	71.6	4.7	23.7	79.3	10.3	10.4	73.8	4.9	21.3
23. I contribute, or intend to contribute, money to Jewish causes	100.0	—	—	88.7	1.2	10.1	78.4	8.4	13.2	62.1	6.9	31.0	83.5	4.7	11.9
24. I have visited Israel	75.6	24.4	—	45.0	55.0	—	35.2	64.8	—	34.5	65.5	—	42.9	57.1	—
25. I want/plan to visit Israel	97.5	—	2.5	80.0	8.8	11.3	69.0	12.5	18.5	50.0	23.1	26.9	75.0	10.4	14.6
26. I have considered Israel as a place to live	68.3	17.1	14.6	28.0	60.1	11.9	9.8	83.4	6.7	13.8	72.4	13.8	22.6	67.4	9.9
27. I feel a part of the organized Jewish community in Cleveland	58.5	7.3	34.1	37.3	32.0	30.8	34.9	39.6	25.5	6.9	62.1	31.0	36.3	35.1	28.6
28. When I was of high school age, I was active in Jewish clubs/organizations	75.6	14.6	9.8	51.5	36.1	12.4	32.6	57.5	9.8	31.0	69.0	—	44.2	45.6	10.1
29. I have lost relatives in the Holocaust	82.9	14.6	2.4	49.4	45.2	5.4	33.3	62.4	4.2	57.1	42.9	—	46.1	49.8	4.2
30. I have personally experienced anti-Semitism	73.2	17.1	9.8	68.6	20.7	10.7	64.4	18.8	16.8	79.3	10.3	10.4	68.1	18.8	13.2
31. Israel is being treated unfairly in the American press	82.9	7.3	9.8	49.7	13.3	37.0	38.1	22.8	39.2	37.0	44.5	18.5	46.9	18.9	34.2
32. I feel I am fulfilling my parents' expectations as a Jew	78.0	—	22.0	68.7	6.6	24.7	65.9	9.2	24.9	25.0	28.6	46.4	65.6	8.5	25.8
33. I feel I am fulfilling my parents' expectations in educational achievement	85.4	2.4	12.2	73.5	8.4	18.1	80.1	8.4	11.5	69.0	17.2	13.8	77.4	8.4	14.2
34. I feel I am fulfilling my parents' expectations in economic achievement	54.1	8.1	37.8	66.7	14.8	18.5	67.2	11.3	21.5	35.7	35.7	28.6	63.9	14.0	22.2
35. I feel I am fulfilling my parents' expectations as a son/daughter	82.9	—	17.1	80.0	6.1	13.9	81.2	5.8	13.1	51.7	17.3	31.0	79.0	6.1	15.0
36. I maintain a connection with a temple/synagogue	100.0	—	—	58.9	16.7	24.4	48.2	33.7	18.1	10.3	75.9	13.8	54.7	26.6	18.7
37. I observe kashruth	92.7	2.4	4.9	20.0	61.2	18.8	2.7	95.1	2.2	3.5	79.3	17.2	18.3	71.5	10.2
38. I observe the Sabbath	85.4	2.4	12.2	9.5	68.5	22.0	4.7	76.7	18.7	—	82.8	17.2	13.9	67.0	19.2
39. I am comfortable with being Jewish	97.6	—	2.4	95.2	—	4.8	91.7	1.6	6.7	75.9	13.8	10.3	92.6	1.6	5.8
40. Everyone who knows me knows I am Jewish	92.7	4.9	2.4	82.7	6.5	10.7	72.5	15.0	12.4	69.0	27.6	3.4	78.3	11.5	10.2

What are the patterns of Jewish identity? (cont'd.)

The difference between the several religious branches is small but significant in its consistency; and there is a clearly defined relationship between religious affiliation and the rates of agreement with many statements. Agreement descends from Orthodox, to Conservative, to Reform, to other (not decided yet or "just Jewish") for most questions on Jewish connection, while the reverse order occurs for most questions relating to the Jew in the larger society. Examples of the latter are "Jews should be concerned with ways in which they can improve life for all Americans" (Q-12) and "A Jew must take an active role in guaranteeing freedom and equality for all people — Jews and non-Jews" (Q-22).

Note that question 16 on marrying a non-Jew has little significance by itself. Some respondents indicated they will not marry a convert because they will only marry a born Jew, while others are simply opposed to conversion and are not against marrying a non-Jew.

It is interesting to consider the responses to the questions on fulfilling parents' expectations (Q-32 to 35). In all four there is a descending scale of those who feel they are fulfilling their parents' expectations, going from Orthodox to "other." Why? Do Orthodox parents have lower expectations? Are they more accepting? Is there greater conformity among Orthodox children? We can only speculate, since the results lend themselves to a variety of interpretations.

CHART 21: JEWISH IDENTITY STATEMENTS REARRANGED IN DESCENDING ORDER OF COMBINED RATE OF AGREEMENT

(in percentages)

	RATES OF AGREEMENT *				
	ORTHODOX	CONSERV.	REFORM	OTHER	COMBINED
I would want my children to learn about their Jewish heritage (19)	100.0	99.4	99.5	92.6	99.1
I am comfortable with being Jewish (39)	100.0	100.0	98.4	86.2	98.4
I support Israel (20)	100.0	98.2	97.9	96.6	98.2
Jewish ceremonies and customs have meaning to me (7)	100.0	100.0	96.4	69.0	96.3
I would want my children to be raised as Jews regardless of whom I married (6)	100.0	98.2	94.7	85.7	96.0
I contribute, or intend to contribute, money to Jewish causes (23)	100.0	98.8	91.6	93.1	95.3
A Jew must take an active role in guaranteeing freedom and equality to all people — Jews and non-Jews (22)	97.6	95.2	95.3	89.7	95.1
I try to attend a Passover Seder each year (17)	100.0	98.2	92.7	75.9	94.5
I feel I am fulfilling my parents' expectations as a son/daughter (35)	100.0	93.9	94.2	82.7	93.9
I would want my children to celebrate their Bar/Bat Mitzvah (8)	100.0	99.4	91.6	67.8	93.9
Jews should be concerned with ways in which they can improve life for all Americans (12)	85.4	93.3	93.7	85.7	92.2
I feel I am fulfilling my parents' expectations in educational achievement (33)	97.6	91.6	91.6	82.8	91.6
I feel I am fulfilling my parents' expectations as a Jew (32)	100.0	93.4	90.8	71.4	91.5
I go to synagogue/temple on the High Holidays (13)	100.0	94.6	87.5	62.1	89.8
I have or intend to have Jewish books, magazines, in my home (18)	100.0	96.4	86.5	55.2	89.6
My family has had a great effect on my Jewishness (1)	92.7	94.7	87.6	69.0	89.6
I want/plan to visit Israel (25)	100.0	91.2	87.5	76.9	89.6
Everyone who knows me knows I am Jewish (40)	95.1	93.5	85.0	72.4	88.5
My parents would be/were very upset if/when I married a non-Jew (5)	100.0	94.0	78.6	72.4	86.2
I feel I am fulfilling my parents' expectations in economic achievement (34)	91.9	85.2	88.7	64.3	86.0
Israel is an important factor in my personal sense of Jewishness (21)	97.6	91.7	80.3	65.5	85.5
I prefer to live in a Jewish neighborhood (14)	97.6	86.3	79.2	62.1	82.4
I have personally experienced anti-Semitism (30)	82.9	79.3	81.2	89.7	81.2
Israel is being treated unfairly in the American press (31)	92.7	86.7	77.2	55.5	81.1
My parents have always been members of a congregation (3)	90.2	88.2	77.1	55.2	81.1
Being an American Jew makes me different from other Americans (11)	97.6	82.7	74.7	69.0	79.8
I feel a close personal connection with all Jews throughout history (10)	97.6	82.0	72.8	72.4	78.8
I have used the Jewish Community Center (4)	78.0	83.3	66.3	82.8	75.3
I maintain a connection with a temple/synagogue (36)	100.0	83.3	66.3	24.1	73.4
I would only marry a Jew (15)	95.1	79.9	56.0	51.7	68.6
I would marry a non-Jew if he/she converted (16)	37.5	63.5	72.2	66.7	64.9
I feel a part of the organized Jewish community in Cleveland (27)	92.7	68.0	60.4	37.9	64.9
My friends have had a great effect on my Jewishness (2)	92.7	58.0	67.9	44.8	64.7
When I was of high school age, I was active in Jewish clubs/organizations (28)	85.4	63.9	42.5	31.0	54.4
I see myself as a survivor of the Holocaust (9)	56.1	56.6	44.4	48.3	50.8
I have lost relatives in the Holocaust (29)	85.4	54.8	37.6	57.1	50.2
I have visited Israel (24)	75.6	45.0	35.2	34.5	42.9
I observe the Sabbath (38)	97.6	31.5	23.3	17.2	33.0
I have considered Israel as a place to live (26)	82.9	39.9	16.6	27.6	32.6
I observe kashruth (37)	97.6	38.8	4.9	20.7	28.5

* "Yes" and "Somewhat" answers are combined.

How does the religious affiliation of our young people compare with that of their parents?

Unlike the 1981 survey in which we asked the family's affiliation, in the present survey we asked individually for the respondent's, the father's, and the mother's. Chart 22 gives us the distribution of religious affiliation separately for fathers, mothers, and respondents.

Chart 23 presents patterns of religious affiliation. For all three major branches of Judaism, two-thirds of the respondents are affiliated with the same branch as both parents.

In the case of the religiously non-affiliated, the category we call "other," 14 percent come from non-affiliated parents. The rest come mainly, and equally, from Conservative and Reform parents.

Note that one quarter of the Orthodox respondents come from families where neither parent was Orthodox.

CHART 22: RELIGIOUS IDENTIFICATION OF PARENTS AND RESPONDENT

(in percentages)

	FATHER	MOTHER	RESPONDENT
Orthodox	15.2	11.1	9.4
Conservative	41.2	43.0	38.9
Reform	40.3	43.0	44.5
Just Jewish	2.6	2.2	5.1
Not Decided Yet	—	—	1.7
Reconstructionist	—	—	.2
Non Jewish	.7	.7	.2
Total	100.0	100.0	100.0

CHART 23: FAMILY PATTERNS OF RELIGIOUS AFFILIATION

(in percentages)

PARENTS' AFFILIATION	RESPONDENTS' AFFILIATION			
	ORTHODOX	CONSERVATIVE	REFORM	OTHER
Both same as respondent	68.3	67.7	68.1	14.2
One same as respondent	7.3	20.3	16.3	—
Neither same as respondent	24.4	12.0	15.6	85.8
Total	100.0	100.0	100.0	100.0

Jewish education: Where? How long?

Looking at these charts, we must keep in mind that the religious affiliation is that of the respondents, and that one third of the respondents have parents with a different affiliation. The fact that more than one-quarter of those identified as Orthodox were raised in non-Orthodox homes accounts for only 56.1 percent of Orthodox respondents having attended day school (Chart 24).

Day school seems to be the preserve of the Orthodox. The mode for the Conservative was the after-school — two to five days per week. For the Reform the mode was once a week.

In Chart 25 we see the years of attendance by religious affiliation. The Orthodox mode, 10 or more years, is expectedly higher than for the other branches.

CHART 24: TYPE OF JEWISH SCHOOL ATTENDED, BY RELIGIOUS AFFILIATION

(in percentages)

	ONCE A WEEK	AFTER SCHOOL 2-5 DAYS/WK.	DAY SCHOOL	COMBINATION ONCE A WEEK 2-5 DAYS/WK.	OTHER	NONE	TOTAL
Orthodox	2.4	22.0	56.1	19.5	—	—	100.0
Conservative	16.8	40.7	3.6	34.7	1.8	2.4	100.0
Reform	41.1	11.9	.5	40.6	1.6	4.3	100.0
Other	13.8	34.5	3.4	27.6	3.4	17.3	100.0
All Combined	25.8	25.8	7.4	35.3	1.7	4.0	100.0

CHART 25: YEARS OF JEWISH EDUCATION, BY RELIGIOUS AFFILIATION

(in percentages)

	1-4 YRS.	5-9 YRS.	10-12 YRS.	MORE THAN 12 YRS.	TOTAL
Orthodox	4.9	22.0	56.1	17.0	100.0
Conservative	4.4	42.4	45.6	7.6	100.0
Reform	9.2	35.3	48.6	6.9	100.0
Other	—	65.2	26.1	8.7	100.0
All Combined	6.3	38.5	46.8	8.4	100.0

How many celebrated Bar or Bat Mitzvah/were confirmed/continued Jewish education beyond age 14?

The ratio of Bar Mitzvah celebration is much higher (91.3%) than Bat Mitzvah celebration (34.6%), while confirmations are significantly higher for females (79.9%) than for males (60.7%).

Again, one must keep in mind that the religious affiliation is that of the respondent and not the parents. This explains, for instance, the high proportion of Bat Mitzvah celebrations (45%) among the Orthodox, which we know is not customary.

The pattern of Jewish education past age 14 is similar for both sexes. Better than 90 percent of Orthodox men and women continue their Jewish education, while a far smaller proportion of Conservative, Reform, and non-affiliated do so. Among the Reform and non-affiliated, the women are more likely to continue their Jewish education.

CHART 26: BAR/BAT MITZVAH, CONFIRMATION, JEWISH EDUCATION PAST AGE 14, BY RELIGIOUS AFFILIATION AND BY SEX

(in percentages)

	CELEBRATED BAR/BAT MITZVAH		CONFIRMED		JEWISH EDUCATION PAST AGE 14	
	MALE	FEMALE	MALE	FEMALE	MALE	FEMALE
Orthodox	100.0	45.0	33.3	25.0	90.5	90.0
Conservative	97.6	37.4	59.5	84.3	47.6	49.4
Reform	76.5	29.0	72.9	87.0	35.3	45.0
Other	62.5	38.5	37.5	69.2	18.8	38.5
All Combined	91.3	34.6	60.7	79.9	44.7	50.9

Converts are excluded from this table.

How do our young people rate their Jewish education?

There is clearly a descending scale of satisfaction with Jewish education, going from Orthodox to Conservative to Reform to non-affiliated. This chart cannot be read without consideration of the comments that accompany the responses. One third answered the question "Was your Jewish education satisfying?" with an unqualified yes. Almost half answered "somewhat," with explanations such as "did not really enjoy it then but important to me now," "boring," "not stimulating," "not taken seriously," "I wish I learned more," "I wish I had been taught more Hebrew."

The 16.9 percent who answered "no" wrote in comments such as "Bar Mitzvah factory," "very inadequate," "lacked vitality," "I felt pushed into it and rebelled," "taught by a 19-year-old . . . spoke about holidays year after year," "was forced to go"

When asked whether they had had a personal relationship which influenced their Jewish identity, 41.7 percent said that a rabbi, teacher, grandparent, or camp counselor had a lasting effect on their Jewish identity.

CHART 27: WAS JEWISH EDUCATION SATISFYING EXPERIENCE? BY RELIGIOUS AFFILIATION

(in percentages)

	YES	NO	SOMEWHAT	TOTAL
Orthodox	70.7	7.3	22.0	100.0
Conservative	40.2	9.8	50.0	100.0
Reform	28.3	20.6	51.1	100.0
Other	12.5	54.2	33.3	100.0
All Combined	36.4	16.9	46.7	100.0

How many of our young people have visited Israel? How did they go? How long did they stay? What effect did Israel have on them?

Forty-three percent of the respondents have been to Israel — 16 percent more than once. Forty-seven percent want or plan to go sometime in the future, while 10 percent do not want or plan to go. Chart 28 shows the varied ways they went to Israel. One third of the second trips were made on their own. A quarter of all trips were made with family.

Chart 29 shows the lengths of time spent in Israel. Almost half of the first trips were between one and two months in length.

Chart 30 shows the effects of the experience of visiting Israel. The response is overwhelmingly positive. Of the 185 respondents who have been to Israel, 183 gave at least one positive answer. Eighty-eight percent said it had a positive effect on their Jewish identity.

CHART 28: HOW DID YOU GO TO ISRAEL?

(in percentages)

	FIRST TRIP	LATER TRIP
On your own	16.9	35.8
With your family	24.6	23.9
With youth group	35.0	16.4
With organized tour	13.1	7.5
Other	10.4	16.4
Total	100.0	100.0

CHART 29: HOW MUCH TIME DID YOU SPEND IN ISRAEL?

(in percentages)

	FIRST TRIP	LATER TRIP
Less than one month	35.9	35.9
1-2 months	44.6	22.4
2-6 months	9.2	11.9
6-12 months	6.0	13.4
More than 12 months	4.3	16.4
Total	100.0	100.0

CHART 30: DID YOUR TRIP TO ISRAEL HAVE ANY EFFECT ON YOUR...?

(in percentages)

	POSITIVE	NEGATIVE	NONE	TOTAL
Identity as a Jew	88.0	1.2	10.8	100.0
Involvement with Jewish affairs	62.0	2.5	35.5	100.0
Involvement with Israeli-oriented activities	65.9	1.8	32.3	100.0
Other	77.8	3.7	18.5	100.0

How prevalent is interfaith dating? How prevalent are serious relationships with non-Jews?

Except among the Orthodox, dating both Jews and non-Jews is the prevalent mode. Among those identifying with Orthodoxy, 92.3 percent only date Jews.

Chart 31 shows the differences in interfaith dating by sex and by religious affiliation. Among all Jews, one-third date Jews only.

With serious relationships, the ratio is reversed. Two thirds of all those involved in serious relationships are involved with Jews. The ratio is the same for men and women, but it varies greatly by religious affiliation, as one can see in Chart 32.

To find out more about those involved in serious relationships with non-Jews, we cross-tabulated respondents reporting serious relationships with non-Jews with their feelings about marrying non-Jews (Chart 33). Interestingly, more than one third of those involved in serious relationships with non-Jews say they would only marry a Jew. One quarter of those involved with Jews say they would marry a non-Jew.

CHART 31: DATING JEWS AND NON-JEWS, BY SEX AND BY RELIGIOUS AFFILIATION

(in percentages)

	BY SEX		BY RELIGIOUS AFFILIATION				ALL COMBINED
	MALE	FEMALE	ORTHODOX	CONSERV.	REFORM	OTHER	
Jews only	28.4	35.6	92.3	37.1	18.8	12.5	32.2
Jews and Non-Jews	70.6	61.2	7.7	62.3	79.1	87.5	65.7
Non-Jews only	1.0	3.2	—	0.6	2.1	—	2.1
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0

CHART 32: SERIOUS RELATIONSHIPS WITH JEWS AND NON-JEWS, BY RELIGIOUS AFFILIATION

(in percentages)

PRESENT SERIOUS RELATIONSHIPS	ORTHODOX	CONSERVATIVE	REFORM	OTHER	ALL COMBINED
With Jews	100.0	71.4	63.9	50.0	67.5
With Non-Jews	—	28.6	36.1	50.0	32.5
Total	100.0	100.0	100.0	100.0	100.0

CHART 33: SERIOUS RELATIONSHIPS AND FEELINGS ABOUT MARRYING JEWS AND NON-JEWS

(in percentages)

PRESENT SERIOUS RELATIONSHIPS	WOULD ONLY MARRY A JEW		TOTAL
	YES OR SOMEWHAT	NO	
With Jews	74.1	25.9	100.0
With Non-Jews	38.5	61.5	100.0

Patterns of Jewish Identity

How prevalent is intermarriage?

Given that more than half of the respondents are not yet married, the data on intermarriage is rather incomplete. Nevertheless, it is important to note that among the 40 percent who are married, nearly 93 percent are married to Jews (82% to born Jews; 10.9% to converts).

Among those who are married, we find that Jewish born men marry non-Jewish born women in greater numbers than Jewish born women marry non-Jewish born men. Of the non-Jewish born spouses, women are much more likely to convert.

CHART 34: INTERMARRIAGE

(in percentages)

Born Jews to born Jews	82.0
Born Jewish men to converts	9.3
Born Jewish men to non-Jews	3.8
Born Jewish women to converts	1.6
Born Jewish women to non-Jews	3.3
Total	100.0

To what extent have cults touched the lives of our young people?

Data obtained from answers to questions on cults may not be conclusive. We must assume that Jewish young people involved in cults are not likely to stay in Cleveland. Moreover, those in Cleveland are less likely to have been reached by this survey, since they may not consider themselves Jewish. The chart does, however, tell us a great deal about the relative aggressiveness of the different cults. We can see that Hare Krishna and Jews for Jesus have approached one quarter of our youth. Nearly 9 percent of the respondents have a friend or relative involved in Jews for Jesus. A small percentage (1.6%) have been involved at one time, and an even smaller percentage (.7%) are currently involved while still considering themselves Jewish.

CHART 35: WHAT DO YOU KNOW ABOUT THE FOLLOWING RELIGIONS OR CULTS?

(in percentages)

	NEVER HEARD OF IT	HEARD OF IT	BEEN APPROACHED	HAVE A FRIEND OR RELATIVE WHO IS A MEMBER	BEEN INTERESTED	BEEN INVOLVED	AM A MEMBER
Unification Church	8.8	77.2	10.6	3.0	0.5	—	—
Church of the Scientology	21.2	67.0	7.6	4.2	—	—	—
Hare Krishna	1.9	70.4	26.2	1.2	0.5	—	—
Jews for Jesus	10.2	59.4	21.5	8.8	—	—	0.2
T.M. Maharishi Mahesh Yogi	31.2	60.5	2.8	3.2	0.2	1.6	0.5
Divine Light Mission Majaray Ji	64.4	33.5	0.9	1.2	—	—	—
Church of Armageddon	77.6	21.9	0.2	0.2	—	—	—
Love Israel	88.8	10.2	0.5	0.5	—	—	—
The Way International	78.1	20.7	0.2	0.9	—	—	—

Choosing a Place to Settle

6

How do our young people choose a place to settle? How do they rate Cleveland?

Chart 36 deals with the considerations in choosing a place to settle. Work opportunity clearly emerges as the overwhelming influence, followed in importance by schools/education, housing, Jewish community, and culture. Proximity to family is very important to only one quarter of the respondents. Climate is very important to an even smaller group — 15.2 percent.

Chart 37 deals with how Cleveland is rated as a place to settle. The highest rating goes to Jewish community, followed by culture, schools/education, and housing. Job opportunity is rated as very good by 29.7 percent and good by 56.7 percent. Cleveland's climate gets the lowest rating, 55.2 percent describing it as poor.

When asked how Cleveland rates as a place to grow up, 43.7 percent said it was very good, 53 percent said it was good, and 3.3 percent said it was poor.

When asked whether there was anything essential missing in Cleveland, 47.3 percent answered yes. Most frequently mentioned were night life, outdoor cafes, places for young people to gather, and a revitalized downtown.

CHART 36: CONSIDERATIONS IN CHOOSING A PLACE TO SETTLE

(in percentages)

	VERY IMPORTANT	IMPORTANT	LESS IMPORTANT	NOT IMPORTANT	TOTAL
Work opportunity	71.9	25.5	1.9	.7	100.0
Housing	42.9	45.9	9.3	1.9	100.0
Housing for young people	22.5	38.4	26.1	13.0	100.0
Schools/education	54.2	33.3	8.8	3.7	100.0
Proximity to family	25.9	42.1	28.7	3.3	100.0
Friends	26.4	48.8	22.9	1.9	100.0
Jewish community	41.9	39.4	14.8	3.9	100.0
Culture	41.5	45.2	11.4	1.9	100.0
Climate	15.2	35.2	38.9	10.7	100.0
Sports	6.7	24.9	35.4	33.0	100.0

CHART 37: CLEVELAND AS A PLACE TO SETTLE

(in percentages)

	VERY GOOD	GOOD	POOR	TOTAL
Work Opportunity	29.7	56.7	13.6	100.0
Housing	42.1	52.5	5.4	100.0
Housing for young people	25.0	58.4	16.6	100.0
Schools/education	46.2	49.3	4.5	100.0
Jewish community	63.8	34.1	2.1	100.0
Culture	56.7	38.4	4.9	100.0
Climate	5.8	39.0	55.2	100.0
Sports	26.6	63.1	10.3	100.0

Choosing a Place to Settle

Where do our young people hope to be living in 5-10 years?

Chart 38 deals with respondents who are living in Cleveland, while Chart 39 includes those living elsewhere. We can see that about one-fifth have not made up their minds at all about where they want to settle. More than half choose Cleveland. Israel is especially favored by the Orthodox, with approximately one-third hoping to settle there.

Note that the category "other" in religious preference has the highest percentage of undecided and the lowest percentage of those who want to settle in Cleveland.

CHART 38: FOR ALL THOSE LIVING IN CLEVELAND NOW: WHERE DO YOU PLAN TO BE LIVING IN 5-10 YEARS? BY RELIGIOUS AFFILIATION

(in percentages)

	ORTHODOX	CONSERVATIVE	REFORM	OTHER	ALL COMBINED
Cleveland	43.7	60.9	62.6	36.4	58.3
Israel	31.2	6.3	0.7	—	5.9
Sun Belt	6.3	5.4	2.9	22.7	5.6
East Coast	6.3	6.3	7.2	—	6.3
Northwest, Central	—	0.8	2.9	—	1.5
Midwest	—	0.8	1.4	4.5	1.2
Other, Don't Know	12.5	19.5	22.3	36.4	21.2
Total	100.0	100.0	100.0	100.0	100.0

CHART 39: FOR EVERYONE INCLUDING THOSE NOW LIVING AWAY FROM CLEVELAND: IN 5-10 YEARS WHERE DO YOU HOPE TO BE LOCATED?

(in percentages)

Cleveland	52.1
Israel	6.3
Any Major City	6.5
Sun Belt	6.8
East Coast	7.5
Other, Don't Know	20.8
Total	100.0

Of those living away from Cleveland, 69% have considered moving back to Cleveland.

Choosing a Place to Settle

What proportion of this age group are Cleveland-born? How many of them are married to non-Clevelanders?

In Chart 40 we see that three quarters of the respondents were born in the Cleveland area, 22 percent in other parts of the U.S., and 3 percent in foreign countries (mostly arrivals from the USSR). This contrasts sharply with the much higher percentages of foreign born in the previous generation.

Eighty-six percent of the respondents attended high school while living in Cleveland.

In 58.7 percent of the married couples (Chart 41), both partners are Clevelanders, in 32.1 percent one partner is a Clevelanders, and in 9.2 percent both partners are recent arrivals. About the same proportion of Cleveland women and men marry non-Clevelanders.

CHART 40: COMPARING BIRTHPLACES OF PARENTS AND RESPONDENTS

(in percentages)

BORN IN	FATHER	MOTHER	RESPONDENT
Cleveland	55.8	53.0	74.8
Other U.S.	25.8	31.1	22.4
Foreign	18.4	15.9	2.8
Total	100.0	100.0	100.0

CHART 41: PROPORTION OF CLEVELANDERS AMONG MARRIED RESPONDENTS AND SPOUSES

(in percentages)

Clevelanders Married to Clevelanders	58.7
Clevelanders Married to Non-Clevelanders	32.1
Both Recent Residents in Cleveland	9.2
Total	100.0

Choosing a Place to Settle

What Factors Most Influence Settling in Cleveland?

Affordability, good public schools, quality recreational and cultural activities, and help in finding a good job are the main considerations for those wishing to locate in Cleveland.

Ninety-four percent of the respondents have some family ties in Cleveland and 20 percent have a family business they may enter. When those who are not now residing in Cleveland were asked whether they have considered moving back, 69 percent said yes. To the question "What would make it possible/desirable for you to move back?", the answers almost without exception related to career opportunities — "a job," "a good job," "a job too good to refuse."

CHART 42: CONSIDERATIONS WHEN SETTLING IN CLEVELAND

(in percentages)

	VERY IMPORTANT	IMPORTANT	NOT IMPORTANT	TOTAL
Ethnic composition of neighborhood	33.9	55.0	11.1	100.0
Proximity to child care	16.9	45.7	37.4	100.0
Proximity to Jewish institutions	29.3	50.0	20.7	100.0
Proximity to center of city	8.7	48.3	43.0	100.0
Open space, large lots	25.1	49.8	25.1	100.0
Good public schools	60.3	28.9	10.8	100.0
Proximity to Jewish schools	22.2	39.6	38.2	100.0
Affordability	62.3	36.5	1.2	100.0
Recreational and cultural activities	52.5	45.4	2.1	100.0
Perception of particular suburb's "status"	9.3	43.2	47.5	100.0
Help in purchasing first house	34.3	45.1	20.6	100.0
Help in finding a good job	48.8	36.0	15.2	100.0

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