



The Jewish Federation
OF GREATER SEATTLE

2014

GREATER SEATTLE
JEWISH COMMUNITY STUDY



SECTION P: SYNAGOGUE MEMBERS

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for Modern Jewish Studies

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Introduction and Overview

Synagogue membership is one of the primary markers of formal affiliation with the Jewish community, though by no means the only one. Those who are members of synagogues engage with Judaism in ways beyond attendance at religious services. They are more likely to belong to the J than nonmembers, to volunteer and participate in community events, and to feel connected to Israel and the Jewish people.

In the past couple of decades, growing numbers of American Jews have begun participating in independent *minyanim*, *chavurot*, and other alternatives to traditional synagogues. For the purposes of this study, these alternatives are treated as similar institutions to synagogues. A related trend is that the notion of membership has evolved from a strictly dues-paying relationship to an expanded view of association including membership based on voluntary contributions or participation and attendance without formal membership. For this study, membership is defined by the respondents themselves who indicate whether they consider themselves to be members.

Synagogue members	
Jewish adults	20,400
Jewish children	7,400
Households	11,600

Thirty-four percent of all respondents indicated that they lived in a household where at least one person was a member of at least one congregation.¹

This section analyses the ways in which synagogue members engage with the Jewish community compared to nonmembers. The data reported here cover the ways in which synagogue members differ from nonmembers. When information is not reported, it means that synagogue members and nonmembers are essentially the same as the community at large, as described in the overall report.

In this section, all analyses about individual attributes, such as religion raised and employment status, compare Jewish respondents in households within which someone is a member of a synagogue to Jewish respondents in households without such membership. The respondent is not necessarily the primary synagogue member in the household. Analyses of household-level information compare Jewish households in which at least one person is a synagogue member to all other Jewish households.

Who Are the Synagogue Members?

Table P.1 shows the proportion of respondents of each denomination who indicated that they or someone in their household is a member of a synagogue. Synagogue membership is highest among Orthodox respondents, while approximately two-thirds of respondents who identified as Conservative, Reconstructionist, or Reform currently belong to at least one synagogue. As discussed above, because the definition of a synagogue and the definition of membership are somewhat subjective, some respondents who affiliate with or attend religious services at synagogues, independent *minyanim*, or *chavurot* might not consider themselves to be members of such institutions.

Table P.1. Synagogue Membership by Respondent Denomination

Respondent denomination	Membership %
Orthodox	89
Conservative	66
Reconstructionist	59
Reform	56
Renewal	28
Secular/culturally Jewish	12
Just Jewish	11
Other	53
Total	39

Note: Weighted estimates, %; n=2,783

Of households with synagogue members, 88% were members of one synagogue and the remainder were members of multiple synagogues. Respondents listed membership in approximately 50 congregations in the Greater Seattle area.

Respondents were also asked the length of time they had been members of each synagogue. Similar to the community as a whole, Greater Seattle synagogue members are a mix of newcomers and members of long standing. The median tenure of synagogue membership was 14 years. One-quarter (25%) have been members for five years or fewer, and one-third (33%) have been members for over 20 years. The distribution of length of membership is shown in Table P.2.

Table P.2. Years of Synagogue Membership

Membership Length	%
0-2 years	13
3-5 years	12
6-10 years	18
11-15 years	15
16-20 years	9
21-30 years	15
31-40 years	6
41+ years	12

Note: Weighted estimates, %; n=1,567

One of the key concerns for synagogues is understanding why households choose not to join a congregation. In response to a question about why households have not joined synagogues, 1,131 responses were given. The most common reason, cited by 289, was that they were not religious or were not interested in participating in organized religion, and 243 indicated that they were simply not interested. For some, the need for community was met through other organizations or through friends and family (47), and others attended services in places where no membership was required or out of the area (98).

Logistics of membership was an issue: 237 cited cost, 109 cited location, and 72 lacked time to participate. More generally, 197 indicated that they had not found a synagogue that met their needs and 37 were considering joining once they found the right place. Some cited specific problems with

a synagogue or its leadership (49) and others were dissatisfied with synagogue offerings and programs (66).

Many respondents cited social and community issues that made them uncomfortable with the prospect of joining a congregation. These include general social issues (130), feeling out of place without children (97), feeling unwelcome as an intermarried family (46), and feeling uncomfortable due to lack of Judaic knowledge (20). As one respondent wrote:

I did not grow up with much Jewish tradition, so it feels awkward to me. I like to socialize with a wide variety of people, and don't like to be with people who only want to socialize with other Jews. So I find going even to a very Reform congregation awkward.

A second respondent felt out of place in Jewish religious services because "I don't know the tunes. I don't know any Hebrew." This respondent indicated a preference for a type of synagogue that was not available in his neighborhood. Indeed, several respondents indicated that they were not familiar with services and did not feel comfortable asking for help or looking for someone to teach them. Another respondent was a former member of a congregation but quit after two years because "I didn't feel warmly welcomed or wanted."

Geography

Compared to nonmembers, synagogue members are more likely to live in Bellevue and Mercer Island, and less likely to live in Southeast and Northwest Seattle (Table P.3).

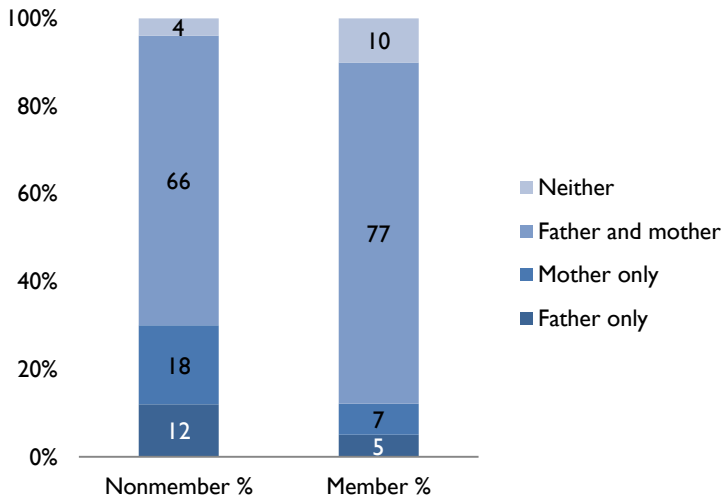
Table P.3. Residence of Synagogue Members and Nonmembers

	Nonmember	Member
Southeast Seattle	19	14
Northeast Seattle	16	17
Northwest Seattle	14	11
Downtown and Surrounding Neighborhoods	9	8
Southwest Seattle	4	3
Other King County	11	12
Outside King County	11	13
Bellevue	6	12
Mercer Island	4	8
Redmond	4	3
Note: Weighted estimates, %; n=2,851		

Religious Background

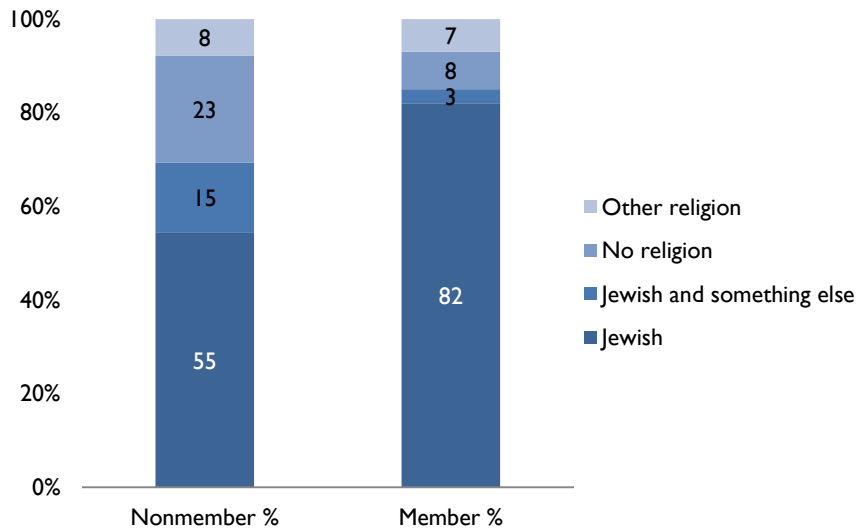
The way in which Jewish children are raised is a strong indicator of adult Jewish engagement. Three-quarters (77%) of synagogue members were raised by two Jewish parents and 82% were raised Jewish (Figure P.1 and Figure P.2). Among synagogue members, 83% are inmarried, compared to 38% of nonmembers. Nearly all (94%) synagogue members are Jewish by religion (JBR) compared to half (49%) of nonmembers (n=2,815).

Figure P.1. Jewish Parents



Note: Weighted estimates, %; n=2,808*

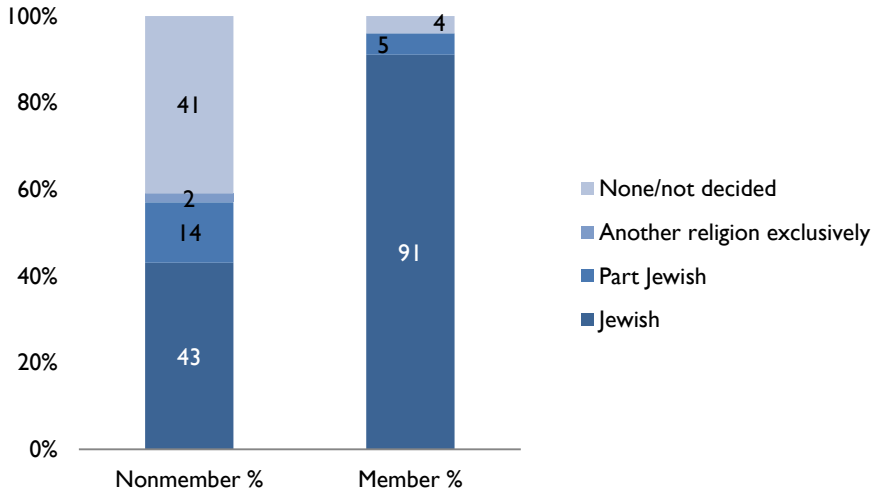
Figure P.2. Religion Raised



Note: Weighted estimates, %; n=1,947*

Parents who are raising Jewish children are likely to join a synagogue to provide Jewish education for those children. Nearly all (91%) of the children of synagogue members are being raised Jewish compared to less than half (43%) of the children of nonmembers (Figure P.3). Another 41% of the children of nonmembers are being raised in no religion or the parents have not yet decided how to raise the children.

Figure P.3. Children Raised Overall



Note: Weighted estimates, %; n=989*

Jewish Denomination and Ethnicity

Among synagogue members, the largest denomination is Reform (42%), followed by Conservative (24%) and Orthodox (14%). Among nonmembers, the largest proportion consider themselves to be secular or cultural Jews (41%), followed by “Just Jewish” at 26%. Synagogue members include a higher proportion (11%) of Sephardic Jews compared to nonmembers (6%) (Table P.5).

Table P.4. Denomination

Denomination	Nonmember %	Member %
Orthodox	2	14
Conservative	8	24
Reconstructionist	1	2
Reform	21	42
Renewal	1	1
Secular/culturally Jewish	41	9
Just Jewish	26	7
Other (Please specify that denomination)	1	2

Note: Weighted estimates, %; n=2,792*

Table P.5. Jewish Ethnicity

Jewish Ethnicity	Nonmember %	Member %
Ashkenazi	84	81
Sephardi	6	11
Mizrachi	<1	1
Something else/mixed	10	8

Note: Weighted estimates, %; n= 2,753*

Jewish Education of Adults

As a marker of how children are raised, childhood Jewish education increases the likelihood that adults will join a synagogue. Jewish adults who are members of a synagogue are more likely to have had some form of Jewish education (77%) than are nonmembers (69%, n=2,806). Synagogue members are more likely to have had a bar or bat mitzvah as a child (55%) or as an adult (8%) than are nonmembers (43% as a child, 3% as an adult; n=2,610). Synagogue members have higher levels of participation in all forms of Jewish education, as shown in Table P.6.

Table P.6. Participation in Jewish Education (weighted estimates, %)

Adults' Jewish Education	Nonmember %	Member %
Day school (n=2,309)*	12	18
Supplementary school (n=2,514)*	64	76
Jewish camp (n=2,438)*	41	58
Youth group (n=2,408)*	40	61
Note: Weighted estimates, %; n= 2,753*		

Children Enrolled in Jewish Education

Synagogue members are more likely to enroll their children in Jewish education than are nonmembers; indeed, participation in supplementary school is frequently a motivator for membership. Synagogue members enroll their children in all forms of Jewish education at higher rates than nonmembers, not only synagogue-based education. For example, of preschool-aged children, 40% of children of synagogue members attend Jewish preschool compared to 24% of children of nonmembers.

For each form of Jewish education, the proportion of age-eligible Jewish children who are currently enrolled is shown in Table P.7.

Table P.7. Children Enrolled in Jewish Education by Synagogue Membership

Form of education	Nonmember %	Member %
Jewish preschool (n=396)*	24	40
Non-Jewish preschool (n=395)*	50	32
Supplementary school (n=769)*	17	52
Day school (n=769)*	2	7
Jewish day camp (n=768)*	21	29
Jewish overnight camp (n=768)*	11	28
Non-Jewish camp (n=761)*	53	45
Youth group (n=766)*	16	26
Had Bar/Bat Mitzvah (n=426)*	29	81
Note: Weighted estimates, %		

Families Engaged with Jewish Education

In contrast to the previous section which reported the proportion of children in Jewish education, the following sections focus on the parents' decisions to enroll their children in each form of Jewish education. As such, proportions reported in these tables are not the proportion of *children* but the proportion of *households*, which can include any number of children.

Parents provided information about their past, present, and future plans to enroll their children in each form of Jewish education as well as the reasons for those decisions. All questions were asked only of parents who had children who were age-eligible for that form of education.

Participation in Jewish Preschool

Preschools are one of the fastest growing sectors of Jewish education and may be important drivers of synagogue and/or JCC membership. Respondents with preschool-aged children were asked if any of their children were currently enrolled in a Jewish or non-Jewish preschool, had previously attended such a preschool, or were considering one for the future. Table P.8 represents the proportion of respondents who gave each answer, not the proportion of children, and compares households with synagogue members to those with no members of synagogues. Synagogue members are more than twice as likely (45%) to have children enrolled in Jewish preschool than are nonmember parents (20%).

Table P.8. Participation in Jewish and Non-Jewish Preschool by Household Synagogue Membership

Form of education	Nonmember %	Member %
Jewish preschool, current (n=396)*	20	45
Non-Jewish preschool (n=395)*	64	38
Jewish preschool, past (n=395)	42	31
Jewish preschool, future ² (n=238)*	11	40
Note: Weighted estimates, %		

Participation in Formal Jewish Education

Children from households with synagogue members were significantly more likely to participate in all types of formal Jewish educational programming than children from households with no synagogue members. Respondents with children in grades K-12 were asked if their children were currently enrolled in day school or part-time supplementary school (Table P.9). Those whose children were not currently enrolled were asked if they had previously been enrolled, and those whose children were neither currently nor previously enrolled were asked about their future plans. Synagogue members are far more likely to have their children enrolled in day school (6%) and supplementary school (59%) than are nonmembers (2% for day school, 11% for supplementary school). Nearly all (90%) children of synagogue members have had a bar or bat mitzvah compared to 28% among nonmembers.

Table P.9. Children's Enrollment in Jewish Schools and Bar/Bat Mitzvah by Synagogue Membership

Form of education	Nonmember %	Member %
Supplementary school		
Supplementary school, current (n=769)*	11	59
Supplementary school, past (n=436)*	22	57
Supplementary school, future ³ (n=436)	8	12
Day School		
Day school, current (n=769)*	2	6
Day school, past (n=348)*	12	31
Day school, future (n=311)	3	4
Had Bar/Bat mitzvah (n=426)*	28	90
Note: Weighted estimates, %		

Participation in Informal Jewish Education

Participation in all forms of informal Jewish education is at least double for children of synagogue members compared to children from nonmember households. Respondents with children in grades K-12 were asked if their children attended Jewish day camp or overnight camp in the past summer, in a prior summer, or were considering it for future summers. Similarly, respondents were asked about their children's participation in Jewish youth groups in the current year, past years, and plans for the future. Respondents with children in grades 9-12 were asked about Israel travel and participation in other special programs. Table P.10 represents the proportion of respondents who gave each answer, not the proportion of children, and compares the responses for synagogue member and nonmember households.

Table P.10. Participation in Jewish Informal Education by Synagogue Membership

Form of education	Nonmember %	Member %
Camp		
Day camp, current (n=768)*	15	32
Day camp, past (n=565)*	25	44
Day camp, future ⁴ (n=565)	12	16
Overnight camp, current (n=768)*	8	37
Overnight camp, past (n=516)*	15	32
Overnight camp, future (n=520)*	15	30
Non-Jewish camp, current (n=761)*	68	55
Other		
Youth group, current (n=766)*	10	32
Youth group, past (n=563)	13	15
Youth group, future (n=569)*	6	31
Israel trip, past (n=302)*	3	11
Israel trip, future (n=242)*	7	47
Special program, past (n=301)*	6	40
Special program, future (n=181)*	0	21
Note: Weighted estimates, %		

Religious Life

Synagogue members, unsurprisingly, attend religious services far more frequently than do nonmembers (Table P.11). Nearly half (49%) of synagogue members report attending services once a month or more compared with 2% of nonmembers. Nearly all (91%) members attend High Holiday services, compared to about half (48%) of nonmembers.

Table P.11. Attendance at Religious Services

Frequency	Nonmember %	Member %
Once a week or more	<1	15
Two or three times a month	1	16
About once a month	1	18
Every few months	10	29
Once or twice a year	36	21
Never	52	1

Note: Weighted estimates, %; n= 2,800*

Synagogue members had significantly more positive perceptions of religious services than did nonmembers. Eighty-five percent felt warmly welcomed compared to 68% of nonmembers, and 78% felt connected to others compared to 54% of nonmembers.

Table P.12. Perception of Religious Services

Perception	Nonmember %	Member %
I was warmly welcomed. (n=2,363)	68	85
I did not understand what was going on. (n=2,360)	15	10
I was bored. (n=2,356)	29	21
I was inspired or emotionally involved. (n=2,370)	54	64
I felt connected to the other people there. (n=2,366)	54	78

Note: weighted estimates, %

Home-Based Ritual Behavior

Synagogue members participate in Jewish rituals not only at the synagogue, but at home as well. Nearly all synagogue members light Hanukkah candles (96%) and participate in a seder (97%), significantly more than the proportion of nonmembers who observe these rituals (77% and 68%, respectively). Synagogue members are also significantly more likely to light Shabbat candles (Table P.13) and observe laws of kashrut (Table P.14) than are nonmembers.

Table P.13. Frequency of Lighting Shabbat Candles

Frequency	Nonmember %	Member %
Always	3	19
Usually	4	19
Sometimes	23	39
Never	71	23

Note: weighted estimates, %; n=2,868*

Table P.14. Kashrut Observance

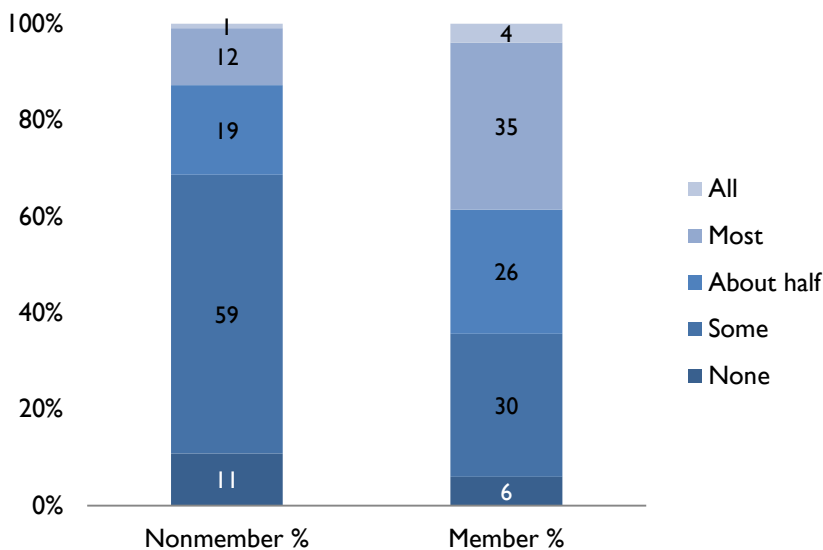
Kosher practices	Nonmember %	Member %
Keep kosher all the time	2	14
Keep kosher only at home	1	8
Follow some kosher rules, like avoiding pork or shellfish	16	32
Don't follow kosher rules at all	82	46

Note: weighted estimates, %; n=2,880*

Social Networks

Because synagogue membership provides opportunities to develop Jewish social networks, it is unsurprising that synagogue members have significantly more Jewish friends than do nonmembers (Figure P.4). Two-thirds (65%) of synagogue members report that at least half their closest friends are Jewish, compared with nearly one-third (31%) of nonmembers.

Figure P.4. Proportion of Closest Friends Who Are Jewish



Note: Weighted estimates, %; n=2,877*

Synagogue members are far more connected to the Jewish community, Jewish history, and Jewish customs than are nonmembers (Table P.15 and Table P.16).

Table P.15. Feelings of Connection to Jewish People, Nonmembers

Feel a connection to...	Not at all	A little	Somewhat	Very much
Jewish history	3	17	30	50
Worldwide Jewish community	8	31	35	26
Local Jewish community	35	38	20	7
Jewish customs	4	27	39	30
Jewish peers	8	28	38	27

Note: Weighted estimates, %*

Table P.16. Feelings of Connection to Jewish People, Members

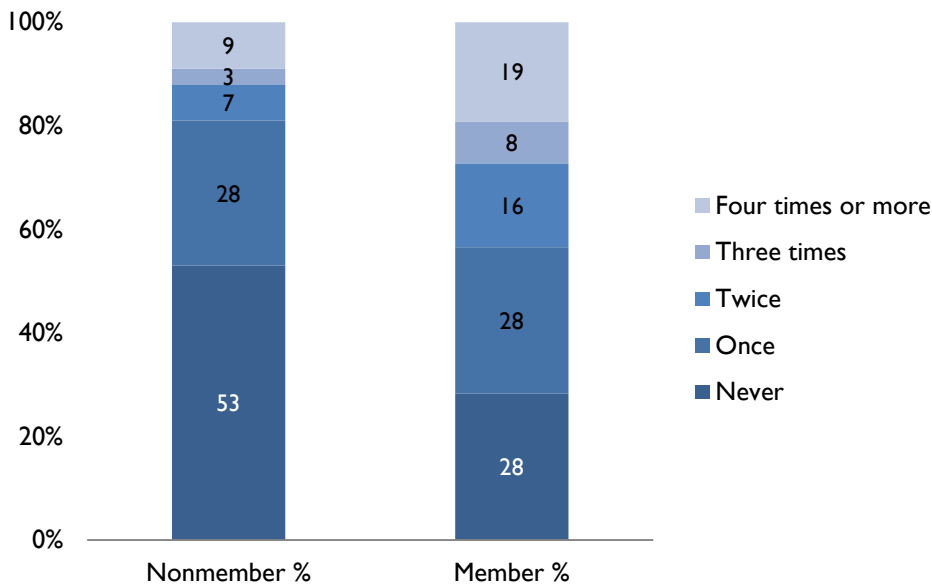
Feel a connection to...	Not at all	A little	Somewhat	Very much
Jewish history	1	8	25	67
Worldwide Jewish community	3	13	33	52
Local Jewish community	4	14	36	46
Jewish customs	0	5	29	66
Jewish peers	2	8	35	55

Note: Weighted estimates, %*

Travel to Israel

Travel to Israel is much more common among synagogue members than nonmembers. Nearly three-quarters (72%) of synagogue member respondents have been to Israel, compared to just under half (47%) of nonmembers (Figure P.5).

Figure P.5. Visited Israel

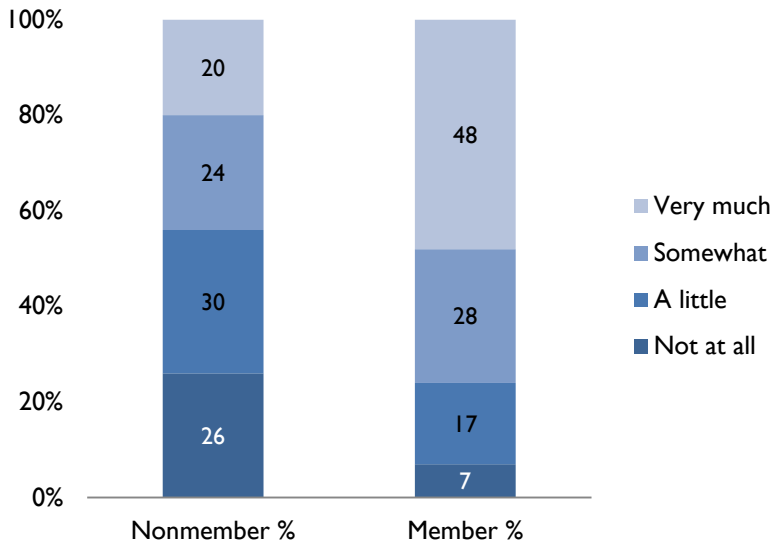


Note: Weighted estimates, %; n=2,799*

Engagement with Israel

Synagogue members feel much more connected to Israel than do nonmembers (Figure P.6). Three-quarters (76%) of synagogue member respondents feel somewhat or very connected to Israel, compared to only 44% of nonmembers. In all other measures of engagement with Israel, synagogue members report much higher levels of connection than do nonmembers (Table P.17, Table P.18 and Table P.19).

Figure P.6. Connection to Israel



Note: Weighted estimates, %; n=2,833

Table P.17. Engagement with Political Activities Related to Israel

Amount	Nonmember %	Member %
Very much	3	6
Somewhat	9	17
A little	18	32
Not at all	71	45

Note: Weighted estimates, %; n=2,835

Table P.18. Frequency of Seeking Israel-Related News in Past Month

Amount	Nonmember %	Member %
Several times a day	4	7
Once a day	8	14
Every few days	10	17
Once a week	9	17
Once or twice	29	27
Never	41	19

Note: Weighted estimates, %

Table P.19. Views on Jewish Organizations' Attention to Israel

Amount	Nonmember %	Member %
Far too little	5	9
Somewhat too little	14	20
About right	58	61
Somewhat too much	14	8
Far too much	10	2
Note: Weighted estimates, %		

Programs

Because synagogue members are generally more engaged with the Jewish community, they participate not only in synagogue and religious events but also with other Jewish community organizations. They are more likely to be members of the J, attend Jewish programs, and contribute and volunteer to Jewish organizations.

JCC Membership

Synagogue membership does not replace JCC membership. Overall, synagogue members are more likely to be current (11%) or past (30%) members of the J than are nonmembers of synagogues (Table P.20).

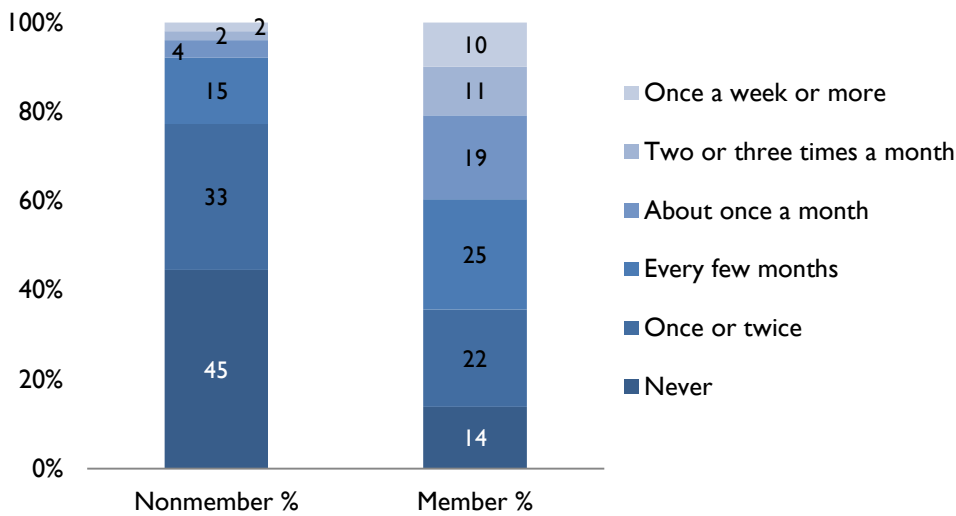
Table P.20. JCC Membership

Membership Status	Nonmember %	Member %
Has never been a JCC member	80	59
Currently a JCC member	6	11
Not a current member, was a member in the past	14	30
Note: Weighted estimates, %; n=2,769*		

Interest in Jewish Programs

Respondents were asked how often in the past year they or a member of their household had attended non-religious Jewish programs, events, or activities (Figure P.7). Whereas nonparticipation of households with synagogue members was only 14%, almost half (45%) of nonmember households did not participate in Jewish programs last year. Forty percent of households with synagogue members participated in a Jewish program on at least a monthly basis, but only 8% of households without synagogue members did so.

Figure P.7. Frequency of Participation in Jewish Programs



Note: Weighted estimates, %, n=2,824*

Whether it is an educational, social, or Israel-related activity, synagogue members are more interested in every type of program than are nonmembers. Respondents were asked about their interest in attending a range of programs based on topics. Table P.21 shows the interest levels in various types of Jewish programs. Respondents were also asked about programs for specific groups of people. Synagogue members are more interested in programs for seniors (25% vs. 18%), parents (33% vs. 18%), and empty nesters (19% vs. 8%), suggestive of the age difference between members and nonmembers. The bottom portion of Table P.21 shows the proportions of respondents interested in these various special programs.

Table P.21. Interest in Types of Programs

Program type	Nonmember %	Member %
Jewish culture (n=2,566)*	59	77
Jewish education (n=2,540)*	36	70
Community service (n=2,546)*	48	65
Social (n=2,495)*	39	59
Jewish holidays (n=2,505)*	42	59
Israeli culture (n=2,498)*	28	53
Israel advocacy (n=2,462)*	18	42
Programs for specific groups		
Intergenerational (n=2,433)*	28	39
Parents (n=2,403)*	18	33
Seniors (n=2,447)*	18	25
Intermarried (n=2,411)*	28	20
Disabilities (n=2,366)	13	19
Empty nesters (n=2,426)*	8	19
Jewish singles (n=2,401)	17	18
LGBT (n=2,353)	15	13

Note: Weighted estimates, %

Communication

Both synagogue members and nonmembers prefer to receive program information electronically (Table P.22). However, more synagogue members prefer print information (15%) than do nonmembers (9%). Households with synagogue members in the Greater Seattle Jewish community are more likely to subscribe to the JTNews than the rest of the community; half (48%) of households with synagogue members say they currently subscribe, compared to 14% of the rest of the community (n=2,698).

Table P.22. Preferred Mode of Receiving Information on the Jewish Community

Method of receiving information	Nonmember %	Member %
In print (newsletters, mailings, etc.)	9	15
Electronically (email, social media, websites, etc.)	56	56
No preference	36	29

Note: Weighted estimates, %; n=2,697*

Respondents who are synagogue members are willing to travel farther to attend Jewish programs than are nonmembers (Table P.23).

Table P.23. Time Willing to Travel for Jewish Programs

Travel time	Nonmember %	Member %
Less than 10 minutes	21	9
10-20 minutes	40	42
20-40 minutes	32	39
40-60 minutes	5	7
An hour or more	3	4

Note: Weighted estimates, %; n=2,590*

When interested in local Jewish programs, synagogue members and nonmembers primarily turn to their friends (31% and 36%) or the Internet (27% and 34%) to find out more information (Table P.24). Synagogue members are, however, much more likely (15%) to ask a rabbi than nonmembers (3%).

Table P.24. Personal Sources of Information on Jewish Programs

Who to approach	Nonmember %	Member %
Friends	36	31
Internet	34	27
Rabbi	3	15
Local Jewish community member	7	8
Other	9	8
Local Jewish community leader	3	5
Family member	7	5

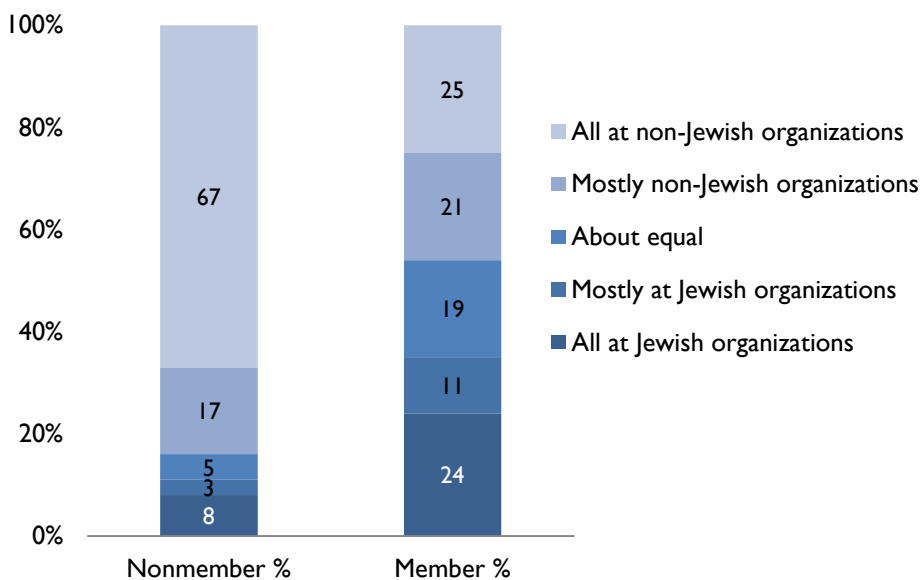
Note: Weighted estimates, %; n=2,631*

Volunteering

Households with synagogue members in the Greater Seattle Jewish community are more likely to have volunteered their time in the previous month than the rest of the community; nearly two-thirds (62%) of households with synagogue members have volunteered compared to less than half (45%) of nonmembers (n=2,697). Among those who volunteer, however, there is no significant difference in their volunteering hours.

Synagogue members prefer to volunteer for Jewish organizations but are actively involved in non-Jewish organizations as well. One-quarter (24%) of synagogue members volunteer only for Jewish organizations and another one-quarter (25%) volunteer only for non-Jewish organizations (Figure P.8). Among nonmembers, two-thirds (67%) volunteer only for non-Jewish organizations.

Figure P.8. Volunteering by Organization Type



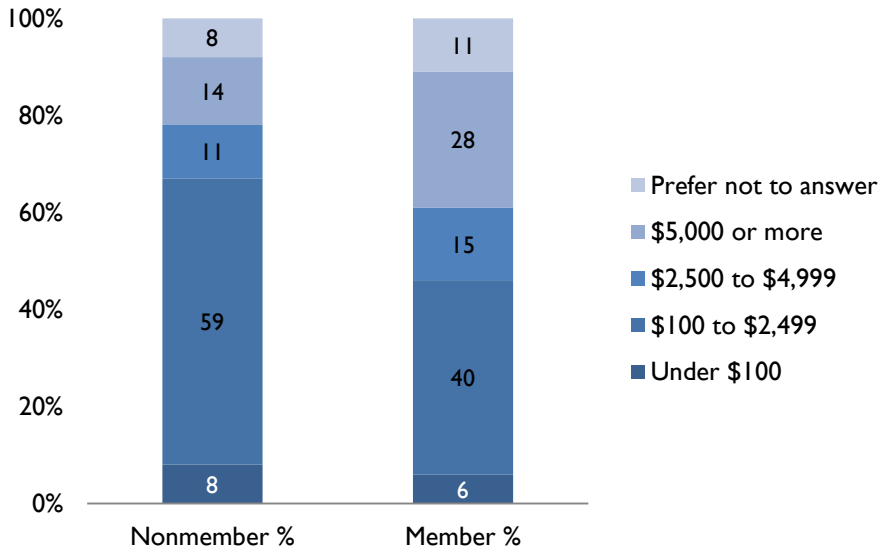
Note: Weighted estimates, %; n=1,564*

Charity

Households with synagogue members in the Greater Seattle Jewish community are more likely to have donated money to charity in the previous year than the rest of the community; 95% of households with synagogue members have donated money, compared to 89% of the rest of the community (n=2,679). Households with synagogue members in the Greater Seattle Jewish community are more likely to have donated money to any Jewish organizations in the previous year than the rest of the community; 80% of households with synagogue members have donated money to Jewish organizations, compared to 28% of the rest of the community (n=2,806).

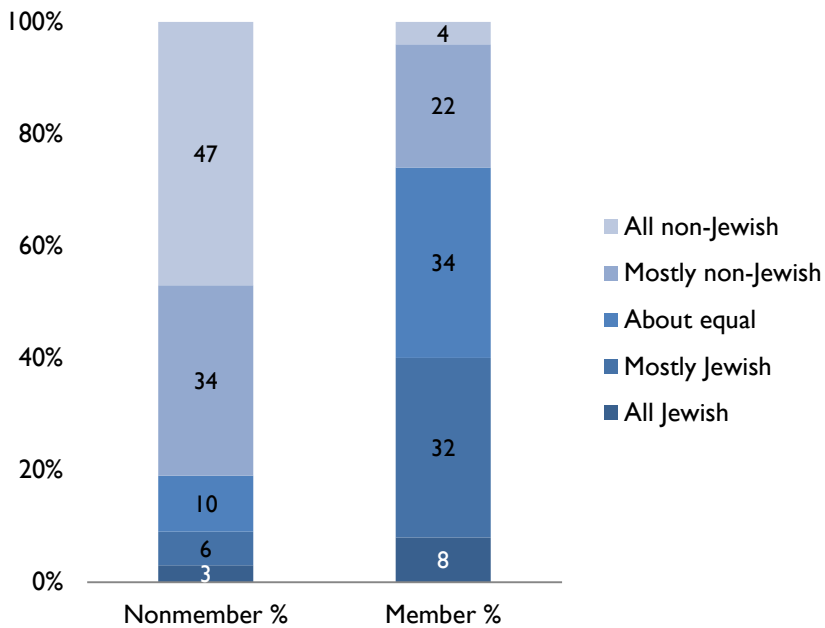
Synagogue members donate larger dollar amounts to charity than nonmembers (Figure P.9). About one-third (34%) of synagogue members donate equally to Jewish and non-Jewish causes (Figure P10); almost half (47%) of nonmembers donate only to non-Jewish causes.

Figure P.9. Donations in Past Year, Donors Only



Note: Weighted estimates, %; n=2,480*

Figure P.10. Donations by Organization Type



Note: Weighted estimates, %; n=1,564*

Of synagogue members who donated to Jewish organizations, the most frequent donations by synagogue members were made to synagogues. Among nonmembers, the most frequent donations were to Jewish Family Service (Table P.25).

Table P.25. Where Donations Were Directed

Organization	Nonmember %	Member %
A synagogue (n=1,993)	19	84
Jewish Family Service (n=1,868)	27	42
Jewish Federation of Greater Seattle (n=1,858)	20	40
Other Jewish organization (n=1,826)	24	37
Hillel (n=1,773)	12	20
Stroum JCC (n=1,752)	8	14
Note: weighted estimates, %*		

Households with synagogue members in the Greater Seattle Jewish community are more likely to have received requests for donations from local Jewish organizations in the previous year than the rest of the community; 86% of households with synagogue members have received such a request, compared to 49% of the rest of the community (n=2,603).

¹ Of those who answered the question about synagogue membership, 38% reported that they were members (n=2,884). We report that the synagogue membership is 34% of all households as an estimate of the number who responded yes among *all* households, not only among those who responded to this question, but this estimate likely misses a small number of member households who did not answer the question. Of the 10% (weighted) of respondents who did not answer the question, 78% (weighted) were from JNR households and therefore less likely to be synagogue members.

² Respondents who indicated “not sure” are excluded from this table.

³ Respondents who indicated “not sure” are excluded from this table.

⁴ Respondents who indicated “not sure” are excluded from this table.