

A Portrait of the Jewish Community of Lane County:

Supplement to the 2022-23 Greater Portland Jewish Community Study



Jewish Federation[®]
OF GREATER PORTLAND



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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 sociodemographic data on the Jewish community.

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CHAPTER 1. INTRODUCTION

For the past year, the community studies research team at the Maurice and Marilyn Cohen Center for Modern Jewish Studies (CMJS) and Steinhardt Social Research Institute (SSRI) at Brandeis University has been working on the 2022-23 *Greater Portland Jewish Community Study*,¹ sponsored by the Jewish Federation of Greater Portland. The study provided an unusual opportunity for the Jewish community in Lane County. Representative-sample surveys of small Jewish communities are rare, primarily because of the difficulty and high costs associated with conducting such research.² However, when the start-up costs of a study can be absorbed by a larger, nearby community, a survey may become feasible.

With the assistance of the Jewish Federation of Lane County, the research team was able to add a supplementary sample to the Greater Portland study, enabling the collection of systematic data from a small but representative sample of Jewish households in Lane County. This sample allowed for:

- Estimation of the number of Jewish adults and children in the community, as well as the number of non-Jewish adults and children who reside in Jewish households
- Description of the community in terms of demographic characteristics and socioeconomic well-being
- Measurement of participation in and attitudes toward community institutions, programs, and services
- Understanding of the multifaceted cultural, communal, and religious expressions of Judaism that constitute Jewish engagement
- Assessment of attitudes toward Israel and Judaism

This report, *A Portrait of the Lane County Jewish Community*, provides a snapshot of the Jewish community in Lane County today. The estimates presented here are an accurate representation of the local Jewish community, but they do not account for the approximately 1,600 Jewish undergraduate students at the University of Oregon,³ most of whom come from other places. These students would have been eligible for the survey, but by random chance, very few took the survey. No matter how carefully a sample is constructed, there are always groups that are likely to be undercounted. Students living in dormitories, newcomers to a community, and young adults in general are notoriously difficult to cover in representative-sample surveys of a Jewish community, particularly when the sample is small.

Methodology Overview

CMJS/SSRI 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. This assessment of the Lane County Jewish community is based on data collected through telephone and internet surveys from October 2022 to January 2023 from a total of 259 Jewish households residing for at least part of the year in Lane County. The response rate for the primary sample was 19.1% (AAPOR RR4).

Households invited to participate in the survey were randomly selected from a combination of contact information provided by local community organizations and purchased lists of likely Jewish households. To ensure that the households were representative of the entire Jewish community, we used additional information to develop the estimates of population size and characteristics reported in this study.

We estimated the population size and basic demographic characteristics using an innovative enhancement of the traditional random digit dial (RDD) survey method. Instead of deriving information about the population from a single RDD phone survey of the local area, the enhanced RDD method relies on a synthesis of national surveys, conducted by government agencies and other organizations, that include information about religion. Using that combined data and information collected from Lane County residents, we were able to estimate the Jewish population in the region. See ajpp.brandeis.edu for more information about this approach to Jewish population estimates.

In all studies of the Jewish community, more involved members are more motivated, and therefore more likely, to complete a survey than are less involved members. To minimize the bias that this introduces, we validated all results against known benchmarks of community participation and adjusted as needed. Examples of benchmarks are the total number of synagogue-member households and the total number of children enrolled in Jewish schools.

Estimates in this report likely do not account for Jewish undergraduate students at the University of Oregon.

See Appendix A of the Greater Portland study's technical appendices for more detail about the survey methods used for this study.

How to Read This Report

The present survey of Jewish households is 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 are adjusted (i.e., "weighted"). Each individual respondent is assigned a weight so that their survey answers represent the proportion of the overall community that has similar demographic characteristics. The weighted respondent thus stands 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 it is estimated would answer each question in that way had each member of the population 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 are extrapolated 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 is derived. The uncertainty is quantified as a set of values that range from some

percentage below the reported estimate to a similar percentage above it. This range is known as a “confidence interval.” 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 are used where appropriate. (See Appendix A for details about the magnitude of the confidence intervals around estimates in this study.)

Reading Report Tables

Numeric data in this report are most often presented in tables, although bar graphs and pie charts are used in some cases to illustrate or amplify selected data. To interpret tables correctly, the title and/or the first row of each table will indicate the denominator for any reported numbers. Some tables report a percentage of Jewish households, some a percentage of Jewish adults, and some report on a subset for whom the questions are relevant.

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 are rounded to the nearest whole number. When a percentage is between 0% and 0.5% and would otherwise round down to 0%, the number is denoted as < 1%. When there are insufficient respondents in a particular category for reporting reliable information, the estimate is shown as “--”.

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 size estimates of subpopulations (e.g., Orthodox households) are provided, they are 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 are missing, those respondents are counted as if they are not part of the subgroups for purposes of estimation. For this reason, all 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 is also missing. The codebook, included as Appendix D, reflects the number of responses to each question across Greater Portland, Lane County, and the Willamette Valley. The number of responses from Lane County for each question can be assessed by cross-tabulating each question by the screener region variable (scrlive) in the public-use dataset.

Comparisons across Subgroups

A typical report for a Jewish community study breaks down findings across multiple segments of the population: age, engagement group, region, synagogue members and non-members, family type, and so on. However, one of the challenges of conducting research in small Jewish communities is that it is not always possible to obtain enough data compare across groups. In this report, we will provide as much detail as we can, but we simply do not have enough data for subgroup analysis. Typically, we will provide the estimates of the sizes of subgroups, but will not assess how different groups

compare across the many questions asked in the survey. Readers will have access to a public-use version of the dataset and can conduct their own analyses, but they are cautioned that given the size of the sample, small or even moderately-sized differences between subgroups may be the result of random variation in the survey responses rather than actual differences in the population.

Comparisons across Surveys

Although comparisons across surveys are informative, because of methodological differences, they are less precise and reliable than assessments of the data from the present study alone. Because this is the first systematic survey of the Jewish community of Lane County of which we are aware, we cannot assess changes to the community over time. However, in several places throughout the report, data from Pew's 2020 study, *Jewish Americans in 2020*, are used to show how the Lane County Jewish community is similar to or different from the United States Jewish community.

The Impact of COVID-19

The COVID-19 pandemic, which first became a subject of public concern in the United States in February and March of 2020, has had a profound impact on every aspect of social, communal, and economic life. The Jewish community was not spared these impacts of the pandemic. Individual lives were disrupted at the same time that organizations and institutions were forced to close, restructure, or refocus their activities and programs. CMJS/SSRI research on the impact of the pandemic conducted in 10 communities around the United States during the summer of 2020, suggests that there may have been a small decline in organizational memberships caused by the pandemic, but people who participated in Jewish programming in person before the pandemic tended to continue participating in programs online during the pandemic. This research also found that the financial impacts were experienced most severely by those who had financial difficulties prior to the pandemic, and that the pandemic had a disproportionate impact on the mental health of young adults.⁴

Data collection for this study took place between October 25, 2022, and January 23, 2023. Consequently, the findings included in this report should be interpreted in the context of the late stages of the “emergency phase” of the pandemic.⁵ To provide the Jewish community of Lane County with the most useful data possible, CMJS/SSRI modified some survey items to account for the impact of the pandemic. For example, many questions about participation in Jewish life included an option for participation online or asked about what people do in a typical year rather than in the past year. As a result, on different measures, participation might have been lower, higher, or about the same as in typical years.

Nevertheless, we believe that the data reported here should serve as a new baseline from which to understand community engagement. We heard from some organizations that membership, enrollment, or program attendance was depressed because of the pandemic. As more members of the community are vaccinated and boosted and any remaining COVID-19 restrictions are lifted, we recommend that the community track their numbers to see if they are returning to pre-pandemic levels or if the community will need to adjust to a “new normal.”

Report Overview

This report presents key findings about the Lane County 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 Lane County Jewish community today.

Chapter 3. Patterns of Jewish Engagement

This chapter describes the multifaceted ways in which the Jews of Lane County define and express their Jewish identity. A set of behavioral measures characterize Jewish engagement based on participation in Jewish life. A typology of Jewish engagement helps explain Jewish behaviors and attitudes. This chapter also reports on attitudes about the meaning and importance of Judaism to members of the Lane County Jewish community.

Chapter 4. Jewish Children

This chapter discusses Jewish children and families as well as participation in Jewish education.

Chapter 5. Congregations and Ritual Life

This chapter discusses membership in Jewish congregations and levels of participation in Jewish ritual life.

Chapter 6. Organizations and Philanthropy

This chapter discusses membership and involvement in organizational, social, and personal Jewish life as well as volunteering and philanthropy.

Chapter 7. Community, Connections, and Concerns

This chapter explores the connections of Jewish adults in Lane County to the Jewish community, barriers that limit their participation in the Jewish community, and the context of their concerns about antisemitism.

Chapter 8. Connections to Israel

This chapter describes the frequency and types of travel to Israel and other markers of Israel connection.

Chapter 9. Financial Well-Being and Health Needs

This chapter examines the living conditions of Lane County Jewish households, in particular with regard to economic well-being, economic hardship, and health and social service concerns.

Chapter 10. In the Words of Community Members

This chapter provides some survey respondents' answers to an open-ended question at the end of the survey about the community's strengths and weaknesses.

CHAPTER 2. DEMOGRAPHIC SNAPSHOT

Jewish Population Estimate

Table 2.1. Lane County Jewish Community Population Estimates, 2022-23

Total people in Jewish households	6,000
Total Jewish households	2,900
Total Jews	4,300
Adults (ages 18+)	5,200
Jewish	3,600
Non-Jewish	1,700
Children (under age 18)	800
Jewish	700
Non-Jewish or unknown religion	100

- Jewish individuals constitute 1.1% of the overall Lane County population.⁶

Age and Gender Composition

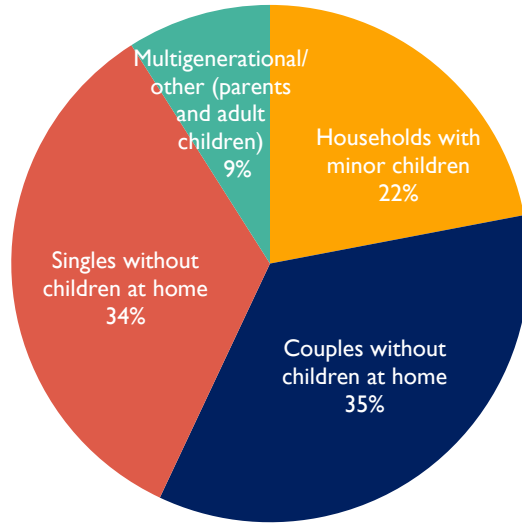
Table 2.2. Age of Jewish adults in Lane County

	Jewish Lane County (%)	Lane County (ACS 2021; %) ⁷	US Jews (Pew 2020; %) ⁸
18-34	10	32	28
35-49	48	23	23
50-64	18	23	20
65-74	16	14	17
75+	8	8	13
Total	100	100	100

- The Lane County Jewish community is 45 % male, 53% female, and 2% non-binary or another gender identity.
- The median age of Jewish adults in Lane County is 47, compared to 49 for US Jewish adults.
- The median age of all Jews in Lane County, including children, is 45.

Household Composition

Figure 2.1. Household composition



- Six percent of Jewish households have an adult child who lives in another Lane County household, 22% have an adult child who lives elsewhere, and 9% have adult children both in Lane County and elsewhere.
- Two percent of adults ages 40 and older have grandchildren in Lane County, 10% have grandchildren elsewhere, and < 1% have grandchildren both inside and outside Lane County.

Table 2.3. Relationship status

	Jewish adults (%)	Jewish households (%)
Single	30	39
Married/partnered Jewish adults	70	61
Inmarried	32	22
Intermarried	39	38
Total	100	100

- The intermarriage rate for individuals is 55%, and the household rate is 72%.
- Nationally, the intermarriage rate for individuals is 42%, and the household rate is 59%.⁹

Jewish Denominations

Table 2.4. Denomination of Jewish adults in Lane County and the United States

	Lane County 2022 (%)	US Jews 2020 (%) ¹⁰
Orthodox	5	9
Conservative	19	17
Reform	9	37
Other denomination	20	4
Reconstructionist	16	n/a
No denomination	46	32

Subpopulations

Table 2.5. Jewish ethnicity

	Jewish adults (%)	Jewish households (%)
Ashkenazi	86	90
Sephardi	4	5
Mizrachi	< 1	2
Other	2	2
None	4	8
Don't know	5	7

Note: Totals may add up to more than 100% because some respondents or their households identify with multiple categories.

Table 2.6. Demographic subgroups

	Jewish adults (%)	Jewish households (%)
LGBTQ+	15	12
Israeli citizens	2	3
Russian-speaking	3	1

Table 2.7. Race and ethnicity

	All individuals in Jewish households (%)	Jewish individuals (%)	Jewish adults (%)	Jewish children (%)
Self-identifies as Person of Color	6	5	3	21
White only, non-Hispanic	90	89	91	77
White only, Hispanic	4	3	4	< 1
Non-white, non-Hispanic	6	7	5	22
Non-white, Hispanic	< 1	< 1	< 1	1

- Thirteen percent of Jewish households in Lane County include someone who identifies as Hispanic or with any race other than white, and 11% include someone who identifies as a Person of Color.

Length of Residence and Mobility

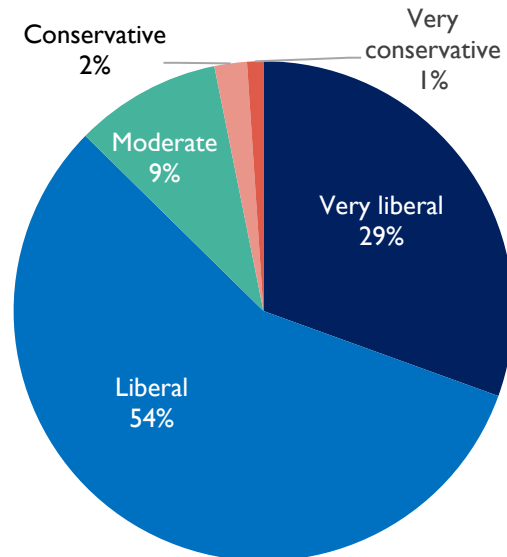
Table 2.8. Length of residence

	All Jewish adults (%)
0-4 years	24
5-9 years	26
10-19 years	16
20-29 years	8
30-39 years	23
40+ years	3
Total	100

- Three percent of Jewish Lane County residents live elsewhere for part of the year.
- The majority of Jewish adults in Lane County were raised elsewhere in the United States (80%), while 17% were raised in Lane County. Three percent were raised in another country.
- Nearly one quarter of Jewish adults in Lane County plan to leave the area in the next two years (22%).

Political Views

Figure 2.2. Political leanings of Jewish adults in Lane County



CHAPTER 3. PATTERNS OF JEWISH ENGAGEMENT

Members of the Jewish community of Lane County exhibit a variety of types of Jewish identification and means of engagement in Jewish life. Examining the ways that Jewish adults not only view, but also enact their Jewish identities is necessary to understand the population and the ways in which Jewish life in the region can be enhanced. This chapter introduces and discusses an “Index of Jewish Engagement,” created uniquely for the Lane County Jewish community.

In this chapter, we recommend that readers focus on the behaviors and attitudes typical of each engagement group.

- The Index of Jewish Engagement focuses on Jewish behaviors—the ways in which individuals occupy and involve themselves in Jewish life in Lane County—not on self-identification.
- Engagement groups include people of all ages and denominational identities.
- Demographic characteristics are related to membership in these three engagement groups.
- The Index can be used to identify opportunities to improve communal planning based on people’s different needs and interests.

Index of Jewish Engagement

One of the purposes of the Index of Jewish Engagement is to demonstrate the full range and diversity of participation in Jewish life in Lane County. By identifying the patterns that develop around measures of Jewish engagement, we can better understand the unique ways Jewish individuals express their Jewish identities and the potential constituencies that exist for different types of Jewish connections.

In Lane County, we identified three predominant categories of Jewish engagement that describe distinct patterns of participation in Jewish life. This chapter explains how we created these categories and describes the most prevalent Jewish behaviors and attitudes that characterize each grouping.

Background: Classifications of Jewish Engagement

The best-known system for categorizing Jewish identity is denominational affiliation. In the past, Jewish denominational categories closely correlated with measures of Jewish engagement, including behavior and attitudes. However, because these labels are self-assigned, their meaning varies from one individual to another. In addition, an increasing number of Jews do not affiliate with any particular denomination—including, as noted in Chapter 2, 46% of Jewish adults in Lane County. Denominational labels are therefore limited in their utility to convey descriptions of behavior and attitudes.

Measures of Jewish Engagement

We specifically designed the Index of Jewish Engagement to identify opportunities for better engagement of groups with different needs and interests. The Index focuses on behaviors—the ways in which individuals spend their time and involve themselves in Jewish life. Such behaviors are concrete and measurable expressions of Jewish identity. Behaviors, in many cases, correlate with demographic characteristics, backgrounds, and attitudes, but also cut across them. 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 skill and resources that enable them to participate, and the opportunities available and known to them.

To develop the Index, we selected a range of Jewish behaviors that were included in the survey instrument. The set of Jewish behaviors used to develop this typology is inclusive of a variety of 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: holiday behaviors, ritual behaviors, organizational behaviors, and individual behaviors. The behavioral measures include:

- **Holiday behaviors:** holiday celebrations, such as attending or hosting a Passover seder, fasting for Yom Kippur, and lighting Hanukkah candles, 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 activities can be practiced at home, without institutional affiliation or association.
- **Ritual behaviors:** Lighting Shabbat candles or having special meals on Shabbat, attending religious services, attending High Holiday services, keeping any kosher rules.
- **Organizational behaviors:** Belonging to a synagogue, belonging to Jewish organizations, belonging to informal Jewish groups, participating in Jewish programs in the past year, volunteering for Jewish organizations in the past year, donating to Jewish organizations in the past year.
- **Individual behaviors:** Eating Jewish foods often, studying Jewish texts often, reading Jewish publications often, engaging with Jewish-focused culture often, discussing Jewish topics often, following news about Israel very closely.

We employed a statistical tool, latent class analysis (LCA), to cluster similar patterns of behavior based on respondents’ answers to survey questions. LCA identifies groups of behaviors that “cluster” together by analyzing patterns of responses. The result of the LCA analysis was the identification of three unique patterns of Jewish engagement.

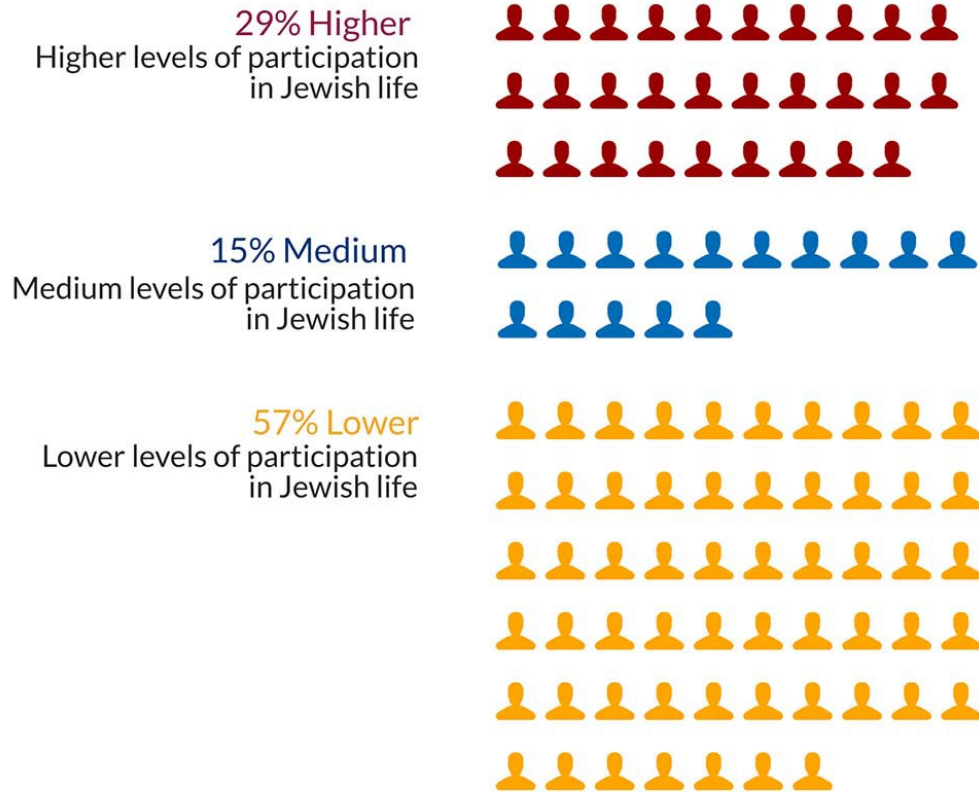
How we developed these categories

Survey respondents answered questions about their Jewish behaviors; based on their responses, we identified the three primary patterns of behavior that are presented here. Survey respondents were **not** asked to assign themselves to the groups.

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

Using LCA, each Jewish adult in the community was classified into one of the three engagement groups according to the pattern that most closely matches the individual’s participation in different types of Jewish behaviors. For purposes of this report, the names of the engagement groups will be used to refer to the groups of Jewish adults who most closely adhere to each pattern. The names of the groups reflect that the Jewish community of Lane County falls roughly into three hierarchical patterns of behavior.

Figure 3.1. Jewish engagement



Jewish Behaviors and Jewish Engagement

The three patterns differ in degree and types of engagement with a broad set of Jewish behaviors. As shown in Table 3.1, the Jewish behaviors across the 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 that engages in the listed behavior. In this table, the darker the box, the higher the proportion of people that engages in that behavior.

Table 3.1. Jewish behaviors

	Lower (%)	Medium (%)	High (%)
Holiday Behaviors			
Seder, 2022	8	68	97
Hanukkah, typical year	76	100	100
Fast on Yom Kippur, 2022	0	76	62
Ritual Behaviors			
Mark Shabbat in past year, ever	6	97	98
Every week/Almost every week	0	34	64
Services in past year, ever	8	95	100
Monthly or more	0	31	65
High Holiday services, 2022	1	49	98
Kosher at home	1	28	16
Organization Behaviors			
Congregation member	1	57	95
Informal group member	12	3	30
Participate in program, past year	3	95	82
Volunteer for Jewish org.	0	6	36
Donated to Jewish org.	54	81	95
Individual Behaviors			
Study Jewish texts (often)	0	0	62
Eat Jewish foods (often)	9	3	73
Read Jewish publications (often)	0	8	68
Discuss Jewish topics (often)	14	48	92
Engage with Jewish-focused culture (often)	5	0	73
Follow news about Israel (very closely)	13	10	17

Legend	0-19%	20-39%	40-59%	60-79%	80-100%
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Demographics and Jewish Engagement

Table 3.2. Age by Jewish engagement

	18-34 (%)	35-49 (%)	50-64 (%)	65-74 (%)	75 + (%)	Total (%)
All Jewish adults	10	48	18	16	8	100
Jewish engagement						
Lower	10	36	14	25	15	100
Medium	9	39	40	10	2	100
Higher	16	54	18	9	2	100

Table 3.3. Household structure by Jewish engagement

	Inmarried (%)	Intermarried (%)	Not married (%)	Total (%)	Children in household (%)
All Jewish adults	32	39	29	100	28
Jewish engagement					
Lower	13	49	38	100	11
Medium	74	9	15	100	35
Higher	57	14	29	100	38

Jewish Background and Jewish Engagement

Table 3.4. Denomination by Jewish engagement

	Orthodox (%)	Conservative (%)	Reform (%)	Other denom. (%)	No denom. (%)	Total (%)
All Jewish adults	6	19	9	20	46	100
Jewish engagement						
Lower	0	25	1	7	67	100
Medium	1	4	38	49	7	100
Higher	21	20	13	38	9	100

Table 3.5. Jewish parentage by Jewish engagement

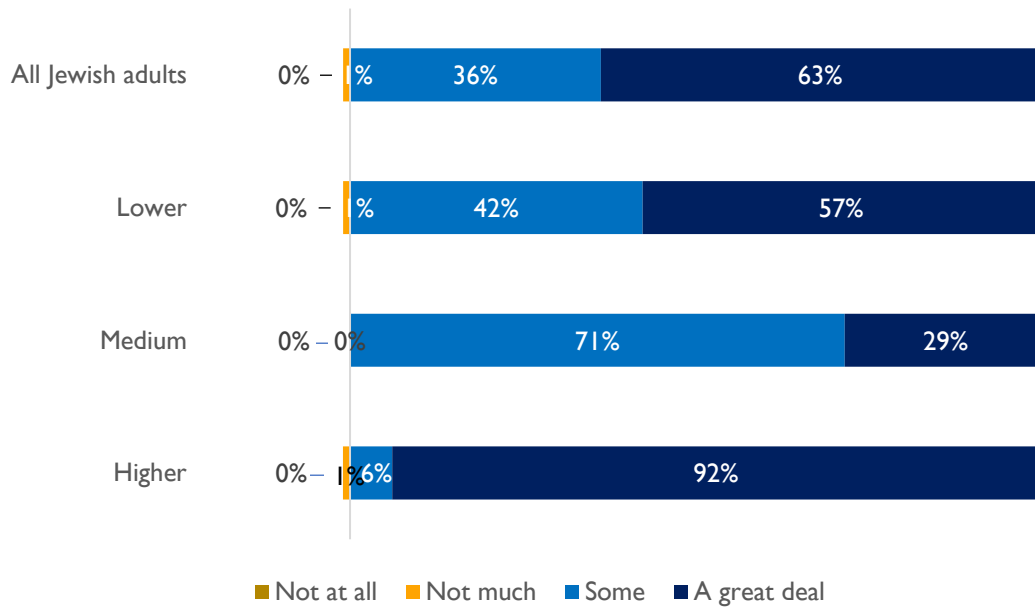
	No Jewish parents (converted; %)	One Jewish parent (%)	Two Jewish parents (%)	Total (%)
All Jewish adults	4	28	68	100
Jewish engagement				
Lower	0	36	64	100
Medium	1	43	57	100
Higher	14	14	72	100

Table 3.6. Childhood Jewish education by Jewish engagement

	Any childhood Jewish education (%)	Jewish supplementary school (%)	Jewish overnight camp (%)	Jewish youth group (%)	Jewish day camp (%)	Jewish day school (%)	Peer Israel trip (%)
All Jewish adults	70	58	36	40	25	15	5
Jewish engagement							
Lower	75	74	48	43	18	2	5
Medium	64	24	19	17	14	45	9
Higher	64	50	27	48	41	19	1

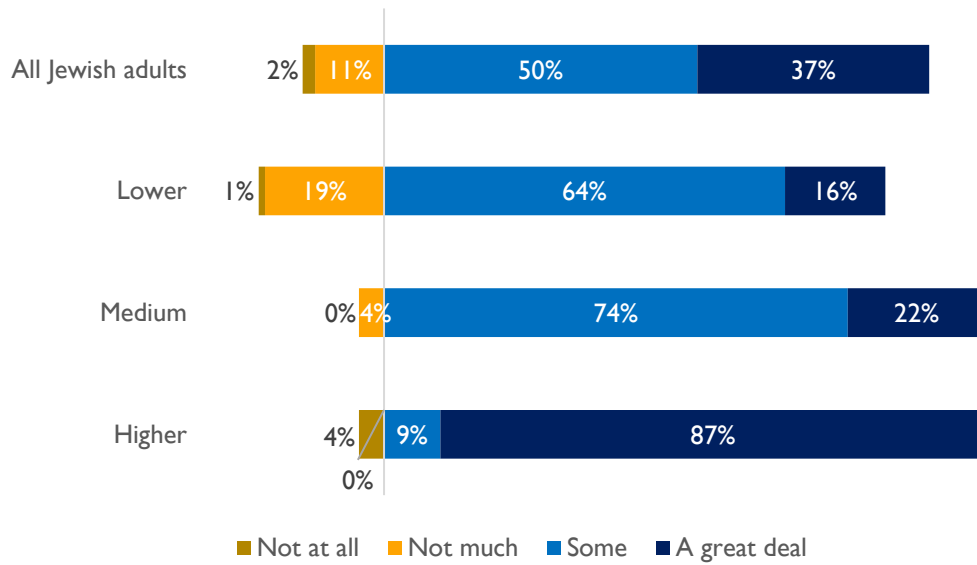
Attitudes about Meaning of Judaism and Jewish Engagement

Figure 3.2. Being Jewish as a matter of culture



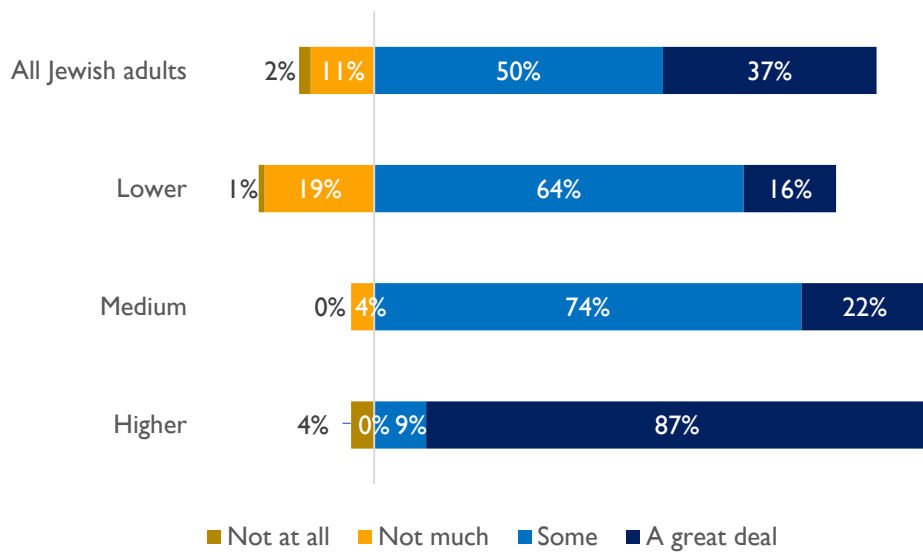
Question text: "To you personally, to what extent is being Jewish a matter of culture?"

Figure 3.3. Being Jewish as a matter of community



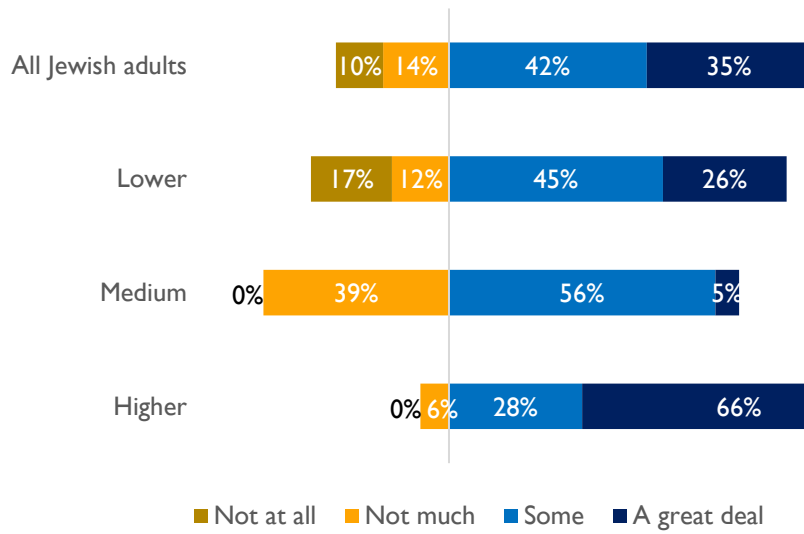
Question text: “To you personally, to what extent is being Jewish a matter of community?”

Figure 3.4. Being Jewish as a matter of ethnicity



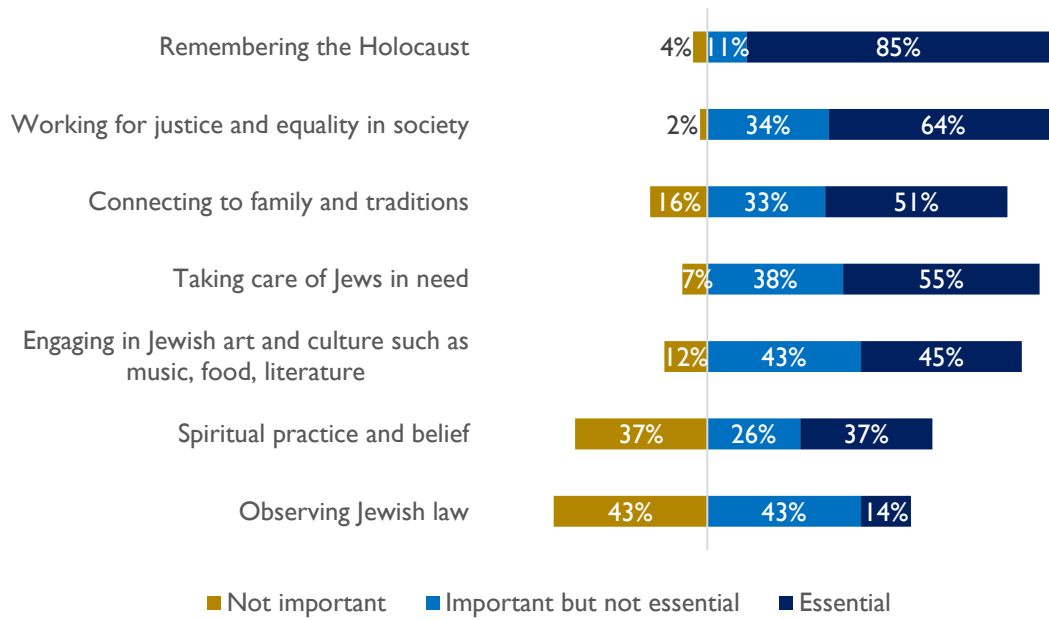
Question text: “To you personally, to what extent is being Jewish a matter of ethnicity?”

Figure 3.5. Being Jewish as a matter of religion



Question text: “To you personally, to what extent is being Jewish a matter of religion?”

Figure 3.6. Importance to being Jewish



Question text: “How important is each of the following to what being Jewish means to you?”

Figure 3.7. Justice and equality, art and culture, and taking care of Jews in need as essential to being Jewish

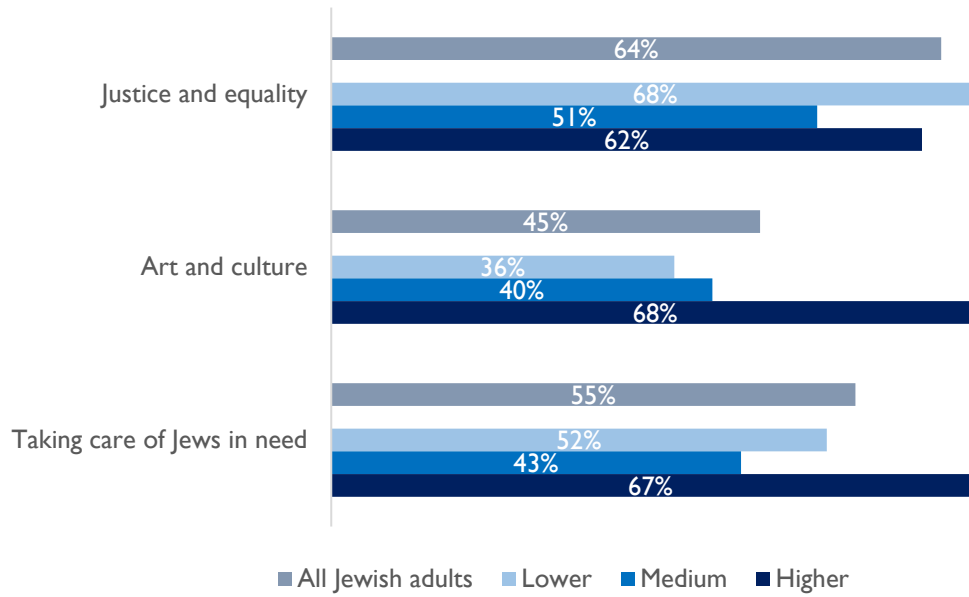


Figure 3.8. Remembering the Holocaust and family and traditions as essential to being Jewish

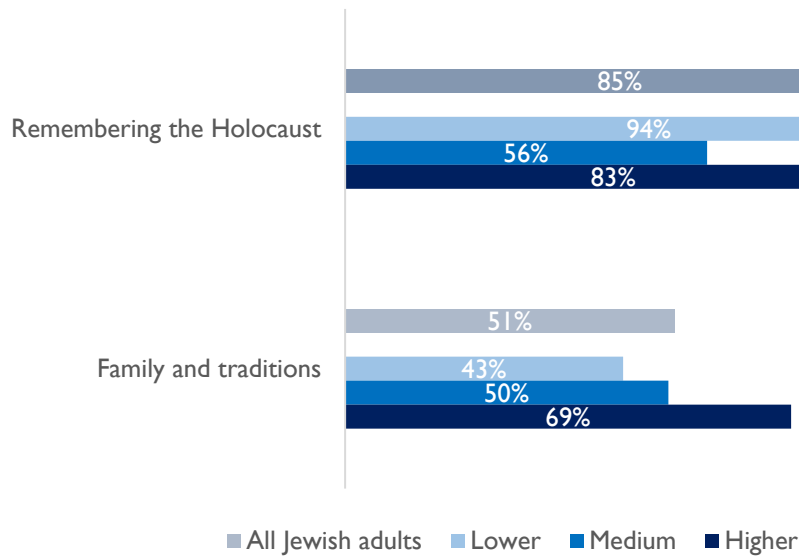
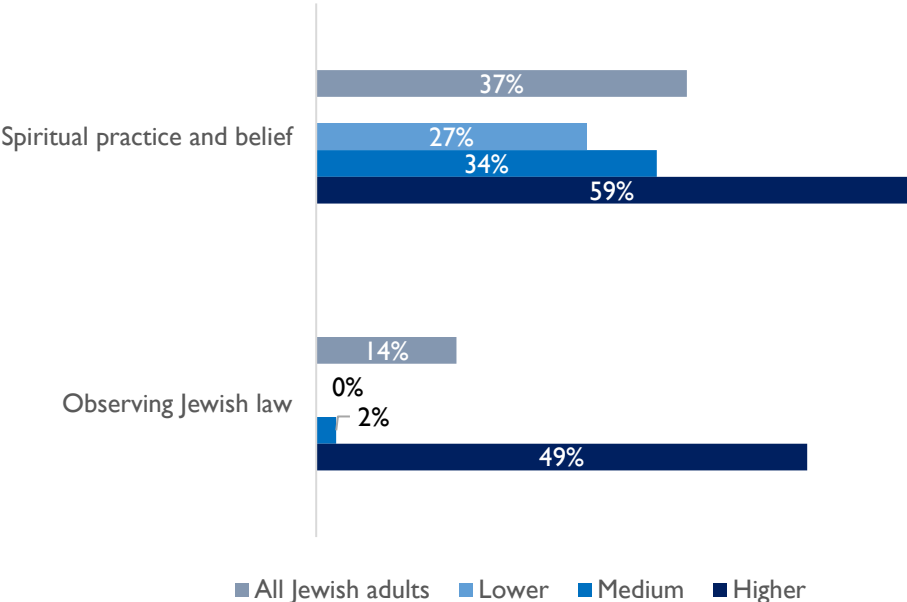


Figure 3.9. Spiritual practice and belief and observing Jewish law as essential to being Jewish



CHAPTER 4. JEWISH CHILDREN

Children in Jewish Households

Table 4.1. Children in Jewish households

	Number	All children (%)
Jewish children	700	88%
Jewish	600	75%
Jewish and another religion	100	13%
Not Jewish	100	13%
No religion	0	0%
Another religion	100	13%
Undetermined	0	0%
Total	800	100%

* The remainder of the chapter does not include the children with undetermined Jewish identity in analysis.

Table 4.2. Ages of Jewish children

	All Jewish children (%)
0-5	17
6-12	50
13-17	33
Total	100

* Children whose ages are unknown are excluded from the analysis.

Jewish Education and Programming for Children

Typically, this section of a community study report includes detailed information about children’s enrollment and participation in Jewish schools, camps, youth groups, and other programs. Unfortunately, with only 74 households with children in the sample, it is not possible to conduct reliable statistical analysis. However, based on administrative records provided by organizations that provide Jewish education and children’s programming in Lane County, we have the following information about the 2022-23 school year:

- 23 Jewish children in Lane County were enrolled in a Jewish preschool
- 64 Jewish children in Lane County were enrolled in a Hebrew school
- 217 Jewish children in Lane County received books from PJ Library or PJ Our Way

CHAPTER 5. CONGREGATIONS AND RITUAL LIFE

Congregation Membership

- Twenty percent of Jewish households in Lane County include someone who belongs to a Jewish congregation, locally or elsewhere. These households are home to 33% of Jewish adults in Lane County (Table 5.1).
- Nationally, 35% of Jewish households include someone who belongs to a Jewish congregation.¹¹
- Twenty-six percent of Jewish adults in Lane County are former members of a Jewish congregation, and 41% have never been members. The primary reasons for not belonging to a congregation today are that it is not a priority (51%), respondents cannot find a good fit (22%), cost (13%), and location (11%).

Table 5.1. History of membership in Jewish congregations

All Jewish adults (%)	
Current member	33
Former member	26
Never member	41
Total	100

Table 5.2. Reasons for not belonging to a Jewish congregation

Non-member households (%)	
Not a priority	51
No good fit	22
Cost	13
Location	11
No children at home	1
None of these	13

* Totals do not add up to 100% because respondents could select more than one reason.

Congregation Types

Synagogue: Typically has its own building, a conventional dues/membership structure, professional clergy, and programs or amenities commonly available in synagogues (e.g., Hebrew school). Usually appeals to a relatively narrow range of the denominational spectrum.

Independent *minyan* or *chavurah*: May lack its own building, conventional dues/membership structure, professional clergy, and/or amenities commonly available in synagogues.

Chabad: May have its own building, professional clergy, and programs or amenities commonly available in synagogues. Usually does not have a conventional dues/membership structure. Draws from across the denominational spectrum.

Table 5.3. Types of congregational membership

	All Jewish households (%)
Pays dues to any congregation	17
Local synagogue	17
Local Chabad	< 1
Local independent <i>minyan</i> / <i>chavurah</i>	< 1

Religious Services

Table 5.4. Jewish religious services during past year

	All Jewish adults (%)
Attended services during past year, ever	51
Monthly or more	21
High Holidays, 2022	33

Table 5.5. High Holiday Services, 2022

	Jewish adults who attended High Holiday services (%)
In person in Lane County	63
Online with a congregation in Lane County	4
Online with a congregation outside of Lane County	10
In person outside of Lane County	31

Note: Categories are not mutually exclusive. Respondents could select multiple venues for services.

Shabbat, Holidays, and Rituals

Table 5.6. Frequency of marking Shabbat during past year

	All Jewish adults (%)
Never	55
Less than once a month	13
Once a month or more	9
Every week or almost every week	23
Total	100

Table 5.7 Ways of marking Shabbat in past year

	All Jewish adults (%)
Lit candles	35
Had a special meal	35
Spent time with family or friends	33
Took a break from work	32
Attend Shabbat programs other than services	28
Jewish learning or reading	23
Took a break from technology	20
Meditation or spiritual practice	17
Attend religious services	15
Something else	1

Table 5.8. Holidays and rituals

	All Jewish adults (%)
Lit Hanukkah candles, typical year	78
Follow any kosher rule	46
Attend/held seder, spring 2022	30
Fasted during Yom Kippur, fall 2022*	29

* An additional 12% of Jewish adults did not fast for medical reasons.

CHAPTER 6. ORGANIZATIONS AND PHILANTHROPY

Jewish Organizations and Programs

Table 6.1. Membership in Jewish informal or grassroots group

	Informal or grassroots group (%)
All Jewish households	15

- Of all Jewish adults in Lane County, 39% participated in any activity with a Jewish organization in the past year. The most common sponsors of Jewish programs attended by Jewish adults in Lane County are local congregations (28%) and the Jewish Federation of Lane County (10%; Table 6.2).
- Both local Jewish congregations and the Jewish Federation of Lane County attracted more program participants online than in person in the past year.

Table 6.2. In-person and online participation by program sponsor, past year (Jewish adults)

	In-person only (%)	Online only (%)	Both in-person and online (%)	Did not participate (%)	Total (%)
Local Jewish congregation	5	11	12	72	100
Jewish Federation of Lane County	2	7	1	90	100
A local Chabad	4	1	<1	95	100
Any Jewish overnight or day camp	5	<1	0	95	100
Oregon Jewish Museum	2	<1	<1	98	100
Mittleman Jewish Community Center (Portland)	<1	<1	0	>99	100

Table 6.3. Sources of information about Jewish activities and news

	All Jewish adults (%)
Family or friends	58
Internet	37
Synagogue or rabbi	34
Social media	30
A Jewish community leader	15
Jewish organization newsletter	14
Local Jewish periodical (e.g., Jewish Review)	6
None of these	6

Informal Cultural Activities and Displays of Jewish Identity

Table 6.4. Individual Jewish activities, past year

	All Jewish adults (%)
Eat Jewish foods, ever	99
Often	38
Talk about Jewish topics, ever	95
Often	52
Read books, watch movies or TV, or listen to music, ever	87
Often	18
Consume Jewish-focused media, ever	78
Often	35
Read Jewish publications, ever	68
Often	21
Study Jewish texts, ever	52
Often	16
Decorate exterior of home for Jewish holidays, ever	27
Often	2

Table 6.5. Displays of Jewish identity

	All Jewish adults (%)
Have mezuzah on exterior door of home	44
Usually wear Jewish symbol in public	38
Have visible Jewish body art	8

Volunteering and philanthropy

- In the past year, 37% of Jewish adults in Lane County volunteered for or with any organization, including 12% who volunteered for or with Jewish organizations (Table 6.6).

Table 6.6. Volunteering, past year

	All Jewish adults (%)
With both Jewish and non-Jewish organizations	8
With Jewish organizations only	4
With non-Jewish organizations only	25
Did not volunteer	63
Don't know	< 1
Total	100

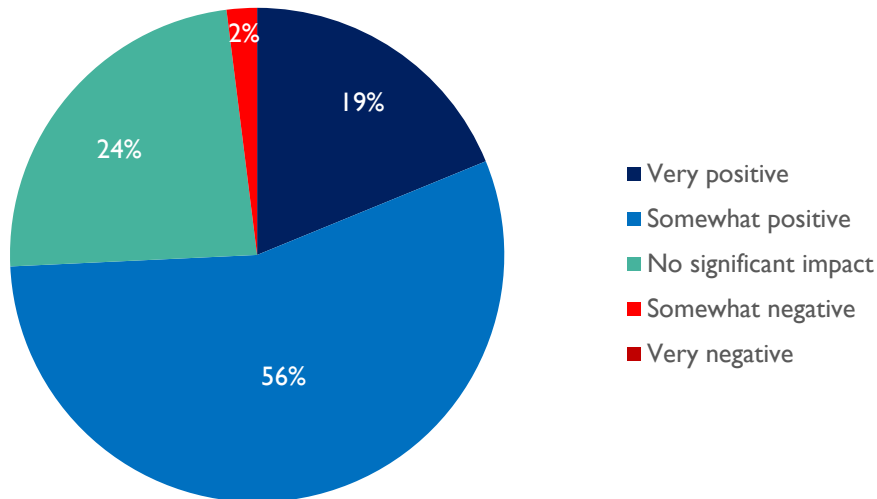
- In the past year, 96% of Jewish adults in Lane County made charitable donations to any organization, including 61% who donated to Jewish organizations (Table 6.7). Six percent of Jewish adults in Lane County donated to the Jewish Federation of Lane County.

Table 6.7. Donations in the past year

	All Jewish households (%)
To both Jewish and non-Jewish organizations	55
To Jewish organizations only	6
To non-Jewish organizations only	35
Did not donate	4
Don't know	1
Total	100
To the Jewish Federation of Lane County	6

- Nearly two thirds of Jewish adults are familiar with the Jewish Federation of Lane County (63%).
- Jewish adults in Lane County who are familiar with the Jewish Federation of Lane County have overwhelmingly positive views of the Federation’s impact on the community (Figure 6.1).

Figure 6.1. Rating of impact of Jewish Federation



CHAPTER 7. COMMUNITY CONNECTIONS

Feelings of Connection to the Jewish Community

- Nearly all (97%) Jewish adults in Lane County feel any sense of belonging to the Jewish people, including 61% who feel a great deal of belonging (Table 7.1).
- Nearly three quarters (73%) of Jewish adults in Lane County feel any sense of belonging to the Lane County Jewish community, including 12% who feel a great deal of belonging.
- Sixty-four percent of Jewish adults in Lane County feel any sense of belonging to an online Jewish community, including 13% who feel a great deal of belonging.

Table 7.1. Feeling a sense of belonging to...

	All Jewish adults (%)
The Jewish people, any belonging	97
A great deal	61
The Lane County Jewish community, any belonging	73
A great deal	12
An online Jewish community, any belonging	64
A great deal	13

Jewish Friends

- Twenty percent of Jewish adults in Lane County say that most or all of their close friends are Jewish (Table 7.2).
- Nationally, 29% of Jewish adults say that most or all of their close friends are Jewish.¹²

Table 7.2. Close Jewish friends

	All Jewish adults (%)
None of them	19
Some of them	46
About half	15
Most of them	19
All of them	< 1
Total	100

Limits to Participation

- Eighty-eight percent of Jewish adults in Lane County say there are conditions that limit their participation in the local Jewish community (Table 7.3). The most common limiting factors are not finding Jewish activities of interest (48%), lack of confidence in their Jewish knowledge (27%), and traffic or the location of events, activities, and programs (16%).

Table 7.3. Limits to participation in the Lane County Jewish community

	All Jewish adults (%)
Any limiting condition	88
Haven't found Jewish activities of interest	48
Not confident in Jewish knowledge	27
Traffic or location	16
Too expensive	7
Feel unwelcome	7
Lack of accommodation of accessibility needs	6
Safety or security concerns	3
Views on Israel or politics unwelcome	2
Sexual harassment, misconduct, or inappropriate behavior	< 1
Other	21

* Totals do not add up to 100% because respondents could select more than one limitation.

- Thirty-six percent of Jewish adults in Lane County find local Jewish organizations very welcoming, while 14% find them somewhat welcoming, 12% not too welcoming, 1% not at all welcoming, and 37% have no opinion.

Concerns about and Experiences with Antisemitism

Table 7.4. How concerned are you about antisemitism... (Jewish adults)

	Not at all concerned (%)	Not too concerned (%)	Somewhat concerned (%)	Very concerned (%)	Total (%)
Locally	14	10	40	36	100
In the United States	<1	4	28	68	100
Around the world	<1	3	21	76	100

Table 7.5. Experiences of antisemitism

	All Jewish adults (%)
Changed behavior out of concern for safety or comfort as a Jew out of fear of antisemitism	51
Personally experienced antisemitism in the past year	31

CHAPTER 8. CONNECTIONS TO ISRAEL

Emotional Attachment to Israel

- Fifty-six percent of Jewish adults in Lane County are somewhat or very attached to Israel (Table 8.1).
- Nationally, 58% of Jewish adults are somewhat or very attached to Israel.¹³

Table 8.1. Attachment to Israel

	All Jewish adults (%)
Not at all attached	32
Not too attached	12
Somewhat attached	41
Very attached	15
Total	100

Travel to Israel

- Fifty-four percent of Jewish adults in Lane County have visited Israel at least once (Table 8.2).
- Nationally, 45% of Jewish adults have visited Israel at least once.

Table 8.2. Travel to Israel

	All Jewish adults (%)
Never	46
Once	39
More than once	9
Lived in Israel	6
Total	100

Table 8.3. Types of trips to Israel experienced by Jewish adults in Lane County

	All Jewish adults (%)
Birthright (age < 51)	38
Educational program, volunteer trip, or a trip sponsored by a Jewish organization (< 6 months)	24
Vacation or to visit friends/family	14
Educational program, volunteer trip, or a trip sponsored by a Jewish organization (6 months +)	1
Work	4

Following News about Israel

Table 8.4. News about Israel

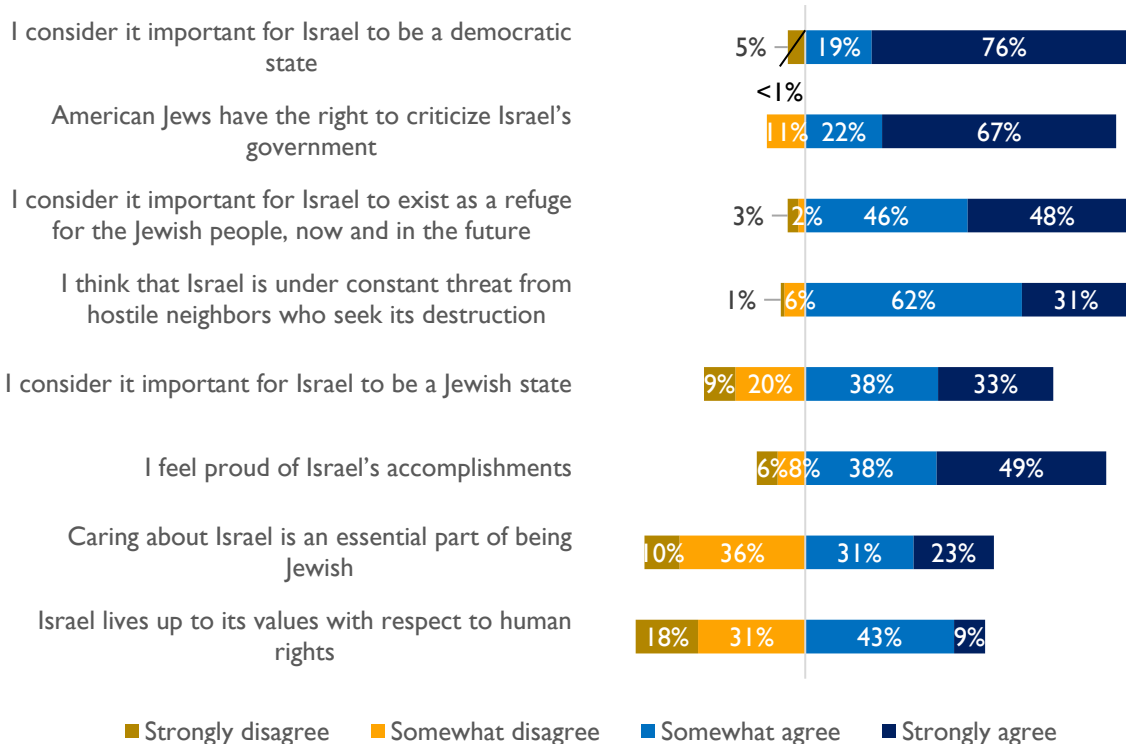
	All Jewish adults (%)
Not at all closely	4
Not too closely	40
Somewhat closely	42
Very closely	14
Total	100

Zionism and Views on Israel

Table 8.5. Self-identifies as Zionist

	All Jewish adults (%)
Yes	48
No	29
Don't know	23
Prefer not to say	< 1
Total	100

Figure 8.1. Views about Israel



CHAPTER 9. FINANCIAL WELL-BEING AND HEALTH NEEDS

Chronic Health Issues

- Nearly all Jewish adults in Lane County have health insurance.
- Twenty-one percent of Jewish households in Lane County include someone with a chronic health issue, special need, or disability that limits work, school, or activities.
- In 12% of Jewish households, an adult has a chronic health issue, in 8% a child has a health issue, and in < 1%, both an adult and a child have a health issue.

Table 9.1. Types of health issues, special needs, or disabilities

	All Jewish households (%)	Households with a limiting health issue (%)
Any health issue, special need, or disability	21	100
Developmental or intellectual disability	10	49
Chronic illness (e.g., asthma, diabetes, cancer)	9	45
Mental or emotional health problems (e.g., depression, bipolar, ADHD, schizophrenia)	7	36
Physical disability (e.g., limited mobility, cerebral palsy)	7	33
Learning disability (e.g., dyslexia, language processing disorder)	5	26
Substance abuse/addiction	2	10
Complications related to COVID-19	1	6
Dementia, including Alzheimer's Disease	<1	2
Other	0	0

- Of the 7% of households that include someone mental health problems, 38% have someone with severe and persistent mental illness, and 61% have other mental health conditions.

Support Systems

Table 9.2. Personal support networks

	All Jewish adults (%)
No one	4
Just a few people	57
A fair number of people	24
A lot of people	15
Total	100

Table 9.3. Health service needs

	All Jewish households (%)
Any service need	55
Mental health treatment (e.g., counseling, medication, psychotherapy, inpatient treatment)	43
Assistance in obtaining or paying for medical care, dental care, or vision care	4
Assistance related to aging for self, spouse, or parent	7
Assistance for a child or adult who has a developmental or intellectual disability	12
Assistance for a victim, bystander, or witness of domestic violence	<1
Other	1

- Most Jewish households in Lane County had transportation when they needed it in the last three months (97%). Only 1% lacked transportation all of the time, and 2% lacked transportation some of the time.

Caregiving

- Aside from routine childcare, 14% of Jewish households in Lane County personally provide care for someone else, 1% manage care, and < 1% do both. Thirteen percent of households manage or provide care for someone 65 or older, and 3% for someone younger than 65.
- Five percent of Jewish households in Lane County include someone who requires assistance for daily activities. In most cases, this care is provided by live-in relatives of friends, live-in paid care providers, or other paid care providers.

Older adults

- Four percent of Jewish adults in Lane County have a relative in assisted living.

Table 9.4. Future plans for aging (ages 55 and older)

	Age-eligible Jewish adults (%)
Stay in current home and age in place	92
Move to a smaller home, condo, or apartment	8
Move to an independent senior living building or retirement community	8
Move to assisted living or a nursing home	1
Move in with family/caregivers	1
Other	1
Don't know	<1

Note: Totals add up to more than 100% because some respondents selected multiple plans.

Educational Attainment and Employment

- Fifty-seven percent of Jewish adults in Lane County have earned at least a bachelor's degree, including 34% who have earned a graduate or professional degree (Figure 9.1).
- Nationally, 58% of Jewish adults have a bachelor's degree or higher.¹⁴

Figure 9.1. Highest level of schooling

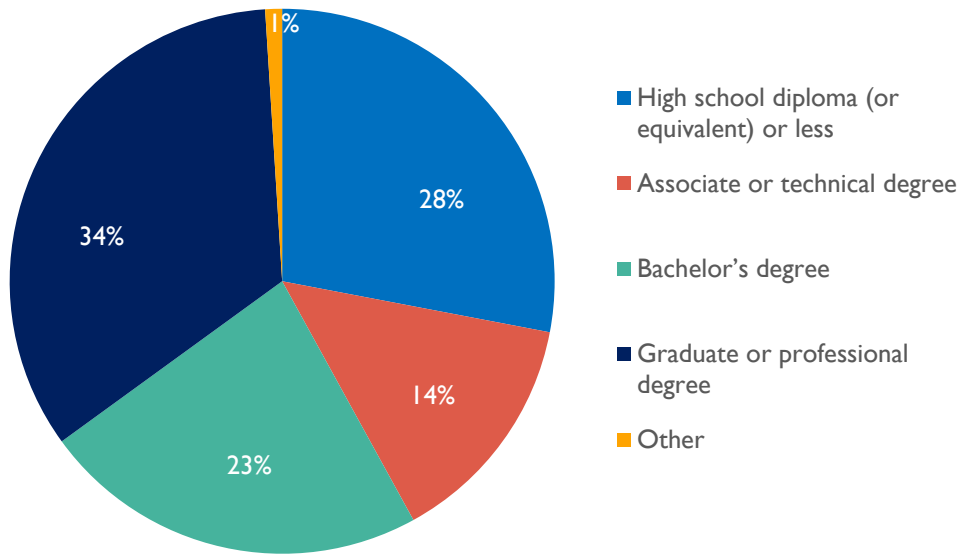


Table 9.5. Employment

	Jewish adults not in high school (%)
Full-time in one job or position	53
Part-time in one job or position	10
Working in multiple positions	10
Not working for pay	7
On temporary leave	<1
Retired	20
Total	100

Financial Situation and Income

Table 9.6. Financial situation

	All Jewish households (%)
Cannot make ends meet	2
Just managing to make ends meet	11
Have enough money	22
Have some extra money	45
Well-off	20
Total	100

- Of Jewish households that do not currently describe themselves as being unable to make ends meet or just managing to make ends meet, 9% reported they fit this description at some point in the past three years.

Table 9.7. Household income

	All Jewish households (%)
Less than \$50,000	31
\$50,000 to \$74,999	7
\$75,000 to \$99,999	14
\$100,000 to \$149,999	17
\$150,000 to \$199,999	5
\$200,000 or more	2
Don't know/Prefer not to answer	24
Total	100

- The US Department of Health and Human Services (HHS) determines the federal poverty level (FPL) annually, using a formula based on household income and household size. In Lane County, 17% of Jewish households are below 250% of the federal poverty line, including 4% that are below the poverty line (Table 9.8).

Table 9.8. Federal poverty level

	All Jewish households (%)
< 250% FPL	17
< 100% FPL	4
100-149% FPL	4
150-249% FPL	9

- Most Jewish adults in Lane County are confident about their financial future (Figure 9.2). Eighty percent are somewhat or very confident they will be able to keep their current savings and/or investments, 92% are somewhat or very confident they will be able to afford basic living expenses, and 99% are somewhat or very confident they will be able to afford healthcare.

Figure 9.2. Financial confidence, Jewish adults

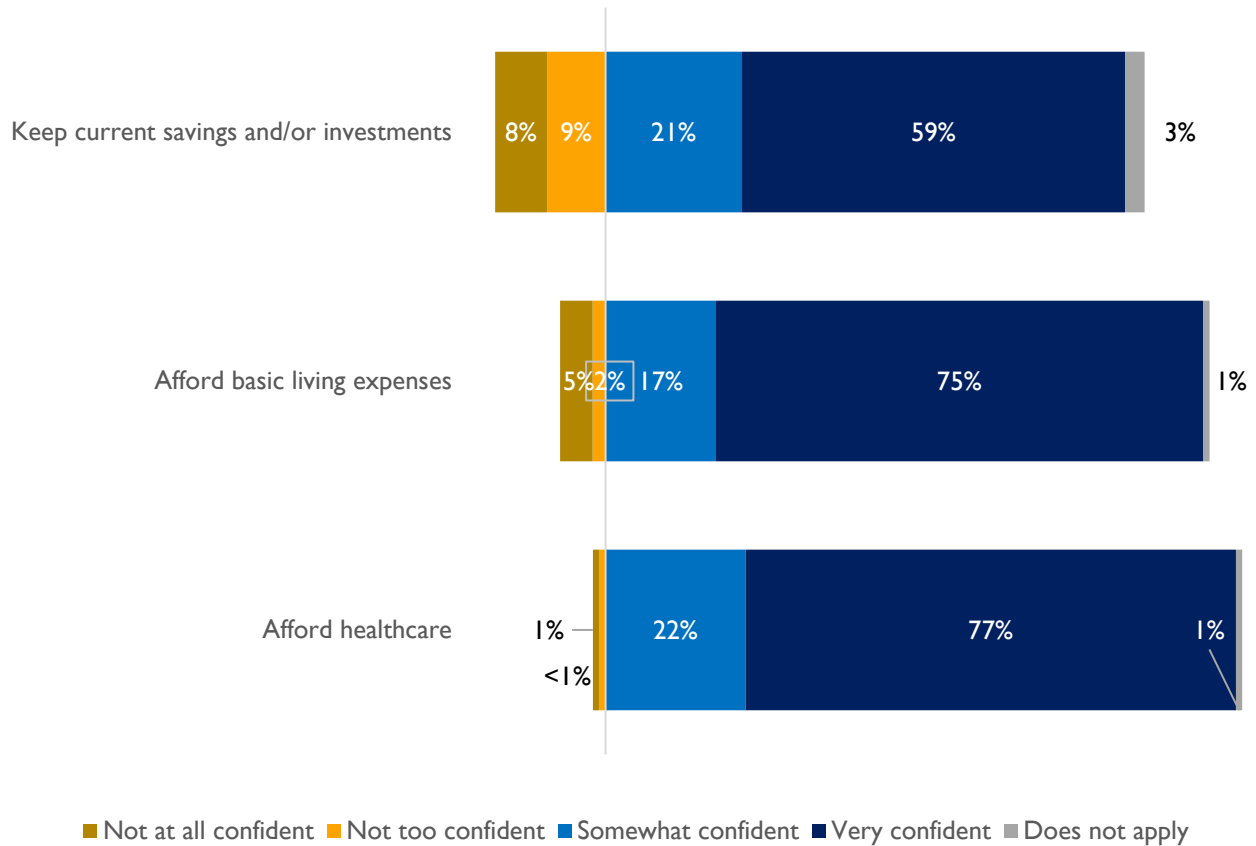


Table 9.9. Receipt of public benefits

	All Jewish households (%)
Any public benefit	11
CHIP or OHP	7
Food assistance, SNAP	1
TANF, SSI, or SSDI benefits	5
Subsidized housing (e.g., Section 8, public housing)	3
Home energy or utility assistance (LIHEAP)	3

Financial Vulnerability

- Five percent of Jewish households in Lane County are unable to pay an unexpected \$400 emergency expense with cash, money in a bank account, or a credit card that can be paid in full.
- Eighteen percent of Jewish households in Lane County do not have a rainy day fund for three months of expenses if needed.
- Four percent of Jewish households in Lane County struggled to pay for food, healthcare, utilities, or rent/mortgage in the past year (Table 9.10). Among households that did not struggle to pay for any of these essentials in the past year, 6% struggled with at least one of them between one and three years ago.

Table 9.10. Financial hardships (Jewish households)

	Within past year (%)	Between 1-3 years ago (%)
Any hardship	4	6
Food	3	6
Health	3	4
Utilities	2	6
Rent or mortgage	2	4

CHAPTER 10. IN THE WORDS OF COMMUNITY MEMBERS

A typical community study report includes analysis of responses to open-ended questions. Although the survey did include an open-ended question about the strengths and weaknesses of the Lane County Jewish community, there were too few responses for systematic, thematic assessment. Accordingly, we are providing a sampling of quotes from the responses that illustrate assessments of the local Jewish community. To provide some context, each quote is accompanied by the respondent's gender and age. Quotes may be edited for clarity or to protect the identity of the respondent.

People have been very warm and welcoming and have reached out to me multiple times to try to get me involved without making me feel embarrassed or discouraged when I've taken a long time to follow up. – female, 33

A weakness is that for those of us who do not want to belong to [synagogue] and are only culturally Jewish, there is no organized effort to bring that community together in a secular, but cultural, gentle way that allows each Jew and his/her family to connect and contribute at a level they feel comfortable. No organization, no newsletter, no activities, no way to know if there are hundreds of others like you in town. – male, 59

Rabbi [...] is a tremendous strength and works very hard to build community and keep members connected. – female, 43

The rabbis for decades have seen the pulpit as their own bully pulpit; a place to share their personal political beliefs and social causes rather than focusing on the spiritual development and well-being of their community members. – female, 62

A very liberal inclusive active community. – male, 71

When I was in a horrific financial/family crisis, they helped me keep my home. The social worker also advocated for me. – female, age 50-64

NOTES

¹ Matthew Boxer et al. “2022-23 Greater Portland Jewish Community Study.” (Waltham, MA: Maurice and Marilyn Cohen Center for Modern Jewish Studies, Brandeis University, 2023).

² Matthew Boxer. *Jewish Identity on All Frontiers: The Effect of Jewish Community Size on Jewish Identity* [unpublished doctoral dissertation]. (University of Wisconsin, 2013).

³ This estimate is provided by Hillel and adopted by the University of Oregon’s Division of Equity and Inclusion. For reference, see:

Hillel: <https://www.hillel.org/college/university-of-oregon/>

University of Oregon Division of Equity and Inclusion: <https://inclusion.uoregon.edu/andy-gitelson>

⁴ Janet Krasner Aronson et al., “Building Resilient Jewish Communities: A Jewish Response to the Coronavirus Crisis: BRJC Topline Report for Aggregated Data” (Waltham, MA: Cohen Center for Modern Jewish Studies, Brandeis University, September 2020).

⁵ On April 10, 2023, as we were writing this report, President Biden signed a bipartisan congressional resolution ending the COVID national emergency.

⁶ ACS 2021 five-year estimates.

⁷ ACS 2021 five-year estimates.

⁸ Pew Research Center, “Jewish Americans in 2020.” (Washington, DC: Pew Research Center, 2021.)

⁹ Pew Research Center, “Jewish Americans in 2020.”

¹⁰ Pew Research Center, “Jewish Americans in 2020.”

¹¹ Pew Research Center, “Jewish Americans in 2020.”

¹² Pew Research Center, “Jewish Americans in 2020.”

¹³ Pew Research Center, “Jewish Americans in 2020.”

¹⁴ Pew Research Center, “Jewish Americans in 2020.”