

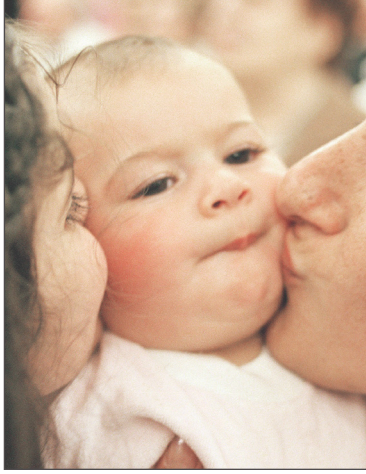

PORTRAIT OF OUR COMMUNITY

2019 TWIN CITIES JEWISH POPULATION STUDY

POP study





Brandeis | COHEN CENTER FOR MODERN JEWISH STUDIES
STEINHARDT SOCIAL RESEARCH INSTITUTE

Authors:
Janet Krasner Aronson, Matthew A. Brookner, Eliana Chapman, Daniel Mangoubi, Harry Aaronson, Matthew Feinberg, Matthew Boxer, Leonard Saxe

HARRY KAY CENTER FOR LEADERSHIP EXCELLENCE

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The Cohen Center for Modern Jewish Studies (CMJS), founded in 1980, is dedicated to providing independent, high-quality research on issues related to contemporary Jewish life.

The Cohen Center is also the home of the Steinhardt Social Research Institute (SSRI). Established in 2005, SSRI uses innovative research methods to collect and analyze socio-demographic data on the Jewish community.

PREFACE

To the Readers:

The data for the 2019 Twin Cities Jewish Community Study were collected from September to December 2019 and, as such, predate the coronavirus pandemic. Although the study was conducted under relatively normal times, as we write this in June 2020, things have shifted considerably for the Jewish community and the world at large.

We often tell people that Jewish community studies are snapshots in time. The COVID-19 pandemic, which began in January 2020, but first became a subject of significant public attention in the United States in late February and early March, seems likely to touch many aspects of our lives. In May 2020, the killing of George Floyd in Minneapolis launched a period of protests and unrest and a reconsideration of the impact of racism in the United States and within the Jewish community. How these unprecedented events will affect the physical, emotional. mental, and financial health of the Twin Cities Jewish Community as of this writing remains unknown.

Nevertheless, we believe the study will be extremely useful to you now and in the years to come. The findings of the study are the most accurate representations of the Twin Cities Jewish Community—prior to the world changing—that we can produce. They are the baseline for comparing the community before these events and can help establish benchmarks for gauging communal recovery. The study shows where the community was strong before the pandemic, and where the community can use its strengths to aid in recovery. And it shows where the community had some challenges before the pandemic, which suggests opportunities for creative efforts to strengthen the community in a time of crisis.

As we begin to emerge from sheltering in our own homes, we remember that both the Jewish people and the United States have endured many crises in our history. Rabbi Joseph B. Soloveitchik reminds us that this crisis will not define us and that we are called upon to "transform fate into destiny and a passive existence into an active existence; an existence of compulsion, perplexity and muteness into an existence replete with a powerful will, with resourcefulness, daring and imagination" (*Kol Dodi Dofek,* 2006). Although we are geographically distant from you today, we are experiencing the same challenges; we are with you in spirit and are confident that our communities will get through this crisis together. We support your ongoing commitment to use the results of this study not only to aid with recovery, but to grow and strengthen the Twin Cities Jewish Community with "resourcefulness, daring, and imagination."

From,
The Authors

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THE HARRY KAY CHARITABLE FOUNDATION

July 16, 2020

Dear Twin Cities Jewish Community,

The Harry Kay Charitable Foundation is honored to have been able to support the Minneapolis and St. Paul Jewish Federations in commissioning the 2019 Twin Cities Jewish Population Study. Any study like this is inherently backward-looking. The data were collected in the Fall of 2019, and in many ways we live in a different world now, with challenges that seem to have multiplied and broadened exponentially. But those challenges only increase our need to understand who we are, and we have no doubt that the results of this study will make important contributions to our understanding. We expect to find in this study powerful stories about our community, stories that answer questions many of us have long pondered and that raise new ones, all of which will go into the mix as we strive to stay forward-thinking about our ever-evolving community.

In addition to the gift from the Harry Kay Charitable Foundation, this project received early seed funding from Pat and Tom Grossman. Their early commitment to this project and their vision for the power of information helped make this project possible.

We are grateful to the Federations—to Ted Flaum, CEO of the St. Paul Jewish Federation, Jim Cohen, CEO of the Minneapolis Jewish Federation, and the Board of Directors of each Federation—for seeing the value of this project and ensuring its completion.

We thank the Maurice and Marilyn Cohen Center for Modern Jewish Studies and the Steinhardt Social Research Institute at Brandeis University. We are grateful to lead researcher Dr. Janet Aronson and her team, specifically Matthew Brookner. We understand that the Brandeis team provided invaluable expertise and insight, guiding this portrait of Twin Cities Jewish life.

Our thanks also go out to Rachel Resnick and Robin Neidorf, co-chairs of the study's bi-cities working group, for their leadership, and to the other members of the working group for their hard work, persistence and insight.

Working Group members:

Judith Friedman
Jeremy Kalin
Brian Kamin
Robin Neidorf, co-chair
Rachel Resnick, co-chair
Jennifer Robins
Paul Schanfield
Jim Stein

Thank you to the Federation staff, without whom the study would not have been possible. From the St. Paul Jewish Federation: Judy Sharken Simon, former Planning Director and Julie Swiler, Marketing Director. In Minneapolis: Marisa Gage, Research Manager and Emily Gustafson, Marketing Specialist.

Sincerely,

Tom Sanders

Tom Sanders
Chairman of the Board
The Harry Kay Charitable Foundation

CMJS/SSRI ACKNOWLEDGMENTS

The Brandeis research team is grateful to the Minneapolis Jewish Federation and the St. Paul Jewish Federation for the opportunity to collaborate to develop and conduct the 2019 community study. We are particularly grateful to Marisa Gage, Research Manager at the Minneapolis Jewish Federation, Ted Flaum, CEO of the St. Paul Jewish Federation, and Judy Sharken Simon, former Planning Director of the St. Paul Jewish Federation, who were our partners in every step of the work. Population Study Working Group co chairs Robin Neidorf and Rachel Resnick, along with the rest of the devoted volunteer leaders, helped us learn about the community and ensured that our work would be of the highest quality and utility for the Twin Cities Jewish community. They provided valuable input on the study design, questionnaire, and report. We also thank the respondents who completed the survey. Without their willingness to spend time answering numerous questions about their lives, there could be no study.

We are grateful for the efforts of the University of New Hampshire Survey Center, who served as the call center for this study. Zachary Azem was our main point of contact, survey instrument programmer, and supervisor for data collection. Sean McKinley was instrumental in testing the survey. Robert Durant and Martha Belanger managed the calling operation, including training and supervising callers, fielding callbacks, and countless other tasks. We would also like to thank the many callers who collected data from respondents; the study would not have been possible without them.

This project also could not have been conducted without the assistance of a large team of our colleagues and students at the Maurice and Marilyn Cohen Center for Modern Jewish Studies at Brandeis University. We are deeply appreciative of their efforts. Elizabeth Tighe, Raquel Magidin de Kramer, and Daniel Parmer led the efforts to develop an estimate of the adult Jewish-by-religion population of Cincinnati as part of the Steinhardt Institute's American Jewish Population Project. Yi He, Jay Pankaj Joshi, Lindsay Biebelberg, Sarah Berkowitz, Harry Abrahams, and Sarah Binney helped code responses to open-ended questions.

We thank Deborah Grant for her editorial advice and feedback, and for preparing this report for publication. We are also grateful to Masha Lokshin and Ilana Friedman for their logistical and editorial support throughout the study.

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EXECUTIVE SUMMARY

For the 2019 Twin Cities Jewish Community Study, the Maurice and Marilyn Cohen Center for Modern Jewish Studies (CMJS) and the Steinhardt Social Research Institute (SSRI) at Brandeis University employed innovative state-of-the-art methods to create a comprehensive portrait of the characteristics, attitudes, and behaviors of present-day Twin Cities Jewry. The study also provides national and historical context by considering trends and data in the United States and where possible, comparisons to the Twin Cities in 2004. This report is based on survey data collected from 3,326 respondents from September to December 2019.

This study is intended to be a first step in identifying communal trends; generating questions to explore; and determining strategies, programs, and policies to support and enhance Jewish life in the area. Specifically, the study seeks to:

- Estimate the number of Jewish adults and children in the community and the number of non-Jewish adults and children who are part of those households
- Describe the community in terms of age and gender, geographic distribution, health and economic well-being, and other sociodemographic characteristics
- Measure participation in community programs and institutional Judaism and understand reasons for participation
- Understand the multifaceted cultural, communal, and religious expressions of Judaism that constitute Jewish engagement
- Assess attitudes toward Israel and Judaism

DEMOGRAPHICS

The 2019 Twin Cities Jewish Community Study estimates that there are 34,500 Jewish households. In these households live 88,400 people, of whom 64,800 are Jewish. Approximately 5% of the 1,273,000 households in the catchment area includes at least one Jewish adult.

- The Jewish population of the Twin Cities in 2019 grew substantially since 2004. Using the same definitions and geography as the last study, the number of Jewish households increased by 44% and the number of Jewish individuals increased by 23%. This population change tracked overall regional growth.
- The increase in the non-Jewish population living in Jewish households in the Twin Cities area is an outcome of the larger number of intermarried families in 2019.

- The mean age of local Jewish adults is 48, and the median age is 49. By comparison, the median age of Jewish adults in the US is 50.
- In total, 62% of households have extended family living in other Twin Cities households. Twenty-eight percent of households have children of any age who live in another household in the Twin Cities. Nearly half of households, 48%, with respondents younger than age 75 have a parent living in the Twin Cities but in a separate household.
- The individual intermarriage rate of 48% is similar to the national intermarriage rate of 44%. Nearly 60% of married Jewish adults under age 50 have a spouse or partner who is not Jewish.
- Seven percent of households includes someone who was born in a Russian-speaking home.
- Nine percent of Jewish households include at least one LGBTQ individual.
- Seven percent of Jewish households include someone who is a person of color or is of Hispanic or Latino origin.

GEOGRAPHY AND RESIDENCE

Jews live in five regions within the Twin Cities: Minneapolis, the Minneapolis suburbs, St. Paul, the St. Paul suburbs, and the Outer suburbs. See Chapter 3 for regional definitions. Nearly half (48%) of Jewish adults were raised in the Twin Cities, while 11% moved to the Twin Cities within the past five years.

- Two thirds of the Jewish population are located in the Minneapolis "half" of the Twin Cities and one third in the St. Paul "half." In 2004 and 1992-93, the St. Paul community formed about one quarter of the Twin Cities Jewish population.
- The largest share of Jewish households is in the Minneapolis suburbs (31%), followed by Minneapolis (24%). The remaining households are nearly split between St. Paul (16%), the Outer suburbs (15%), and the St. Paul suburbs (14%).
- Minneapolis is the primary location for Jewish life for the majority of Jewish adults who live in Minneapolis (67%), the Minneapolis suburbs (69%), and the Outer suburbs (67%). St. Paul is the primary location for Jewish life for almost half of the Jews in St. Paul (48%) and just over half of the Jews in the St. Paul suburbs (56%).
- One quarter of Jewish adults have resided at their current address for 20 years or longer, 21% for 10-19 years, 16% for 5-9 years, and 37% for less than five years.

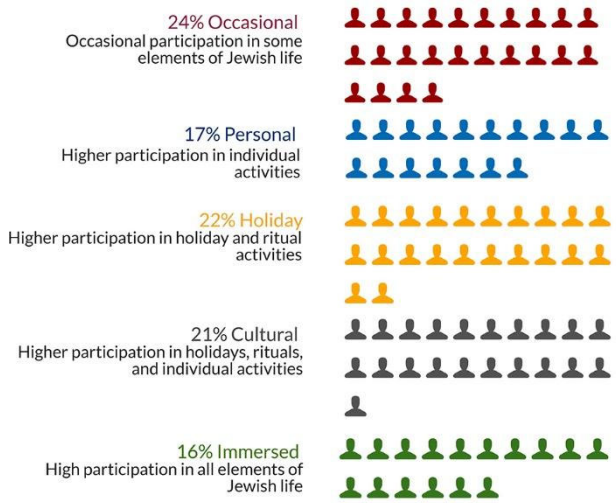
JEWISH ENGAGEMENT

There are multiple ways that Jews in the Twin Cities express their Jewish identities.

- Among those who affiliate with a denomination, the largest share affiliate with the Reform movement (30%), followed by the Conservative movement (18%), the Orthodox movement (3%) or another denomination (2%). Those who indicate they are secular, "just Jewish," or have no specific denomination constitute 47% of Jewish adults.
- There is nearly universal agreement that being Jewish is a matter of culture, and widespread agreement that it is about ethnicity. When it comes to religion, there is less consensus.

- Eighty-five percent of Jewish adults say being Jewish is part of their daily lives, including 31% who say it is very much part of their daily lives.
- A typology of patterns of engaging in Jewish life, developed for this study, illustrates the five main ways that adults participate in individual, ritual, and organizational Jewish life. (Figure ES.1).

Figure ES.1. Jewish engagement groups



JEWISH COMMUNITY

Jewish community matters to most Jewish adults in the Twin Cities, and nearly all believe that community is an important aspect of Jewish life. Although most Jewish adults in the Twin Cities have at least some close Jewish friends, fewer feel like they are part of a local Jewish community.

- Nearly all Jewish adults believe that being Jewish is at least to some degree a matter of community, with 38% saying it is very much a matter of community.
- About nine-in-ten Jewish adults feel connected to the worldwide Jewish community, two thirds feel connected to the local Jewish community, and 36% feel connected to an online or virtual Jewish community.
- Among all Jewish adults, 30% do not feel at all connected to either the local Jewish community or an online Jewish community. Nearly half (48%) feel more connected to the local community than to an online community, and 13% feel more connected to an online community. The remaining 9% feel connected to online and local communities equally.
- Most Jewish adults in the Twin Cities have at least some close Jewish friends: 47% say some of their closest friends are Jewish, 18% say about half, 22% say most, and 3% say all.
- Overall, 67% of Jewish adults reported at least one condition that somewhat or very much limited their connection to the Jewish community. Not finding interesting activities (36%) and not knowing many people (36%) were the most common limitations.

RELATIONSHIPS WITH NON-JEWS

The Jewish community in the Twin Cities exists alongside and in the midst of the larger Twin Cities community.

- Thirty-two percent of Jewish adults describe relationships between Jews and non-Jews in the Twin Cities as somewhat positive and 19% as very positive. Only 9% describe the relationship as somewhat or very negative.
- Overall, most Jewish adults in the Twin Cities believe that the United States is somewhat (75%) or very (17%) safe for Jews, while 8% believe it is not too safe or not at all safe.
- About one-in-five Jewish adults personally experienced antisemitism in the previous year.
- Most Jewish adults in the Twin Cities (81%) believe that the country became less safe for Jews in the past year

JEWISH CHILDREN AND EDUCATION

Among the 19,600 children who live in Twin Cities Jewish households, 15,500 children, or 80% of the total, are being raised Jewish in some way, either by religion, secularly or culturally, or as Jewish and another religion. Among the remaining children, 1,900 are being raised without religion, 400 are being raised in another religion, and 1,900 have not yet had a religion decided for them.

- Of the 15,500 Jewish children, 36% are being raised by inmarried parents, 48% by intermarried parents, and the remaining 17% by single parents.
- Nine percent of all Jewish children not yet in kindergarten are in Jewish preschool.
- Twenty percent of Jewish children in grades K-12 were enrolled in some form of Jewish school during the 2019-20 academic year. Fourteen percent of K-12 Jewish children attended a part-time school, and 4% attended a day school.
- One quarter of Jewish children in grades K-12 participated in some form of informal Jewish education during the 2019-20 academic year. Sixteen percent attended day camp, 12% attended overnight camp, and 18% of children in grades 6-12 participated in a youth group.
- Among households with at least one child younger than 13, 21% received books from the PJ Library or PJ Our Way.
- Half (50%) of age-eligible children who are being raised exclusively Jewish have had a bar or bat mitzvah.

SYNAGOGUES AND RITUAL

More people participate in synagogue life than belong to congregations.

- Thirty-one percent of households include someone who belongs to a synagogue or another Jewish worship community of some type. Nineteen percent of Jewish adults were members of a synagogue at some time in the past.
- Almost two thirds (63%) of Jewish adults attended services at least once in the past year, including 12% who attended a service monthly or more. Half of Jewish adults (50%) attended a High Holiday service in a typical year.
- Nearly half (43%) of those who are not synagogue members attended a service at least once in the past year, and 26% attend on High Holidays in a typical year.
- Forty-one percent of Jewish adults attended a local synagogue program or service in the past year.
- In a typical year, 80% of Jewish adults light Hanukkah candles, 72% attend or host a seder, and 42% fast on Yom Kippur. More than half of Jewish adults observed Shabbat at least once in the past year, either by lighting candles (55%) or having a special meal (53%).
- Eight percent of Jewish adults in the Twin Cities keep kosher at home.

ORGANIZATIONS AND PROGRAMS

The Jewish community in the Twin Cities includes a wide range of organizations that offer an array of programs, activities, and opportunities for involvement. Jewish adults participate by becoming members of organizations, attending events, donating, and volunteering. Most Jews in the Twin Cities also participate in individual Jewish activities outside of organizations.

- Four percent of Jewish households in the Twin Cities belong to a Jewish community center, either the Sabes JCC or the St. Paul JCC. Eleven percent of households belong to formal Jewish organizations or clubs other than a JCC or a synagogue, such as Hadassah or AJC. Thirteen percent of households participate in informal Jewish groups or grassroots organizations.
- About half of Jewish adults in the Twin Cities participated at least once in a program, event, or activity sponsored by a Jewish organization. Twenty-three percent participated rarely in activities, 21% sometimes, and 6% frequently.
- Sixty-three percent of Jewish households donated to at least one Jewish organization in the past year. Eleven percent of all households made donations only to Jewish organizations. Over the past year, 20% of Jewish adults volunteered at least once for a Jewish organization.
- Seventy percent of Jewish adults in the Twin Cities participated in some form of Jewish life online in the previous year, including 20% who did so frequently.

- Almost all Jewish adults in the Twin Cities discussed a Jewish topic in the past year, and 32% spoke about Jewish topics frequently. Eighty-eight percent of Jewish adults ate traditionally Jewish foods in the past year, and 22% ate these foods frequently. Four-in-five (79%) Jewish adults participated in Jewish-focused cultural activities, such as books, movies, TV shows, and museums, and 14% participated in them frequently. About three quarters (76%) of Jewish adults read Jewish publications, such as articles and magazines, at least once in the past year, and 15% of Jewish adults read this material frequently.

ISRAEL

More Jewish adults in the Twin Cities feel connected to Israel than have ever travelled there.

- Nearly half of the Jewish adults in the Twin Cities (48%) have been to Israel at least once.
- More than three quarters of Jewish adults (77%) feel some level of connection to Israel, and 25% feel very connected.
- Eighty-two percent of Jewish adults sought out news about Israel during the past year, and 28% sought out news frequently.

FINANCIAL WELL-BEING AND ECONOMIC INSECURITY

Among Jewish households in the Twin Cities, 62% said that they lived comfortably, and another 27% reported that they could meet basic expenses with a little left over. In total, 9% of Jewish households reported being able only to meet their basic expenses, and 1% said they could not meet their basic expenses.

- Among Jewish adults in the Twin Cities who are ages 25 and older, 69% hold at least a bachelor's degree, including 46% have earned a graduate degree.
- Among Jewish adults in the Twin Cities in fall 2019, 60% were working in full-time positions and 13% in part-time positions. In total, nearly three quarters (73%) of Jewish adults were employed, and 3% were unemployed. Another 17% of Jewish adults were retired, 4% were not working and not looking for work, and 3% were full-time students.
- In fall 2019, 31% of Jewish households in the Twin Cities did not have enough savings to cover three months of expenses. Seven percent could not pay an emergency $400 expense, and 4% had to skip or reduce a rent, mortgage, or utility payment.
- Thirty-six percent of parents with pre-college children were not confident in their ability to pay for higher education, and 29% of all Jewish households were not confident in their ability to finance their retirement. Seven percent of all households were not confident in their ability to repay all their student loans.
- Seven percent of Jewish households reported that they were unable to participate fully in Jewish life because of financial concerns.

HEALTH STATUS AND NEEDS

In 18% of Twin Cities Jewish households, there was at least one person whose work, schooling, or general activities was limited by a health issue, disability, or special need.

- Six percent of households did not require any services to manage their health needs, and 10% received the services they needed. Three percent of all Jewish households needed services but did not receive them.
- In 16% of Twin Cities Jewish households, someone managed or personally provided care for a close relative or friend on a regular basis (aside from routine childcare). The large majority of these caregivers (80%) were providing care for parents.
- Twenty-five percent of Jewish adults were somewhat or very much interested in later life planning (e.g., aging in place, advance care planning, powers of attorney), 21% in behavioral or mental health services, 8% in fertility and adoption services (e.g., financial assistance, counseling), and 16% were interested in some other service.
- Nine percent of Jewish adults ages 65 and older live in senior housing communities. Of those who do not, 10% are considering moving to one in the next five years.
- Fifty-two percent of adults ages 65 and older were very satisfied with the amount of time they spend with family and friends, 40% were somewhat satisfied, 4% somewhat dissatisfied, and 3% very dissatisfied.
- Nearly all Jewish adults ages 65 and older have access to transportation when needed; 2% occasionally have access, and 1% never have access.
- Seven percent of households reported that a health issue limited their ability to participate fully in Jewish life.

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CHAPTER 1
INTRODUCTION

The 2019 Twin Cities Jewish Community Study, conducted by the Maurice and Marilyn Cohen Center for Modern Jewish Studies (CMJS) and the Steinhardt Social Research Institute (SSRI) at Brandeis University, employed innovative state-of-the-art methods to create a comprehensive portrait of the characteristics, attitudes, and behaviors of present-day Twin Cities Jewry. The principal goal of this study is to provide data and insight about the Jewish community in the Twin Cities to be used by the Minneapolis Jewish Federation and the St. Paul Jewish Federation, as well as other community organizations and funders, for community planning. This study is intended as a first step in identifying communal trends, generating questions to explore, and determining strategies, programs, and policies to support and enhance Jewish life.

Specifically, the study sought to:

- Estimate the number of Jewish adults and children in the community and the number of non-Jewish adults and children who are part of those households
- Describe the community in terms of age and gender, geographic distribution, economic well-being, and other sociodemographic characteristics
- Describe health and economic conditions and vulnerabilities
- Measure participation in community programs and institutional Judaism and understand reasons for participation
- Understand the multifaceted cultural, communal, and religious expressions of Judaism that constitute Jewish engagement
- Assess attitudes toward Israel and Judaism

This study is based on survey data collected from 3,326 respondents from September to December 2019, and thus the report provides a portrait of the Twin Cities Jewish community as it was in the fall of 2019. The report also provides context by considering trends and developments in the local and national context and, where possible, comparisons to national or regional data. The survey questionnaire used in this study was developed by CMJS/SSRI in consultation with the Community Study Working Group.

HISTORY

The present study is the third scientific study of the Twin Cities Jewish community. Earlier studies focused solely on Hennepin, Ramsey, and Dakota counties.

- 1992-1993: Separate studies of Minneapolis and St. Paul. In combination, the population estimate was 41,600 Jewish individuals in 20,000 households.
- 2004: The most recent population study of Minneapolis and St. Paul together estimated 40,000 Jewish individuals in 19,000 households.
- 2010: A study of the St. Paul Jewish community only, conducted in 2010, was based on a nonrepresentative sample of the community and was not designed to produce population estimates.

All reports on previous studies can be found at the Berman Jewish Data Bank, <http://www.jewishdatabank.org/studies/us-local-communities.cfm>.

METHODOLOGY

Community studies utilize scientific survey methods to collect information from selected members of the community and, from those responses, extrapolate information about the entire community. Over time, it has become increasingly complex to conduct these surveys and, in particular, to obtain an unbiased sample of community members. In order to address some of these survey challenges, the 2019 Twin Cities Jewish Community Study updates the survey methods that have been used since 1992-93 in order to overcome current challenges in conducting survey research.[1] In contrast to market research studies, demographic studies aim to provide scientifically valid information by interviewing representative samples of the population and making statistical adjustments so that the respondents stand in for the entire community.

At the heart of the methodological challenge is that traditional methods to conduct community surveys are no longer feasible. The past survey methodology, random digit dialing (RDD), is particularly problematic when trying to reach households within a specific geographical region. RDD relies on telephone calls to randomly selected households in a given geographic area and phone interviews with household members. Today, as a result of changing telephone technology (e.g., caller ID), fewer people answer the phone for unknown callers, putting response rates for telephone surveys in the single digits.[2] More significantly, nearly half of households no longer have landline phones[3] and instead rely exclusively on cell phones. Because of phone number portability,[4] cell phones frequently have an area code and exchange, and in some cases a billing address, that are not associated with the geographic location in which the phone user resides. Therefore, it is no longer possible to select a range of phone numbers and assume that the owners of those numbers will live in the specified area and be willing to answer the phone.

The present study addresses these obstacles with several methodological approaches, described in detail in Appendix A:

- ***Enhanced RDD.*** The enhanced RDD method relies on a synthesis of national RDD surveys conducted by government agencies and other organizations that include information about religion. The synthesis combines data from hundreds of surveys and uses information collected from Twin Cities residents to estimate the Jewish population in the region. Because these surveys are national in scope, geographic targeting is not a problem. Synthesizing multiple surveys also produces more accurate results than a single survey because the variance in any single survey can be balanced out by other surveys. This technique is similar to that used in analysis of election polls. See ajpp.brandeis.edu for details.
- ***Comprehensive list-based sample.*** Rather than selecting survey participants from the entirety of the Twin Cities area, the CMJS/SSRI study selects respondents based on their appearance on the membership and contact lists of dozens of local Jewish organizations. This comprehensive list-based approach ensures that anyone in the Twin Cities who has had even minimal contact with a local Jewish organization is eligible to participate in the sample.
- ***Ethnic name sample.*** Needless to say, not all Jewish community members are known by a community organization. For that reason, the sample is supplemented with a list of households in the area composed of individuals who have a Jewish first or last name. While not all Jews have ethnically Jewish names, other research has indicated that the Jewish behaviors of Jewish people with ethnically Jewish names is similar to those who do not have those names.
- ***Multiple survey modes.*** Because households are increasingly difficult to reach by telephone, CMJS/SSRI approaches survey participants by postal mail, phone, and email. CMJS/SSRI makes multiple attempts to reach respondents and/or update contact information and the respondent's status when initial efforts are unsuccessful.

SURVEY SAMPLE

The 2019 Twin Cities Jewish Community Survey is based on a sampling frame of 75,647 households. This sampling frame is the complete deduplicated list of all households on all organization lists and the ethnic name list. From this frame, we drew two random samples: a **primary sample** of 17,948 households and a **supplemental sample** of 31,462 households.

The **primary sample** is a random sample drawn from the whole frame that is designed to be representative of the entire population. Households selected for the primary sample were contacted by postal mail, email, and telephone with survey invitations and reminders. The **supplemental sample** is a random sample of households that were not selected from the primary sample and that had one or more listed email addresses. Households in the supplemental sample received survey invitations by email only. The purpose of the supplemental sample was to increase the total number of respondents at minimal cost. Because the supplemental sample was contacted by email only, it is not considered a representative sample but instead includes the more engaged households that were most willing to complete the survey.

COMPLETED SURVEYS

In total, 3,326 surveys were available for analysis. Table 1.1 displays the number of households reached as part of the 2019 Twin Cities Jewish Community Study. There were 1,704 completed surveys in the primary sample, and 1,445 in the supplemental sample, yielding 3,149 completed surveys. In addition, 177 respondents partially completed the survey but provided enough data to be included in the analysis. Another 2,506 households began the survey but either screened out, did not provide enough information, or were determined to be ineligible after they completed the survey. The response rate for the primary sample was 25.2% (AAPOR RR4[5]).

Table 1.1. Summary of survey respondents

	Primary	Supplement	Total
Total data for analysis	1,779	1,547	3,326
Completed surveys	1,704	1,445	3,149
Partial surveys	75	102	177
Screen out/incomplete/ ineligible	1,701	805	2,506
Total households reached	3,480	2,352	5,832
Response rate (AAPOR4)	25.2%		17.6%

ANALYSIS

When analyzing survey data, we are not only interested in the answers of the respondents, but also the community that they represent. Each response is assigned a numeric "weight" that indicates our estimate of how many people in the population of interest the respondent represents. These statistical adjustments, or survey weights, adjust the sample in several ways:

- Match the size of the population to the estimates and demographic characteristics generated through the enhanced RDD synthesis.
- Match the characteristics of the population to known administrative benchmarks about the community, such as the number of synagogue members and students in Jewish schools
- Ensure that the combined set of respondents, both primary and supplemental, represent the entire community in terms of key factors including age, Jewish denomination, and synagogue membership.

Throughout this report, for purposes of analysis and reporting, we derived estimates about the entire population from the primary sample only. We used the combined, or full, sample for analyses of subgroups—such as families with children—where the increased number of respondents in the full sample supported more robust analysis.

Details of survey weighting and analysis are provided in Appendix A.

LIMITATIONS

Due to the methodology used to reach community members, some groups were likely to have been undercounted and/or underrepresented. In particular, residents of institutional settings such as hospitals, nursing homes, and dormitories on college campuses, as well as adults who had never been in any contact with a Jewish organization in the Twin Cities, were less likely to have been identified and contacted to complete the survey. Although we cannot produce a precise count of these individuals, these undercounts were unlikely to have introduced significant bias into the reported estimates. Where appropriate, we noted the limitations of the methodology.

The present report has been designed to provide basic information about Jewish life across a wide range of topics and a variety of subgroups. It was not designed to provide detailed information about any single topic or subset of the community. Although detailed data cannot always be provided, the information that is included can serve as a springboard for more specific and targeted analyses as well as additional follow-up research. Note that more details about each item are available in the report appendices and through analysis of the dataset.

HOW TO READ THIS REPORT

The present survey of Jewish households was designed to represent the views of an entire community by interviewing a randomly selected sample of households from the community. In order to extrapolate respondent data to the entire community, the data were adjusted (i.e., "weighted"). Each individual respondent was assigned a weight so that his or her survey responses represent the proportion of the overall community that has similar demographic characteristics. The weighted respondent thus stood in for that segment of the population and not only the household from which it was collected. (See Appendix A for more detail.) Unless otherwise specified, this report presents weighted survey data in the form of percentages or proportions. Accordingly, these data should be read not as the percentage or proportion of respondents who answered each question in a given way, but as the percentage or proportion of the population that we estimate would answer each question in that way if each member of the population had been surveyed.

No estimate should be considered an exact measurement. The reported estimate for any value, known as a "point estimate," is the most likely value for the variable in question for the entire population given available data, but it is possible that the true value is slightly lower or slightly higher. Because estimates were derived from data collected from a representative sample of the population, there is a degree of uncertainty. The amount of uncertainty depends on multiple

factors, the most important of which is the number of survey respondents who provided the data from which an estimate was derived. The uncertainty, known as a "confidence interval," is quantified as a set of values that range from some percentage below the reported estimate to a similar percentage above it. By convention, the confidence interval is calculated to reflect 95% certainty that the true value for the population falls within the range defined by the confidence interval, but other confidence levels were used where appropriate. (See Appendix A for details about the magnitude of the confidence intervals around estimates in this study.)

As a guideline, the reader should assume that all estimates have a range of plus or minus five points; therefore, reported differences between any two numbers of less than 10 percentage points may not reflect true differences in the population.

Size estimates of subpopulations (e.g., age groups, geographic regions) were calculated as the weighted number of households or individuals for which the respondents provided sufficient information to classify them as members of the subgroup. When data were missing, those respondents were counted as if they were not part of the subgroups for purposes of estimation. For this reason, some subpopulation estimates may undercount information on those least likely to complete the survey or answer particular questions. Missing information cannot reliably be imputed in many such cases because the other information that could serve as a basis to impute data was also missing. Refer to the codebook, included as Appendix D, for the actual number of responses to each question.

REPORTING NUMERIC AND QUANTITATIVE DATA

In most tables, data are presented using a consistent set of subgroups that have been defined for purposes of this study. The structure of the table varies based on the content. Some tables report a percent of households, some a percent of individuals, and some report on a subset for whom the questions are relevant. This information is always provided in the first row of the table.

The standard set of table categories is shown in Table 1.2 along with a description.

Some tables and figures that present proportions do not add up to 100%. In some cases, this was a result of respondents having the option to select more than one response to a question; in such cases, the text of the report indicates that multiple responses were possible. In most cases, however, the appearance that proportional estimates do not add up to 100% is a result of rounding. Proportional estimates were rounded to the nearest whole number.

Table 1.2. Analytic categories for report

Description of group	Individuals (Jewish adults)	Households
Engagement group	Engagement type of the individual, based on the Index of Jewish Engagement	Engagement type of the survey respondent within the household, based on the Index of Jewish Engagement.
Region	Geographic region in which the individual resides	Geographic region in which the household resides.
Age	Age of the individual	Age of the "head of household." If there is a couple in the household, it is the oldest Jewish member of the couple. Otherwise it is the respondent's age.
Marital status	Whether the individual has a Jewish partner or spouse, a non-Jewish partner or spouse, or is not married/ partnered	Whether the household includes a marriage/partnership between two Jews, a Jew and a non-Jew, or has no married/ partnered couple
Parent status	Whether or not the individual is the parent or step-parent of a minor child living in the same household	Whether or not the household includes minor children

In some tables, not all response options appear. For example, if the proportion of a group who participated in a Passover seder is noted, the proportion who did not participate will not be shown. When a percentage is between 0% and 0.5% and would otherwise round down to 0%, the number is denoted as < 1%. When there were insufficient respondents in a particular subgroup for reporting reliable information, the estimate is shown as "—".

When data are presented in figures, at times it is necessary to include estimates that are suppressed from tables for the sake of clarity.

REPORTING OPEN-ENDED AND QUALITATIVE DATA

In order to elicit more information about respondents' opinions and experiences than could be provided in a check box format, the survey included a number of questions that called for open-text responses. All such responses were categorized, or "coded," to identify topics and themes mentioned by multiple respondents. Because a consistent set of questions and response categories was not offered to each respondent, it would be misleading to report the weighted proportion of responses to these questions. Instead, as is customary when reporting qualitative data, we indicated the total number of responses that mentioned a particular code or theme. This number appears in parentheses after the response without a percent sign, or in tables labeled as "n" or number of responses. In most cases, sample quotes are also included, with identifying information removed and edited for clarity. These responses should not be interpreted as representative of the views of

all community members, but rather be seen as adding context and depth to the representative quantitative data included in the report.

COMPARISONS ACROSS SURVEYS

As part of the goal to assess trends, we made comparisons of answers to data from national studies (in particular, Pew's 2013 *A Portrait of Jewish Americans*[6]). All comparative data in the present report to US Jews are taken from the Pew study. Comparisons to Midwestern Jews are taken from the same study but are limited to the Jewish population residing in Illinois, Indiana, Michigan, Ohio, Wisconsin, Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, and South Dakota. Although these analyses are informative, comparisons across studies are not as precise and reliable as the data from the present study. Where relevant, we also add comparisons to previous studies of the Twin Cities Jewish community.

REPORT OVERVIEW

This report presents key findings about the Twin Cities Jewish community. Beginning with a portrait of the community as a whole, the report continues with a more in-depth look at topics of interest to community members and leaders.

Chapter 2. Demographic Snapshot
The report begins with an overview of the demographic composition of the Twin Cities Jewish community.

Chapter 3. Geography
This chapter describes the distribution of the Twin Cities Jewish community between Minneapolis and St. Paul and outlines the five geographic sub-regions that are used for analysis throughout the report. The chapter describes Jewish adults' length of residence in the Twin Cities and their geographic mobility.

Chapter 4. Patterns of Jewish Engagement
This chapter describes the multifaceted ways in which the Jews of the Twin Cities define and express their Jewish identity. A set of behavioral measures across multiple dimensions are used to identify patterns of Jewish engagement and ways of participating in Jewish life. The resulting typology of Jewish engagement helps explain Jewish behaviors and attitudes.

Chapters 5-9. Connection to Community, Jewish Children, Synagogue and Ritual Life, Organizational and Communal Life, Israel
Each of these chapters focuses on a particular aspect of Jewish life and describes key behaviors and attitudes.

Chapters 10-11. Financial Well-Being, Health, and Special Needs
These chapters examine the living conditions of Jewish households in the Twin Cities, in particular with regard to economic well-being, economic hardship, and health and social service concerns.

Chapter 12. Conclusions
The concluding chapter summarizes the findings of the study and incorporates reflections about the community in the respondents' own words. These comments may point to issues that are not covered elsewhere in the survey but are worthy of further exploration.

REPORT APPENDICES

The appendices, available in a separate document, include:

Appendix A. Methodological Appendix
Details of data collection and analysis

Appendix B. Comparison Charts
Detailed cross-tabulations of all survey data for key subgroups of the population

Appendix C. Latent Class Analysis
Details of the latent class analysis method that was used to develop the Index of Jewish Engagement

Appendix D. Survey Instrument and Codebook
Details of survey questions and conditions, along with the original weighted responses

Appendix E. Study Documentation
Copies of the recruitment materials and training documents used with the call center

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CHAPTER 2
DEMOGRAPHIC SNAPSHOT OF THE TWIN CITIES JEWISH COMMUNITY

The Twin Cities Jewish Community Population Estimates, 2019	
Total Jewish households	34,500
Total people in Jewish households	88,400
Total Jews	64,800
Adults	
Jewish	49,300
Non-Jewish	19,600
Children	
Jewish	15,500
No religion/Religion other than Judaism	4,100

The population size and socio-demographic characteristics of the Twin Cities Jewish community frame the understanding of the behaviors and attitudes of its members. The ways Jewish individuals and households participate in Jewish life, through ritual and holiday celebrations, personal activities, organizational membership and programs, and more, are closely related to their ages, household composition, denomination, marital status, and other demographic factors. This chapter presents an overview of the size and basic characteristics of the Twin Cities Jewish community.

The 2019 Twin Cities Jewish Community Study estimates that there are 34,500 Jewish households in the Twin Cities. These households include 88,400 individuals, of whom 64,800 are Jewish (see below for definitions). Approximately 5.1% of the 1,273,000[7] households in the nine-county catchment area[8] include at least one Jewish adult.

JEWISH IDENTITY AND DEFINITIONS

Estimates of the size of the Jewish population are dependent upon the definitions used of who is a Jew. The Pew Research Center's 2013 *A Portrait of Jewish Americans* classified respondents according to their responses to a series of screening questions: What is your religion? Do you consider yourself to be Jewish aside from religion? Were either of your parents Jewish? Were you raised Jewish? Based on the answers to these questions, Jews have been categorized as "Jews by religion" (JBR)—if they respond to a question about religion by stating that they are solely Jewish—and "Jews of no religion" (JNR)—if their religion is not Judaism, but they consider themselves Jewish through some other means. JBRs tend to be more engaged with Judaism than JNRs, but many in fact look similar in terms of some Jewish behaviors and attitudes.

DEFINITIONS

Jewish households are households that include at least one Jewish adult.

Jewish adults are those who say they are currently Jewish and either have at least one Jewish parent, were raised Jewish, or converted to Judaism. They include three groups:

- **Jewish by religion (JBR):** Indicate their religion is Jewish.
- **Jews of no religion (JNR):** Indicate they have no religion but are ethnically or culturally Jewish.
- **Jews of multiple religions (JMR):** Either they consider themselves having two religions, Jewish and another religion, or they have another religion but also consider themselves ethnically or culturally Jewish.

Non-Jewish adults include three groups:

- **Jewish background:** Those who report that they have a Jewish parent or were raised Jewish, but do not currently consider themselves Jewish in any way.
- **Jewish affinity:** Those who consider themselves Jewish but were not born to Jewish parents, were not raised Jewish, and did not convert. Many in this group are married to Jewish adults or have a Jewish grandparent.
- **Not Jewish:** Do not consider themselves Jewish and have no Jewish background.

Jewish children are classified based on how they are being raised by their parents.

- **Jewish by religion (JBR):** Parents say they are raising their children Jewish by religion.
- **Jews of no religion (JNR):** Parents say they are raising their children culturally Jewish.
- **Jews of multiple religions (JMR):** Parents say they are raising their children as Jewish and another religion.

Children with no religion have at least one Jewish parent but are being raised with no religion, or their parents have not yet decided on a religion.

- **No religion:** Parents say they are raising their children with no religion.
- **Not yet decided:** Parents say they have not yet decided how they will raise their children in terms of religion. This response is most commonly provided for children who are too young to enroll in religious education.

Children with another religion

- **Another religion:** Parents say they are raising their children in a religion other than Judaism.

For the purposes of this study, and to ensure that the Twin Cities Jewish community could be compared to the population nationwide, a variant of Pew's scheme was employed, supplemented by several other measures of identity. Included in the Jewish population are those adults who indicate they are Jewish and another religion; we refer to this category as "Jews of multiple religions" (JMR).

Among Jewish adults in the Twin Cities, 75% identify as Jewish by religion (JBR). This proportion is similar to that of the overall United States Jewish population as reported by Pew (78%) and higher than the rate among Midwestern Jews (69%).

JEWISH PEOPLE, JEWISH HOUSEHOLDS, AND PEOPLE IN JEWISH HOUSEHOLDS

Jewish households are defined as households that include at least one Jewish adult. The Twin Cities Jewish population resides in 34,500 households, with 88,400 individuals residing in those households (Table 2.1). These households include 64,800 Jewish individuals, including 49,300 Jewish adults and 15,500 children. Also included in Jewish households are 23,700 non-Jewish individuals, including 19,600 non-Jewish adults and 4,100 children who are not being raised as Jews.

For the purposes of this study, adults and children in Jewish households are classified according to their Jewish identity (see box on page 20 for definitions). Of the 49,300 Jewish adults in the Twin Cities, 36,800 (75%) are Jews by religion. Another 6,400 Jewish adults are Jews of no religion and 6,000 are Jews of multiple religions.

Among children who are not being raised Jewish, the majority are being raised with no religion or their parents have not yet decided their religion. Few children are being raised in another religion. For further discussion of how children are being raised see Chapter 6 of this report.

Table 2.1. Jewish population of the Twin Cities, detail

	Count
Jewish households	34,500
All individuals	88,400
Jewish individuals	64,800
Jewish adults	49,300
JBR adults	36,800
JNR adults	6,400
JMR adults	6,000
Jewish children	15,500
JBR children	6,800
JNR children	3,700
JMR children	5,000
Non-Jewish individuals	23,700
Non-Jewish adults	19,600
Jewish background	2,200
Jewish affinity	3,800
Not Jewish	13,700
Children not being raised Jewish	4,100
No religion	1,900
Not yet decided	1,900
Other religion	400

Note: Rounded to nearest 100; sums may not add up to total due to rounding.

JEWISH POPULATION GROWTH

The Jewish population of the Twin Cities in 2019 grew substantially since 2004, when the last bi-cities study was conducted.[9] To provide additional context for this growth, however, consider that the 2004 study focused on a smaller geographic area (only Hennepin, Ramsey, and Dakota counties) Furthermore, in 2004, some individuals who identified as Jewish and another religion were not counted as Jewish. To understand population growth since 2004, Table 2.2 displays the Twin Cities Jewish population in 2004, the equivalent population in 2019, and the percentage change between those years.

The 2004 study estimated a Jewish population of 19,000 Jewish households. Using a similar definition and catchment area, we estimate there are 27,400 Jewish households in 2019. This number represents a 44% increase in the number of Jewish households and a 23% increase in the number of Jewish adults and children.

The primary reasons for this population growth are twofold. First, the population change tracked overall regional growth. Based on US Census data for the approximate time period, the rate of growth of the Jewish population was similar to the increase of the regional population of white, non-Hispanic, college-educated individuals ages 25 and older. Although there are many Jews who are people of color, not college educated, or who are under 25 years old, changes in the non-Hispanic white college-educated population are typically correlated with corresponding growth or decline in the Jewish population and serve as the best proxy for Jewish population available through census data. The non-Hispanic white college-educated population grew by 32% in the nine-county study area between 2006 and 2018.[10] Over the same period, this population increased by 35% in Hennepin County, where the plurality of Jewish people resides.

Second, the growth in the non-Jewish population living in Jewish households in the Twin Cities area is an outcome of the larger number of intermarried families in 2019. The 2004 report found that of married couples, 35% were intermarried. We estimate that 65% of couples are intermarried in 2019. This number is comparable to the rate among all Jews in the United States (61%) and in the Midwest (66%).[11]

Table 2.2. Jewish population of the Twin Cities, 2004-19

	2004	2019 (adjusted)	% Change
Households with at least one Jewish adult	19,000	27,400	44%
Total Jewish adults and children	40,000	49,000	23%
Total people in Jewish households	48,700	67,900	39%
Jewish adults	30,700	39,600	29%
Jewish children	9,300	9,400	1%
Non-Jewish adults (including JMR)	5,400	15,000	178%
Children not being raised Jewish (including JMR)	3,300	3,900	18%

Note: Rounded to nearest 100; sums may not add up to total due to rounding.

AGE AND GENDER COMPOSITION

The age distribution of the Twin Cities Jewish community (Table 2.3) is similar to that of the US Jewish community as a whole. The mean age of local Jewish adults is 48 and the median age is 49. By comparison, the median age of Jewish adults in the US is 50.[12]

Including children in the analysis lowers the mean age. The mean age of all Twin Cities Jewish individuals is 39, and the median is 37.

Table 2.3. Age of Jewish adults in the Twin Cities 2019, US Jewish community, and Midwest Jewish community

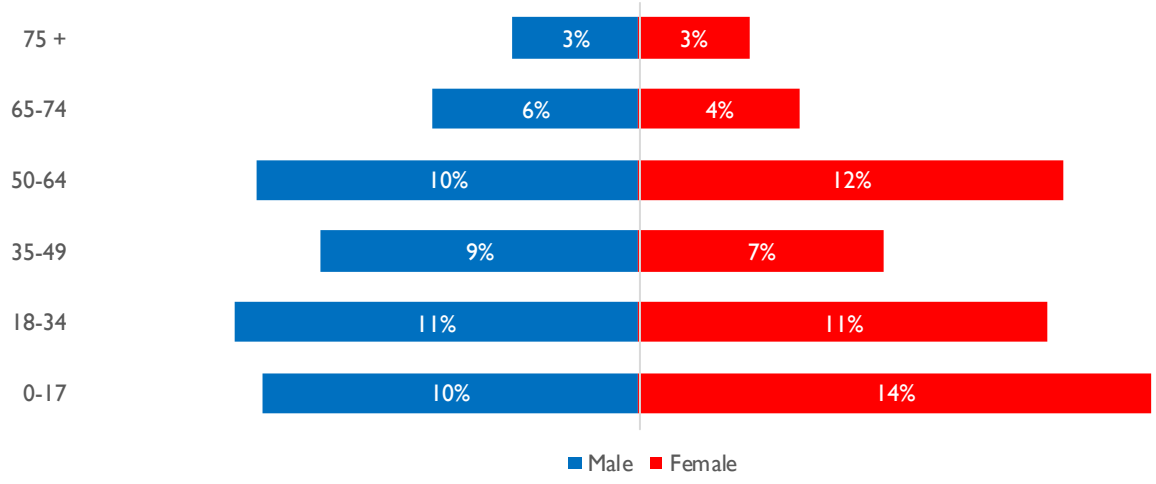
	Twin Cities 2019 (%)	US Jewish Community (%)*	Midwest Region Jewish Community (%)*
Age 18-34	30	28	29
Age 35-49	20	20	17
Age 50-64	29	30	27
Age 65-74	13	13	17
Age 75 +	8	11	10
Total	100	100	100

*Source: Pew, 2013.

The age categories shown in Table 2.3 will be used throughout this report to analyze the Twin Cities Jewish community. However, adults ages 18-21, who comprise 1% of the adult Jewish population, are not included in most analyses by age. The majority of these young adults are college students who only live in the Twin Cities area for part of the year and were not a focus of this study.

The age-gender pyramid shows the distribution of Jews in the Twin Cities (Figure 2.1). Overall, the Twin Cities Jewish community is 50% female, 49% male, and 1% another gender identity (not shown in figure).

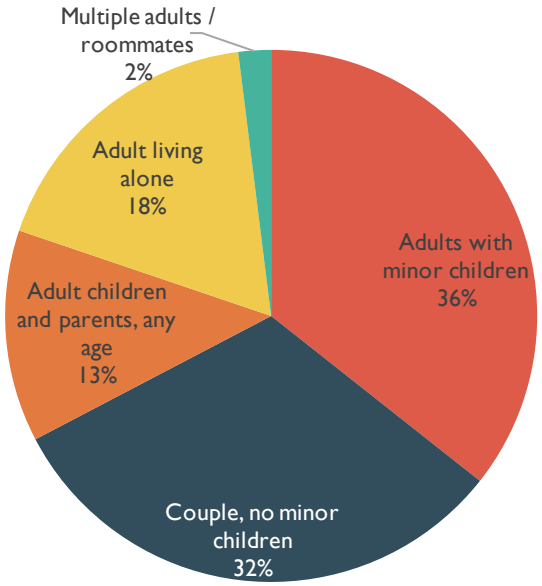
Figure 2.1. Age-gender distribution of Jewish adults and children in the Twin Cities



HOUSEHOLD COMPOSITION

Households with children under age 18 (including single-parent and two-parent households) make up 36% of Jewish households in the Twin Cities (Figure 2.2). Couples without children constitute 32% of households. Multigenerational households, constituting 13% of households, are defined as parents and adult children of any age living together. This category can include adults who are living with children in their 20s or adults living with a parent in their 80s. Eighteen percent of households include an adult living alone. Among these households with a single adult living alone, 19% are ages 75 and older, 15% are ages 65-74, 25% are ages 50-64, 6% are ages 35-49, and the remaining 36% are ages 18-34. In 2% of Jewish households, there is at least one Jewish adult living only with other adults such as roommates or siblings.

Figure 2.2. Household composition



Overall, 65% of Jewish households include a married or cohabiting couple, living with or without children (not shown in figure). Throughout this report unless otherwise specified, "couples" and "marriages" include both married and cohabiting couples and "spouse" refers to marital spouses, fiancés, and partners.

The mean household size is 2.6 individuals. Among households with children, the mean number of children under age 18 is 1.6.

Throughout this report, households with and without minor children are presented separately in order to compare their characteristics. Households with minor children represent 36% of households.

EXTENDED FAMILY IN THE REGION

Having extended family living nearby can strengthen local ties. In total, 62% of households have extended family living in other Twin Cities households. Twenty-eight percent of households have children of any age who live in another household in the Twin Cities. Nearly half of households, 48%, with respondents younger than age 75 have a parent living in the Twin Cities but in a separate household.

One quarter of households with respondents ages 50 or older have a grandchild living in another household in the Twin Cities; among respondents ages 65 or older, 52% have local grandchildren.

JEWISH DENOMINATIONS

Denominational affiliation has historically been one of the primary indicators of Jewish identity and practice. Among those who affiliate with a denomination, the largest share affiliate with the Reform movement (30%), followed by the Conservative movement (18%). Those who indicate they are secular, just Jewish, or have no specific denomination constitute 47% of Jewish adults (Table 2.4). More than half of those under age 50 do not identify with a specific denomination. For these younger adults, this response is likely to mean that they do not identify with denominational labels. For older adults, it may suggest that they are not synagogue members.

In comparison to Jewish adults nationally and in the Midwest, a larger share of Jewish adults in the Twin Cities have no specific denomination (Table 2.5).

Table 2.4. Age by denomination of Jewish adults

	Overall (%)	Ages 22-34 (%)	Ages 35-49 (%)	Ages 50-64 (%)	Ages 65-74 (%)	Ages 75+ (%)
Orthodox	3	8	1	2	1	2
Conservative	18	8	13	23	25	29
Reform	30	27	32	32	34	25
Other denomination	2	1	1	3	4	1
No denomination	47	56	53	40	36	43
Secular/cultural	30					
Just Jewish	17					
Total	100	100	100	100	100	100

Table 2.5. Denomination of Jews in the Twin Cities and the US Jewish community

	Twin Cities (%)	US Jews 2013 (%)*	Midwest Jews 2013 (%)*
Orthodox	3	10	6
Conservative	18	18	15
Reform	30	36	43
Other denomination	2	6	7
No denomination	47	30	27
Total	100	100	100

*Source: Pew, 2013.

INMARRIAGE AND INTERMARRIAGE

Among all Jewish households in the Twin Cities, 65% include a couple who is married or partnered (Figure 2.3). Among those couples, 23% are inmarried and 42% are intermarried. (For definitions, see box on page 27).

Table 2.6 shows the marital status of Jewish adults. Seventy-two percent of Jewish adults live with a spouse or partner. Of those who are married or partnered, 52% are inmarried, and 48% are intermarried (individual intermarriage rate, see box).

The individual intermarriage rate of 48% is similar to the national intermarriage rate of 44%.[13] Following national trends, the individual intermarriage rate of those under age 50 in the Twin Cities is much higher than those who are age 50 and over.

Because marital status is highly correlated with engagement in Jewish life, this report presents results separately for inmarried households, intermarried households, and households with no couple. Note that unmarried couples living together are counted as if they are married.

Figure 2.3. Household marital status

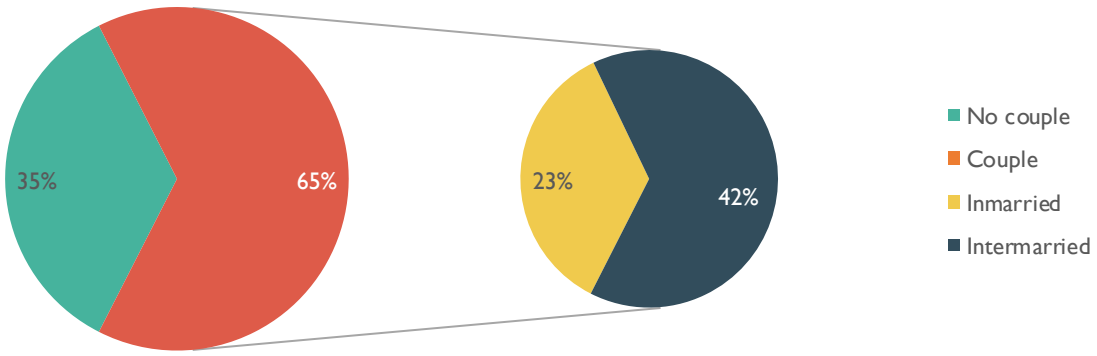


Table 2.6. Individual marital status by age (includes partners who live together)

	Overall (%)	Ages 22-34 (%)	Ages 35-49 (%)	Ages 50-64 (%)	Ages 65-74 (%)	Ages 75+ (%)
Married/ partnered Jewish adults	72	74	86	70	79	50
Of married/partnered:						
Inmarried	52	41	42	63	61	69
Intermarried	48	59	58	37	39	31
Total	100	100	100	100	100	100

INMARRIAGE AND INTERMARRIAGE DEFINITIONS

Throughout this report, unless otherwise specified, "couples" and "marriages" include married and cohabiting couples, and "spouse" refers both to marital spouses and partners.

Inmarried couples include two partners who are currently Jewish, regardless of whether they were born Jewish or converted.

Intermarried couples include one partner who is currently Jewish and one partner who is not.

Household intermarriage rate is percentage of couples that include a Jewish and non-Jewish partner.

Individual intermarriage rate is percentage of Jewish adults with a partner whose partner is not Jewish.

Example: Consider two couples, one intermarried and one inmarried. In these two couples, there are three Jewish adults, one of whom is intermarried and two of whom are inmarried (to each other). The household intermarriage rate is 50% because half of the couples are intermarried. The individual intermarriage rate is 33% because one of the three Jewish individuals is intermarried.

DIVERSITY IN THE JEWISH COMMUNITY

The Twin Cities Jewish community is diverse demographically, and includes people raised in Russian-speaking homes, LGBTQ individuals, and persons of color (Table 2.7).

Table 2.7. Distribution of key demographic groups among Jewish adults and households

	Jewish adults (%)	Jewish households (%)
Russian-speaking home	8	7
LGBTQ	6	9
Person of color, Hispanic or Latino	3	7

Russian-speakers

Eight percent of Jewish adults were raised in a Russian-speaking home, whether in the Former Soviet Union, in the United States, or elsewhere. Seven percent of Jewish households include someone who was born in a Russian-speaking home.

Russian-speaking Jews are generally older than other Jews in the Twin Cities, with 34% being ages 65 and older, compared to 21% of those 65 and older among non-Russian speakers. Rates of intermarriage and synagogue membership among the Russian-speaking population are comparable to that of the Twin Cities Jewish population as a whole.

LGBTQ

Six percent of Jewish adults identify as LGBTQ, and 9% of Jewish households have a member who identifies as LGBTQ (who may or may not be Jewish). Nearly half of Jewish LGBTQ adults (48%) are between the ages of 22-34. Forty-seven percent of Jewish LGBTQ adults are partnered; of those, 64% are married or partnered to someone not Jewish. LGBTQ Jewish households belong to synagogues at similar rates to households without LGBTQ individuals.

People of color

Three percent of Jewish adults identify as a person of color or of being of Hispanic or Latino origin. Of all Jewish households, 7% include someone in one of these categories, whether or not that person is Jewish. In Jewish households with a person of color, 52% include a married or partnered couple; of those couples, 80% are intermarried.

CHAPTER 3
GEOGRAPHY AND RESIDENCE

Understanding the character, behavior, and attitudes of members of the Twin Cities Jewish community requires knowledge of the size and geographic distribution of the community. The ways in which members of the Twin Cities Jewish community engage with Judaism and the community relate in part to where they live. This chapter describes the regions that comprise the Twin Cities, the size of each section's population, and the geographic characteristics of the community.

MINNEAPOLIS AND ST. PAUL AREAS

The Twin Cities is comprised of two areas (Minneapolis and St. Paul) and five regions (see "Regional Definitions" on page 30). As shown in Table 3.1, the Minneapolis area, which is comprised of Hennepin, Carver, Scott, Sherburne, and Wright counties, includes 22,200 Jewish households and 42,700 Jews. The St. Paul area, which is comprised of Ramsey, Dakota, Anoka, and Washington counties, includes 12,300 Jewish households and 22,000 Jews.

Two thirds of the Jewish population of the Twin Cities area is located in the Minneapolis area and one third in the St. Paul area. The St. Paul-area population has become a slightly larger share than it was in 2004 and 1992-93, when it formed about one quarter of the Twin Cities Jewish population.[14]

Table 3.1. Jewish population of the Minneapolis and St. Paul areas

	Estimates			Proportions	
	Minneapolis	St. Paul	Total	Minneapolis	St. Paul
Households with at least one Jewish adult	22,200	12,300	34,500	64%	36%
Total Jewish adults and children	42,700	22,000	64,800	66%	34%
Total people in Jewish households	56,800	31,600	88,400	64%	36%

Note: Rounded to nearest 100; sums may not add up to total due to rounding.

GEOGRAPHIC REGIONS

For the present study, the Twin Cities Jewish community has been divided into five geographic regions: (1) Minneapolis, (2) Minneapolis suburbs, (3) St. Paul, (4) St. Paul suburbs, and (5) Outer suburbs. These regions will be used throughout the report to provide a more detailed geographic framework for understanding the Jewish community.

The distribution of Jewish households and individuals is described in Table 3.2. The largest share of Jewish households (31%) and individuals (31%) are in the Minneapolis suburbs, Minneapolis has 24% of Jewish households and 25% of Jewish individuals, while St. Paul, the St. Paul suburbs, and the Outer suburbs have roughly equivalent shares of households and individuals.

Table 3.2. Distribution of Jewish households, Jewish individuals, and people across geographic regions

	Jewish households (%)	Jewish individuals (%)	All people in Jewish households (%)
Minneapolis	24	25	26
Minneapolis suburbs	31	31	29
St. Paul	16	15	16
St. Paul suburbs	14	12	14
Outer suburbs	15	18	16

Regional Definitions

Minneapolis is the city of Minneapolis.

The **Minneapolis suburbs** are the towns in Hennepin County closest to the city of Minneapolis, including Minnetonka, St. Louis Park, Bloomington, Plymouth, and Maple Grove.

St. Paul is the city of St. Paul.

The **St. Paul suburbs** are the remainder of Ramsey County and all of Dakota County.

The **Outer suburbs** are the remaining towns in Hennepin County, such as Eden Prairie, Minnetrista, and Osseo, as well as all of Anoka, Carver, Scott, Sherburne, Washington, and Wright Counties.

Figure 3.1. Map of Jewish households in the Twin Cities

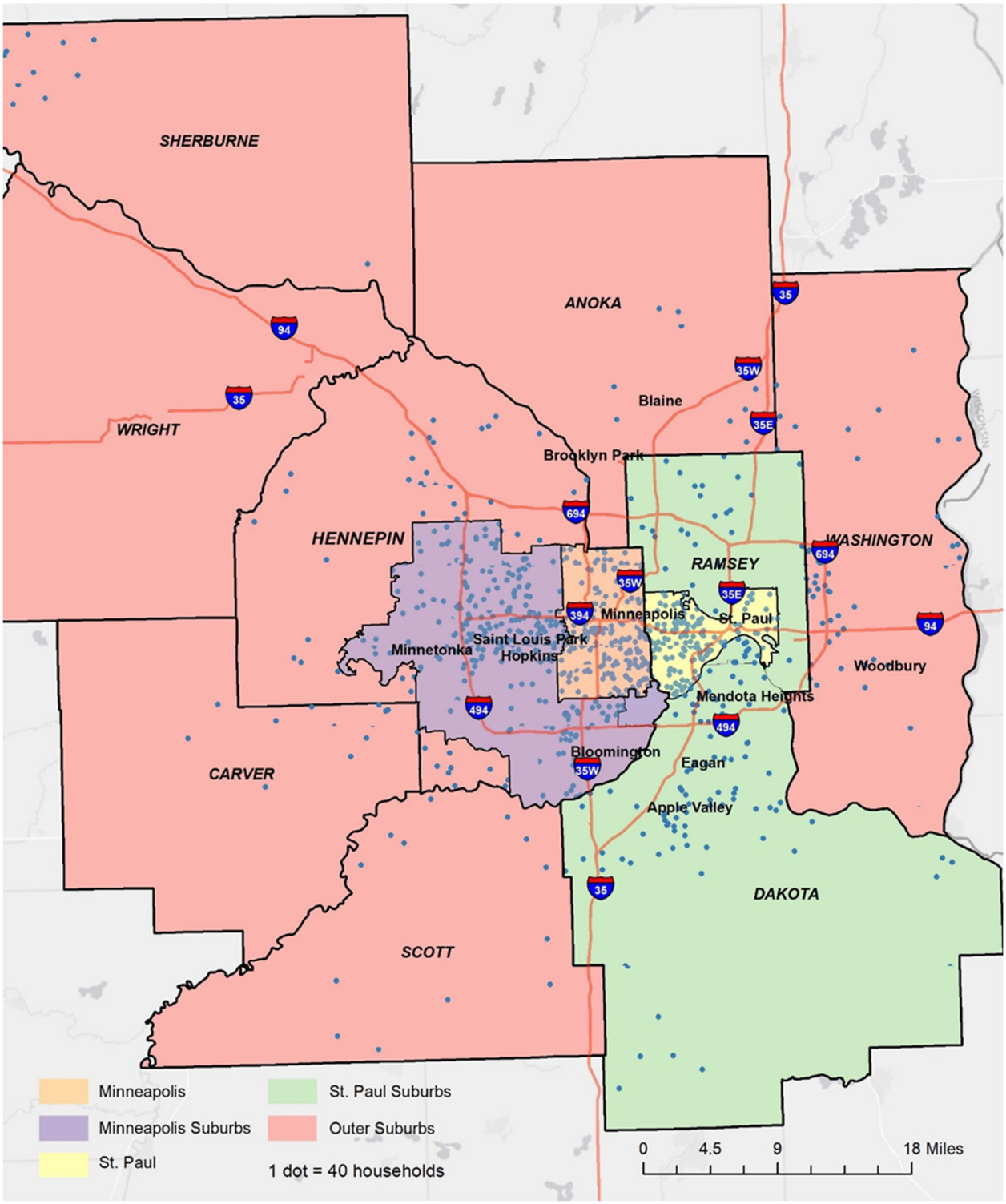
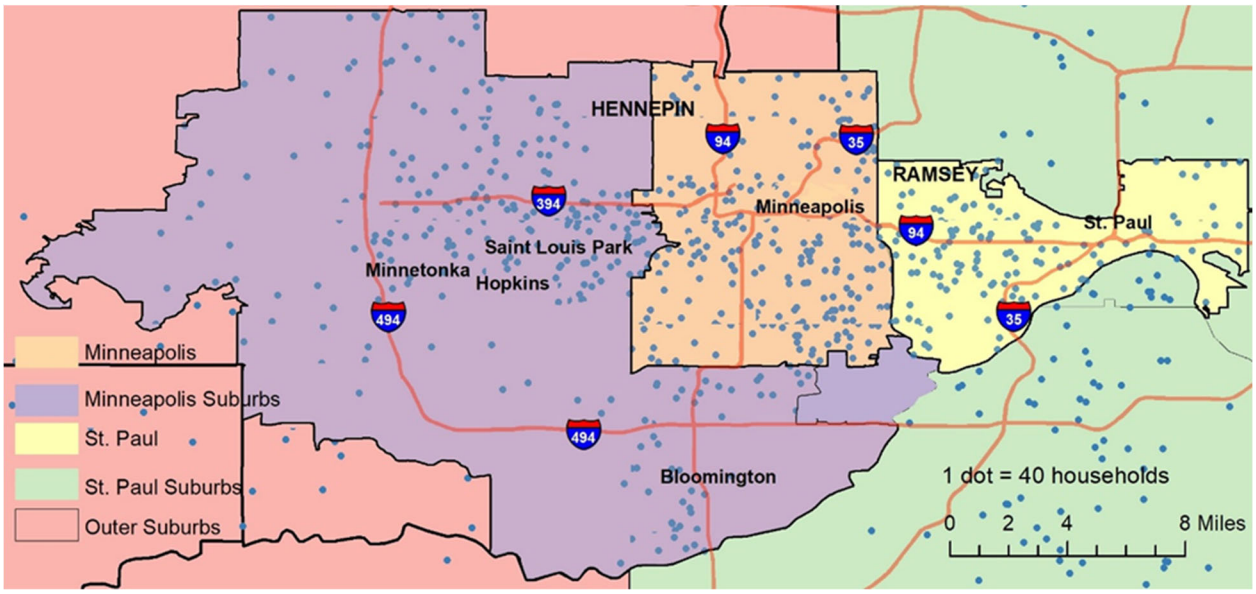


Figure 3.2. Map of Jewish households in the Twin Cities, close up of Minneapolis, Minneapolis suburbs, and St. Paul



GEOGRAPHY AND DEMOGRAPHICS

Table 3.3 displays the age distribution of Jewish individuals within the five regions. While one quarter of all Jewish individuals in the Twin Cities live in Minneapolis, 33% of children ages 0-17 live in that region. Most young adults, ages 18-34, live in the Minneapolis suburbs (40%) or Minneapolis (30%).

Table 3.4 displays the distribution of marital status within the five regions. While 24% of Jewish households are in the Minneapolis region, 17% of those households include inmarried couples, 30% include intermarried couples, and 19% are households without couples. Nearly half (48%) of inmarried households are in the Minneapolis suburbs.

Table 3.5 displays the distribution across the five geographic regions of Jewish households that include individuals who identify with certain demographic subgroups. Note that the person in the demographic subgroup is not necessarily a Jewish individual in the household. One-in-three households with a native Russian speaker are located in the Minneapolis suburbs. Nearly half (48%) of Jewish households with an LGBTQ individual are located in Minneapolis. Households including someone who identifies as a person of color or of being of Hispanic or Latino origin are located primarily in St. Paul (30%), the Minneapolis suburbs (27%), and Minneapolis (24%).

Table 3.3. Age distribution within geographic regions

	All Jewish individuals (%)	Ages 0-17 (%)	Ages 18-34 (%)	Ages 35-49 (%)	Ages 50-64 (%)	Ages 65-74 (%)	Ages 75+ (%)
Minneapolis	25	33	30	21	18	15	10
Minneapolis suburbs	31	25	40	26	35	29	44
St. Paul	15	12	15	11	18	11	13
St. Paul suburbs	12	11	9	28	11	22	13
Outer suburbs	18	18	6	14	18	23	21
Total	100	100	100	100	100	100	100

Table 3.4. Distribution of marital status within geographic regions

	All Jewish households (%)	Inmarried (%)	Intermarried (%)	No couple (%)
Minneapolis	24	17	30	19
Minneapolis suburbs	31	48	23	35
St. Paul	16	9	15	17
St. Paul suburbs	14	14	20	12
Outer suburbs	15	12	12	16
Total	100	100	100	100

Table 3.5. Diversity within geographic regions

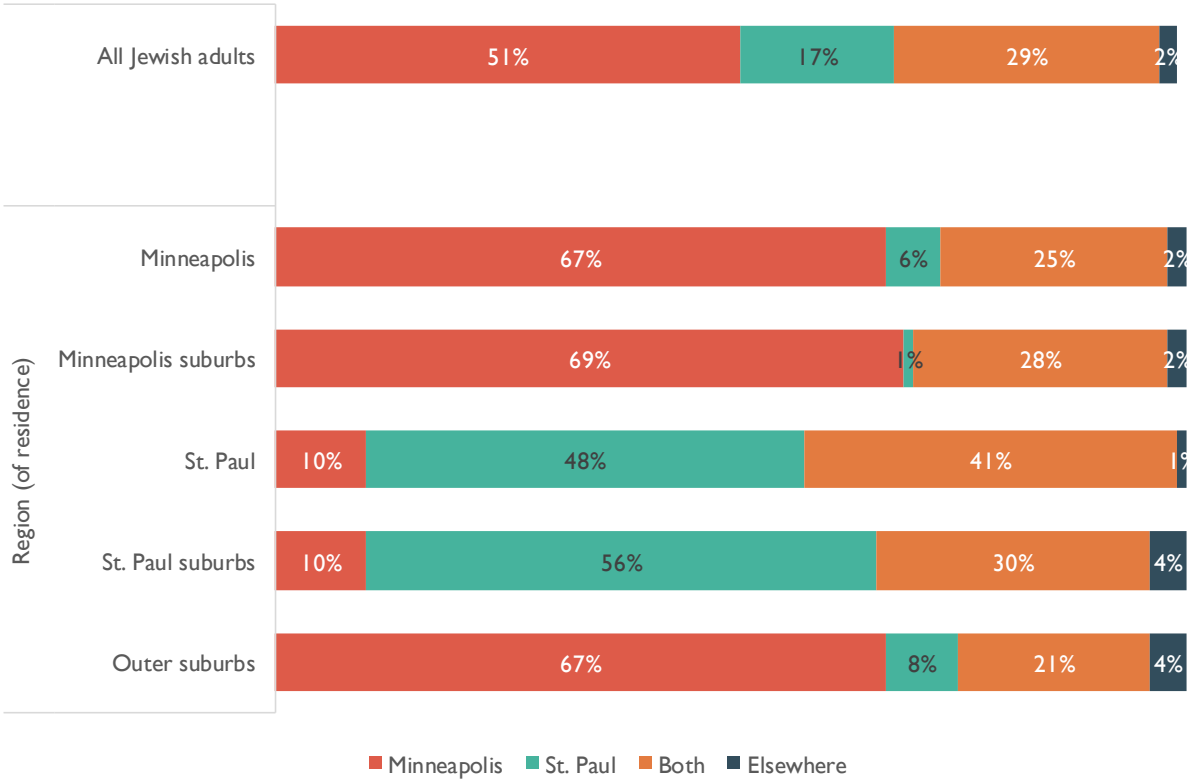
	All Jewish households (%)	Russian speaking (%)	LGBTQ (%)	Person of color, Hispanic or Latino (%)
Minneapolis	24	8	48	24
Minneapolis suburbs	31	33	22	27
St. Paul	16	21	11	30
St. Paul suburbs	14	13	8	14
Outer suburbs	15	24	10	6
Total	100	100	100	100

LOCATION OF JEWISH ACTIVITIES

About half (49%) of Jewish adults report that they participate in organized Jewish programs and activities (see Chapter 8 for more on Jewish organizations and programs). Of the participating adults, 51% say they primarily participate in Jewish life in the Minneapolis area, while 17% indicate most of their participation is in the St. Paul area (Figure 3.3.). Twenty-nine percent of Jewish adults participate in Jewish life in both areas of the Twin Cities, and 2% engage in activities elsewhere.

Minneapolis is the primary location for Jewish life for those in Minneapolis (67%), the Minneapolis suburbs (69%), and the Outer suburbs (67%). Those living in St. Paul and the St. Paul suburbs were not as tied to that city as are those living in or near Minneapolis: St. Paul is the primary location for Jewish life for almost half of the Jews in St. Paul (48%) and just over half of the Jews in the St. Paul suburbs (56%).

Figure 3.3. Primary location of Jewish life participation



LENGTH OF RESIDENCE AND MOBILITY

Length of residence in a geographic area is tied to deeper ties to the community. Nearly half of Jewish adults (48%) were raised in the Twin Cities area: 18% in Minneapolis, 13% in St. Paul, and 17% elsewhere. The remaining 52% of adults includes 44% who were raised elsewhere in the United States and 9% who grew up in another country.

Table 3.6 displays the number of years that the 52% of adults raised outside the Twin Cities have lived in the area. Twenty-one percent of those who moved to the Twin Cities did so within the previous five years (or 11% of all Jewish adults). Four percent of Jewish adults not raised locally have lived in the Twin Cities for at least 50 years. On average, those not raised in the area have lived in the Twin Cities for an average of 21 years.

Table 3.6. Length of residence in the Twin Cities of Jewish adults raised elsewhere

	Jewish adults raised outside Twin Cities (%)
Less than 5 years	21
5-9 years	9
10-19 years	25
20-29 years	19
30-39 years	10
40-49 years	12
50 + years	4

Of the 52% of Jewish adults who were not raised in the Twin Cities, 4% moved to the Twin Cities directly from another part of Minnesota, and 28% moved from another Midwestern state. Thirty percent moved to the Twin Cities from the Northeast, 20% from the West, and 3% from the South. Thirteen percent moved to the Twin Cities area directly from another country.

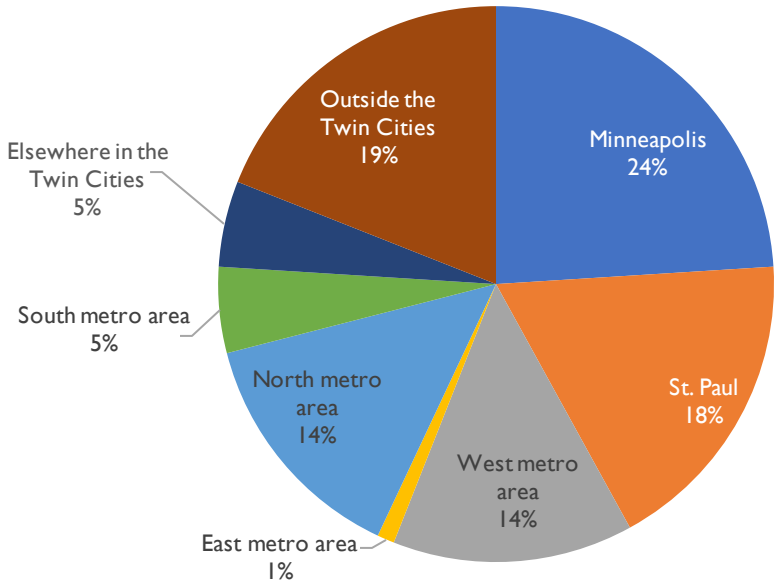
MOBILITY AND PLANS TO MOVE

One quarter of Jewish adults have resided at their current address for 20 years or longer; 21% for 10-19 years; 16% for 5-9 years; and 37% for less than five years. The average length of residence at the same address is 12 years.

The majority of those who have lived at their current address for five years or less moved to their current home from somewhere else in the Twin Cities (Figure 3.4). Twenty-four percent previously lived in Minneapolis, and 18% previously lived in St. Paul. Only 19% of people who moved to their current address within the last five years came from outside the Twin Cities.

About one quarter, 26%, of Jewish households intend to move from their current address within the next three years. Of those, 49% expect to stay in the Twin Cities area, 30% plan to leave the Twin Cities, and 21% do not know where they plan to move.

Figure 3.4 Previous addresses of recent movers (five years or less at current address)



HOME OWNERSHIP

Seventy-nine percent of Jewish households in the Twin Cities own their own home, and 21% rent their homes. Six percent of Jewish households in the Twin Cities also have a home in another community.

Sixteen percent of the other homes are located somewhere else in Minnesota, and 14% are located somewhere else in the Midwest. Thirty six percent are located in the Southeast, 22% in the West, 5% in the Northeast, and 7% in another country. Of those with a second home, 88% consider their Twin Cities home to be their primary residence.

CHAPTER 4
PATTERNS OF JEWISH ENGAGEMENT

The demographic and geographic diversity within the Twin Cities Jewish community is reflected in the variety of ways in which its members engage in Jewish life. Examining the ways Jewish adults think about and act upon their Jewish identities can serve as a valuable lens through which to understand the population and the ways in which Jewish life in the region can be enhanced. This chapter presents a typology of patterns of Jewish engagement referred to as the "Index of Jewish Engagement," created uniquely for the Twin Cities Jewish community.

One of the purposes of this Index is to serve as a single metric representing the full range of Jewish engagement. Throughout the remainder of this report, we present data about individual measures of Jewish engagement, such as synagogue membership or program participation. A review of all of these individual measures does not reveal the relationships among them. For example, some subgroups have high levels of participation in ritual behavior but lower participation in communal behavior, and other subgroups have the opposite pattern. How can these subgroups be compared to one another? The Index consolidates many of the individual measures so that a pattern of relationships can appear and opportunities for behavior-based market segmentation be identified.

This tool can be used by community leaders and organizations to better identify interests and unmet needs of various groups and help guide the development of targeted programs and initiatives.

In the Twin Cities Jewish community, we have identified five categories of Jewish engagement that describe patterns of participation in Jewish life. The chapter explains how we determined these categories and describes each grouping's most prevalent Jewish behaviors and attitudes.

BACKGROUND

The best-known system to categorize Jewish identity is denominational affiliation. In the past, Jewish denominational categories closely correlated with measures of Jewish engagement, including behaviors and attitudes.[15] Because these labels are self-assigned, however, their meaning varies from one individual to another. In addition, an increasing number of Jews do not affiliate with any specific denomination (47% in the Twin Cities, and 30% nationally);[16] therefore, denominational labels are limited in their ability to convey Jewish behavior and attitudes.

Many Jewish demographic studies, starting with the Pew study, classify Jewish adults as either "Jewish by religion" (JBR; they respond that they are "Jewish" when asked about their religious identity) or "Jews of no religion" (JNR; they consider themselves to be Jewish through their ethnic or cultural background rather than their religious identity, or they consider themselves to be Jewish and another religion). These classifications are based primarily on a set of screening questions that center on religious identity: What is your religion? Do you consider yourself to be Jewish aside from religion? Were either of your parents Jewish? Were you raised Jewish? For purposes of this report and comparability with other studies, we used a variant of this set of classifications for the population estimates shown in Chapter 2.

Although research has shown that Jewish adults who are "JBR" are, overall, more engaged Jewishly than those who are "JNR," these classifications are too broad to provide insight about the range of Jewish behaviors and attitudes within each group. We developed a set of categories specifically for this study that are based on behavior rather than self-identification. We refer to these categories as the Index of Jewish Engagement.

INDEX OF JEWISH ENGAGEMENT

We specifically designed the Index of Jewish Engagement to describe the unique ways in which Jewish people express their Jewish identities.[17] These categories are intended to help Jewish organizations and congregations understand what different potential constituents are seeking in Jewish connections.

The Index focuses on behaviors—the ways in which individuals occupy and involve themselves in Jewish life. Such behaviors are concrete and measurable expressions of Jewish identity. Demographics, background experiences, and attitudes are in many ways correlated with behaviors. Jewish adults' decisions to take part in activities may reflect the value and meaning they find in these activities, the priority they place on them, the level of skills and resources that enable them to participate, and the opportunities available and known to them.

How We Developed These Categories

Survey respondents answered questions about their Jewish behaviors. Through analysis of their responses using a statistical technique, latent class analysis (LCA), we identified the five primary patterns of behavior that are presented here. Survey respondents were not asked to assign themselves to the groups or to identify themselves as part of any group.

The LCA analysis presented here is unique to the Twin Cities Jewish community. Both the set of classifications and their names are derived directly from data collected for this study.

To develop the Index, we selected a range of Jewish behaviors that include many of the different ways—public and private—that contemporary Jews engage with Jewish life. Some of the activities are located primarily within institutions (e.g., synagogue membership), while others are home-based (e.g., Passover seders). These behaviors are classified into four dimensions of Jewish life: family and home-based practices, ritual practices, organizational activities, and individual activities.

The behavioral measures include:

- **Family holiday celebrations:** Participating in a Passover seder and lighting Hanukkah candles. Family holiday celebrations are practiced by many US Jews for religious and other reasons, e.g., social, familial, cultural, and ethnic. In contrast to High Holiday services, these can be practiced at home without institutional affiliation.
- **Ritual practices:** Keeping kosher, lighting Shabbat candles or having a Shabbat dinner, attending religious services, attending High Holiday services, fasting on Yom Kippur.
- **Organizational activities:** Belonging to a synagogue, belonging to a Jewish organization or group, attending Jewish activities, volunteering for Jewish organizations, donating to Jewish causes.
- **Individual activities:** Engaging in cultural activities (book, music, TV, museum), following news about Israel, reading Jewish publications, discussing Jewish topics, eating traditional Jewish foods, reading/posting/streaming Jewish content online.

We employed a statistical tool, latent class analysis (LCA), to cluster similar patterns of behavior based on respondents' answers to survey questions. A description of LCA and details of its application to our data are provided in Appendix C. The result of the LCA analysis was the identification of five unique patterns of Jewish engagement.

Using LCA, each Jewish adult in the community was classified into one of the five engagement groups according to the pattern that most closely matched the individual's participation in different types of Jewish behaviors. For purposes of this report, the names of the engagement groups will refer to the groups of Jewish adults who most closely adhere to each pattern. The names are intended to highlight the behaviors that distinguish each group.

PATTERNS OF JEWISH ENGAGEMENT

Jewish adults of the Twin Cities can be clustered into one of five groups, each with similar patterns of behavior. The patterns are summarized in Figure 4.1 and described below. Table 4.1 shows, for each pattern, the level of participation in each of the 18 behaviors that were used to construct the Index of Jewish Engagement. As shown in Figure 4.1, the groups vary in size.

JEWISH BEHAVIORS AND JEWISH ENGAGEMENT

The five patterns differ in terms of prevalent types of Jewish behaviors and in the degree of participation in those behaviors. As shown in Table 4.1, the Jewish behaviors across the five engagement patterns vary widely, but all patterns include at least some behaviors that represent a connection to Jewish life. The table shows the proportion of people in each engagement group who engage in the listed behavior. In this table, the darker the box, the higher the proportion of people who engage in that behavior. The order of groups listed in this table is somewhat arbitrary. Although the leftmost groups in the table in general have lower rates of participation in selected behaviors relative to those on the right side of the table, the arrangement of the groups in this

Figure 4.1. Patterns of Jewish engagement

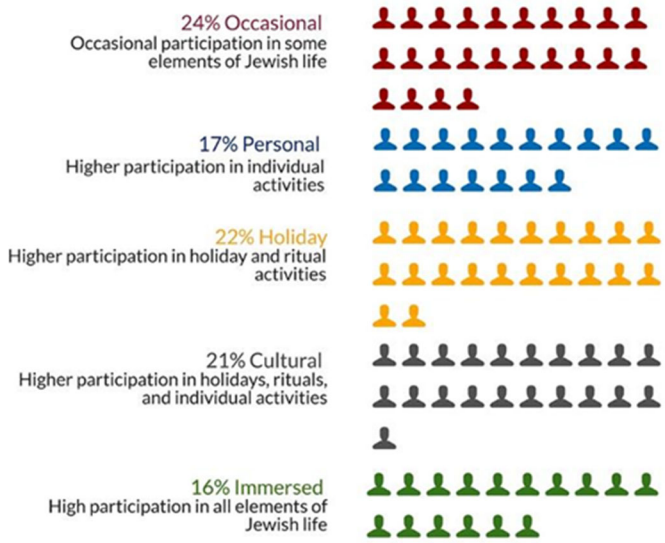


table does not represent a simple high-to-low continuum. For example, Jews in the Personal group are more likely than those in the Holiday group to seek news about Israel, but those in the Holiday group are more likely to attend High Holiday services than those in the Personal group.

This section provides a brief description of the characteristics of each group. For a fuller picture of their characteristics, we report data separately for each of the five engagement groups throughout the remainder of the report.

On the leftmost side of the table, one group exhibits relatively low engagement. Among the 24% in the "**Occasional**" group, the most frequent activities are home holidays, such as celebrating Passover and Hanukkah. Included within the Occasional group are 3% of Jewish adults who do not participate in any of the 18 Jewish behaviors.

The middle of the table includes three groups with moderate levels of engagement. Among the 17% in the **"Personal"** group, participation in the home-based holidays of Passover and Hanukkah is high, as are individual activities like seeking news about Israel and eating traditional Jewish foods. The 22% of Jewish adults in the **"Holiday"** group participate in the home-based holidays of Passover and Hanukkah as well as the High Holidays; fewer of them engage in organizational and individual behaviors. The 21% of the Twin Cities Jewish community who are characterized as **"Cultural"** participate in family holidays, ritual, and individual activities. The Cultural Jews donate to Jewish organizations but do not participate extensively in other organizational activities.

The highest level of engagement appears in the 16% of Jewish adults who are in the **"Immersed"** group. Nearly everyone in that group practices the majority of the listed behaviors.

Table 4.1. Jewish behaviors and Jewish engagement

	Occasional (%)	Personal (%)	Holiday (%)	Cultural (%)	Immersed (%)
% of Jewish adults	24	17	22	21	16
Family holidays					
Attended seder	41	72	85	90	99
Lit Hanukkah candles	51	73	95	94	100
Ritual practices					
Ever attended services	9	25	100	100	100
---Services monthly +	0	2	7	2	66
Attended High Holiday services	0	0	88	93	99
Fasted on Yom Kippur	12	38	64	82	95
Kosher at home/always	0	1	4	6	36
Shabbat candles/dinner sometimes or frequently	1	25	30	50	95
Organizational activities					
Synagogue member	3	9	42	55	95
Member of other Jewish organization	10	23	24	43	68
Donated to Jewish charity (past year)	23	71	52	89	93
Volunteered for Jewish organization sometimes or frequently (past year)	0	12	15	17	70
Attended Jewish program sometimes or frequently	0	3	2	1	59
Individual activities (sometimes or frequently)					
Ate Jewish foods	37	83	59	96	75
Discussed Jewish topics	36	97	65	97	99
Read/posted/streamed Jewish content online	8	89	42	75	84
Read Jewish material	8	71	8	80	83
Jewish cultural activities	17	71	12	88	82
Sought Israel news	22	80	30	90	88

Legend	0-19 %	20-39%	40-59%	60-79%	80-100%

DEMOGRAPHICS AND JEWISH ENGAGEMENT

The patterns of engagement are associated with demographic characteristics of respondents. Tables 4.2, 4.3, and 4.4 show the distribution of selected demographic characteristics within the Jewish engagement categories. To best understand demographic patterns, it is useful to compare the distribution of each demographic category within each engagement group to that of the overall adult Jewish population, shown in the top row of each table. This comparison indicates where each engagement group differs from the overall population. See Appendix C for a table showing the distribution of engagement groups within each demographic characteristic (i.e., column totals rather than row totals).

Note: Some Jewish adults did not respond to sufficient questions to assign them to a Jewish engagement group. Therefore, throughout this chapter, we report the overall results for only those Jewish adults in an engagement group. These totals may differ slightly from what is reported elsewhere in this report.

Household composition is related to how Jews engage with Jewish life. Fewer of the Jews in the Occasional group (56%) are married or partnered, as compared to other Jews (Table 4.2). Among those in the Occasional group who are married, fewer are married to a Jewish person. Fewer Occasional and Cultural Jews have children compared to the other groups.

Table 4.2. Marriage and children by Jewish engagement

	Married (%)	Inmarried (of married) (%)	Parent of minor child (%)
Jewish adults in an engagement group	70	43	34
Occasional	56	28	20
Personal	67	48	35
Holiday	79	53	46
Cultural	73	67	25
Immersed	79	88	43

Although people in each engagement group can be found in each of the geographic regions, their distribution varies (Table 4.3). For example, while 18% of all Jewish adults in an engagement group live in the Outer suburbs, 28% of

Table 4.3. Residence by Jewish engagement

	Minneapolis (%)	Minneapolis suburbs (%)	St. Paul (%)	St. Paul suburbs (%)	Outer suburbs (%)	Total (%)
Jewish adults in an engagement group	24	29	16	13	18	100
Occasional	22	24	19	8	28	100
Personal	25	27	14	22	12	100
Holiday	25	36	13	14	12	100
Cultural	19	38	15	13	15	100
Immersed	23	41	15	16	5	100

Occasional Jews live in that area. Although 29% of Jewish adults live in Minneapolis suburbs, 36% of Holiday Jews, 38% of Cultural Jews, and 41% of Immersed Jews live in Minneapolis suburbs. Although 13% of Jewish adults live in St. Paul suburbs, 22% of Personal Jews live there.

Jewish engagement varies by age group (Table 4.4). Although 26% of Jewish adults in an engagement group are between ages 22 and 34, 28% of Cultural and Immersed Jews and 42% of Holiday Jews are in that age group. Fourteen percent of Jewish adults are between ages 65 and 74, and 23% of Personal Jews are in that age group.

Table 4.4. Age by Jewish engagement

	Age 22-34 (%)	Age 35-49 (%)	Age 50-64 (%)	Age 65-74 (%)	Age 75 + (%)	Total (%)
Jewish adults in an engagement group	26	20	31	14	9	100
Occasional	20	19	32	15	15	100
Personal	8	25	34	23	11	100
Holiday	42	22	26	7	4	100
Cultural	28	16	31	18	8	100
Immersed	28	18	35	11	8	100

JEWISH BACKGROUND AND JEWISH ENGAGEMENT

The following tables describe the Jewish identity and Jewish backgrounds of those in each engagement category. Tables 4.5 and 4.6 show the distribution of selected Jewish identity characteristics within each Jewish engagement category (row totals) in comparison to the overall Jewish adult population (first row). See Appendix C for a table showing the distribution of engagement groups within each demographic characteristic (i.e., column totals rather than row totals).

Table 4.5. Denomination by Jewish engagement

Denomination	Orthodox (%)	Conservative (%)	Reform (%)	Other (%)	None (%)	Total (%)
Jewish adults in an engagement group	3	19	32	2	44	100
Occasional	< 1	10	21	4	66	100
Personal	1	12	19	3	66	100
Holiday	< 1	14	48	< 1	38	100
Cultural	< 1	25	43	1	31	100
Immersed	18	40	30	3	10	100

Self-defined denominational labels do not capture the full extent of Jewish engagement (Table 4.5). Three percent of Twin Cities Jewish adults are Orthodox, but only 18% of the Immersed group are Orthodox. Among the Immersed group, 40% are Conservative, 30% are Reform, and 10% have no specific denomination. Sixty-six percent each of the Occasional and Personal groups have no denomination. Nearly half (48%) of the Holiday group are Reform.

Jewish backgrounds (Table 4.6) are associated with Jewish engagement in adulthood. Jews in the Immersed group, who are most involved in Jewish life as adults, were also the most likely to have inmarried parents (82%) and to have participated in Jewish education as children (81%).

Table 4.6. Jewish background by Jewish engagement

Jewish background	**Parents inmarried (%)**	**Had Jewish education (%)**
Jewish adults in an engagement group	77	65
Occasional	72	54
Personal	72	56
Holiday	72	62
Cultural	76	68
Immersed	82	81

MEANING OF BEING JEWISH AND JEWISH ENGAGEMENT

Just as Jewish behaviors vary across the engagement groups, so too do attitudes about being Jewish. The figures below show responses to a set of attitudinal questions that illustrate the differences among the groups. Despite the different levels of engagement, there is nearly universal agreement that being Jewish is a matter of culture, and widespread agreement that it is about ethnicity (Figure 4.2).

When it comes to religion, however, there is less consensus among groups (Figure 4.3). Among members of the Occasional group, 39% do not consider Judaism to be a matter of religion. In contrast, within the Immersed group, 68% say that Judaism is very much a matter of religion. While most Jewish adults in the Twin Cities say that being Jewish is part of their daily lives, (Figure 4.4), there are clear differences between the engagement groups. Among the Occasional Jews, 51% say Judaism is "not at all" part of their daily life, consistent with their occasional rather than regular participation. Among the Immersed Jews, however, 71% regard Judaism to be "very much" part of their daily life.

Figure 4.2. Being Jewish is a matter of culture and ethnicity

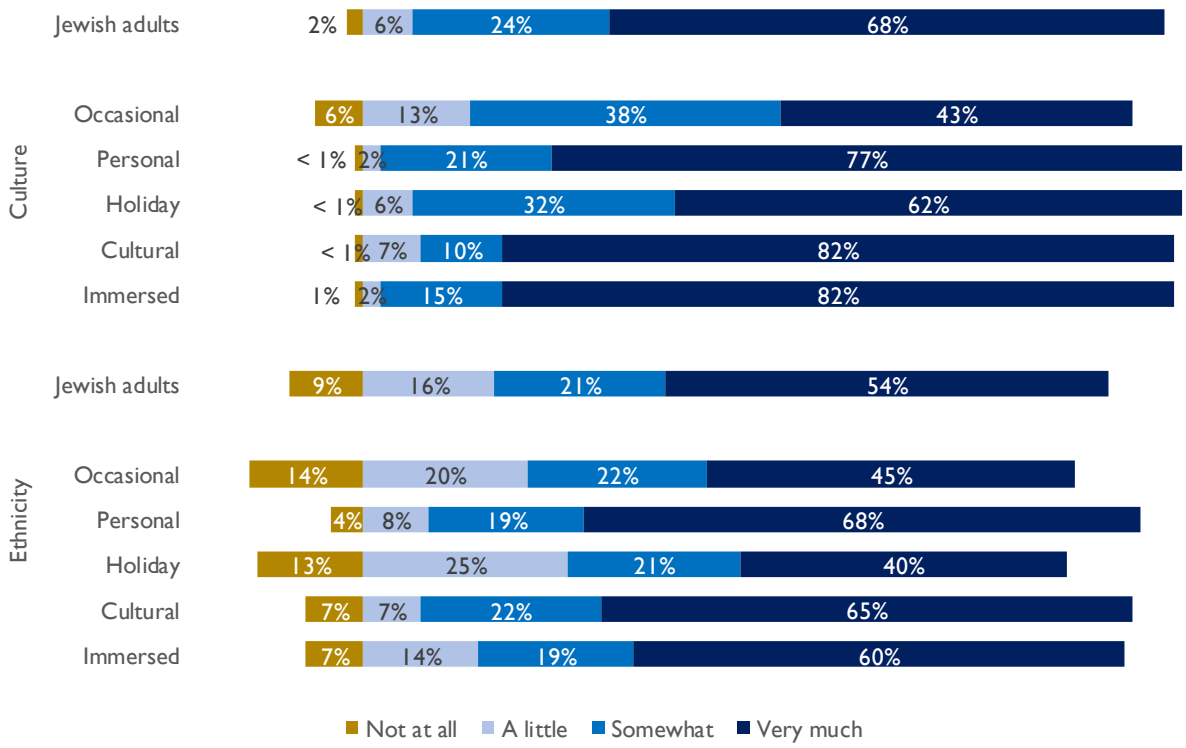


Figure 4.3. Being Jewish is a matter of religion

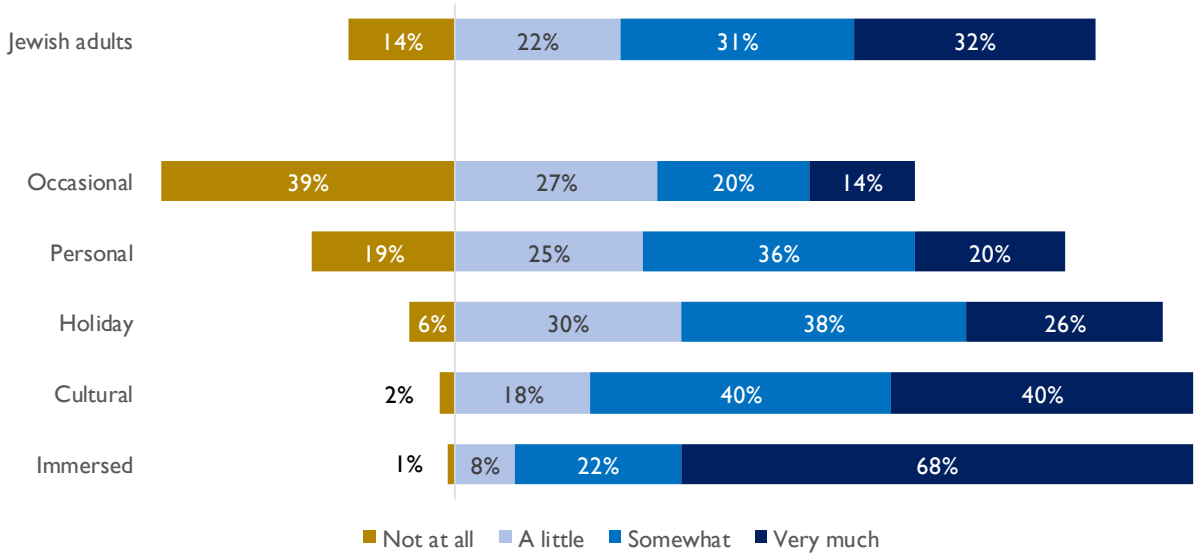
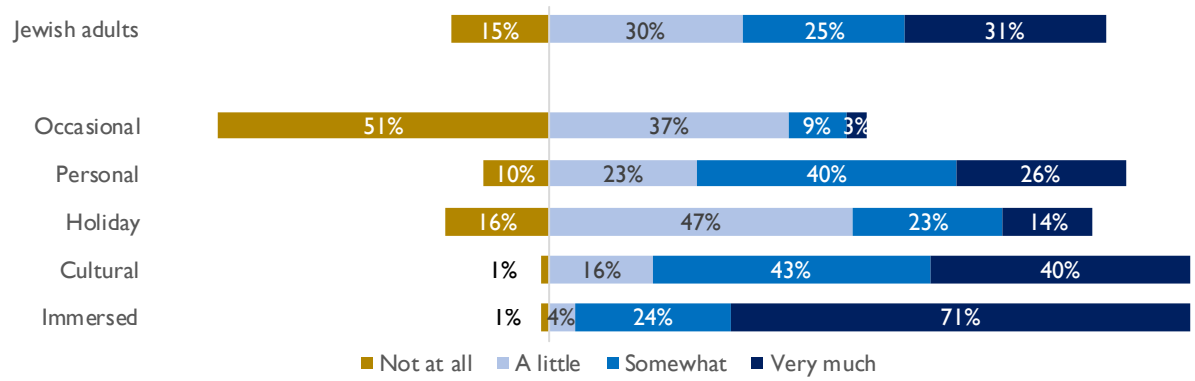


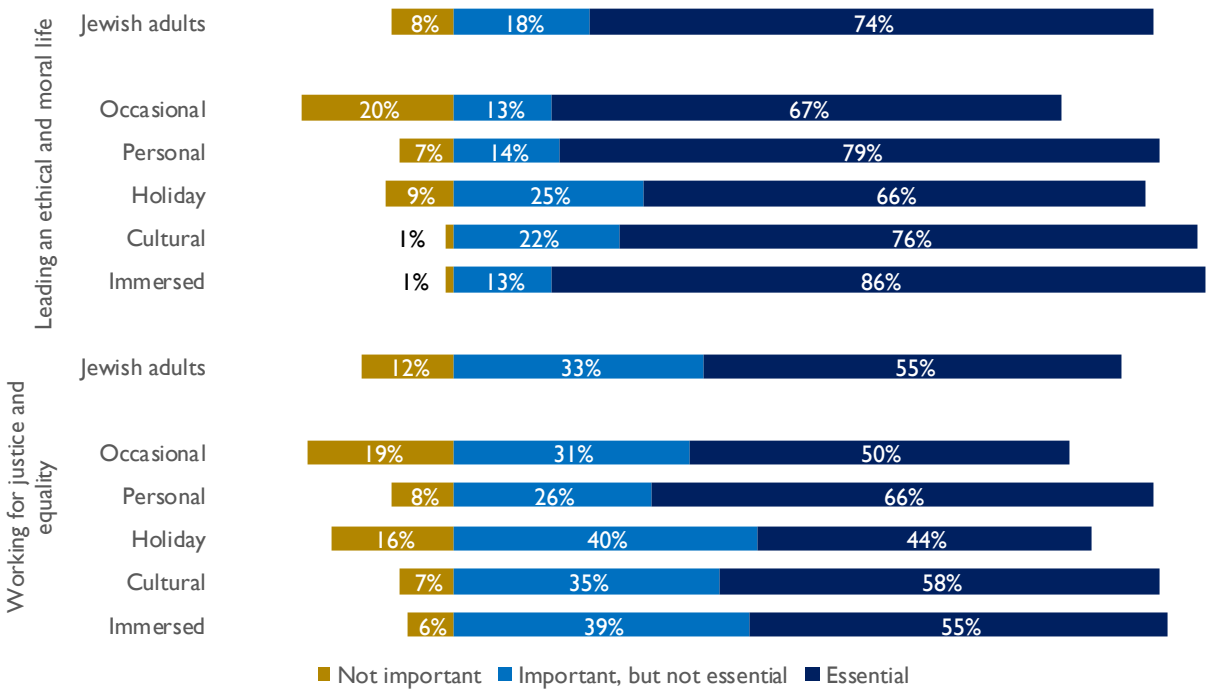
Figure 4.4. Being Jewish is part of daily life



IMPORTANT TO BEING JEWISH AND JEWISH ENGAGEMENT

Jewish adults differ with regard to their views on what is essential to being Jewish. Figure 4.5 illustrates the importance of leading an ethical and moral life and working for justice and equality to Jewish adults in the Twin Cities. The majority of Jewish adults in all of the different engagement groups agree that these aspects of Jewish life are important or essential.

Figure 4.5. Ethical and moral life and justice and equality essential to being Jewish



CHAPTER 5
JEWISH COMMUNITY IN THE TWIN CITIES

Jewish community matters to most Jewish adults in the Twin Cities, and nearly all believe that community is an important aspect of Jewish life. Although most Jewish adults in the Twin Cities have at least some close Jewish friends, fewer feel like they are part of a local Jewish community. About two thirds of Jewish adults experience barriers that limit their communal involvement. While Jewish adults in the Twin Cities largely believe that relationships with their non-Jewish neighbors are positive and that the United States is safe for Jews, many have had recent encounters with antisemitism and feel that the country has recently become less safe.

ATTITUDES ABOUT JEWISH COMMUNITY

The ways Jewish adults relate to their community are likely to be connected to their participation in community life. Nearly all Jewish adults believe that being Jewish is at least to some degree a matter of community (Figure 5.1, Table 5.1). This belief is strongest among members of the Immersed engagement group, of whom 84% say being Jewish is "very much" a matter of community, and weakest among those in the Occasional group, among whom only 12% feel that way.

There are clear regional differences in Jewish community connections. Feelings that Jewish community is very much part of being Jewish are lower in St Paul (28%) and Outer suburbs (27%) compared to other regions.

A second measure of community connection asked whether being part of a Jewish community is essential to being Jewish (Figure 5.2, Table 5.2). As with the previous measure, a larger share (70%) of the Immersed group feel that being part of a Jewish community is essential, compared to only 3% of the Occasional group.

Figure 5.1. Being Jewish is a matter of community

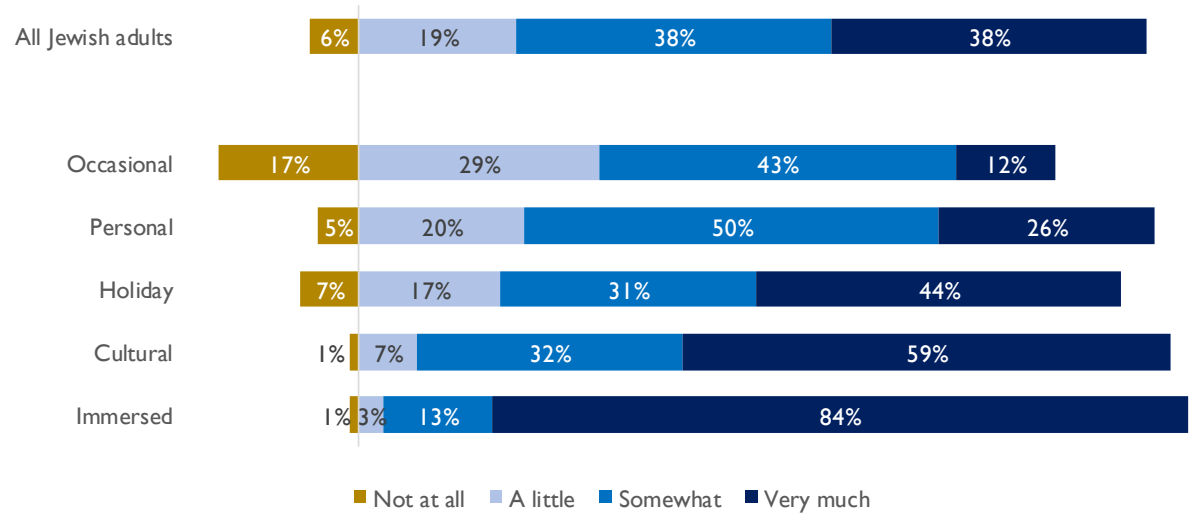


Table 5.1. Being Jewish is a matter of community

	Not at all (%)	A little (%)	Somewhat (%)	Very much (%)
All Jewish adults	6	19	38	38
Engagement group				
Occasional	17	29	43	12
Personal	5	20	50	26
Holiday	7	17	31	44
Cultural	1	7	32	59
Immersed	1	3	13	84
Region				
Minneapolis	3	20	29	47
Minneapolis suburbs	3	23	29	45
St. Paul	10	17	45	28
St. Paul suburbs	9	21	21	50
Outer suburbs	14	15	44	27
Age				
23-34	7	24	27	43
35-49	2	23	37	39
50-64	7	17	36	40
65-74	9	15	35	41
75+	13	22	34	31
Marital status				
Inmarried	3	12	29	57
Intermarried	8	33	32	27
Not married	11	15	39	36
Parent status				
Not parent of minor child	9	22	32	37
Parent of minor child	2	15	35	48

Figure 5.2. Community essential to being Jewish

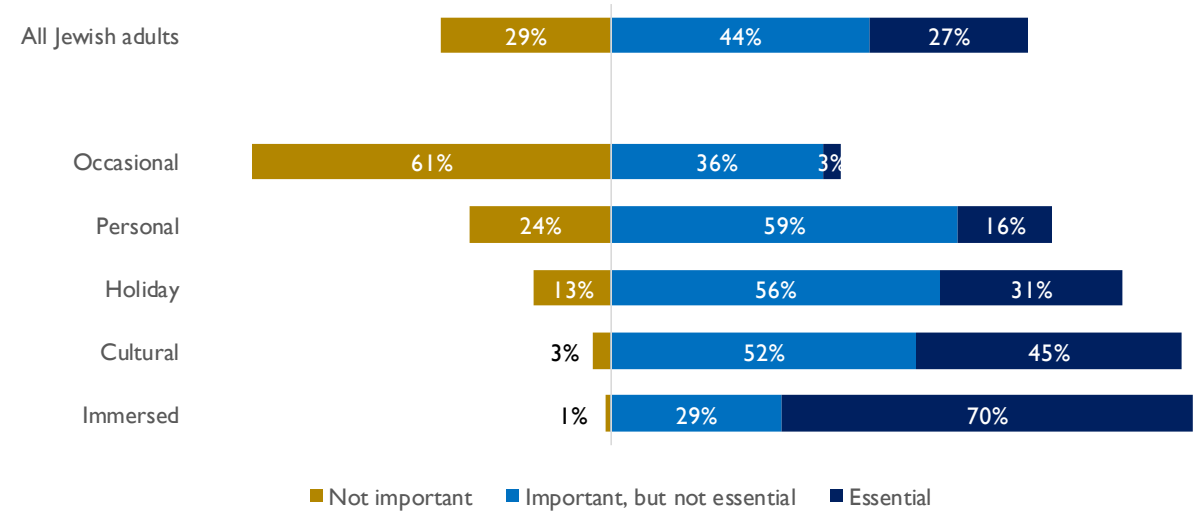


Table 5.2. Community essential to being Jewish

	Not important (%)	Important, not essential (%)	Essential (%)
All Jewish adults	29	44	27
Engagement group			
Occasional	61	36	3
Personal	24	59	16
Holiday	13	56	31
Cultural	3	52	45
Immersed	1	29	70
Region			
Minneapolis	26	42	32
Minneapolis suburbs	23	42	34
St. Paul	27	51	22
St. Paul suburbs	31	46	23
Outer suburbs	42	37	21
Age			
23-34	31	38	32
35-49	34	47	19
50-64	21	49	30
65-74	27	46	27
75+	38	37	25
Marital status			
Inmarried	10	47	44
Intermarried	44	42	14
Not married	33	40	27
Parent status			
Not parent of minor child	32	41	27
Parent of minor child	21	48	30

FEELINGS OF CONNECTION TO COMMUNITY

There are multiple communities that Jewish adults might feel connected to, including Jews around the world, other Jews in the Twin Cities, or an online Jewish community. Nearly all Jewish adults in the Twin Cities feel like part of the worldwide Jewish community (91%), but fewer feel like part of a local Jewish community (64%). Even fewer feel like part of an online or virtual Jewish community (36%) (Figure 5.3, Table 5.3). Feelings of connection to all three types of community are strongest among the Immersed group.

Fewer Jews living in the St. Paul suburbs (55%) and the Outer suburbs (56%) feel like part of a local Jewish community compared to Jews living elsewhere in the Twin Cities.

Figure 5.3. Feelings of connection to Jewish community

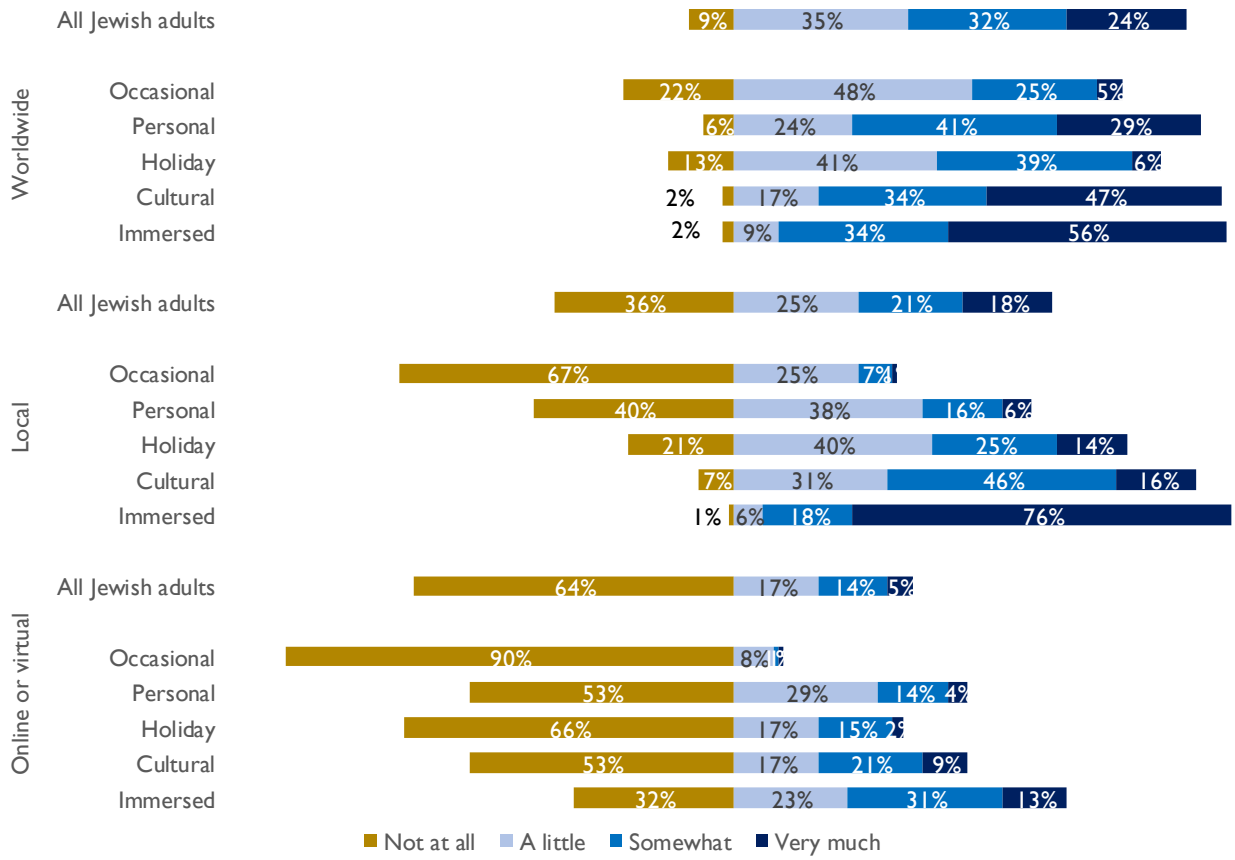


Table 5.3. Feelings of connection to Jewish community

	Worldwide		Local		Online or virtual	
	Any (%)	Very much (%)	Any (%)	Very much (%)	Any (%)	Very much (%)
All Jewish adults	91	24	64	18	36	5
Engagement group						
Occasional	78	5	33	1	10	1
Personal	94	29	60	6	47	4
Holiday	86	6	79	14	34	2
Cultural	98	47	93	16	47	9
Immersed	99	56	100	76	67	13
Region						
Minneapolis	90	23	67	22	48	4
Minneapolis suburbs	92	27	71	23	41	7
St. Paul	94	28	75	17	25	5
St. Paul suburbs	93	28	55	17	28	5
Outer suburbs	83	13	56	7	30	3
Age						
23-34	93	23	55	16	37	6
35-49	92	15	61	16	41	4
50-64	87	27	75	21	35	4
65-74	95	32	74	16	26	3
75+	89	29	63	20	32	4
Marital status						
Inmarried	93	32	90	35	47	6
Intermarried	89	15	46	6	23	2
Not married	89	25	59	14	39	8
Parent status						
Not parent of minor child	91	25	63	16	31	5
Parent of minor child	92	24	70	24	46	5

Given the growth of online and virtual Jewish communities, it is helpful to understand whether online Jewish life is a supplemental activity for those who are already connected in person, or whether it is a primary point of connection for those who do not feel a connection to their local in-person community. To examine this question, Table 5.4 compares feelings of connection to local and online Jewish communities. Among all Jewish adults, 30% do not feel at all connected to either the local Jewish community or an online Jewish community. Nearly half (48%) feel more connected to the local community than to an online community, and 13% feel more connected to an online community. The remaining 9% feel connected to online and local communities equally. Jews in the Personal group include the largest larger share (22%) of those who are more connected to online community.

Table 5.4. Local Jewish community compared to online Jewish community

	Not connected to either (%)	More connected to local Jewish community (%)	More connected to online Jewish community (%)	Connected at similar levels (%)
All Jewish adults	30	48	13	9
Engagement group				
Occasional	62	29	6	3
Personal	22	40	22	16
Holiday	17	59	14	10
Cultural	5	61	14	20
Immersed	1	80	3	16
Region				
Minneapolis	22	49	16	13
Minneapolis suburbs	26	51	11	12
St. Paul	23	63	7	6
St. Paul suburbs	38	42	9	11
Outer suburbs	43	36	8	13
Age				
23-34	38	38	16	7
35-49	32	39	13	17
50-64	21	60	8	11
65-74	23	62	5	11
75+	34	47	7	12
Marital status				
Inmarried	8	69	8	15
Intermarried	48	35	11	6
Not married	34	38	14	14
Parent status				
Not parent of minor child	33	48	8	11
Parent of minor child	22	49	16	13

JEWISH FRIENDSHIPS

Most Jewish adults in the Twin Cities have at least some close Jewish friends: 47% say some of their closest friends are Jewish, 18% say about half, 22% say most, and 3% say all (Table 5.5).

Jewish friendships follow the expected pattern with the engagement groups, with most of the Immersed group saying a majority of their friends are Jewish. Friendship networks among Jews are largest in the Minneapolis suburbs, where 30% say most and 5% say all of their close friends are Jewish. Jews ages 75 and older have more Jewish friends compared to younger Jews. Inmarried Jews have more Jewish friends than do intermarried and single Jews.

Table 5.5. Close Jewish friends

	None (%)	Some (%)	About half (%)	Most (%)	All (%)
All Jewish adults	11	47	18	22	3
Engagement group					
Occasional	23	49	17	9	2
Personal	12	55	9	23	2
Holiday	12	51	26	11	<1
Cultural	4	37	24	31	3
Immersed	3	19	19	50	9
Region					
Minneapolis	13	51	20	14	1
Minneapolis suburbs	8	40	16	30	5
St. Paul	10	46	23	19	2
St. Paul suburbs	10	53	18	16	3
Outer suburbs	15	49	15	21	<1
Age					
23-34	11	43	22	23	2
35-49	12	57	20	10	2
50-64	12	44	16	25	2
65-74	10	49	15	25	1
75+	6	40	11	34	10
Marital status					
Inmarried	5	31	21	38	5
Intermarried	11	65	16	7	1
Not married	19	44	17	18	2
Parent status					
Not parent of minor child	12	46	16	22	3
Parent of minor child	8	48	22	20	2

RELATIONSHIPS WITH NON-JEWS

The Jewish community in the Twin Cities exists alongside and in the midst of the larger Twin Cities community. About half of Jewish adults feel that relationships between Jews and non-Jews in the Twin Cities are positive, with 32% describing them as somewhat positive and 19% as very positive. Only 9% describe the relationship as somewhat or very negative.

Jews in the Immersed group feel more positively about relationships with non-Jews than Jews in the other engagement groups, with 29% describing the relationship as very positive and 47% describing the relationship as somewhat positive.

Table 5.6. Rating of relationship between Jews and non-Jews in Twin Cities

	Very positive (%)	Somewhat positive (%)	Neither (%)	Very or somewhat negative (%)	Don't know (%)
All Jewish adults with an opinion	19	32	23	9	18
Engagement group					
Occasional	8	31	23	5	33
Personal	14	28	29	12	16
Holiday	26	36	25	5	8
Cultural	28	31	27	9	5
Immersed	29	47	15	4	5
Region					
Minneapolis	14	40	20	7	18
Minneapolis suburbs	23	30	23	5	18
St. Paul	12	44	20	9	16
St. Paul suburbs	29	23	5	14	29
Outer suburbs	17	21	32	7	24
Age					
23-34	18	30	19	4	29
35-49	18	36	24	7	15
50-64	20	32	27	8	13
65-74	26	33	23	8	10
75+	12	40	20	4	23
Marital status					
Inmarried	22	38	28	5	6
Intermarried	14	32	17	6	30
Not married	22	26	23	8	20
Parent status					
Not parent of minor child	20	31	22	6	21
Parent of minor child	19	38	26	7	11

ANTISEMITISM AND SAFETY

Overall, most Jewish adults in the Twin Cities believe that the United States is somewhat (75%) or very (17%) safe for Jews, while 8% believe it is not too safe or not at all safe (Table 5.7). However, 21% personally experienced antisemitism in the previous year.

A smaller share of younger Jews ages 23-34 feel that the United States is very safe for Jews (9%) compared to the older age groups. Younger Jewish adults also reported more personal experiences of antisemitism (21%) compared to older Jewish adults.

Table 5.7. Safety of United States for Jews

	Not at all safe or not too safe (%)	Somewhat safe (%)	Very safe (%)	Personally experienced antisemitism (%)
All Jewish adults	8	75	17	21
Engagement group				
Occasional	7	74	19	13
Personal	7	79	14	19
Holiday	10	74	17	10
Cultural	9	71	20	24
Immersed	11	65	23	16
Region				
Minneapolis	7	79	14	17
Minneapolis suburbs	11	71	17	14
St. Paul	7	66	27	24
St. Paul suburbs	5	80	15	9
Outer suburbs	7	79	15	18
Age				
23-34	6	85	9	21
35-49	7	76	17	15
50-64	11	68	21	15
65-74	9	69	22	13
75+	10	75	15	10
Marital status				
Inmarried	11	68	21	12
Intermarried	5	83	11	26
Not married	8	72	20	21
Parent status				
Not parent of minor child	8	74	18	24
Parent of minor child	9	75	16	10
Experienced antisemitism				
Yes	14	82	5	n/a
No	7	73	20	n/a

Despite believing that the United States is generally safe for Jews, most Jewish adults in the Twin Cities (81%) believe that the country became less safe for Jews in the past year (Table 5.8). A higher share of Jews in the Immersed group (11%) believe that Jewish life became safer compared to the other engagement groups.

Among Jewish adults who believe the United States not at all or not too safe for Jews, nearly all (99%) feel that the United States has become even less safe in the past year (Table 5.9). Among those who consider the United States very safe for Jews, 40% feel that there has not been much change in the past year. Among those who personally experienced antisemitism, nearly all (92%) feel that that United States has become less safe in the past year.

Table 5.8. Change over past year in safety of United States for Jews

	Less safe for Jews (%)	More safe for Jews (%)	Not changed much (%)
All Jewish adults	81	6	13
Engagement group			
Occasional	75	5	20
Personal	83	1	16
Holiday	82	< 1	18
Cultural	88	1	11
Immersed	76	11	13
Region			
Minneapolis	88	6	6
Minneapolis suburbs	86	1	13
St. Paul	81	5	14
St. Paul suburbs	71	7	21
Outer suburbs	75	0	25
Age			
23-34	84	8	8
35-49	83	< 1	17
50-64	76	2	23
65-74	89	< 1	11
75+	82	6	12
Marital status			
Inmarried	81	4	15
Intermarried	81	7	12
Not married	75	6	19
Parent status			
Not parent of minor child	82	3	15
Parent of minor child	75	11	14

The 21% of Jewish adults who said they personally experienced antisemitism in the past year had the opportunity to describe the incidents. Details provided by 421 respondents described 437 incidents. Eighty-five of the responses referred to events that took place more than a year ago, were not directed at the respondent personally, or did not include sufficient detail to be classified. This section summarizes the remaining 352 antisemitic events with regard to the intensity of the experience, the context in which it occurred, and the content of the incident (Table 5.10).

Most of the reported experiences (215) were mild in their nature, meaning that the respondent did not indicate the experience was overly traumatic. These incidents were primarily cases of

Table 5.9. Current feeling of safety and perception of change

	Less safe for Jews (%)	More safe for Jews (%)	Not changed much (%)
Safety of the US for Jews			
Not at all or not too safe	99	0	1
Somewhat safe	83	7	11
Very safe	56	4	40
Experienced antisemitism			
Yes	92	1	7
No	76	7	17

Table 5.10. Personal experiences of antisemitism within the past year

	Count of codes
Intensity	
Mild	215
Moderate	84
Intense	53
Context	
Work or school	106
Public place	40
Family and friends	27
Online	20
Other	20
Content	
Slurs and "jokes"	64
Stereotypes (e.g., appearance, money)	40
Discrimination for religious or ethnic reasons	35
Anti-Israel (e.g., dual loyalty accusations, BDS)	32
Holocaust denial or neo-Nazism	26
Minimizing concerns about antisemitism	24
Other	17

microaggressions, "jokes" and stereotypes about Jews, anti-Israel statements, and other spoken forms of antisemitism. One example follows: "When not wanting to spend/purchase something within my townhome's HOA, it was because I was Jewish and cheap."

Moderate antisemitism, reported in 84 incidents, were experiences that respondents deemed more serious. These cases included having slurs directed at them aggressively as well as encounters of public vandalism. For example, one respondent reported, "In a personal conversation with a new coworker, she went on a rant about 'what Jews are like' from her time living in NYC…She had no idea how hurtful her comments were or how I felt about them."

Intense experiences of antisemitism, reported by 53 respondents, included verbal altercations, bullying, personal vandalism, and assault. One person described an experience that left her shaken: "I had an 'I stand with Israel' bumper sticker on my car. Someone left a note on my car stating, 'Hitler had the right idea.'"

Of those descriptions that included the context or site of the experience, the majority took place at work or school (106). These experiences included colleagues or classmates making antisemitic comments, clients or vendors being discriminatory, and vacation and absence policies not accommodating Jewish holidays.

> *I personally experience antisemitism at college because the way our schedules are set up. Big tests are scheduled for Yom Kippur, while we get a whole two weeks off around Christmas. I'm told that I have to turn in everything early, before my 'days off,' otherwise my assignments will be counted as late.*
>
> *About two months ago, I filed a report with Minnesota Department of Human Rights about my experience because some of my colleagues expressed quite painful opinions in front of me.*

Another 40 experiences were in public places, such as a park, on a street, or in a store:

> *Antisemitic graffiti written on walls. Yelled at from a passing automobile.*
>
> *I dropped something in Trader Joe's and didn't pick it up right away. This woman started yelling at me 'all of you people are so inconsiderate.'*

Some reported family and friends making antisemitic comments (27):

> *I have had a close, non-Jewish family member make antisemitic comments about me in direct conversation with me.*
>
> *Many people close to us are anti-Israel, which is hard for my husband since he served in the IDF, and we have a lot of family in Israel.*

Others discussed being on the receiving end of antisemitic abuse online and over social media (20):

> *Antisemitic remarks have been directed at me on Twitter.*

> *Most of my experiences of antisemitism were online, where, as an administrator of a Jewish Facebook page and active in other communities, I sometimes experience harassment by neo-Nazis and other antisemites.*

The antisemitic experience also varied in content. The largest share, 64 responses, described slurs or "jokes" about Jews, such as hearing the expression "Jewed down." The next largest category, with 40 responses, included stereotypes about money, power, and appearances:

> *The experiences are mostly micro-aggressions based in straight up ignorance and old-fashioned stereotypes: 'but you don't LOOK Jewish,' 'Oh, that explains your nose,' 'but you're so bad with money,' 'so THAT's why you're so funny,' etc.*

In 35 cases, respondents described discrimination or differential treatment.

> *Despite a work culture that claims to be supportive of welcoming of differences, and submitting a comment to provide decorations at holiday other than only Christmas decorations, manager went ahead and brought only Christmas decorations into work area.*

> *I was fired from a job because I am Jewish. Of course they couldn't use that as an excuse, but I found out that's why I was let go.*

Thirty-two respondents were accused of dual loyalty between the United States and Israel, or felt that anti-Israel viewpoints they encountered were antisemitic.

> *I have heard work colleagues refer disparagingly to Jewish neighbors who were supposedly 'more loyal to Israel than to the US.'*

> *I have been called a nationalist and put down in public over speaking out of my support for Israel in a public progressive forum.*

Holocaust denial or outright neo-Nazism was experienced by 26 respondents.

> *I have been the butt of several Hitler/Nazi jokes and had people talk about how Hitler had good ideas, knowing I was Jewish and in the room.*

> *Got in an argument with someone questioning the validity of the Holocaust and the survivors' intentions talking about it.*

> *Walking in the park with another friend wearing kippot, and teenagers driving by opened their van door and yelled 'white power' at us while doing Nazi salutes. Also came across several dozen spray painted swastikas on a walk in the park.*

Twenty-four respondents reported that their concerns about antisemitism were minimized by others.

> *I've left Facebook groups—lefty political groups—after being harassed because I expressed concern about [Ilhan Omar's] antisemitic comments.*

> *I talk a lot of politics with my friends who are not Jewish. Sometimes I labor to explain the ways Trump has supported white nationalism and amplified white nationalist conspiracy theories, including inspiring the attacks on Pittsburgh and Poway. Unfortunately my friends who are Trump supporters simply don't care, or call it fake news, or think I'm exaggerating the danger posed by Trump and people like him. In my opinion, when a Jew tells you something is antisemitic, and you choose to ignore or argue with them, you're then actively engaging in a form of antisemitism.*

LIMITATIONS TO COMMUNITY PARTICIPATION

Some members of the Twin Cities Jewish community perceived or experienced obstacles to their participation in the local Jewish community. Table 5.11 displays the extent to which respondents viewed each of these conditions as limitations to their communal involvement.

Different segments of the community varied in their perception of these barriers (Tables 5.12a and 5.12b). Overall, 67% of Jewish adults reported at least one condition that somewhat or very much limited their connection to the Jewish community.

Not finding interesting activities (36%) and not knowing many people (36%) were the most common barriers indicated by Jewish adults (Table 5.12a). Only 4% of Jewish adults felt that safety or security concerns limited their participation somewhat or very much (Table 5.12b).

Table 5.11. Limitations to involvement in community

	Have not found interesting activities (%)	Do not know many people (%)	Level of Jewish knowledge (%)	Not welcomed (%)	Political views (%)	Distance or transportation concerns (%)	Safety or security concerns (%)
Not at all	32	46	54	59	69	68	77
A little	24	12	12	15	5	14	11
Somewhat	19	20	12	13	9	4	3
Very much	17	16	11	4	5	6	1
Does not apply	8	7	11	9	12	8	8

Table 5.12a. Limitations to involvement in community, somewhat or very much

	Any limitation (%)	Have not found interesting activities (%)	Do not know many people (%)	Level of Jewish knowledge (%)
All Jewish adults	67	36	36	23
Engagement group				
Occasional	66	40	40	28
Personal	74	34	39	17
Holiday	71	43	47	34
Cultural	63	33	33	16
Immersed	47	18	13	7
Region				
Minneapolis	66	31	44	24
Minneapolis suburbs	67	42	31	19
St. Paul	64	31	38	22
St. Paul suburbs	69	28	43	17
Outer suburbs	58	26	23	21
Age				
23-34	72	46	42	23
35-49	74	29	46	26
50-64	61	34	29	17
65-74	57	26	26	12
75+	51	27	25	23
Marital status				
Inmarried	58	33	27	15
Intermarried	74	32	42	27
Not married	66	35	39	20
Parent status				
Not parent of minor child	65	38	31	18
Parent of minor child	71	33	45	25

Table 5.12b. Limitations to involvement in community, somewhat or very much

	Not welcomed (%)	Political views (%)	Distance or transportation concerns (%)	Safety or security concerns (%)
All Jewish adults	16	14	10	4
Engagement group				
Occasional	20	10	4	4
Personal	23	20	22	3
Holiday	18	16	16	5
Cultural	18	13	12	5
Immersed	9	18	12	4
Region				
Minneapolis	20	11	12	3
Minneapolis suburbs	17	13	4	5
St. Paul	21	19	8	3
St. Paul suburbs	17	12	23	3
Outer suburbs	12	18	22	4
Age				
23-34	24	10	9	3
35-49	18	11	14	5
50-64	18	19	9	4
65-74	9	16	14	4
75+	8	14	12	3
Marital status				
Inmarried	14	14	8	4
Intermarried	20	12	14	3
Not married	20	17	14	6
Parent status				
Not parent of minor child	16	16	11	4
Parent of minor child	20	10	12	4

Those who experienced at least one limitation to community involvement were invited to provide more detail, and 1,086 people gave responses.

People expressed fear of associating with Jewish organizations and congregating in Jewish spaces because of the possibility of violent attacks.

> *My school-age children, who attended Hebrew school for years, now express significant fear and unwillingness to attend, as they are afraid they will be shot at the synagogue. This in entirely due to fears resulting from the Pittsburgh shooting. It is heartbreaking.*

People who perceived limits based on their political views felt that the Twin Cities Jewish community in general, or individual institutions like synagogues, were not respectful of their conservative or moderate political views (55) or their liberal or radical political views (23). Personal

views on Israel were also barriers for those who felt their beliefs were out of step for not being pro-Israel (68), or for being more pro-Israel (20), than the rest of the community.

> *Most Twin Cities Jews believe liberal politics are part of Judaism. Most shuls preach politics from the* bimah. *I believe it should be kept separate.*

> *As a non-Zionist, I'm often afraid that as soon as someone knows my beliefs I'll be ostracized from mainstream Jewish community. I'm an engaged, passionate, thoughtful Jew, but feel like I need to hide my beliefs to maintain membership in some parts of the community.*

Obstacles to participation caused by distance or transportation concerns were mostly functions of people living too far away from institutions and programs they were interested in (66). A related challenge was travel times caused by distance or traffic (41). Some were reliant on ridesharing apps or inconvenient public transit (40). People with physical limitations described not being able to travel (26), and others expressed concern about driving at night or in the inclement weather common to the Twin Cities area for so much of the year (24).

> *Transportation is an issue for me. I don't drive—I use public transit, bicycle, etc.—and programming that takes place in inaccessible suburban locations is off the table for me.*

Those who felt limited by their level of Jewish knowledge described having had minimal, if any, Jewish education as children (37). However, people who converted to Judaism or who were raised outside the United States also described not having the cultural background knowledge common to those steeped in US Jewish community (24). Others explicitly referenced a lack of familiarity and comfort with Hebrew (20).

> *I was raised by immigrant Jews who did not partake in any American Jewish community, and as such I have very little knowledge of Jewish ritual/practice.*

> *I'm very insecure about not knowing Hebrew, and I don't do a good job on the Hebrew and mumble on the words.*

Time constraints caused by work, school, and other obligations were among the reasons people gave for not finding interesting activities (56). A number of respondents who viewed Jewish community through the lens of religion and were not observant did not believe that there were activities for them (29). Others, however, felt that community programs and events were not designed for people their age or with their current household structure (54):

> *I am single (happily so) but the Jewish community at large centers families with children and singles are treated like fifth wheels.*

> *There is not much for young adults who are not married, don't have children, but are partnered. The activities are designed by, and center around, families with children and retired individuals or those with high levels of time flexibility. I was so close to my Hebrew school class growing up, and now we have no facilitated spaces or activities for those of us without kids.*

Those who felt limited in their connections to the Twin Cities Jewish community because they either did not know many people or did not feel welcome gave interrelated explanations. Issues having to do with not being a native of the Twin Cities area were given by 101 respondents. This reason included not having family nearby, making it difficult to find entryways into Jewish life:

> *I'm not from here and have no family in the area. I don't know many Jews, and don't feel like there is a way into the community.*

The limit stated most frequently by people not originally from the Twin Cities, however, is the perceived insularity or cliquishness of those with longstanding ties in the community.

> *We find the community here is largely of people with deep roots in the community, and they are a bit insular. I don't get the impression that people intend to be so insular, but they all seem to know each other from Hebrew school, and we often feel like outsiders.*

> *Although we have been here for a long time, we often hear 'you're not from here are you?' How long do you have to live in a place to be from that place?*

> *Too many groups are set in their ways and send implicit messages that newcomers are not welcome.*

LGBTQ Jews, Jews of color, Jews by choice, and members of interfaith families described feeling unwelcome by the community (60).

> *My Judaism isn't matrilineal, and I wasn't bat mitzvahed. These things aren't my choice, but sometimes I feel like I wouldn't be welcome because I'm not 'Jewish enough.'*

> *The community can feel unwelcome when you aren't raised Jewish, even years after becoming a Jew by choice.*

> *My three children are Jews of color. I often feel that talking about the racism they have experienced within the Jewish community is not welcome. When they were young they were not comfortable in religious school being African American, so I took them out.*

> *We need more spaces that can actually support trans Jews.*

Some respondents felt unwelcome in the Jewish community because they felt organizations prioritized wealthier members (21).

> *When the working assumptions/expectations are that families can afford to pay for synagogue dues/Jewish day school/camp, being unable to do so makes us feel sort of unwelcome or like we are unlikely to have much in common with people who are more active members of the Jewish community.*

INTERFAITH HOUSEHOLDS

Interfaith households are a growing segment of the Jewish population yet may experience particular barriers to community participation. Among households that include someone in an interfaith relationship, just over half feel that the community is supportive of their needs, with 26% describing the community at somewhat supportive and 29% as very supportive (Table 5.13). Another 39% did not have an opinion.

Table 5.13. Believe community supports interfaith families

	Interfaith households (%)
Not at all	3
A little	3
Somewhat	26
Very much	29
No opinion	39
Total	100

WHERE TWIN CITIES JEWS FIND JEWISH COMMUNITY

Although seven-in-ten Jewish adults feel that community is an important or essential part of being Jewish (Table 5.2), the meaning of community differs among individuals. Over 2,400 respondents provided answers to the question: "Where do you find your strongest sense of Jewish community in the Twin Cities? (e.g., among friends, family, synagogue, school, JCC, etc.)." By far, the strongest sense of community appears among friends, family members, and members of the community (1,573). For others, the bond to communal institutions is the primary source of communal connection.

> *My Jewish family and friends are the strongest bond I have with Judaism. Jewish summer camp also provided a community that would always be a part of my adult life.*

> *My strongest connections are my family and friends, my synagogue community, JCC, and elsewhere in the Twin Cities. Wherever I go is where I have a sense of connection, especially [my] synagogue.*

For many, informal groups have developed through connections made at schools and synagogues.

> *I have built a community of Jewish peers that stems back to our boys' pre-school years. We celebrate holidays together, and our kids are friends to this day. That is the meaning of Jewish community to me.*

> *And I started a book club with women I really liked, and those women have become my closest friends. We all are Jewish, but we aren't a 'Jewish book club'—we are Jewish women who formed a book club to ensure that we'd meet monthly to deepen our friendships.*

For others, friends and family are their primary or sole connection with Judaism.

> *The only Jewish community that I experience is among my friends and family.*

> *My connection to Judaism is mostly through family. When I attend services once or twice per year, it is always with family. And holidays are family and close family friends, not all of whom are Jewish.*

After friends and family, the next common location of community was the synagogue (1,184). Many respondents described an array of activities, including ritual, lifecycle, educational, and social, that they participate in at their synagogues.

> *[Synagogue name] has been our primary source for our religious, cultural, and social lives since we moved to Minnesota [recently]. Our friends go there and our kids' friends go there. Our daughter attends the religious school and Hebrew school at the synagogue. I'm in a [group class] for adults.*

> *Synagogue is the place where I find the strongest sense of Jewish community. It is the place where I had my bat mitzvah and was the place where the same Rabbi married [my spouse and me] so many years later; the same Rabbi who eloquently conducted the funeral when my [family member] was taken from us too soon.*

For others, the synagogue is the place where they express their Jewish values and enact their Jewish lives.

> *I feel the strongest community at shul, at Jewish-led protests, and with my Jewish friends.*

> *Whenever we are coming together to express our Jewish values or whenever we are finally the majority in the room—that's when I feel Jewish community the strongest. A great example of this is [during a protest]. We sat on the road, telling stories about our Jewish ancestors and sharing prayers and niggunim [songs].*

And for others, the synagogue is central because of the relationship that have developed there.

> *I find it among my young family group at my synagogue. I feel like I've met some amazing people, and we like to be at our synagogue—and our KIDS like to be at our synagogue, together. It's been an amazing social experience for me, much different than growing up, when I didn't feel like I really had friends at my synagogue.*

The next most commonly mentioned source of Jewish community was schools (152).

> *Our daughter graduated in June from a Jewish day school. This is where we met most of our Jewish friends.*

> *[We found community] among friends and family and through my son's Jewish pre-school.*

Respondents (492) also mentioned other Jewish organizations that offered a sense of community, including a JCC (241), Chabad, Aish, JCRC, JFCS, Jewish Community Action, and many more. Among those people who mentioned organizations, 75 listed social justice and social action organizations and causes.

JCC of Saint Paul has provided my family with a sense of community and Jewish programming for my children and me.

Personally, I enjoy services and participate four times a week. I think the JCC is the most welcoming Jewish organization for all the different sects of Judaism.

I am very involved in Hadassah and most of our friends come from my Hadassah connections; we have also become involved in two social groups through our synagogue. It is these friend connections that give us our strongest sense of Jewish community.

I find my strongest sense of Jewishness through my belonging to Jewish Community Action—a social justice organization that does not seem to receive much support from the Federation, yet it is a unifying force for social justice.

Respondents also found community through Jewish culture (68), ritual (48), study (38), worship (32), and Jewish heritage and tradition (27).

We mostly create a sense of community ourselves by connecting with friends, partaking of cultural activities, and keeping abreast of issues affecting Jews and other groups facing discrimination around the world. We also find a much greater sense of community through the JCC than through the synagogue.

I value that my ancestors experience has helped form a sense of shared cultural identity and collective traits (not to be overemphasized), and that feels bonding amongst Jewish friends—and when meeting new people, personally or professionally, who may share such roots. I do not personally consider the formal Jewish institutions locally available necessary for maintaining such.

In addition to local activities, 28 respondents mentioned online Jewish life. For some, online newsletters and websites provided a way to stay informed about local events. For others, it provided a separate site of Jewish life.

Certainly friends and synagogue play vital roles, but online is often a valuable refuge for me and serves as a viable portal to engagement and information.

Because social media has made it easier to do so, I exchange opinions and ideas with other people in the wider Jewish community in the US almost on a daily basis.

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CHAPTER 6
JEWISH CHILDREN

The ways in which Jewish parents choose to raise their children and incorporate Jewish practice and education in their home are influenced by parents' own views of Judaism and the opportunities that are available to them. This chapter describes the characteristics of Jewish households with children and their participation in formal and informal Jewish education. Throughout this report, tables that report estimates separately for families without children reflect the different ways that families with children interact with all aspects of Jewish life.

In this chapter, "children" primarily refers to minor children, ages 17 or younger. For the section that describes participation in Jewish education only, this definition is expanded to include 18- and 19-year-olds who are still in high school.

JEWISH CHILDREN

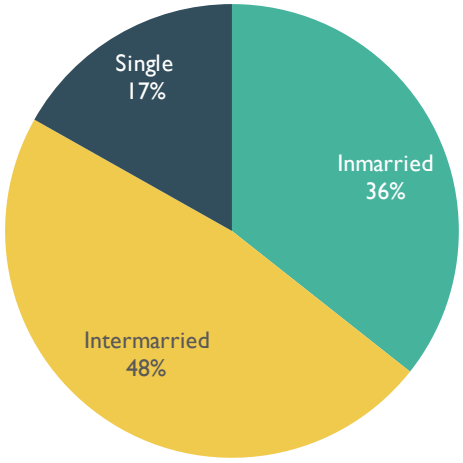
Among the 19,600 children who live in Twin Cities Jewish households, 15,500 children, or 80% of the total, are being raised Jewish in some way, either by religion, secularly or culturally, or as Jewish and another religion (Table 6.1). Among the remaining children, 1,900 are being raised without religion, 400 are being raised in another religion, and 1,900 have not yet had a religion decided for them.

Table 6.1. Religion of children in Jewish households

	Number	All children (%)
Being raised Jewish	15,500	80%
Jewish by religion	6,800	35%
Secular/culturally Jewish	3,700	19%
Jewish and another religion	5,000	26%
Not being raised Jewish	4,100	20%
No religion	1,900	10%
Another religion	400	2%
Undecided	1,900	9%
Total	19,600	100%

Of the 15,500 Jewish children, 36% are being raised by inmarried parents, 48% by intermarried parents, and the remaining 17% by single parents (Figure 6.1).

Figure 6.1. Marital status of parents of Jewish children



Among Jewish children, 30% are under age six, 35% are between the ages of 6-12. and 35% are ages 13-17 (Table 6.2).

Table 6.2. Ages of children in Jewish households

	Jewish children		Non-Jewish children		All children	
	Number	Percentage (%)	Number	Percentage (%)	Number	Percentage (%)
0-5	4,600	30%	1,800	44%	6,400	33%
6-12	5,400	35%	400	10%	5,800	30%
13-17	5,300	35%	1,900	46%	7,200	37%
Total	15,500	100%	4,100	100%	19,600	100%

RELIGION OF CHILDREN BY HOUSEHOLD CHARACTERISTICS

Overall, 80% of children in Jewish households are being raised Jewish in some way: by religion, as secular/cultural Jews, or as Jewish and another religion (Table 6.3). This includes 54% who are being raised Jewish only and 26% who are being raised Jewish and another religion. An additional 19% of children are being raised with no religion or have not yet had a religion decided for them.

Just over half (54%) of Jewish families in the Occasional group are raising their children as Jewish in some way, compared with nearly nine out of 10 or more in all of the other engagement groups.

Table 6.3. How children raised by household characteristics

	Raised Jewish in some way (%)	Raised Jewish only (%)	Raised Jewish and another religion (%)	Raised no religion or not yet decided (%)
All children in Jewish households	80	54	26	19
Engagement group				
Occasional	54	25	29	37
Personal	89	57	32	10
Holiday	86	81	6	7
Cultural	94	93	< 1	6
Immersed	98	98	0	2
Region				
Minneapolis	80	33	48	16
Minneapolis suburbs	81	73	8	15
St. Paul	79	58	21	20
St. Paul suburbs	92	63	28	7
Outer suburbs	85	61	24	8
Marital status				
Inmarried	97	97	0	3
Intermarried	66	32	34	30
No couple	89	56	44	9

Nearly all inmarried parents are raising their children exclusively Jewish (Figure 6.2), with just 2% being raised without religion and 1% not yet having a religion decided. Among children of intermarried parents, nearly one third are being raised exclusively Jewish: 16% by religion and 15% as secular or cultural Jews (Figure 6.3). Another 34% of children of intermarried parents are being raised with two religions.

Among children of single parents (see Table 6.3), 44% are being raised in multiple religions, presumably because one parent is not Jewish.

Figure 6.2. Religion raised, children of inmarriage

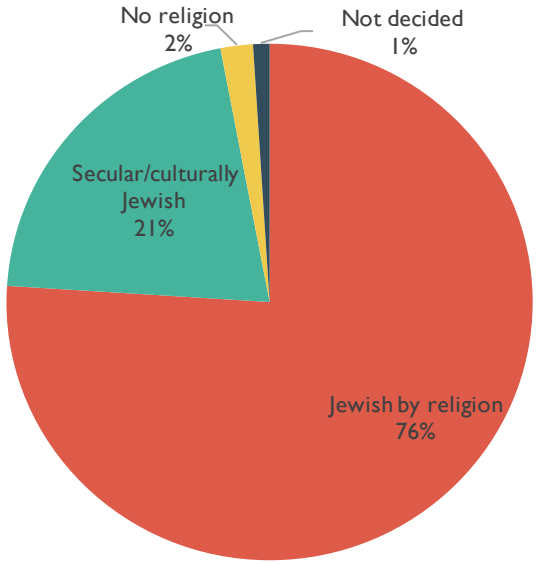
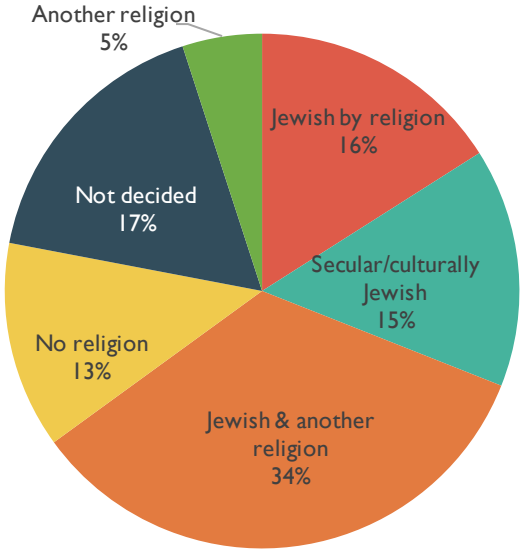


Figure 6.3. Religion raised, children of intermarriage



PARTICIPATION IN K-12 JEWISH EDUCATION

Jewish education occurs in the context of formal classroom settings, such as day schools and part-time supplementary schools; as well as informal settings, including camps and youth groups. Table 6.4 shows the overall numbers and proportions of age-eligible Jewish children in each form of Jewish schooling during the 2019-20 academic year, and Table 6.5 shows participation in informal Jewish education during the summer of 2019 and the 2019-20 academic year. Unlike the tables and figures earlier in the chapter, which focused only on children who are not yet age 18, this analysis includes 18- and 19-year-old children who are still in high school.

Because the vast majority of children in Jewish education are being raised Jewish in some way, the analysis below is restricted to children in that category. Fewer than 100 children who are not being raised Jewish are participating in some form of Jewish education, either formal or informal (not shown in Tables 6.4 and 6.5).

Table 6.4. Children in formal Jewish education during 2019-20 school year

	Jewish student enrollment (number)	Proportion of age-eligible Jewish children (%)
Jewish preschool	400	9%
Any Jewish schooling, K-12	2,200	20%
Part-time school, K-12	1,600	14%
Day school, K-12	500	4%
Tutoring/private classes, K-12	200	1%

Table 6.5. Children in informal education during summer 2019 and 2019-20 school year

	Jewish student enrollment (number)	Proportion of age-eligible Jewish children (%)
Any informal Jewish education, K-12	2,800	25%
Jewish day camp, K-12	1,800	16%
Jewish overnight camp. K-12	1,400	12%
Jewish youth group, 6-12	1,100	18%

Note: Children may have participated in multiple forms.

Formal Jewish Education includes preschool, part-time school, day school, and private classes. In the Twin Cities, there are approximately 400 Jewish children in a Jewish-sponsored preschool or early childhood education program, which represents 9% of all Jewish children not yet in kindergarten. Twenty percent of Jewish children in grades K-12 were enrolled in some form of Jewish school during the 2019-20 academic year. Fourteen percent of K-12 Jewish children attended a part-time school, and 4% attended a day school. Among those children not enrolled in a formal school setting, 1% participated in Jewish tutoring or a private class.

Informal Jewish Education includes camps, youth groups, and Israel trips. Of Jewish children in grades K-12, 25% participated in at least one form of informal education during the summer of 2019 or the 2019-20 school year (Table 6.5). Sixteen percent of Jewish children in grades K-12 attended a Jewish day camp as a camper or staff, and 12% of children attended an overnight camp. Eighteen percent of Jewish children in grades 6-12 participated in a Jewish youth group.

Overall, 29% of Jewish children in grades K-12 participated in at least one formal or informal Jewish educational program during 2019-20 (not shown in table). This figure includes 1% who participated only in formal Jewish education, 11% who participated only in informal education, and 17% who participated in both.

The PJ Library and PJ Our Way programs send Jewish books to households with at least one child younger than age 13. Among eligible households, 21% received books, 57% did not receive books, and 22% were not aware of the program.

Of Jewish children who have reached bar or bat mitzvah age, 38% had a bar or bat mitzvah and another 4% expect to have a bar or bat mitzvah in the future. Half (50%) of age-eligible children who are being raised exclusively Jewish have had a bar or bat mitzvah, compared to 2% of children being raised Jewish and another religion.

Four percent of Jewish high school students (approximately 200) traveled to Israel on a peer trip at some point in the past.

DRIVERS OF PARTICIPATION IN JEWISH EDUCATION

Because decisions to participate in Jewish education are typically made by parents, those outcomes are linked with the characteristics and Jewish engagement of adults. Tables 6.6 and 6.7 describe the **households** that participate in various forms of Jewish education. (See Tables 6.4 and 6.5, above,

Table 6.6. Participation in formal Jewish education, by household characteristics, 2019-20

	Jewish preschool (%)	Any Jewish schooling, K-12 (%)	Part-time school, K-12 (%)	Day school, K-12 (%)	Private classes, K-12 (%)
Jewish households with age-eligible children	5	23	17	6	2
Engagement group					
Occasional	--	0	0	0	0
Personal	--	<1	<1	0	<1
Holiday	1	28	25	1	2
Cultural	2	47	29	18	1
Immersed	9	73	44	23	11
Region					
Minneapolis	1	14	12	<1	3
Minneapolis suburbs	15	40	18	20	5
St. Paul	1	16	15	0	1
St. Paul suburbs	<1	27	27	<1	1
Outer suburbs	<1	17	16	1	<1
Marital status					
Inmarried	13	48	27	21	3
Intermarried	1	16	14	<1	3
No couple	--	13	12	<1	2

for **child** participation rates.) In these two tables, for each household characteristic listed, the table shows the proportion of Jewish households with Jewish age-eligible children that enrolled at least one child in that form of Jewish education during the 2019-20 academic year.

Five percent of households with a Jewish child not yet in kindergarten enrolled at least one child in a Jewish-sponsored preschool in 2019-20 (Table 6.6). Twenty-three percent of households with a Jewish child in grades K-12 participated in some form of formal Jewish education, either part-time school (17%), day school or yeshiva (6%), or private classes (2%).

For Occasional and Personal Jews, participation in formal Jewish education was almost nonexistent. Among the Immersed group, participation in Jewish schooling was higher than the other engagement groups, with 9% having had a child in Jewish preschool and 73% in K-12 Jewish school. Day school enrollment was highest in the Minneapolis suburbs, but more parents in the St. Paul suburbs sent their children to part-time schools. Inmarried parents sent their children to schools at higher rates than did intermarried or single parents.

Informal Jewish Education includes camps, youth groups, and Israel trips. Thirty percent of households with a Jewish child in grades K-12 participated in some form of informal Jewish education (Table 6.7). Twenty-one percent of households sent a child to day camp as a camper or

Table 6.7. Participation in informal Jewish education, by household characteristics

	Any informal education, K-12 (%)	Jewish day camp, K-12 (%)	Jewish overnight camp, K-12 (%)	Jewish youth group, 6-12 (%)	Peer Israel trip, 9-12 (%)
Jewish households with age-eligible children	30	21	17	19	5
Engagement group					
Occasional	7	6	1	--	--
Personal	32	31	32	0	--
Holiday	33	24	14	14	7
Cultural	45	29	16	27	11
Immersed	67	24	38	63	34
Region					
Minneapolis	12	7	6	19	6
Minneapolis suburbs	48	27	21	32	18
St. Paul	45	38	38	6	1
St. Paul suburbs	22	8	10	23	10
Outer suburbs	21	11	15	12	4
Marital status					
Inmarried	51	30	24	34	20
Intermarried	17	9	9	16	5
No couple	33	23	26	11	5

staff, and 17% sent a child to overnight camp. Of households with a child in grades 6-12, 19% participated in a Jewish youth group. In 5% of households with a Jewish high school student, the student has traveled on a peer trip to Israel.

Participation in informal Jewish education exceeded participation in formal education. Although Occasional Jews had low rates of participation in both, Personal Jews participated much more in informal education, and in particular Jewish camps, than in formal education. For the other groups, participation in formal and informal education was similar.

CHILDCARE

Seventy-six percent of households with at least one child younger than age 13 used some form of childcare arrangements aside from parental care (Table 6.8). The most common forms of care that were used include unpaid relatives or friends (32%), childcare centers (30%) and nannies or babysitters (27%). Twenty-two percent of families with children younger than 13 used multiple forms of childcare.

Table 6.8. Childcare arrangements

	Households with a child younger than age 13 (%)
Any non-parental child care	76
Unpaid relatives or friends	32
Childcare centers	30
Nannies or babysitters	27
Home-based daycare	9
Paid relatives or friends	5

CHAPTER 7
SYNAGOGUES AND RITUAL OBSERVANCE

Synagogues have long been the central communal and religious "home" for US Jews, and membership in a congregation is one of the key ways in which Jews engage with the Jewish community. Synagogue membership notwithstanding, many Jews participate in rituals on a regular or intermittent basis at synagogues and in their own or others' homes. Religious and ritual observance constitute one means by which Jews in the Twin Cities express their Jewish identities.

SYNAGOGUE MEMBERSHIP

In the Twin Cities, 31% of households (approximately 10,600) include someone who belongs to a synagogue or another Jewish worship community of some type (Table 7.1). Thirty-seven percent of Jewish adults live in synagogue-member households, comparable to the rest of the country (39%).[18] Nineteen percent of Jewish adults were members of a synagogue at some time in the past.

The Twin Cities' congregations include "brick-and-mortar" synagogues, Chabad, and independent *minyanim* and *havurot*. Some memberships require payment of dues, while others are based on voluntary contributions or other systems. Among Jewish households, 23% are dues-paying members of a brick-and-mortar synagogue, representing about 7,700 households.

Synagogue membership is highest among those in the Immersed group (94%), followed by 53% of those in the Cultural group and 41% of the Holiday group. Very few in the Occasional or Personal groups are current members of a congregation. Geographically, synagogue membership is highest in the Minneapolis suburbs (40%). Synagogue membership is higher among inmarried families than intermarried families. Households with children are more likely to belong to congregations than those without children.

Table 7.1. Congregational membership among all Jewish households

	Member of any type of synagogue (%)
All Jewish households	31
Engagement group	
Occasional	3
Personal	9
Holiday	41
Cultural	53
Immersed	94
Region	
Minneapolis	26
Minneapolis suburbs	40
St. Paul	29
St. Paul suburbs	30
Outer suburbs	23
Age	
23-34	28
35-49	29
50-64	31
65-74	30
75+	40
Marital status	
Inmarried	63
Intermarried	21
No couple	23
Parent status	
No minor child in household	28
Minor child in household	38

Of synagogue-member households, 73% indicate that they pay dues to at least one "brick-and-mortar" congregation in the Twin Cities, and 25% say they are members without payment of dues. Four percent belong to an independent *minyan* or *havurah*, 2% to Chabad, and 1% to a synagogue outside the Twin Cities (Table 7.2).

Table 7.2. Type of congregational membership among synagogue-member households

	Brick-and-mortar, dues-paying (%)	Brick-and-mortar, no dues (%)	Independent minyan (%)	Chabad (%)	Outside of the Twin Cities (%)
Synagogue-member households	73	25	4	2	1
Engagement group					
Occasional	--	--	--	--	--
Personal	61	39	10	0	<1
Holiday	61	35	< 1	2	2
Cultural	77	19	1	< 1	3
Immersed	78	21	2	6	1
Region					
Minneapolis	62	32	3	1	4
Minneapolis suburbs	78	21	1	6	2
St. Paul	63	34	3	< 1	<1
St. Paul suburbs	83	16	0	< 1	1
Outer suburbs	61	31	2	4	<1
Age					
23-34	39	64	2	8	2
35-49	75	22	1	3	1
50-64	82	14	2	1	2
65-74	83	10	< 1	3	3
75+	82	16	< 1	< 1	1
Marital status					
Inmarried	83	15	2	5	1
Intermarried	55	40	< 1	1	2
No couple	70	27	2	1	2
Parent status					
No minor child in household	71	25	1	1	2
Minor child in household	73	25	3	5	1

Eleven percent of member households belong to more than one congregation in the Twin Cities. Among households that pay dues to brick-and-mortar synagogues, 5% belong to Orthodox congregations, 40% to Conservative synagogues, 56% to Reform synagogues, and 1% to congregations affiliated with another denomination (Table 7.3).

Table 7.3. Denomination of brick-and-mortar synagogues

	Brick-and-mortar, dues-paying synagogue-member households (%)
Orthodox	5
Conservative	40
Reform	56
Other denomination	1

SYNAGOGUE PARTICIPATION

Synagogue participation exceeds synagogue membership. Almost two thirds (63%) of Jewish adults attended services at least once in the past year, including 12% who attended a service monthly or more (Table 7.4). Half of Jewish adults (50%) attend a High Holiday service in a typical year. Forty-one percent of Jewish adults attended a local synagogue program or service in the past year. Nearly half (43%) of those who are not synagogue members attended a service at least once, and 26% attend on High Holidays. Synagogue participation is highest among those in the Immersed and Cultural groups. Additional information about participation in synagogue programs, Chabad, and other Jewish institutions is included in Chapter 8 of this report.

Table 7.4. Jewish services and programs at synagogues

	Attended services in past year (%)	Attended services at least monthly (%)	Attend High Holiday services in typical year (%)	Attended program at Twin Cities synagogue (%)
All Jewish adults	63	12	50	41
Engagement group				
Occasional	9	0	0	9
Personal	24	2	0	19
Holiday	100	7	88	57
Cultural	100	2	93	71
Immersed	100	66	99	87
Region				
Minneapolis	64	16	52	48
Minneapolis suburbs	64	12	57	47
St. Paul	62	13	51	49
St. Paul suburbs	73	12	45	36
Outer suburbs	47	7	36	29
Age				
23-34	65	14	56	46
35-49	73	10	44	45
50-64	61	13	54	47
65-74	53	9	44	34
75+	43	10	36	23
Marital status				
Inmarried	81	21	73	59
Intermarried	53	5	32	29
Not married	51	10	43	40
Parent status				
Not parent of minor child	55	10	47	39
Parent of minor child	78	17	57	53
Synagogue membership				
Not member	43	2	26	27
Member	95	30	91	71

RITUAL PRACTICES

The majority of Jewish adults in the Twin Cities mark Jewish holidays over the course of the year, with 80% lighting Hanukkah candles and 72% attending a Passover seder (Table 7.5). Hanukkah celebrations are nearly universal among the Immersed, Cultural, and Holiday engagement groups but less frequent among members of the Personal and Occasional groups. Less than half of Jewish adults fasted on Yom Kippur (42%), including 83% of Immersed Jews and 63% of Cultural Jews. Relatively few Jews in the Twin Cities keep kosher at home.

Table 7.5. Ritual practices

	Light Hanukkah candles in typical year (%)	Attend Passover seder in typical year (%)	Fast on typical Yom Kippur* (%)	Keep kosher at home (%)
All Jewish adults	80	72	42	8
Engagement group				
Occasional	51	41	7	<1
Personal	73	72	24	1
Holiday	95	85	55	4
Cultural	94	90	63	6
Immersed	100	99	83	36
Region				
Minneapolis	87	80	46	10
Minneapolis suburbs	76	72	45	9
St. Paul	78	67	41	6
St. Paul suburbs	87	86	33	9
Outer suburbs	61	55	35	2
Age				
23-34	78	70	47	14
35-49	89	81	36	5
50-64	79	73	46	5
65-74	73	70	31	4
75+	52	58	28	3
Marital status				
Inmarried	91	90	60	15
Intermarried	75	63	26	1
Not married	65	62	35	6
Parent status				
Not parent of minor child	69	66	36	4
Parent of minor child	96	86	51	14
Synagogue membership				
Not member	67	60	24	3
Member	97	94	70	16

*In addition, there are 11% of adults who cannot fast for medical reasons.

Fifty-five percent of Jewish adults in the Twin Cities lit Shabbat candles at least once in the past year, including 8% who always lit Shabbat candles (Table 7.6). Similarly, 53% had a special meal on Shabbat at least once, including 9% always had a Shabbat meal. Nearly all Jews in the Immersed group lit candles or had a special meal at least once, compared to fewer Jews in other engagement groups.

Table 7.6. Shabbat ritual practice

	Lit Shabbat candles (%)		**Had special meal (%)**	
	Ever	Always	Ever	Always
All Jewish adults	55	8	53	9
Engagement group				
Occasional	11	0	21	0
Personal	44	2	48	6
Holiday	60	4	60	3
Cultural	79	10	78	7
Immersed	96	45	98	40
Region				
Minneapolis	55	13	54	11
Minneapolis suburbs	52	12	57	11
St. Paul	54	9	68	13
St. Paul suburbs	66	8	63	4
Outer suburbs	41	3	41	2
Age				
23-34	58	13	55	11
35-49	60	10	69	8
50-64	54	8	59	8
65-74	45	7	39	5
75+	29	10	41	8
Marital status				
Inmarried	72	21	70	17
Intermarried	40	3	44	2
Not married	47	4	55	6
Parent status				
Not parent of minor child	47	7	48	6
Parent of minor child	68	16	73	15
Synagogue membership				
Not member	38	2	42	3
Member	81	23	81	19

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CHAPTER 8
ORGANIZATIONS AND PROGRAMS

This chapter describes the ways in which Jews in the Twin Cities interact and participate with Jewish organizations. The Jewish community in the Twin Cities includes a wide range of organizations that offer an array of programs, activities, and opportunities for involvement. Jewish adults participate by becoming members of organizations, attending events, donating, and volunteering. Most Jews in the Twin Cities also participate in individual Jewish activities outside of organizations.

MEMBERSHIPS

Organization and group memberships are one way that households interact with the Jewish community. Four percent of Jewish households in the Twin Cities belong to a Jewish community center, either the Sabes JCC or the St. Paul JCC (Table 8.1). Eleven percent of households belong to formal Jewish organizations or clubs other than a JCC or a synagogue, such as Hadassah or AJC. Thirteen percent of households participate in informal Jewish groups or grassroots organizations.

Households in the Immersed group are more likely than other engagement groups to belong to a Jewish organization or group. Households in the Outer suburbs are least likely of the regions to belong to organizations and groups.

PROGRAM PARTICIPATION

Program participation is one way that people can engage with communal Jewish life. About half of Jewish adults in the Twin Cities participated at least once in a program, event, or activity sponsored by a Jewish organization (Table 8.2). Twenty-three percent participated rarely in activities, 21% sometimes, and 6% frequently.

Table 8.1. Household organization memberships

	Sabes JCC or St. Paul JCC (%)	Other local Jewish organization (%)	Informal Jewish group (%)
All Jewish households	4	11	13
Engagement group			
Occasional	2	1	5
Personal	4	8	15
Holiday	3	8	7
Cultural	6	14	16
Immersed	11	36	37
Region			
Minneapolis	2	10	15
Minneapolis suburbs	5	12	16
St. Paul	11	11	13
St. Paul suburbs	4	12	11
Outer suburbs	<1	5	5
Age			
23-34	2	8	16
35-49	3	6	6
50-64	4	10	14
65-74	5	11	13
75+	13	26	12
Marital status			
Inmarried	6	19	19
Intermarried	3	6	7
No couple	5	10	16
Parent status			
No minor child in household	5	12	14
Minor child in household	4	7	11

Few Jews in the Occasional group (11%) attended any Jewish program, and none attended frequently. In contrast, 88% of the Immersed group participated at least once in a Jewish program, and 31% attended frequently.

Over half of Jewish adults in Minneapolis, Minneapolis suburbs, and St. Paul attended programs in the past year, compared to about one-in-three Jewish adults in the St. Paul suburbs (37%) and Outer suburbs (33%). Nearly two thirds (63%) of inmarried Jews participated in at least one program, compared to 35% of intermarried Jews and 48% of those who are not married.

Table 8.2. Jewish program participation, past year

	Any (%)	Rarely (%)	Sometimes (%)	Frequently (%)
All Jewish adults	49	23	21	6
Engagement group				
Occasional	11	10	1	0
Personal	34	19	13	2
Holiday	66	41	23	2
Cultural	77	42	34	1
Immersed	88	10	47	31
Region				
Minneapolis	53	28	19	7
Minneapolis suburbs	54	24	23	7
St. Paul	62	31	25	6
St. Paul suburbs	37	16	15	6
Outer suburbs	33	13	18	1
Age				
23-34	51	25	21	5
35-49	51	27	19	5
50-64	51	23	22	6
65-74	41	18	18	6
75+	32	14	13	5
Marital status				
Inmarried	63	26	28	9
Intermarried	35	20	14	2
Not married	48	22	20	7
Parent status				
Not parent of minor child	45	20	19	6
Parent of minor child	59	29	24	6

Twenty-two percent of Jewish adults attended a program sometimes or frequently at a local synagogue (Table 8.3). Seven percent participated in a program held by a local JCC or federation, and 5% participated with a Jewish political organization like JCRC, AIPAC, JCA, or J Street. Four percent participated in local Chabad programming. As with overall program participation, the Immersed group had highest participation with all of the organization types listed in Table 8.3.

Table 8.3. Location of program attended, sometimes or frequently

	Local synagogue (%)	JCC or Federation (%)	Jewish political organization (%)	Local Chabad (%)
All Jewish adults	22	7	5	4
Engagement group				
Occasional	1	<1	<1	<1
Personal	5	8	4	<1
Holiday	20	4	6	3
Cultural	33	13	7	6
Immersed	77	34	20	20
Region				
Minneapolis	25	7	10	4
Minneapolis suburbs	27	12	6	6
St. Paul	26	18	8	3
St. Paul suburbs	20	10	5	4
Outer suburbs	12	3	1	5
Age				
23-34	20	8	6	7
35-49	20	8	5	3
50-64	29	14	8	3
65-74	20	11	7	2
75+	17	6	4	2
Marital status				
Inmarried	36	15	8	5
Intermarried	10	5	5	1
Not married	21	10	5	9
Parent status				
Not parent of minor child	22	9	7	5
Parent of minor child	26	11	5	5

Twenty-four percent of Jewish adults attended Jewish-sponsored social programs sometimes or frequently in the past year (Table 8.4). Sixteen percent of Jewish adults in the Twin Cities attended religious programs other than services, such as holiday celebrations. Fifteen percent attended a Jewish charitable event, and 13% respectively attended an educational or cultural program such as a concert or film.

Table 8.4. Type of program, sometimes or frequently

	Social (%)	Religious (%)	Charitable (%)	Educational (%)	Cultural (%)
All Jewish adults	24	16	15	13	13
Engagement group					
Occasional	2	<1	<1	<1	<1
Personal	12	4	10	8	10
Holiday	15	15	9	6	8
Cultural	34	28	15	20	27
Immersed	65	66	52	52	48
Region					
Minneapolis	20	17	11	14	19
Minneapolis suburbs	25	22	18	18	18
St. Paul	28	23	21	13	15
St. Paul suburbs	17	16	13	14	14
Outer suburbs	17	17	6	7	9
Age					
23-34	28	20	10	10	10
35-49	17	16	11	9	10
50-64	20	21	20	20	23
65-74	16	16	17	15	17
75+	19	15	12	12	16
Marital status					
Inmarried	32	28	23	21	24
Intermarried	10	10	6	6	7
Not married	24	20	13	14	16
Parent status					
Not parent of minor child	23	18	14	14	17
Parent of minor child	21	21	15	14	13

Just over half of Jewish adults in the Twin Cities learn about Jewish community news and programs from online sources, including TCJewfolk (54%), or from family and friends (51%) (Table 8.5). The newsletters of synagogues or other Jewish organizations are resources for 39% of Jewish adults. One quarter of Jewish adults utilize the local general media, and 8% read the *American Jewish World* or another Jewish periodical.

Table 8.5. Sources of information about local Jewish community

	All Jewish adults (%)
Internet or social media	54
Family or friends	51
Synagogue or organization newsletter	39
Local general media	25
American Jewish World or other local Jewish periodical	8

PHILANTHROPY

The majority of Jewish households in the Twin Cities participate in philanthropic giving. Eighty-five percent reported making at least one charitable donation in the past year (Table 8.6). Among

Table 8.6. Philanthropy in past year

	Any donations (%)	Any Jewish donations (%)	Only Jewish donations (%)
All Jewish households	85	63	11
Engagement group			
Occasional	78	31	6
Personal	89	73	15
Holiday	79	53	4
Cultural	94	88	16
Immersed	95	93	16
Region			
Minneapolis	86	57	2
Minneapolis suburbs	80	62	14
St. Paul	90	70	17
St. Paul suburbs	92	76	23
Outer suburbs	80	51	3
Age			
23-34	76	47	9
35-49	87	68	15
50-64	86	66	13
65-74	91	67	4
75+	88	66	13
Marital status			
Inmarried	93	81	15
Intermarried	89	55	7
No couple	75	60	14
Parent status			
No minor child in household	83	57	9
Minor child in household	88	73	16

these donor households, 73% (representing 63% of all households) gave to at least one Jewish organization. Eleven percent of all households made donations only to Jewish organizations.

While majorities of all engagement groups made donations, Jews in the Cultural and Immersed groups gave to Jewish causes at the highest rates. Giving by households headed by Jewish adults ages 22-34 was at lower rates than for households headed by older Jews. While giving among inmarried and intermarried households was overall at similar levels, more inmarried households made Jewish donations. Similarly, households with and without minor children gave donations at similar rates, but households with children gave at higher rates to Jewish causes.

Congregations received the largest share of Jewish donations, with 38% of donor households giving to a congregation (Table 8.7). This figure represents 23% of all Jewish households in the Twin Cities.

Donors to Jewish federations primarily donated to the federation associated with their region (Table 8.8). Households in Minneapolis and the Minneapolis suburbs primarily gave to the Minneapolis Jewish Federation, and those in St. Paul and the St. Paul suburbs primarily gave to the St. Paul Jewish Federation. The Outer suburbs spans both areas and includes donors to both federations.

Table 8.7. Donations to specific Jewish organizations

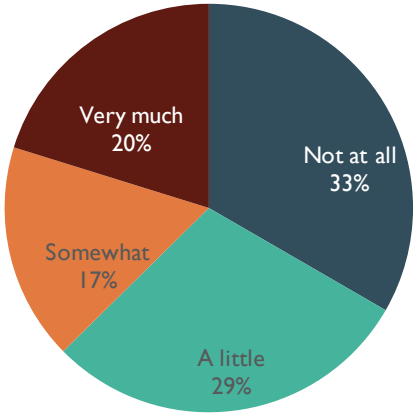
	Households that donated to a Jewish cause (%)	All Jewish households (%)
A Jewish congregation, aside from dues	38	23
A Jewish school or camp	20	13
A Jewish-sponsored local agency	14	9
Minneapolis Jewish Federation	10	6
St. Paul Jewish Federation	8	5
Another Jewish organization	35	22

Table 8.8. Donations to Jewish federations by region

	Minneapolis Jewish Federation (%)	St. Paul Jewish Federation (%)
Households that donated to a Jewish cause	10	8
Region		
Minneapolis	7	1
Minneapolis suburbs	21	2
St. Paul	< 1	23
St. Paul suburbs	1	17
Outer suburbs	7	2

Most Jewish households in the Twin Cities who make any donations prefer to be involved in how their donated monies are used (Figure 8.1). One third of donor households (33%) do not want to be involved in decisions regarding use of donations, 29% prefer to be a little involved, 17% want to be somewhat involved, and 20% desire to be very involved.

Figure 8.1. Preferred involvement in use of donated money



Note: Percent of donor households

VOLUNTEERING

Twenty percent of Jewish adults in the Twin Cities volunteered sometimes or frequently with a Jewish organization in the previous year (Table 8.9). Sixteen percent helped as a volunteer, such as tutoring, serving meals at a soup kitchen, or assisting with running a program. In addition, 11% served in in a leadership role, such as serving on a committee or board, or planning an event or program.

Table 8.9. Volunteering for Jewish causes in past year, sometimes, or frequently

	Any Jewish volunteering (%)	Helping as a volunteer(%)	Serving in leadership role (%)
All Jewish adults	20	16	11
Engagement group			
Occasional	0	0	0
Personal	12	10	6
Holiday	15	11	7
Cultural	17	14	6
Immersed	70	60	45
Region			
Minneapolis	22	18	13
Minneapolis suburbs	22	19	11
St. Paul	19	13	12
St. Paul suburbs	19	15	10
Outer suburbs	9	6	6
Age			
23-34	14	10	8
35-49	20	17	9
50-64	23	20	13
65-74	20	17	11
75+	11	9	7
Marital status			
Inmarried	30	25	17
Intermarried	9	7	5
Not married	17	14	9
Parent status			
Not parent of minor child	18	15	10
Parent of minor child	22	17	12

ONLINE AND VIRTUAL JEWISH LIFE

In recent years, Jewish life has begun to flourish online. Seventy percent of Jewish adults in the Twin Cities participated in some form of Jewish life online in the previous year, including 20% who did so frequently (Table 8.10). Two thirds of Jewish adults accessed Jewish information online through websites or social media, including 17% who did so frequently. Three-in-ten Jewish adults posted some Jewish content online, either through social media, on blogs, or websites. Twenty-nine percent of Jewish adults watched or listened to Jewish content online, such as a streamed service or a podcast.

Nearly all Immersed (93%) and Personal (94%) Jews participated in some type of online Jewish activity. Jews in the Immersed group, though, participated more frequently in all online activities

Table 8.10. Online participation, past year

	Any online Jewish activity (%)		Read social media or web-based information (%)		Post Jewish content online (%)		Watch or listen to Jewish content (%)	
	Ever	Frequently	Ever	Frequently	Ever	Frequently	Ever	Frequently
All Jewish adults	70	20	67	17	30	6	29	4
Engagement group								
Occasional	40	1	37	1	8	0	3	0
Personal	94	34	91	28	41	10	33	1
Holiday	68	4	59	4	24	< 1	26	1
Cultural	84	29	83	28	44	7	45	6
Immersed	93	49	90	39	54	16	65	22
Region								
Minneapolis	79	24	72	17	39	4	32	9
Minneapolis suburbs	65	19	62	18	30	7	34	5
St. Paul	73	24	73	20	31	8	29	6
St. Paul suburbs	79	16	77	15	39	4	41	2
Outer suburbs	58	13	55	12	23	2	22	3
Age								
23-34	73	23	70	18	32	7	33	10
35-49	80	15	76	15	44	2	38	4
50-64	70	23	66	19	32	7	36	3
65-74	64	14	60	13	18	2	20	1
75+	47	12	44	11	16	3	22	3
Marital status								
Inmarried	79	25	74	20	34	5	38	9
Intermarried	65	14	62	13	26	2	27	2
Not married	66	20	64	17	39	9	29	4
Parent status								
Not parent of minor child	65	16	62	16	28	5	26	3
Parent of minor child	80	25	77	19	41	7	44	9

than other groups. Jewish adults younger than age 65 participated in Jewish online activities more than Jews 65 and older.

INDIVIDUAL ACTIVITIES

Individual activities are those that do not require involvement with a formal organization, such as discussing Jewish topics, eating Jewish foods, accessing Jewish culture, and reading Jewish publications (Table 8.11). Almost all Jewish adults in the Twin Cities discussed a Jewish topic in the past year, and 32% spoke about Jewish topics frequently. Eighty-eight percent of Jewish adults ate traditionally Jewish foods in the past year, and 22% ate these foods frequently. Four-in-five (79%) Jewish adults participated in Jewish-focused cultural activities, such as books, movies, TV shows, and museums, and 14% participated in them frequently. About three quarters (76%) of Jewish adults read Jewish publications, such as articles and magazines at least once in the past year, and 15% of Jewish adults read this material frequently.

Table 8.11. Individual activities, past year

	Talk about Jewish topics (%)		Eat Jewish foods (%)		Access Jewish culture (%)		Read Jewish publications (%)	
	Ever	Frequently	Ever	Frequently	Ever	Frequently	Ever	Frequently
All Jewish adults	94	32	88	22	79	14	76	15
Engagement group								
Occasional	81	2	66	1	58	1	53	<1
Personal	99	35	96	15	94	21	96	25
Holiday	92	15	87	9	68	1	64	<1
Cultural	100	58	100	45	99	23	98	27
Immersed	100	74	98	42	95	47	95	49
Region								
Minneapolis	95	37	89	15	81	19	78	22
Minneapolis suburbs	94	34	94	25	74	17	68	18
St. Paul	89	26	88	21	79	16	80	13
St. Paul suburbs	98	29	91	17	86	12	90	13
Outer suburbs	91	24	76	17	72	11	72	14
Age								
23-34	99	36	95	19	69	12	70	16
35-49	93	23	89	15	83	12	77	13
50-64	91	32	83	22	78	19	76	18
65-74	94	34	88	23	86	18	81	22
75+	90	18	87	13	83	18	85	18
Marital status								
Inmarried	97	47	92	28	88	25	84	26
Intermarried	93	15	91	10	69	8	64	10
Not married	91	31	82	21	75	12	80	13
Parent status								
Not parent of minor child	93	31	87	21	74	16	74	16
Parent of minor child	96	32	93	17	85	15	80	19

CHAPTER 9
CONNECTIONS TO ISRAEL

Among all Jewish adults in the Twin Cities, almost half have been to Israel, including over half of young adults. More than three quarters of Jewish adults feel some level of connection to Israel, and one quarter feel very connected.

TRAVEL TO ISRAEL

Nearly half of the Jewish adults in the Twin Cities (48%) have been to Israel at least once (Table 9.1). Twenty-three percent have been to Israel one time, 16% multiple times, and 9% lived in Israel at some point. Among all US Jews, 43% have been to Israel at least once.[19]

Four-of-five Immersed Jews have been to Israel at least once. A larger share of Jewish adults ages 23-34 have been to Israel compared to their older counterparts, with one third of young adults having attended a Birthright Israel trip (see Table 9.2).

Twenty-four percent of age-eligible adults, those younger than age 47, have gone to Israel on a Birthright program. This figure represents 11% of all Jewish adults in the Twin Cities. In addition, 16% of Jewish adults have gone to Israel with a Jewish organization, such as on a federation mission or synagogue trip. Ten percent of Jewish adults in the Twin Cities have been to Israel on an education or volunteer trip.

Of Twin Cities Jewish adults who have ever been to Israel, 38% visited between 2015 and 2019 (Table 9.3), and 11% last visited Israel in 1989 or earlier. Of those who have only been there once, 16% went between 2015 and 2019, and 23% went in 1989 or earlier.

Table 9.1. Travel to Israel

	At least one trip (%)	One trip (%)	Multiple trips (%)	Lived there (%)
All Jewish adults	48	23	16	9
Engagement group				
Occasional	32	20	9	3
Personal	46	23	8	15
Holiday	51	36	13	2
Cultural	58	25	21	12
Immersed	80	22	40	18
Region				
Minneapolis	42	29	11	12
Minneapolis suburbs	50	25	19	6
St. Paul	49	17	23	9
St. Paul suburbs	42	26	14	2
Outer suburbs	39	16	14	9
Age				
23-34	57	27	19	11
35-49	44	24	11	9
50-64	49	22	19	8
65-74	36	17	11	8
75+	44	24	19	1
Marital status				
Inmarried	63	25	24	14
Intermarried	33	22	9	2
Not married	47	23	14	10
Parent status				
Not parent of minor child	47	23	18	6
Parent of minor child	51	24	13	14

Table 9.2. Type of Israel travel

	Birthright (of those age eligible) (%)	Federation, synagogue, or other Jewish organization (%)	Educational or volunteer trip (%)
All Jewish adults	24	16	10
Engagement group			
Occasional	16	5	8
Personal	19	8	7
Holiday	45	12	9
Cultural	32	18	9
Immersed	26	39	27
Region			
Minneapolis	22	13	16
Minneapolis suburbs	25	20	11
St. Paul	35	11	9
St. Paul suburbs	20	12	7
Outer suburbs	39	9	9
Age			
23-34	35	14	12
35-49	7	11	12
50-64	n/a	18	11
65-74	n/a	12	6
75+	n/a	12	7
Marital status			
Inmarried	30	22	17
Intermarried	15	6	7
Not married	37	15	7
Parent status			
Not parent of minor child	33	14	9
Parent of minor child	17	15	14

Table 9.3. Year of most recent visit to Israel

	2015-2019 (%)	2005-2014 (%)	1990-2004 (%)	1989 or earlier (%)
Jewish adults who have been to Israel	38	27	24	11
Engagement group				
Occasional	--	--	30	26
Personal	29	22	30	19
Holiday	25	39	22	14
Cultural	41	26	19	13
Immersed	53	24	15	7
Region				
Minneapolis	34	33	22	10
Minneapolis suburbs	35	31	17	17
St. Paul	39	26	26	9
St. Paul suburbs	18	29	32	21
Outer suburbs	49	16	18	17
Age				
23-34	47	47	6	0
35-49	23	19	52	5
50-64	31	20	23	26
65-74	29	22	21	27
75+	16	25	17	43
Marital status				
Inmarried	38	30	21	11
Intermarried	18	35	29	18
Not married	44	22	17	17
Parent status				
Not parent of minor child	33	30	19	19
Parent of minor child	38	26	28	8
Number of Israel visits				
One	16	32	29	23
Multiple	44	31	17	8
Lived there	65	17	13	5

CONNECTION TO ISRAEL

More than three quarters of Jewish adults (77%) feel some level of connection to Israel, and 25% feel very connected (Table 9.4). Feelings of connection are highest among the Cultural (94%) and Immersed (97%) groups, but the majority of all groups feel some level of connection. Those who have been to Israel multiple times or lived in Israel feel strong connections, with 51% of those who traveled multiple times feeling very connected, and 73% of former residents feeling very connected.

Table 9.4. Feel connection to Israel

	Any connection (%)	Very connected (%)
All Jewish adults	77	25
Engagement group		
Occasional	64	5
Personal	79	25
Holiday	74	14
Cultural	94	44
Immersed	97	57
Region		
Minneapolis	70	23
Minneapolis suburbs	75	26
St. Paul	84	20
St. Paul suburbs	90	27
Outer suburbs	71	27
Age		
23-34	73	20
35-49	71	16
50-64	82	29
65-74	84	35
75+	76	29
Marital status		
Inmarried	88	37
Intermarried	65	11
Not married	77	25
Parent status		
Not parent of minor child	76	25
Parent of minor child	80	24
Number of Israel visits		
None	63	10
One	86	22
Multiple	96	51
Lived there	98	73

NEWS ABOUT ISRAEL

Eighty-two percent of Jewish adults sought out news about Israel during the past year, and 28% sought out news frequently (Table 9.5). One-in-three Personal Jews sought out Israel news frequently. As would be expected, those who spent more time in Israel, either on multiple trips or by living there, sought out news more often than did those who had never visited or visited only once. Among Jewish adults who feel strongly connected to Israel, nearly two thirds (63%) sought news frequently.

Table 9.5. Sought news about Israel in past year

	Ever (%)	Frequently (%)
All Jewish adults	82	28
Engagement group		
Occasional	62	2
Personal	93	33
Holiday	68	7
Cultural	99	46
Immersed	97	51
Region		
Minneapolis	79	23
Minneapolis suburbs	85	36
St. Paul	86	25
St. Paul suburbs	92	25
Outer suburbs	71	23
Age		
23-34	83	35
35-49	87	17
50-64	78	30
65-74	86	34
75+	85	22
Marital status		
Inmarried	86	37
Intermarried	81	23
Not married	82	23
Parent status		
Not parent of minor child	83	30
Parent of minor child	83	24
Number of Israel visits		
None	76	22
One	84	18
Multiple	95	43
Lived there	99	64
Connection to Israel		
Not at all	68	23
A little/somewhat	82	14
Very much	99	63

CHAPTER 10
FINANCIAL WELL-BEING AND ECONOMIC INSECURITY

At the time that this study was conducted in fall 2019, nine out-of-ten Jewish households in the Twin Cities were either living comfortably or able to meet basic expenses with a little left over. Nearly three quarters of Jewish adults were employed either full- or part-time, and only 3% were unemployed. It is important to note that this study describes the economic conditions of Jewish households in the Twin Cities before the coronavirus pandemic and attendant economic fallout.

EDUCATIONAL ATTAINMENT AND EMPLOYMENT

Compared to the US Jewish community and the US population overall, the Twin Cities Jewish community is highly educated. Among Jewish adults in the Twin Cities who are ages 25 and older, 69% hold at least a bachelor's degree, including 46% have earned a graduate degree (Figure 10.1). Among Jews 25 and older nationally, 63% hold at least a bachelor's degree, including 31% with a graduate degree. In the United States overall, 30% of adults ages 25 and older have a bachelor's degree, including 12% with graduate degrees.

Eighty-one percent of Jewish adults ages 18-22 and out of high school were enrolled in a Twin Cities-based bachelor's or advanced degree program during the fall of 2019, as were 13% of Jewish adults ages 23-29.

Among Jewish adults in the Twin Cities in the fall of 2019, 60% were working in full-time positions and 13% in part-time positions (Figure 10.2). In total nearly three quarters (73%) of Jewish adults were employed, and 3% were unemployed.[20] Another 17% of Jewish adults were retired, 4% were not working and not looking for work, and 3% were full-time students.

Figure 10.1. Educational attainment, ages 25 and older

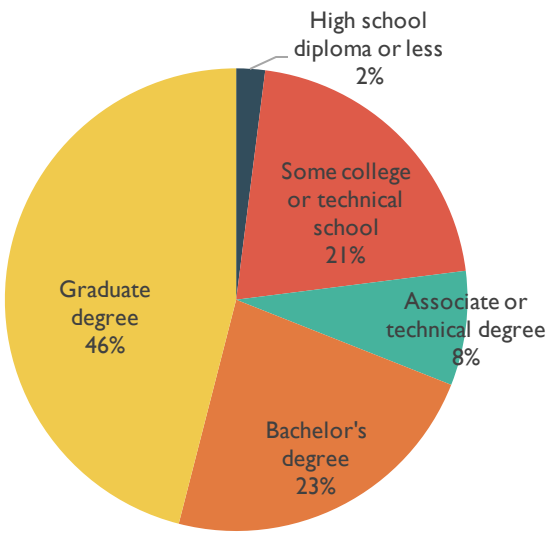
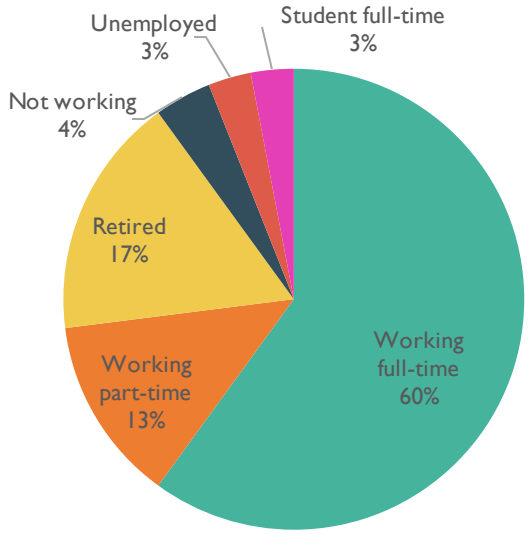


Figure 10.2. Employment status



ECONOMIC CONDITIONS

Among Jewish households in the Twin Cities, 62% said that they lived comfortably, and another 27% reported that they could meet basic expenses with a little left over. In total, 9% of Jewish households reported being able only to meet their basic expenses, and 1% said they could not meet their basic expenses (Table 10.1).

Financial situations differed across various demographic groupings (Table 10.2). Compared to all Twin Cities regions, a smaller share of Jewish households in St. Paul lived comfortably. Households without married couples were less comfortable than married households, whether those households were inmarried or intermarried.

Table 10.1. Self-reported financial situation and household income

	All Jewish households (%)
Financial situation	
Live comfortably	62
Meet basic expenses with a little left over	27
Just meet basic expenses	9
Do not meet basic expenses	1
Household income in 2018	
$200,000 or more	12
$100,000 to $199,999	26
$50,000 to $99,999	26
Less than $50,000	14
Prefer not to answer	22

Table 10.2. Self-reported financial situation

	Live comfortably (%)	Meet basic expenses with a little left over (%)	Just meet basic expenses (%)	Do not meet basic expenses (%)
All Jewish households	62	27	9	1
Engagement group				
Occasional	57	30	11	2
Personal	62	25	12	2
Holiday	60	27	13	<1
Cultural	58	37	3	3
Immersed	58	28	13	2
Region				
Minneapolis	62	25	12	1
Minneapolis suburbs	63	27	8	2
St. Paul	50	38	9	3
St. Paul suburbs	74	21	--	--
Outer suburbs	62	31	--	--
Age				
23-34	55	35	8	2
35-49	66	25	7	1
50-64	57	28	13	1
65-74	72	19	7	1
75+	70	23	--	--
Marital status				
Inmarried	66	26	7	<1
Intermarried	73	21	5	1
No couple	45	36	16	3
Parent status				
No minor child in household	60	30	9	1
Minor child in household	65	23	11	2

Table 10.3 displays household income among the 78% of households who supplied this information. Fifteen percent of households reporting income earned $200,000 or more, and 18% earned $50,000 or less. There were more households with lower incomes in St. Paul than in other parts of the Twin Cities. There were fewer income-reporting households with Jewish adults ages 35-49 that earned under $50,000 than in other age categories. As would be expected, single-person households had lower incomes than married households, both inmarried and intermarried.

The 22% of households who declined to provide income data but did report standard of living were slightly more financially comfortable than other households. Refusal to provide this information should not be interpreted as falling within either end of the income scale. Among the households that did not report income, 71% lived comfortably, 25% could meet basic expenses, and 4% did not have any money left over or could not meet basic expenses.

Table 10.3. Household income of those reporting

	$200,000 or more (%)	$100,000-199,999 (%)	$50,000-99,999 (%)	Under $50,000 (%)
Jewish households reporting income	15	34	33	18
Engagement group				
Occasional	15	27	35	23
Personal	14	31	29	26
Holiday	13	39	33	16
Cultural	21	26	38	15
Immersed	16	31	33	20
Region				
Minneapolis	17	25	36	21
Minneapolis suburbs	16	39	29	16
St. Paul	10	31	29	29
St. Paul suburbs	15	39	37	9
Outer suburbs	14	34	43	9
Age				
23-34	7	29	46	18
35-49	24	44	27	5
50-64	20	36	23	21
65-74	11	29	40	20
75+	10	8	48	34
Marital status				
Inmarried	27	41	24	8
Intermarried	17	43	33	8
No couple	4	19	40	37
Parent status				
No minor child in household	11	25	41	23
Minor child in household	22	51	17	10

ECONOMIC INSECURITY

In fall of 2019, 31% of Jewish households in the Twin Cities did not have enough savings to cover three months of expenses (Tables 10.4). Seven percent could not pay in full a $400 expense, and 4% had to skip or reduce a rent, mortgage, or utility payment.

Twenty percent of Twin Cities Jewish households experienced economic hardship in the prior year due to a change in their work or home situations. Ten percent reported a change in health among a household member, such as a major illness; 8% reported a change in employment, such as losing a job; 4% reported a change in housing, such as a new mortgage; and 2% reported a change in family structure, such as a new child.

As a measure of economic need, 12% of households reported receiving a public benefit. Eight percent of Jewish households received either Social Security Disability Insurance (SSDI) or Supplemental Security Income (SSI). Six percent received food stamps, subsidized housing, Medicaid, or daycare assistance. Note that some of these benefits, especially SSDI and Medicaid, are not restricted to low-income households and therefore may not indicate economic need.

Table 10.4. Economic needs, overall

	All Jewish households (%)
Financial insecurities	
Insufficient savings for three months	31
Unable to pay $400 expense in full	7
Skipped or reduced rent, mortgage, or utility payment	4
Economic hardships	
Any hardship listed below	20
Change in health	10
Change in employment	8
Change in housing	4
Change in family structure	2
Public benefits	
Any benefit listed below	12
SSDI or SSI	8
Food stamps, subsidized housing, Medicaid, or daycare assistance	6
Home energy or utility assistance	1
Unemployment benefits	< 1

Some households that indicate they live comfortably still report experiencing economic need (Table 10.5). Fourteen percent of households that live comfortably do not have enough savings for three months of expenses, and 7% experienced an economic hardship in the previous year. Households that meet basic expenses but have a little left over had more economic challenges. Nearly half (48%) of them did not have three months' savings, and 10% were unable to pay a $400 expense in full. The majority of households just meeting basic expenses or unable to meet them experienced economic needs. More than eight-in-ten households did not have three months' savings, 46% received a public benefit, and about one quarter (24%) had to skip or reduce a rent, mortgage, or utility bill payment.

Economic needs also varied by household characteristics (Table 10.6). Among Jewish households in Minneapolis, 42% lacked three months of savings. In contrast, 29% of St. Paul households lacked three months of savings. Of Jewish households headed by someone aged 35-49, 43% lacked three months of savings, compared to 16% of households headed by someone ages 65-74 and 17% by someone 75 or older.

Another measure of economic status is confidence in future economic security. Thirty-six percent of parents with pre-college children were not confident in their ability to pay for higher education, and 29% of all Jewish households were not confident in their ability to finance their retirement (Table 10.7). Twenty-five percent of households had outstanding student loans, and 7% of all households were not confident in their ability to repay all their student loans.

As would be expected, younger households were less confident about their future financial commitments than older households. Single-person households were less confident than married households. Households in more comfortable financial situations were more confident that households in worse financial situations, but even some of the former were not confident in their abilities to save for future financial commitments.

Table 10.5 Economic needs, by current financial status

Financial situation	Insufficient savings for three months (%)	Any hardship (%)	Any public benefit (%)	Unable to pay $400 expense in full (%)	Skipped or reduced rent, mortgage, or utility payment (%)
Live comfortably	14	7	5	1	< 1
Meet basic expenses with a little left over	48	34	13	10	3
Just meet basic expenses or do not meet basic expenses	82	62	46	35	24

Table 10.6. Economic needs, by household characteristics

	Insufficient savings for three months (%)	Any hardship (%)	Any public benefit (%)	Unable to pay $400 expense in full (%)	Skipped or reduced rent, mortgage, or utility payment (%)
All Jewish households	31	20	12	7	4
Engagement group					
Occasional	36	18	17	13	4
Personal	24	23	10	6	2
Holiday	27	18	8	6	6
Cultural	29	28	12	4	3
Immersed	31	23	15	9	6
Region					
Minneapolis	42	20	10	7	6
Minneapolis suburbs	29	20	11	6	3
St. Paul	29	29	17	5	3
St. Paul suburbs	19	11	13	5	4
Outer suburbs	30	18	12	6	5
Age					
23-34	33	27	6	7	3
35-49	43	16	8	9	5
50-64	31	24	12	9	5
65-74	16	15	21	5	1
75+	17	10	24	4	<1
Marital status					
Inmarried	24	19	6	5	3
Intermarried	30	16	9	5	3
No couple	36	27	20	12	5
Parent status					
No minor child in household	27	19	15	8	3
Minor child in household	38	23	6	6	5

Table 10.7. Not confident in future financial commitments

	For children's college* (%)	For retirement (%)	For repaying student loans (%)
All Jewish households	36	29	7
Engagement group			
Occasional	37	27	8
Personal	23	29	5
Holiday	27	30	8
Cultural	40	30	5
Immersed	37	34	7
Region			
Minneapolis	39	30	10
Minneapolis suburbs	31	28	5
St. Paul	37	33	9
St. Paul suburbs	22	29	5
Outer suburbs	33	21	1
Age			
23-34	36	41	12
35-49	41	28	8
50-64	27	30	5
65-74	--	18	3
75+	--	8	<1
Marital status			
Inmarried	39	25	4
Intermarried	33	19	7
No couple	45	43	7
Parent status			
No minor child in household	n/a	29	6
Minor child in household	n/a	28	6
Financial situation			
Live comfortably	11	21	2
Meet basic expenses with a little left over	46	56	6
Just meet basic expenses or do not meet basic expenses	89	97	32

*Of those who have children and are planning to help their children pay for college

ECONOMIC INSECURITY AND JEWISH LIFE

Economic insecurity can also limit a household's ability to participate in Jewish life as desired. Seven percent of Jewish households reported that financial concerns made it difficult for them to participate fully in Jewish life (Table 10.8).

Table 10.8. Economic limitations to Jewish life

	Finances made Jewish life difficult (%)
All Jewish households	7
Engagement group	
Occasional	2
Personal	4
Holiday	10
Cultural	9
Immersed	12
Region	
Minneapolis	6
Minneapolis suburbs	6
St. Paul	4
St. Paul suburbs	7
Outer suburbs	13
Age	
23-34	6
35-49	9
50-64	9
65-74	3
75+	3
Marital status	
Inmarried	7
Intermarried	4
No couple	10
Parent status	
No minor child in household	6
Minor child in household	8
Financial situation	
Live comfortably	1
Meet basic expenses with a little left over	12
Just meet basic expenses or do not meet basic expenses	26

Two-hundred and sixteen respondents provided detail on those aspects of Jewish life in which they were unable to participate fully. The responses were coded and fell into multiple categories (Table 10.9). For 78 responding households, synagogue dues or High Holiday tickets were not affordable. Other aspects of Jewish life that were out of reach included program and event fees (68 respondents), Jewish camps (33 respondents), and Jewish schools (26 respondents). Fifty-nine respondents described additional elements of Jewish life, including charitable contributions, membership dues to organizations other than synagogues, and travel to Israel, that were difficult for them.

Table 10.9. Types of economic limitations to Jewish life

	Number of respondents
Synagogue dues or High Holiday tickets	78
Program and event fees	68
Jewish camps	33
Jewish schools	26
Other	59

CHAPTER 11
HEALTH STATUS AND NEEDS

Understanding the health status of individuals in the community is important because a health issue, disability, or special need can indicate a need for community-based services. Health conditions and disabilities can also prevent individuals from participating in Jewish community life.

HEALTH ISSUES AND LIMITATIONS

In 18% of Twin Cities Jewish households, there is at least one person whose work, schooling, or general activities are limited by a health issue, disability, or special need (Table 11.1) Six percent of households did not require any services to manage the health need, and 10% received the services they needed. Three percent of all Jewish households needed services but did not receive them. As would be expected, more households headed by older Jews reported health challenges than households headed by younger Jews.

Of all households that sought services, 12% sought services from Jewish providers. Among these households, 3% did not receive the requested services (not shown in table).

Among Jewish households in which someone had a health issue, 47% included someone with a chronic illness. This figure represents 8% of all Jewish households (Table 11.2).

In households limited by a health issue, special need, or disability, an adult was typically the person confronting the health challenge (85%), but in 6% of the households, the person with the health issue was a minor child. In 9% of households, both an adult and minor child had health issues.

Table 11.1. Household health issues, disabilities, or special needs

	Someone with health issue, disability, or special need (%)	Did not need services (%)	Received all services needed (%)	Did not receive needed services (%)
All Jewish households	18	6	10	3
Engagement group				
Occasional	19	5	11	2
Personal	19	6	8	5
Holiday	9	3	4	2
Cultural	21	8	9	4
Immersed	22	6	13	3
Region				
Minneapolis	15	6	5	4
Minneapolis suburbs	19	6	11	3
St. Paul	20	5	11	3
St. Paul suburbs	17	5	10	3
Outer suburbs	19	4	13	2
Age				
23-34	11	2	7	3
35-49	14	4	8	1
50-64	16	4	7	4
65-74	27	10	15	2
75+	36	13	20	3
Marital status				
Inmarried	22	8	11	3
Intermarried	16	5	8	2
No couple	17	3	10	4
Parent status				
No minor child in household	20	7	9	3
Minor child in household	15	3	10	2

Table 11.2. Type of health issues, disabilities, or special needs

	Households with health issue, disability, or special need (%)	All Jewish households (%)
Chronic illness	47	8
Mental illness	39	7
Physical disability	37	7
Developmental disability	8	1
Cognitive disability	8	1
Other	13	2

INTEREST IN SERVICES

A significant share of Jewish adults in the Twin Cities expressed interest in health-related services offered by Jewish communal organizations (Table 11.3). Twenty-five percent of Jewish adults were somewhat or very much interested in later life planning (e.g., aging in place, advance care planning, powers of attorney); 21% in behavioral or mental health services; 8% in fertility and adoption services (e.g., financial assistance, counseling); and 16% were interested in some other service.

Members in the Immersed group were most interested in all health-related services offered by Jewish organizations. Not surprisingly, Jews between the ages of 23-34 were most interested in fertility or adoption services. Parents were more interested than non-parents in later life planning.

Table 11.3. Interest in Jewish-provided services, somewhat or very much

	Later life planning (%)	Behavioral/ mental health services (%)	Fertility/ adoption services (%)	Other services (%)
All Jewish adults	25	21	8	16
Engagement group				
Occasional	23	16	3	11
Personal	28	23	12	20
Holiday	25	20	10	11
Cultural	32	31	14	26
Immersed	51	40	14	25
Region				
Minneapolis	33	26	13	20
Minneapolis suburbs	28	24	8	15
St. Paul	31	24	11	24
St. Paul suburbs	27	23	12	17
Outer suburbs	23	17	4	8
Age				
23-34	34	30	19	20
35-49	22	21	11	13
50-64	34	25	4	18
65-74	19	11	1	9
75+	22	15	1	14
Marital status				
Inmarried	35	26	10	16
Intermarried	22	19	10	12
No couple	29	26	7	23
Parent status				
Not parent of minor child	25	21	8	15
Parent of minor child	36	27	12	19

Those who indicated an interest in another type of services were asked to provide details, and 482 respondents did so. Mental health counseling and support networks (e.g., for caregivers) were mentioned by 74 respondents. Elder care and a variety of home-based aging services, ranging from home-maintenance assistance to hospice, were also of interest (74 respondents). Other suggested services included financial assistance toward medical and support expenses (57 respondents) and transportation assistance for the elderly or those with physical limitations (41 respondents).

CAREGIVING

The effects of ill health extend beyond the person with the illness to family and caretakers. In 16% of Twin Cities Jewish households, someone managed or personally provided care for a close relative or friend on a regular basis (aside from routine childcare). The people being cared for may have been living in the same household, somewhere else in the Twin Cities, or outside of the region. The large majority of these caregivers (80%) were looking after parents (Table 11.4). Sixteen percent were providing care for spouses. Others were providing care for their adult (12%) and minor (9%) children.

Table 11.4. Caregiving

Person receiving care	Caregiver households (%)
Parent or parent-in-law	80
Spouse/partner	16
Adult child	12
Minor child	9
Another relative or friend	19

NEEDS OF SENIOR CITIZENS

Among Jewish households with adults under age 75, 22% have a parent, parent-in-law, or close relative residing in an assisted living facility, nursing home, or independent living building or community located in the Twin Cities area. Another 7% of these households have parents or close relatives living in senior communities outside of the Twin Cities.

Nine percent of Jewish adults ages 65 and older live in senior housing communities. Of those who do not, 10% are considering moving to one in the next five years. Among those who are considering such a move, 64% indicate that the quality of Jewish life in that facility is somewhat or very important in their decision to move.

As a measure of social isolation, adults ages 65 and older were asked if they were satisfied with the amount of time they spend with family and friends. During fall 2019, 52% percent were very satisfied, 40% somewhat satisfied, 4% somewhat dissatisfied, and 3% very dissatisfied.

Nearly all Jewish adults ages 65 and older have access to transportation when needed; 2% occasionally have access, and 1% never have access.

HEALTH LIMITATIONS ON JEWISH LIFE

Health issues can inhibit a household's ability to participate in Jewish life at the level desired. Seven percent of households reported that a health issue limited their ability to participate fully in Jewish life (Table 11.5). Adults ages 75 and older were most likely to face health constraints on Jewish life.

Those experiencing a limitation were asked to describe the aspects of Jewish life in which they could not participate; 274 respondents gave answers. Aside from comments indicating a general inability to participate (109 respondents), the most commonly restricted elements of Jewish life were attending services or participating in religious rituals (95 respondents), and going to programs or events (70 respondents). Some noted that buildings were physically inaccessible to them (57 respondents).

Table 11.5. Full participation in Jewish life limited by health constraints

	Health constraints on Jewish life (%)
All Jewish households	7
Engagement group	
Occasional	5
Personal	8
Holiday	5
Cultural	12
Immersed	12
Region	
Minneapolis	5
Minneapolis suburbs	6
St. Paul	11
St. Paul suburbs	9
Outer suburbs	5
Age	
23-34	4
35-49	3
50-64	6
65-74	9
75+	23
Marital status	
Inmarried	7
Intermarried	4
No couple	11
Parent status	
No minor child in household	9
Minor child in household	3

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CHAPTER 12
CONCLUSIONS

This chapter summarizes the key findings of the 2019 Twin Cities Jewish community study through the comments of community members. Survey respondents described, in their own words, the strengths of the community and areas for improvement. These responses reinforce the themes presented throughout the report and provide insight into the needs of and opportunities available to the community.

The chapter summarizes comments from over 2,100 respondents. Many respondents touched on multiple topics and shared their perspectives on both strengths and gaps of the community. The numbers shown in this chapter indicate the number of people who mentioned each issue. Topics raised by fewer than 20 people are not included.

COMMUNITY SIZE

The Twin Cities Jewish community experienced significant growth since 2004. There are 34,500 Jewish households containing 88,400 people, of whom 64,800 are Jewish.

- 49,300 Jewish adults
- 15,500 Jewish children
- 19,600 non-Jewish adults
- 4,100 non-Jewish children or children with no religion

Applying the same definitions and geography as the 2004 study, the number of Jewish households in the Twin Cities grew by 44% and the number of Jews by 23%. Partly as a result of increased rates of intermarriage, the number of people living in Jewish households increased by 39%.

Most Jewish adults feel some connection to the Twin Cities Jewish community, but there are still some for whom it is unwelcoming. Sixty-four percent of Jewish adults feel at least a little connected to the local community, but only 18% feel very much connected. Moreover, 36% of Jewish adults feel that not knowing many people somewhat or very much limits their connection to community.

Many believe the size of the Jewish community is an attribute, enabling cohesiveness within diversity, a good social dynamic, and a wide range of programs and offerings (408).

A comfortable size—large enough for a variety of institutions yet not so large as to be overwhelming or impersonal.

For a town of our size, lots of opportunities for variety of Jewish involvement.

It's a medium-sized community who come together in times of crisis, and generally everyone feels committed.

For others, however, the size and tight-knit nature of the community is a challenge. Nearly half of Jewish adults were raised in the Twin Cities, while 11% have lived in the area for fewer than five years. Many newcomers feel frustrated by what they perceive is a community that is hard for those not from the area to break into (137).

The community's size is both a strength and a gap. Small enough to be accessible, but large enough to have lots of options. For folks not native to Minnesota, the community can feel insular and unwelcoming.

It takes a while for newcomers to be welcomed into the community. Some of that is 'Minnesota Nice,' where we aren't as open as the term might suggest. At events, organizations need to do a better job of reaching out to unfamiliar faces.

Transplants generally find each other and form their own community.

Strong community for those who choose to be involved, but also known as difficult to break into the community for newcomers due to many having multi-generational ties to the area. I don't view this as intentional, however, it is a real issue.

GEOGRAPHY

For the purposes of this report, the Twin Cities Jewish community has been divided into five geographic regions: Minneapolis (24% of Jewish households), the Minneapolis suburbs (31% of Jewish households), St. Paul (16% of Jewish households), the St. Paul suburbs (14% of Jewish households), and the Outer suburbs (15% of Jewish households).

Proximity to institutions and the density of the Jewish population can affect Jewish engagement. Adults who live in Minneapolis, the Minneapolis suburbs, and the Outer suburbs are more likely to participate in Minneapolis-based Jewish activities. Adults in St. Paul and the St. Paul suburbs are more likely to participate in St. Paul-based Jewish activities.

The geographical distances of the Twin Cities area can make it challenging for people to be as connected to the community as they would have wished. One-in-ten Jewish adults reported that distance or transportation concerns somewhat or very much limited their desired connection. As one respondent summarized: "Geographic dispersion is a significant issue for this area."

Suburbs that are a good distance from where the Jewish activities take place are not particularly well serviced.

We are very spread out throughout the Twin Cities; people come from everywhere in the Twin Cities and that can make travel very tough. There is the possibility of feeling separated.

The physical distance from Jewish institutions is an issue for people who live further away from the urban and suburban centers of Jewish life. In the Outer suburbs, where there are few synagogues, 47% of Jewish adults attended services in the past year, compared to 62% of adults overall. Similarly, 33% of Jewish adults in the Outer suburbs participated in a Jewish program, compared to 49% of all Jewish adults.

Despite the distances that may necessitate multiple versions of program offerings, some adults expressed hopes that the Minneapolis and St. Paul Jewish communities would intermix and that organizations in each city would collaborate more often than they currently do (102).

It seems like there is a distance between the Minneapolis Jewish community and the St. Paul Jewish community.

We still don't like to cross the Mississippi unless it parts for us, so we are pretty segregated between the East and West Metros.

We would be better served if St. Paul and Minneapolis worked together.

DIVERSITY OF THE JEWISH COMMUNITY

Six percent of Jewish adults identify as LGBTQ, and 9% of Jewish households have a member who identifies as LGBTQ (who may or may not be Jewish). Two hundred and three respondents who identify as LGBTQ provided comments about the community. Of those, 28 respondents shared that they felt the LGBTQ Jewish community was particularly strong and engaging. They indicated that the overall community was generally accepting, but some noted that LGBTQ Jewish spaces still needed more institutional support.

We have a strong and surprisingly large community of young, progressive, LGBTQ-inclusive Jews who are committed to supporting one another and making the tradition accessible and meaningful in our lives.

The LGBTQ Jewish community is amazingly strong in the Twin Cities, and I would argue hosts more engaging events and social spaces than any other space I've been in within the Twin Cities.

There needs to be deeper commitment to the needs of young, radical, queer/trans Jews, including, for instance, an open mikvah.

It often feels like the programming that's serving the needs of marginalized Jews is underfunded, under resourced, and under noticed. The most innovative and thriving parts of the community (where engagement is growing at an exponential pace), seems to be largely filled with young and politically-radical queer Jews. Similarly, that does not seem to be where the community is making broader financial commitments of support.

Three percent of Jewish adults identify as a person of color or as being of Hispanic or Latino origin. Fifty-four respondents who identify in one of these ways provided comments. Of them, 21 shared that the Jewish community had more work to do on being inclusive and welcoming.

> *On the surface the people in my community seemed to advertise themselves as all inclusive, however, when it came down to it, it was their inability to accept the cultural differences that put a wedge in us being able to connect.*
>
> *Not a lot of events or classes for biracial or trans-racial Jews.*
>
> *I would like to see more diversity within my current Jewish community…It would be nice if they could be more welcoming to other people that may not look like them or have the same background but have respect for them none the less.*
>
> *I wish there was a more ethnically/racially diverse Jewish community.*
>
> *Synagogues still heavily prioritize households with two white, Jewish parents born of white, Jewish parents. There's a clear line between these 'real Jews' with traditionally Jewish last names and those in mixed households (mixed via religion, race, etc.). Leadership is virtually exclusively from the first group, and it's very off-putting.*
>
> *The anti-racism programs across the metro…are cringe-worthy. Start over.*

Ten respondents who do not identify as a person of color or of Hispanic or Latino origin also shared that the Jewish community had more work to do on being inclusive and welcoming to people of color.

> *Jews of color have not found communities where they feel welcomed—and have even been subject to prejudice and active exclusion.*
>
> *I've seen a lot of racism in the community, and that is really hard for people to face.*
>
> *Most Twin Cities Jewish organizations have many blind spots in terms of recognizing members of the Jewish community that are poor, disabled, non-white, and/or queer.*
>
> *I think our gaps are the significant underrepresentation of Jews who live on the margins: Jews of color, queer and trans Jews, patrilineal Jews, Jews of choice, the poor, and Jews with different abilities or disabilities. By and large, the people who are very visible and seen as representing our community, are white, straight, generally upper-middle class and coming from a two-Jewish-parent household. I think we are leaving a lot of people out.*

JEWISH IDENTITY

Jewish adults in the Twin Cities express their Jewish identities in a variety of ways. The Index of Jewish Engagement demonstrates that they participate in the holiday, ritual, organizational, and individual dimensions of Jewish life. The 16% of Jewish adults who are in the "Immersed" group participate deeply in all of these aspects of Jewish life. The remainder prioritize some elements over others. For the 24% who are "Occasional" Jews, celebrating home holidays is the most frequent way they participate in Jewish life. The 17% in the "Personal" group prioritize individual activities, such as reading, posting, or streaming Jewish content online. For 22% of Jewish adults who are in the "Holiday" group, Jewish life is primarily about major holidays and ritual activities. The 21% who are "Cultural" Jews participate in all four dimensions of Jewish life, but not as deeply as those in the Immersed group.

While 47% of Jewish adults in the Twin Cities do not identify with a Jewish denomination, 30% identify as Reform, 18% as Conservative, 3% as Orthodox, and 2% affiliate with another denomination.

RITUAL AND RELIGIOUS LIFE

In the Twin Cities, 31% of Jewish households belong to a Jewish congregation or worship community of some type. These households include 37% of Jewish adults. More, however, participate in congregational life without belonging: 63% of Jewish adults attended services at least once in the past year, and 41% attended a service or program specifically at a Twin Cities synagogue.

Many respondents spoke favorably of religious life in the Twin Cities, in particular the variety of denominational options and the feelings of community and welcoming they feel in their congregations (129).

> *I think there is a vibrant and very active Jewish community here. I have family members who participate in many different synagogues locally. They are all very happy with their congregations.*
>
> *I have found that synagogues have been very welcoming to us as well and offer great programs for young families, and it's a good thing that they are embracing a more flexible approach to membership.*
>
> *I believe that our synagogue is the strongest part of the Twin Cities Jewish community for us. It's so welcoming and full of opportunities for engagement.*

There are some, on the other hand, who felt frustrated by a lack of variety among Jewish worship options (32).

There is a lack of diverse types of communities (e.g., LGBTQ specific minyans, neo-Hasidic, non-denominational, etc.).

Local rabbis were lauded for their leadership in interfaith efforts and general stewardship of their congregations (39).

The clergy here are amazing and are tireless in community building and social justice and equity planning.

In my experience most of the Jewish clergy in the area are accessible to members of the Jewish community, and at least in the Reconstructionist, Reform, and Conservative communities strongly focused on supporting personal identity diversity and interfaith dialog with area Catholic, Islamic, and Protestant congregations and leadership.

INTERMARRIAGE AND CHILDREN

The intermarriage rate among Jewish adults in the Twin Cities is 48%, similar to the national rate of 44%. The rate is higher, however, among Jews younger than age 50.

Households that include someone in an interfaith relationship believe that, overall, the Jewish community supports interfaith families, with 26% saying it does so "somewhat" and 29% saying it does so "very much." Another 39%, however, have no opinion.

Despite the general feeling of support, some members of interfaith families, expressed their struggles with feeling accepted and welcomed (43).

A major gap is making interfaith families feel welcome, especially the non-Jewish partner. This keeps us from being more involved when one person doesn't feel welcome.

There is difficulty finding other interfaith families without joining an institution you are otherwise not interested in.

Because of the growing prevalence of intermarriage, 48% of Jewish children are being raised by one Jewish and one non-Jewish parent. And, while 80% of children overall are being raised Jewish in some way, 54% are being raised exclusively Jewish, and 26% are being raised Jewish and another religion. Another 19% are being raised in no religion or have not yet had a religion decided.

Some parents raising their children in multiple religions described the challenges they faced in finding a place for their families within Jewish organizations (24).

Since we have decided to raise our children with both religions culturally, it is very hard to find others like us. There are a lot of interfaith groups (which is great), but usually those are of a non-Jewish spouse who is raising their children Jewish.

Because I have step-children and a non-Jewish spouse, the typical channel of a synagogue didn't exert much pull. I think it is important to offer multiple channels to engage (cultural, education, family history) and to reach out beyond the synagogues to the secular Jewish community.

JEWISH EDUCATION

In the Twin Cities, 29% of Jewish children in grades K-12 participated in some form of Jewish education during the 2019-20 school year. One-in-five Jewish children attended a day school, part-time school or private class or tutoring. One quarter participated in informal Jewish education like summer camp or youth group. Of Jewish children not yet in kindergarten, 9% were enrolled in a Jewish early childhood education center during 2019-20.

Inmarried parents were more likely than intermarried and single parents to enroll their children in Jewish early preschool, part-time school, day school, and summer camps.

Jewish education or specific institutions were mentioned by 103 respondents. In particular, educational opportunities for children were spoken of highly by about one third of respondents (33).

> *For our population size, we are well served by existing Jewish agencies. Our children forged a Jewish identity and wonderful connections outside their synagogue and school communities through Jewish camping.*

> *Our youth organizations and Jewish camps have always been and continue to be a great source for building Jewish identity and strong, lasting friendships as well.*

There were another 65 who mentioned shortcomings they perceived in local educational offerings, including curriculum, location of institutions, and costs.

> *Sending our three kids to Jewish day school and overnight camps, and paying fully for all of them, is becoming a financial stress. It is important to us, and so we prioritize it, but it is not sustainable or even accessible to most.*

> *There are very uneven Jewish educational opportunities, and it feels like there are lots of missed opportunities for some of these diverse populations to join together and create afterschool Jewish programming that would allow families to take advantage of all the school choice available here in the Twin Cities and still provide their children with an excellent Jewish education.*

ORGANIZATIONS AND PROGRAMS

Jewish households in the Twin Cities have opportunities to participate in Jewish life through formal organizations, informal groups, and individually. Four percent of Jewish households belong to a JCC, and 7% of Jewish adults attended a program located at a JCC sometimes or frequently in the past year. Jewish programs, activities, or events were attended by 49% of Jewish adults. About one quarter attended a social program sometimes or frequently. Sixty-three percent of Jewish households donated to a Jewish organization, and 20% of Jewish adults volunteered for or with a Jewish organization during the past year.

Of the 320 respondents who shared their views on the programs and activities offered by Jewish organizations, 178 believed they were a strength of the community, and 142 felt there was room for improvement.

Responses were nearly split between those who believed the amount of programmatic opportunities was sufficient (99) and those who wanted more options, either for a particular demographic group, in a particular location, or of a particular format (96).

> *This is a rich, vibrant Jewish community. To be accurate, we have many rich and vibrant Jewish communities. There is no singular Jewish community. Nobody represents THE community or is THE central address. If someone wants to find their place, they can. You can be as Jewish (however you define it) as you want or as little as you want.*

> *Synagogues, community centers, and agencies offer a wide range of activities and support services. Youth are supported by amazing pre-schools, camps, bat/bar mitzvah training, holiday celebrations which build upon and strengthen relationships among children. We are fortunate to have such a vibrant Jewish life in the Twin Cities.*

> *I see a lot of repetitive programming; many organizations offer the same happy hours or volunteer opportunities.*

> *The Twin Cities desperately need support for secular social activities for Jews who are interested in Jewish community and culture but do not practice ritual.*

The leadership of the community was discussed by 46 individuals. Twenty-six of them felt that the leadership was a strength.

> *There is great leadership at backbone agencies that provide health and Jewish education.*

> *Everybody seems to be so welcoming, especially the leaders. I feel like if I ever wanted to participate they would invite me with open arms.*

> *There are very generous, caring, volunteers. Many of these people have become wealthy through hard work, and they want to give back in time and money. There are some very wise individuals.*

Another 20 respondents expressed frustration with current leadership, particularly around money, or worries about the leadership pool for the future.

> *The whole structure of how the people who make decisions for programming and whatever else are the ones who donate the most money (as opposed to the qualified staff they hire and underpay).*

> *There are difficulties in finding younger people to take leadership positions so that many of the same people are tasked with helping multiple organizations—both in volunteer roles and financially (the same people are being asked for large gifts repeatedly—there are multiple large campaigns occurring simultaneously.*

One area where respondents noted room for improvement was the communications of Twin Cities Jewish organizations, not only internally but also to the non-Jewish residents of the area (43).

> *I think our community does NOT do a good job of communicating as a whole. That's from individuals to the organizations. On top of that—because we have Minneapolis AND Saint Paul, there's two of everything as well. It's too much and ultimately drives both my family and community members I know away from doing anything.*

> *I wish there was more publicity given to classes, speakers, etc. at other synagogues so that we could attend these events.*

> *Weakness is the poor public relations and education we give to non-Jews. As a global community we need to tell our story louder and clearer and with an eye towards targeting millennials and younger people. We need to get our message out creatively and frequently through all channels particularly digital.*

ISRAEL

Among the Jewish adults in the Twin Cities, 48% have been to Israel at least once, including 25% who have been on multiple visits or have lived there. Twenty-four percent of age-eligible Jews (those younger than age 47) have gone on a Birthright trip. Many of those who have been to Israel went recently: 38% visited between 2015-19, and another 27% visited between 2005-14.

Most Jews in the Twin Cities feel some level of connection with Israel, even if they have never traveled there. Overall, 77% of all Jewish adults feel at least a little connected to Israel, and 82% sought out news about Israel at least once in the past year. One quarter of Jewish adults feel very much connected to Israel, and 28% sought news frequently over the past year.

ECONOMIC NEEDS

During the fall of 2019, the Jewish households in the Twin Cities were mostly on stable economic footing. Sixty-two percent of households described themselves as "economically comfortable," and 27% could meet basic expenses with a little left over. Nine percent could meet basic expenses, and 1% did not meet basic expenses.

The Jewish community is highly educated, with 69% of those ages 25 and older having earned at least a bachelor's degree. Among Jews nationally, 61% have a bachelor's degree, as do 30% of all adults in the United States.

During the fall of 2019, 73% of Jewish adults were employed in full- or part-time positions. Another 17% were retired and 3% were full-time students. Among the remaining adults who were not working, 3% were looking for work and 4% were not.

In a sign of potential economic insecurity, however, 31% of households did not have sufficient savings to cover three months' worth of expenses. In addition, 20% of households had experienced some economic hardship because of a change in health, employment, housing, or family structure. For 7% of households, finances made it difficult to participate fully in Jewish life.

The lack of affordability of Jewish life and programs was commented upon by 65 individuals.

> *Everything seems to be about money. A community dinner at Sabes JCC cost $75. I guess that was a dinner for the top 1% of the community. Events often are $50 or more. It seems like a lot of money is spent on the glitz and not taking care of the heart and care for each other.*
>
> *In general, it is very expensive to be able to participate in Jewish activities, such as belonging to a synagogue, going to fundraising events, etc.*
>
> *I think the Jewish community does not yet know how to deal with internal economic disparities in relation to an expected 'norm.'*

Another 36 respondents look favorably upon the generosity of the Twin Cities Jewish community.

> *I think we are a prosperous community and a generous one.*
>
> *The Twin Cities Jewish community is quite active and overall very charitable (generous with volunteering time as well as financial support). Organizations like Jewish Family Service not only focus on doing good within the Jewish community, but also in the whole community. Helping the needy in our community, no matter their affiliation, is important.*

HEALTH NEEDS

In 18% of Jewish households in the Twin Cities, someone has a health issue, special need, or disability that limits the amount or type of work or schooling that the person can do. While 6% did not need any services to help and 10% received all needed services, 3% of Jewish households did not receive all needed services.

Many members of the community would be interested in health services or planning offered by Jewish organizations. One quarter are somewhat or very interested in later life planning, 21% in behavioral or mental health services, and 8% in assistance with fertility or adoption.

Sixteen percent of Jewish households provide or manage care for a close relative or friend, primarily parents or parents-in-law.

Nine percent of Jews ages 65 or older live in a senior housing community or assisted living. Another 10% are considering moving to one within five years. Among Jews younger than age 75, 22% have parents or a close relative living in senior housing communities in the Twin Cities.

Another 7% have a parent or close relative in senior housing elsewhere. Nearly all Jewish adults ages 65 and older have access to transportation when needed; 2% occasionally have access, and 1% never have access.

Thirty-six respondents indicated that the community's support of the elderly needed improvement.

> *I do see gaps in our community's treatment of our aging parents. My experience was not all negative, primarily because myself and my siblings were very involved. But my experience certainly opened my eyes to a major issue that needs addressing within the local Jewish community.*
>
> *I wish the social justice committees would pay more attention to the poor elderly in our community.*
>
> *There is no outreach to those of us who are homebound.*

CONCLUSION

The Twin Cities Jewish Community Study presents a portrait of a community that is significantly larger and more diverse than ten years ago. This shift is due in part to the growing numbers of intermarried households and an influx of newcomers to the region. Jewish life is vibrant in Minneapolis and in St. Paul, with many overlapping Jewish connections across the region.

The study was conducted prior to the 2020 coronavirus pandemic, and it is likely there have already been significant shifts in Jewish life and economic wellbeing by the time this report is published. Nonetheless, the study provides a baseline for understanding the community in 2019 and for making strategic decisions about the future of Jewish life in the Twin Cities in the years ahead.

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NOTES

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[5] American Association for Public Opinion Research (AAPOR) is a professional organization that sets standards for survey research.

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[7] ACS 2018 1-year estimates.

[8] Anoka, Carver, Dakota, Hennepin, Ramsey, Scott, Sherburne, Washington, and Wright counties.

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[10] Based on American Community Survey one-year estimates for 2006 and 2018.

[11] Pew, 2013. Note current national rate of Jewish intermarriage may be different.

[12] Pew Research Center, 2013.

[13] The national rate is based on married couples only, not partnered ones.

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[17] Also see Aronson, J. K., Saxe, L., Kadushin, C., Boxer, M., & Brookner, M. (2019). A new approach to understanding contemporary Jewish engagement. *Contemporary Jewry.* 39, 91–113. https://doi.org/10.1007/s12397-018-9271-8

[18] Pew, 2013.

[19] Pew, 2013.

[20] People who were not working or not full-time students, and were looking for work, were counted as unemployed for this analysis.