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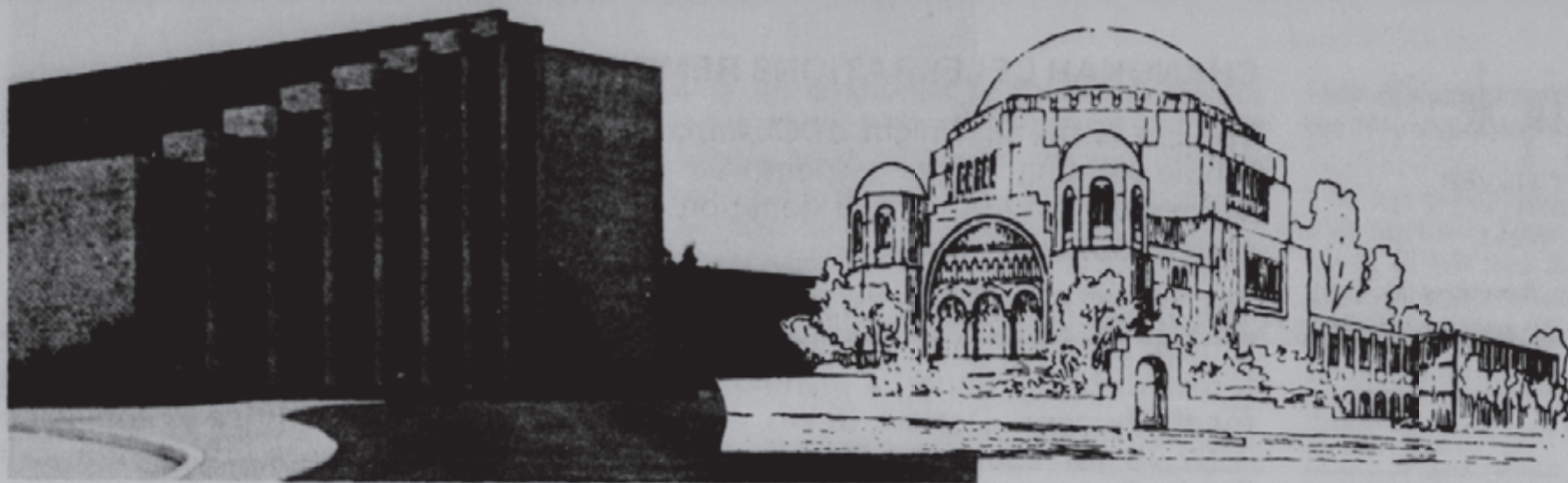
The Jews of Cleveland - A New Look, 1981.

Western Reserve Historical Society

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December 20, 1981
Vol. LXVII, No. 8

The Temple Bulletin

From the Rabbi's Desk: THE JEWS OF CLEVELAND — A NEW LOOK

The sermon of November 22, 1981 is produced here in response to numerous requests.

In European synagogues when it came time to count for a minyan the shamas would say: 'not one, not two, not three.' Deep in our psyches there is a primitive fear of being numbered or singled out. In those days even if the purpose were a religious one, the person singled out feared that the evil spirits would notice.

Historically, individuals have always resisted census taking and governments have always sought census figures. The term census is of Latin origin. It derives from a Roman practice. Rome was famous for her centralized administration, of registering adult males and personal property for purposes of taxation, military conscription and the determination of the individual's political status. The government gained by knowing. The individual gained by the government's not knowing.

Interestingly, the Bible tends to take the side of the individual against central planning because census taking was so often an instrument for the extension of royal authority and tyranny. We know David as the young hero who slew the giant Goliath; as the military leader who was also a sensitive poet, as the man who made Jerusalem Israel's capital. It's well to remember that David was also an ambitious and calculating king, the first man to establish effective authority over the tribes. He did so by conquering Jerusalem, making it his own city, using its tolls to pay his private mercenary army and by planning for Jerusalem not only the royal palace but a royal shrine which would become a national sanctuary. Towards the end of his life, in order to further enhance his ability to govern, David ordered a census of the tribes. The census was carried out despite some conservative opposition led by one of his generals, Joab. The king had the final say. The census took nine months to complete and, unexpectedly, almost immediately after its completion a terrible plague devastated the community. Many came to believe that the plague had been sent by God as punishment for David's actions. The story of the census and the plague is told twice in Scripture. In both places it is clear that "God was displeased with this thing." In the second and later version, the priestly

version in the Book of Chronicles. It is even suggested that Satan led David to it.

The taking of a survey or of a census is never a neutral act. I'm always amazed at the willingness of people to offer up private information to anyone who asks. You'll tell them what they should sell you. You'll tell a candidate what he should tell you. Those who pay for a survey are always interested in knowing something about you for their benefit.

Now, obviously, there are surveys and surveys. In a highly intricate and complex society such as our own, we need a measure of central planning in order to allow us to move ahead; but I confess that my preference is always for less rather than for more. It's only in that way that some measure of personal freedom can be maintained.

Last year the Jewish Community Federation undertook a census — survey of our Cleveland Jewish community. Its purposes were to help plan for the needs of the community during the decade of the 80's; and because we generally approve of the purposes and services of the Federa-

tion this document was one with which we willingly cooperated; and I am grateful to those who prepared the figures for releasing to me a number of their preliminary findings before they were published in complete form. I asked for these figures because I believe it important that men and women who have the best interests of this community at heart confront these figures, consider their implications and bring to bear on them their best understanding of the implications of these findings for our future. I think it important that these issues be fully aired and widely discussed so that we develop some broad agreement as to what needs to be done and these vital decisions are not left to any small group of leaders.

The most important figure which emerges from this survey is the bottom line. According to these figures there were 70,095 Jews in the Cleveland area a year ago. The document includes a chart which indicates that there were 83,500 Jews in the same area in 1970. There has been a drop then of some 13,500 people in the last decade, a drop of about 17 percent, and this drop has not been

(Continued inside)

SUNDAY MORNING SERVICES

December 20, 1981
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

IS CHANUKAH FOR CHILDREN?

December 27, 1981
10:30 a.m.
The Temple Branch

Rabbi
DANIEL JEREMY SILVER

will speak on

RACE

Friday Evening Service — 5:30 - 6:10 p.m. — The Temple Chapel
Sabbath Service — 11:15 a.m. — The Branch

FROM THE RABBI'S DESK

(Continued)

to parents as they struggle to find their way in a convulsed society.

I was struck by another set of figures though my conclusion here cannot be fully substantiated from the charts which are in hand. One chart listed employment by categories and by age groups, and what struck me was what seemed to be a marked change in the younger groups from entrepreneurial employment to salaried employment. I am convinced that the salaries earned by many in the professional classes of our community are quite substantial, probably higher proportionately than they were ten or twenty years ago. But I suspect that whatever the level of salary for most people, it's never enough to meet their day to day level of expenditures and expectations. Against this place the fact that in most of our fund drives 80 to 85% of the monies raised come from 10% of the givers and probably 50 to 60% of the drive is raised from a handful or a dozen top givers. This community has depended upon the generosity of those few individuals and families who could give a quarter of million, a half a million, or a million dollars a year to a variety of drives. Now, unless some of these high salaried people gamble prosperously on the stock market, it's unlikely that they will ever build up the capital required for this kind of giving. I suspect that given the decline in the actual numbers in our community, and given the changing employment picture, it will be harder in 1990 than it is today to raise the front end money which is so critical to the success of any drive. If I am correct, we will face a situation where, because of inflation and implosion, this community will not be able to afford all that it has until now been able to afford. Competition for the dollar will become fiercer and there will be a continuing struggle to maintain present levels of service. At the very least, we cannot continue to move our institutions with every population shift. It's too costly and we need to pay for services, not mortgages. Already today there is hardly an institution where the gap between the total cost of operation and monies which come from dues or billings has not widened. Between brick and services I come down for services, and I sense the need to find new and more imaginative ways to deliver these services.

This brings me to an agenda which has occupied my concern for a number of years. I am firmly convinced that we have reached a point where we need to find new ways to go about planning for the years ahead — ways which will allow us to break out of narrow institutional molds.

It's well to review in this connection the history of our Jewish Community Federation. The Federation began at the turn of the century out of a felt need to finance the existing social agencies out of a single drive. The same group of citizens were providing most of the monies and they were tired of going around every month with another set of pledge cards. Centralized fund raising led to a degree of centralized planning. As professionalism came into the social service field a degree of professionalism was introduced into the operation of the individual agencies through the efforts of the central planning agency. In the late 1930's again there was a new funding need. Monies were needed for overseas relief by the United Palestine Appeal and the Joint Distribution Committee. This

led to the involvement of the already existing funding agency in those international drives and inevitably to its concern in the way in which those funds were distributed. The Federation, over time, took on a spokesman role in a number of overseas areas. Out of this history a Community Federation developed which concerns itself with all of the international concerns of the Jewish people and with those local service agencies which for historic reasons are affiliated with it. It is not yet a fully developed Jewish Community Federation. A whole host of other institutions which operate in the community, primarily the synagogue, are not directly affiliated and so not directly involved in the planning functions. Here a figure from the survey should be born in mind. Over 61% of all families in our community are affiliated with congregations. Cleveland has perhaps the highest level of congregational affiliation in the country. One out of three of the respondents in the survey indicated that outside of the synagogue they had no affiliation with any Jewish activity or group. Synagogues are where most Jews are. Synagogues not only do most of the educating of the young, nearly 90% of the enrolled students are in congregational schools; but they provide most of the youth activities, support groups for singles and single-parent families, adult education and Golden Age services. The synagogue communities and their services must be brought into the planning process — a process which does not involve them directly will necessarily understate the possibilities our community offers.

The golden age of campaign dollars is behind us. Inflation is on us. We are at a time when hard questions must be asked.

It is my understanding that the Jewish Community Center plans a 10 to 12 million dollar drive to build a branch facility and to refurbish its present facility. Given the amount of available space in our community which was built for 90,000 and will soon number 60,000, one must question the building of another parish building. Could not the services that the Center renders be distributed in the buildings which already dot the community? There is certainly space in that vast reserve of classrooms for all kinds of group activity. All the congregations have auditoriums we have three of them — where theater and lectures could be held and walls on which pictures can be hung. There is a question whether the community ought to be paying for sports facilities when our public bodies, the schools and private groups provide these. It would be a step forward if the serving professional of the community could be placed in centers where most of the Jews in fact are. I could imagine a Center which takes on a new form, based on the Camp Conference Center, run for the benefit of the whole community while directing and sharing a number of activities with other institutions in the community.

I am told that Agnon School is discussing a drive to raise 2 million dollars or more for an expansion of its facilities. I understand they are even talking of a campus which would grow into a Jewish Hawken or University School. Given the declining numbers of young people and the high cost of private school education, hard questions can and must be asked about this kind of expenditure both in terms of capital funds required and in terms of the ongoing cost of such a facility to the community. Already two-thirds of the monies spent from the

Federation campaign for education go to subvent the 10% of our students who are in day schools.

I do not exempt congregations from the need to plan together. Those who would build new classrooms at this time are building for a need which does not exist. Smaller community need not be a lesser community if the change brings us closer together. If all of us are wise and learned and generous and good we can become a community whose influence will be felt not only through our lives but throughout the Jewish world. What is needed is a new understanding of tomorrow and involvement of all parts of the community in the planning process. Buildings and professional services need to be brought together in new ways.

A smaller community is not necessarily a lesser community if that smaller community takes itself in hand now and breaks through the institutional concrete which has marked our thinking in the recent past and begins to follow the path of institutional creativity. I carry in mind the history of the Jewish communities of the small towns in Ohio. Most of them were settled in the mid-nineteenth century by Jews of various backgrounds. Each tended to develop an orthodox shul, a conservative synagogue, and a reform temple, each of which jealously guarded its prerogatives. None, of course, had enough money to support a rabbi, but it was more important to maintain differences and distance than to combine. Then as people faced the day to day problems of life — their children needed Jewish companions, their schools needed Hebrew teachers — some of the distance began to break down, but it didn't break down sufficiently for the institutional concrete to shatter until economics forced the issue and enough died so that there wasn't a minyan. Then, suddenly, everyone discovered that they could work together. Ultimately, there was one synagogue and for awhile these towns were able to hire a rabbi. But, generally, it was too late. Too much had happened. Too many had left. I don't want that to happen to Cleveland.

The congregational community has coalesced into a Congregational Plenum and is engaged in preparing a survey of space and human resources which might be available to the community. The Federation community prepared the survey from which I have drawn and is embarked on a similar process of planning and thought. Shouldn't it be possible for everyone to come together and sit down and work out ways which will benefit all of us? Surely, there's no need to be so jealous of prerogatives that we are blind to the needs of the whole. I believe it can be done. I know it will happen because economics and social conditions will ultimately dictate this course. But I'd like for these changes to come beforehand and be enhancing changes rather than desperate moves taken after we're caught in a vice when it may be too late to accomplish the good that we should and can accomplish.

I hope that we'll have the vision to achieve such a goal.

Daniel Jeremy Silver

FROM THE RABBI'S DESK (Continued)

limited to the decade. Though there are no hard figures from the earlier period, it is generally agreed that in the years immediately after the second World War there were between 90 and 95,000 Jews in this city.

We've lived in a world where the phrase "population explosion" has become commonplace and we accept growth as a fact of life, but we need to recognize that a more appropriate description of our community would be population implosion, a bursting within. When we extrapolate this same 17 percent rate over the next decade we posit that in 1990 there will be less than 59,000 Jews in Cleveland.

Cleveland may be a plum. Certainly there are some who believe that we have turned the corner, and in many ways our city is far healthier than it was two or three years ago; but every major econometric study that I've seen suggests that at least over the next decade and probably until the turn of the century, the North East and the upper Midwest will continue to suffer a population decline and that its economy will not keep up with the economy of the rest of the nation. All this suggests that barring some unexpected inflow of population, our numbers will continue to drop over the next decade though perhaps not at the same 17 percent rate.

This conclusion would seem to be buttressed by the survey reports of the numbers of children in our community. In 1980 there were 6,600 children between twelve and seventeen; 5,200 children between six and eleven; and 3,900 children between birth and five years of age. This comes to a total of 15,050 children. When you project the rate of decline indicated by these figures you posit that in 1990 there will be less than 9,000 children in our community. In other words, there will be no natural immigration, no natural increase in numbers due to the birth rate.

I have done a little number of my own and I've discovered that there are something over 300 classroom spaces in our institutions. If we withdraw from the classroom total those spaces required by students in our day schools and we assume that no new classrooms will be built between now and 1990 — some already are planned — we discover that in 1990 there will be one classroom for every nine children enrolled in religious school — not all children or religious school age are enrolled. These students will be in class for between two and eight hours a week thirty-two weeks of the year. In other words, most of every week almost the entire body of classrooms maintained by our institutions will be empty. The fact to keep in mind is that we have a community which has built institutions for a population of 90,000 and now must maintain these institutions for a community of less than 60,000.

This suggests, at the very least, that the era of the edifice complex must be closed. Inflation is sapping the ability of all institutions to maintain levels of service. We must learn to provide the monies needed for services rather than structures. We must learn to give so that our institutions can

operate effectively rather than to see our name on a plaque on the wall of a new hall or room.

These numbers carry serious implications for the synagogue. As you criss-cross America as I do from time to time you discover that many of the congregations consist of schools which happen to have a sanctuary attached. Many congregations sell themselves — justify themselves — on the basis of the quality of the educational service that they render. In every congregation you find people who, once their children have been confirmed, turn to the congregation and say: 'why should we pay the same level of dues we did when our children were in school? You're no longer educating our children and that's why we affiliated.' Congregations which do not make clear that the focus of their service is to their adult membership, which do not serve the adult needs of the community and these needs are many and varied, will not survive, at least in anything approaching their present size. There are simply not enough young people to go around, or put another way, the era when a little child shall lead them into the synagogue doors is about over.

In 1990 we will be a smaller community and an older community. In 1990 two of us will be over 65 years of age for every child under 17 years of age. Today one percent of our population is institutionalized. I am sure, given the age levels of the community, that that number will double and triple by the 1990's. Here again a point should be made. We are going to have to increase the facilities which care for the elderly, which suggests, since funds are to some degree finite, that those facilities which care for the young and for the able adult should be maintained rather than rebuilt. The practice of moving buildings to follow suburban flight cannot be continued in this decade of inflation, population implosion and gradual governmental withdrawal of the incentives to charitable giving. If we squander our monies on building satellite centers or satellite synagogues, we will not have the wherewithal that is required to take care of the needs without which people cannot actually survive.

In 1990 we will be a smaller community, an older community, and a more varied community. We came from many ethnic backgrounds. In Cleveland the amalgamation of Eastern European and the Central European took some time but was largely accomplished by the post-war period. By and large, over the last decade or two, our community has been one of shared cultural and class background. Now that will change to a degree. Ninety-three percent of the marriages reported in the survey in the age bracket between 50 and 59 consisted of couples both of whom were Jewish. In the age bracket between 18 and 29 only 60.8 percent of the marriages involved couples both of whom were Jewish. Many are coming into our community through conversion — I, unfortunately, do not have the exact numbers involved — bringing to us different backgrounds, different attitudes, and different skills. I have always believed in the Book of Ruth. I believe that over the centuries our people has benefited by new blood, but I feel that these figures suggest a number of potential problems. As you know, in Israel a movement is under way, led by elements of the politicized religious groups, to amend the Law of Return so that only those who are born of a Jewish mother or have been converted by traditional authorities

are to be considered Jews. Some of these pressures have and will spill over, into our community, largely through the pressures of national bodies. I am frankly concerned that some time in the next decade or so a child who has grown up in this or another liberal congregation, gone through our schools, led our youth group, become active in various organizations of the community, and earned appointment to some major civic office will suddenly find himself attacked or blackballed by elements of the extreme right who will claim that he is not a Jew and that obviously only Jews should head our Jewish organizations.

Speaking of denominational affiliation, I think it will come as a bit of a surprise to some that the numbers are in fact what they are. 46.9% of the community are affiliated with or declare their interest in Reform Judaism. 39.5% of the community are affiliated with or declare their interest in Conservative Judaism. 8.9% of the community are affiliated with or declare their interest in orthodoxy. Another interesting figure in the survey is that nearly 90% of the children of orthodox homes are enrolled in day schools. I'm in favor of intensive Jewish education, but I confess that I worry a bit about the total separation of these young people from the rest of the community. I'm afraid that they will be exposed to parochial attitudes which are not conducive to the development of mutual respect on all sides. I don't think these attitudes will necessarily come from elements in our traditional community. There is rather more fraternal cooperation here than in other large communities, but nationally and internationally there is a new militancy among certain elements of the orthodox world, those who call themselves the Torah-true, and it is not unthinkable that some of these attitudes will reflect themselves in a day school atmosphere which will create division rather than unity. That's why it's so important for me to have seen the Congregational Plenum develop a young leadership program which involves thirty-year olds from various congregations meeting together in partnership as religious Jews. I believe that much can be done to mitigate the incipient dangers of separatism, but I believe that separatism is a real and present danger and that it will require understanding and sensitivity on all sides to confront it and to master it.

There are a number of other interesting statistics in this survey. Clearly, our family structures have weakened. 51.8% of mothers with children under six years of age are working full time and nearly two out of three mothers with children under the age of six are working either part time or full time. Not only does this indicate a need for baby sitting services, foster home care and day care centers, but it raises unanswered, and perhaps unanswerable, questions as to what these children will be like as they grow up in a totally different environment than any that has been experienced and studied before. We once had the extended family. We thought we now had the nuclear family. It's questionable in some cases whether we have much of a family at all. Nearly 13% of our children are being raised in single parent family homes. Clearly, the congregations and other agencies of the community must not only provide custodial and caring service for the children but give help and support

(Continued)

MEDITATION

What is the meaning of my being? ... My quest ... is not for theoretical knowledge about myself ... What I look for is not how to gain a firm hold on myself and on life, but primarily how to live a life that would deserve and evoke an eternal Amen.

*

It is not enough for me to be able to say "I am;" I want to know *who I am*, and in relation to whom I live. It is not enough for me to ask questions; I want to know how to answer the one question that seems to encompass everything I face: What am I here for?

*

Why be concerned with meaning? Why not be content with satisfaction of desires and needs? The vital drives of food, sex, and power, as well as the mental functions aimed at satisfying them, are as characteristic of animals as they are of us. Being human is a characteristic of a being who faces the question: *After satisfaction, what?*

*

To be human is to be involved, to act and to react, to wonder and to respond. ... To live means to be at the crossroads. There are many forces and drives within the self. What direction to take is a question we face again and again. Who am I? A mere chip from the block of being? Am I not both the chisel and the marble? Being and foreseeing? Being and bringing into being?

* *

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שבראת. ויראוך כל-המעשים, וישתחוו לפניך כל-הברואים,
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על כל-מה-שבראת.

We stand in awe of all created things,
the power within that gives them form,
the ancient law that rules them all:
fish of the sea, birds of the air,
the quiet stone and the beating wave,
the spirit clothed in wondrous flesh,
many weaves from a single loom.
We stand in awe of all created things.

ובכן תן כבוד, יי, לעמך, תהלה ליראך, ותקנה לדורשיך,
ופתחון פה למיחלים לך, שמחה לארצך, וששון לעירך, וצמיחת
קרן לכל-יושבי תבל.

*Honor to those who live: the seeker,
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sing and all who weep; the one of
broken wing who yet would soar; the
one who strides untroubled through
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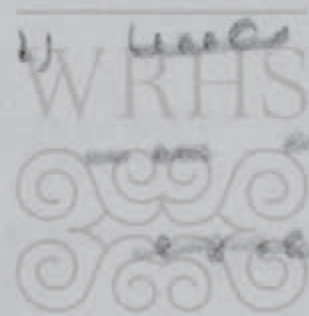
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The above is a copy of the original document. It is a letter from the American Jewish Archives, dated 1941. The letter is addressed to the American Jewish Archives, 1000 17th Street, New York, New York. The letter is signed by the American Jewish Archives. The letter is dated 1941. The letter is a copy of the original document.

TABLE I: INCIDENCE OF INTERMARRIAGE AMONG ALL JEWISH PERSONS NOW MARRIED, BY AGE GROUP (by percent)

	18-29	30-39	40-49	50-59	60+	All Ages
Both born Jewish	60.8	70.8	77.7	92.7	90.9	82.5
Wife converted or considers herself Jewish	9.8	6.8	6.6	1.9	1.1	4.8
Husband converted or considers himself Jewish	5.9	3.3	1.4	0.9		1.6
Wife other or no religion	17.6	13.5	8.8	2.8	8.0	8.3
Husband other or no religion	5.9	5.6	5.5	1.7		2.8
Total %	100.0	100.0	100.0	100.0	100.0	100.0

BJ
NOTES

TABLE II: INCIDENCE OF INTERMARRIAGE AMONG ALL JEWISH PERSONS NOW MARRIED, BY GEOGRAPHIC AREA (by percent)

	Core I	Core II	E. Side Other	Cleve & W. Side	Outside Cuyahoga	All Areas
Both born Jewish	86.6	91.3	67.2	41.5	57.6	82.5
One partner converted or considered Jewish	5.0	4.3	6.0	4.9	18.2	6.4
One partner other or no religion	8.4	4.4	26.8	53.6	24.2	11.1
Total	100.0	100.0	100.0	100.0	100.0	100.0

WRHS AMERICAN JEWISH ARCHIVES

TABLE III: INCIDENCE OF INTERMARRIAGE BY STATED RELIGIOUS PREFERENCE*

	Reform	Conservative	Orthodox	Other	All religious identification
Both born Jewish	84.8	94.0	95.0	72.7	90.2
One partner converted or considered Jewish	4.3	2.0	2.5		2.8
One partner other or no religion	10.9	4.0	2.5	27.3	7.0
Total	100.0	100.0	100.0	100.0	100.0

*Does not include 5.9% who do not identify themselves with any Jewish denomination. This group also answered "no" to "Does this family consider itself Jewish?"



YEARS OF RESIDENCE IN NEIGHBORHOOD

(by percent)

Years in Neighborhood	Core Area I	Core Area II	E. Side Other	Cleve & W. Side	Outside Cuyahoga	All Areas
Under 5	27.3	32.1	43.7	52.8	45.1	32.4
5-10	17.3	27.8	26.0	18.9	40.8	22.4
11-20	23.5	26.5	19.8	13.2	9.9	22.5
Over 20	32.0	13.6	10.4	15.1	4.2	22.7
TOTAL	100.1	100.0	99.9	100.0	100.0	100.0

Table I: CHILDREN UNDER 18 LIVING WITH... (by percent)

Living with	Households	Under 6	6-13	14-17	TOTALS
Married parents	87.1	91.4	88.9	86.1	88.7
One-parent households					
Widowed parents	2.9)	1.1)	2.8)	3.5)	2.6)
Separated parents	1.4) 12.9	--) 8.6	1.1) 11.1	2.6) 13.9	1.3) 11.3
Divorced parents	8.6)	7.5)	7.2)	7.8)	7.4)
TOTALS:	100.0	100.0	100.0	100.0	100.0

Table II: CHILDREN UNDER 18 LIVING WITH... (estimated numbers)

Living with	Households	Under 6	6-13	14-17	TOTALS
Married parents	7,288	3,423	6,350	4,000	13,773
One-parent households	243)	41)	200)	163)	404)
Widowed parents	117) 1,080	--) 322	79) 793	121) 646	200) 1,761
Separated parents	720)	281)	281)	362)	1,157)
Divorced parents					
TOTALS:	8,368	3,745	7,143	4,646	15,534

EMPLOYMENT STATUS OF MOTHERS WITH CHILDREN UNDER AGE 18

(by percent)

	Mothers with children under age 6	Mothers with children ages 6-13	Mothers with children ages 14-17	All mothers with children under 18	Women without children under 18
Full time	51.3	58.4	61.0	57.8	46.1
Part time	10.1	14.9	13.0	12.8	8.5
Retired	--	0.4	3.3	1.3	15.1
Unemployed	2.5	1.4	--	1.0	0.5
Student	0.8	2.7	--	1.6	1.3
At home	35.3	21.3	22.1	24.7	27.2
Other	--	0.9	0.6	0.8	1.3
TOTAL:	100.0	100.0	100.0	100.0	100.0



צדקה

THE JEWISH COMMUNITY FEDERATION OF CLEVELAND

1750 EUCLID AVENUE • CLEVELAND, OHIO 44115 • PHONE (216) 566-9200

October 19, 1981

Rabbi Daniel J. Silver
The Temple
26000 Shaker Blvd.
Cleveland, Ohio 44122

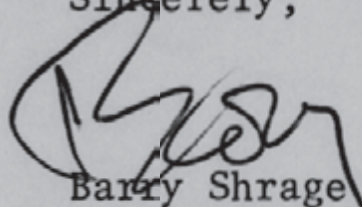
Dear Rabbi Silver:

Enclosed is a copy of a memo I sent to the Plenum Leadership accompanying the enclosed interim Jewish population study figures. Also enclosed is a copy of the actual questionnaire (the questionnaire hasn't been sent to the Plenum Leadership).

In addition, I'm attaching the JCC's Master Plan proposal for your consideration. Many thanks for your interest in this material and please don't hesitate to call if there is anything else you need.

Best wishes for a Happy and Healthy New Year.

Sincerely,



Barry Shrage
Senior Associate

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EMPLOYMENT BY INDUSTRY, AGE AND SEX FOR HEADS OF HOUSEHOLD***

INDUSTRY	Code*	18-29		30-39		40-49		50-59		60-64		65-74		75+		TOTALS			
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	All**	By Industry
Manufacturing	1	2.2	8.9	4.8	2.7	3.7	8.2	3.8	7.1	2.1	9.1	1.5		6.1	7.7	3.6	5.7	4.4	9.9
	2	10.9		8.7	1.3	7.3		8.5		4.2		1.5		3.0		6.9	0.3	4.4	
	3	2.2		3.9		1.2		2.3								1.8		1.1	
Mercantile	1	10.8	8.9	7.7	16.0	7.3	14.8	6.2	24.3	12.5	18.2	13.6	29.7	18.2	38.5	9.5	19.0	13.2	33.5
	2	17.4	6.7	14.4	4.0	24.4	8.2	27.7	11.4	27.1	27.3	37.9	16.2	24.2		24.8	8.9	18.6	
	3	2.2		0.9		6.1		2.3		6.3		1.5				2.8		1.7	
Social & Health Services	1		2.2	1.9	2.7	1.2	8.2		4.3		9.1	1.5	2.7		15.4	0.8	4.7	2.3	8.3
	2	8.7	17.8	3.9	14.7	1.2	13.1	0.8	5.7		9.1	4.5	5.4			2.6	10.8	5.7	
	3			0.9			1.6									0.2	0.3	0.3	
Financial	1				2.7		8.2	0.8	2.9	2.1			10.8		7.7	0.4	4.4	1.9	6.8
	2	2.2		3.9	1.3	8.5	1.6	6.2	5.7	10.4		3.0		3.0		5.5	1.9	4.2	
	3					3.7		0.8		2.1				3.0		1.2	--	0.7	
Communication	1	2.2			5.3		1.6									0.2	1.6	0.7	6.0
	2	4.3	6.7	5.8	13.3	4.9	3.3	4.6	1.4	8.3	9.1	1.5				4.5	5.4	4.9	
	3			1.9	1.3											0.4	0.3	0.4	
Government	1	2.2	2.2	0.9	1.3			0.8	5.7			7.6	10.8			1.8	2.9	2.2	3.4
	2	2.2		2.9		1.2	1.6	0.8		2.1		1.5		7.7		1.6	0.6	1.2	
Academic & Religious	1	4.3	4.4		4.0		1.6	1.5	1.4				2.7			0.8	2.5	1.5	9.2
	2	4.3	28.9	10.6	13.3		8.2	4.6	11.4			1.5	13.5	3.0	7.7	4.1	15.3	7.7	
Construction & Real Estate	1	2.2	2.2		2.7		4.9		2.9	2.1	18.2	4.5	2.7			1.0	3.5	1.9	7.2
	2	2.2		4.8	1.3	3.7	1.6	9.2	4.3	6.3		3.0		3.0	15.4	5.3	2.2	4.1	
	3					4.9		4.6								1.0	1.6	1.2	
Transp., Travel	1			1.9		1.2	1.6		1.4			1.5				0.8	0.6	0.7	1.2
	2		2.2				1.6	0.8						3.0		0.4	0.6	0.5	
Prof. Services	1	4.3	8.9		2.7		6.6		5.7			1.5	5.4			0.6	5.1	2.3	14.5
	2	15.2		20.2	9.3	19.5	3.3	13.8	4.3	14.6		12.1		33.3		17.4	3.8	12.2	
TOTALS:		100.0	100.0	100.0	99.9	100.0	99.8	100.1	99.9	100.2	100.1	99.7	99.9	99.8	100.1	100.0	100.1	100.0	100.0

*1, 2, 3 indicate levels: 1 corresponding to clerical/technical, 2 to professional or equivalent, 3 to executive.

** 51.5 percent men, 38.5 percent women.

***We define head of household both husband and wife in the case of married.