

TO THE JEWISH COMMUNITY OF GREATER ST. PAUL

The United Jewish Fund and Council of Greater St. Paul is pleased to present this full and comprehensive Population Study of our vibrant, dynamic Jewish community. With the availability of this data, the St. Paul Jewish community now has valuable information which should help the UJFC, our beneficiary agencies, and other local Jewish organizations and synagogues to better understand their constituents and to plan for their future.

This project was started during the administration of Allen Freeman, who appointed a committee to investigate the feasibility of a full and complete population study. It was commissioned at the request of the ad hoc Demographic Study Committee and its Chairman, Leroy Kieffer.

We were fortunate to have chosen a research team which included Dr. Gary A. Tobin of the Cohen Center for Modern Jewish Studies at Brandeis University, Gabriel Berger, also of Brandeis, and Market Solutions Group of Phoenix, Arizona, who devoted careful attention to the requests of our committee and to the details of the Study itself. They set a high standard for which we are grateful. Our special thanks and commendation to each of them for working so patiently with our committee these past two years. They are all responsible for the in-depth quality of the results, of which we are all proud.

We can look forward to the implementation of the Study with pride, hope, and expectations that this analysis will serve as the necessary tool in helping our Jewish community continue to meet the needs of our constituents in the years to come.

Gary J. Bloom
President
United Jewish Fund and Council
of Greater St. Paul

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PREFACE

A thorough understanding of the Greater St. Paul Jewish community is necessary to meet the challenges of the future. Human services need to be provided for the elderly and for the young. Jewish education programs need to be enriched to ensure that the next generation of Jews becomes part of the rich Jewish heritage. Fund raising efforts have to be expanded to provide the necessary resources to build an even stronger community. Critical tasks for the community require good information from which sound and thoughtful decisions can be made.

The information collected for the Greater St. Paul Jewish Population Study provides a demographic profile, a religious profile, a guide for fund raising, and a needs assessment tool. The study is designed to be used throughout the community by the United Jewish Fund and Council, agencies, synagogues, and many other Jewish organizations to help plan programs, set priorities, and provide background information for a broad range of actions.

The Community Study can be used to help:

- plan for programs to build a stronger Jewish community;
- plan for the provision of essential services to the elderly, children and other groups; and,
- create new and innovative fund raising efforts on behalf of Israel and the local community.

This is one of two reports completed by the United Jewish Fund & Council. The two reports are:

- 1) Summary Report
- 2) Greater St. Paul Jewish Community Study

This Summary Report contains the most important facts uncovered in the community study, as well as implications and recommendations. It is designed for the general reader, and is an easy to read guide to the Jewish community of Greater St. Paul. The reports present the community with a clear informational snapshot. Planning and action will see these results utilized in many ways over the next decade and beyond.

INTRODUCTION

This summary report presents the most important findings of the St. Paul Jewish Community Survey. This survey was commissioned by the United Jewish Fund & Council with the purpose of providing basic information for short- and long-term planning, service delivery, and resource development. The information gathered in this survey will provide lay and professional leaders in the Jewish Community of Greater Saint Paul with a solid foundation to consider ways to meet the challenges facing them in the last decade of the century.

This report presents a picture of the demographic and socio-economic characteristics of the Jewish population such as household composition, age and sex distribution, educational and occupational patterns, and place of birth and migration prospects. In addition,

the survey includes fundamental information about issues related with Jewish continuity: involvement in Jewish education, Jewish religious identification, religious observance, and Jewish organizational participation. The data gathered in this study allows the United Jewish Fund and Council and other service agencies to learn about needs for programs and services in the St. Paul Jewish Community as well as to obtain feedback from the community about perceptions of the quality of their services and programs. Finally, this survey provides a portrait of the philanthropic behavior of the St. Paul Jewish Community which will allow the United Jewish Fund and Council to develop resource development strategies and enable it to meet the challenges posed by growing needs locally, in Israel and in other overseas Jewish communities.

METHODOLOGY

Definition of Who is Jewish

There are many ways in which individuals and households may be classified as Jewish. In this survey, we have followed what is common practice in studies of Jewish communities by defining Jewish households as those in which at least one household member was born or raised as a Jew or considers himself or herself Jewish at the time of survey. Therefore, in defining a Jewish household for purposes of this survey, this study does not follow the official ideology or practice of any Jewish movement, denomination, or organization. In other words, this definition of a household as "Jewish" permits the coverage of wider net than what it would possible by using other definitions.

The Study Area

The study area includes Core (West - 7th, Merriam Park, MacGroveland, Highland), Mendota, Mendota Heights, North Suburbs, South Suburbs, and outlying areas. (See map.)

Questionnaire Development

The survey instrument was constructed by Gary Tobin and Gabriel Berger in consultation with Samuel Asher, Executive Director of United Jewish Fund and Council, Ilene Gertman, Associate Executive Director, and lay leaders of the United Jewish Fund and Council. In the process of developing the survey instrument for this study, a number of questionnaires from previous Jewish community surveys were reviewed by members of the United Jewish Fund and Council in order to ensure coverage of major issues and comparability to other community studies.

Sample Design

The strategy chosen for the study was to utilize a dual sample frame: 1) an unduplicated residential phone list of Jews identified by the United Jewish Fund and Council; and 2) a list of phone numbers listed under distinctive Jewish surnames (DJN list) extracted from the phone book, which are not listed in the UJFC master list. For the latter, a standard list of 36 distinctive Jewish surnames was used, which was later supplemented by additional distinctive Jewish surnames with somewhat lower Jewish incidence.

Through the screening stage, it was possible to obtain a sample of 337 households with at least one Jewish person. Interviews were completed with 301 households, which resulted in an overall response rate to the survey of 89%. All in all, 241 interviews were obtained from households included in the UJFC master list and 60 interviews were completed from households unknown to the UJFC.

METHODOLOGY

Field Work

The phone interviews were conducted by the Market Solutions Group, a market and public opinion research company based in Phoenix, Arizona, which has been involved in a number of Jewish community studies. The field work was initiated on April 2 and completed on April 27, 1992. No phone calls were made between Friday 2 p.m. and Sunday 9 a.m. as well as during the first two days and last two days of Passover.

Interviewers were trained and supervised by Jay Bycer, president of Market Solutions Group. The consultants monitored closely the field work phase, obtaining regular updates on production rates, refusal and refusal conversion rates, and results of dialing attempts.

How to Read This Report

Tables and figures in this report present the percent distributions of characteristics and attributes of the Jewish community of St. Paul as a whole or any of its segments. In many cases, sub-groups within the Jewish community are compared along different lines. The percent distributions presented are based on weighed data. Estimated numbers of households or individuals are presented along with the actual sample sizes on which they are based when appropriate. In several tables, the percentages do not add up to 100% either because of rounding or multiple responses.

Because of the small sample size of this survey, it is not possible to analyze sub-groups that constitute small segments of the Jewish community in terms of percentage, even though they may be disproportionately important. When examining small sub-groups, the reader should be reminded that the data presented is based on few actual interviews, and is presented only to draw general inferences.

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POLICY RECOMMENDATIONS

Community Building

One out of five respondents have moved to Saint Paul in the last four years. On the other hand, one out of five have always lived in St. Paul. The community should plan for a stable population, not great growth or decline.

Because the Jewish community remains relatively concentrated, satellite services to outlying areas can be provided, but new capital facilities are unnecessary at this time.

The local resettlement of Russian Jews in St. Paul includes an estimated 1,200 individuals through 1992 and continued growth in this population in 1993. Therefore, programs for this population will continue to be a major focus for all Jewish organizations and agencies in St. Paul.

Intermarriage

Couples with a spouse converted to Judaism seem to be as likely as couples with two Jewish born spouses to observe religious practices, but mixed married couples are by far less likely to do so. Therefore efforts to promote conversion are critical. Rates of conversion have dropped while mixed married rates have risen.

It should be noted that the outcome of intermarriage on the religious identification of the children is not yet determined, since many say that their children have no religion. The religious socialization and identification of children (particularly those under 13) may change as they get older, for those children who have been raised in both the Jewish and another religion and those who have been raised in no religion. Many Jewish households are now mixed in terms of religious identity. Jewish organizations, agencies, syna-

gogues and the UJFC must address this growing population through special integration efforts.

The impact of intermarriage on childrens' Jewish education is striking. While 70% of children in households with two born Jewish parents have received Jewish education and 65% in households with a converted parent, only 17% of children in households with mixed parents have received Jewish education. Special efforts to reach this population are critical.

Israel

Visiting Israel is one of the most lasting Jewish experiences that St. Paul Jews tend to have in terms of motivating greater involvement in the Jewish community, enhancing religious identification and inspiring Jewish philanthropic behavior. Sponsored missions programs should be expanded.

Close to one-third of the respondents (30%) claim that they would be definitely interested in visiting Israel, while another 9% say that they will probably be interested in doing so. This suggests that there is a potential market for expanding Israel trip offerings in the Greater St. Paul Jewish community. More information would be necessary to learn about the types of trip (length, time, features, etc) that the UJFC should make possible to meet the interests and desires of this potential market.

POLICY RECOMMENDATIONS

Senior Adult Services

The Jewish community offers Home Chore, Congregate dining, Kosher Mobile Meals, transportation to medical appointments and beauty parlors, etc., and help with shopping once a week. These are apparently not well known or accessible services to many Jews. Efforts to increase knowledge and access are essential.

The vast majority of respondents in households with senior citizens say that they would very much prefer (59%) or somewhat prefer (12%) to use long-term care services for the elderly under Jewish auspices. Providing this kind of service for the elderly requires special attention to many details that are specifically important for Jewish clients and their families, such as Kashrut, observance of Jewish holidays, etc. Jewish sponsorship of long-term care for the elderly is vital for households with senior citizens.

Children and Youth

The high numbers of children with parents working leads to the need for services that provide care for children. The service needs of children represents a service gap for the Jewish community of Greater St. Paul. The majority of the households which needed infant day care received such services, but few received them through a Jewish agency. Yet, many prefer these services from the Jewish community.

In the cases of four types of services — overnight camps, day care programs, nursery school, and after school care— less than 10% of these households say that they would rather not use Jewish sponsored services. The delivery of services to children and youth should be examined in detail to determine if programs under Jewish auspices should be expanded.

Families with younger children need special attention from Jewish organizations and agencies to help integrate them into Jewish life.

Services are needed in all geographic areas, by all income groups, and by all family types. Most prefer childcare services under Jewish auspices.

POLICY RECOMMENDATIONS

Philanthropy

Synagogue affiliated households are almost three times as likely to give to Jewish Federations as unaffiliated households. Households with members of Jewish organizations—other than the synagogue—are twice as likely to give to Federations than those without members. Helping to increase synagogue and organizational affiliation will help build fund raising efforts.

Only 5% of non-givers responded “do not like the UJFC” as a reason for not going, showing a very low disapproval level towards the United Jewish Fund and Council. This positive base of support could be utilized more effectively for contributions.

More than half of respondents in households affiliated with synagogues or having members of other Jewish organizations said that they have not been contacted to make a contribution. Much greater efforts must be made to personally contact all members of the community.

Support for “one central gift” is higher among those with household incomes of \$80,000 or more, and among larger contributors. Informing donors more about the many programs supported by UJFC is essential.

Nine percent of respondents report to have a provision for a charity in a will. Encouraging the inclusion of the UJFC in the wills of current givers is an important task.

The United Jewish Fund & Council may be confronting an information and image problem: members of the community are better able to identify programs and services offered by UJFC-sponsored agencies, but may seem unable to relate these programs and services to the funding organization. Helping donors know more about UJFC requires great attention.

Attempts to increase the percentage of contributors to the UJFC and the size of contributions depend on more information. People cannot be expected to make contributions or to increase the size of their gifts if they lack information about how their contributions are utilized and what concrete “good” their contributions bring about in the life of the community and of individuals.

DATA HIGHLIGHTS

DEMOGRAPHIC PROFILE

Community Size

- The Jewish Community of Greater Saint Paul is comprised of approximately 4,700 households.
- There are 11,100 household members in these 4,700 households. In addition, there are about 275 Jews living in the Sholom Home. Altogether, about 11,400 individuals live in the Jewish Community of St. Paul.
- This population estimate includes over 1,000 individuals living in Jewish households who identify with non-Jewish religions but are related to a Jewish member.

Geographic Distribution

- Fifty-one percent (51%) of the total population and 56% of the households in the Jewish community of Saint Paul live in Highland, MacGroveland, Merriam Park, and West 7th.

Household Size

- The average household size in the Saint Paul Jewish community is 2.4.
- Twenty-seven percent (27%) of all households are comprised of only one person.

Sex and Age Distribution

- Fifty-one percent (51%) of the population is male and 49% is female.
- Children under the age of 18 comprise 24% of the population: 10% are under age 6, 10% are between the ages of 8 and 12, and 4% are over the age of 13.
- Fifteen percent (15%) of the population are 65 years old and older.

Household Composition

- Households including two spouses and children under the age of 18 account for 28% of Jewish households in Saint Paul. An additional 24% include two spouses without the presence of older children.
- Eighty-seven percent (87%) of children under 18 live in families with two spouses while 10% live with only one parent.
- Twenty-four percent (24%) of the households have individuals 65 years old and older.

Marital Status

- Sixty-eight percent (68%) of the adult population are married. Twenty-one percent (21%) have never been married.
- Nine percent (9%) of females are widowed, but only 2% percent of males are widowed.

DATA HIGHLIGHTS

Secular Education

- Thirty-three percent (33%) of the adult population hold graduate degrees, and another 28% have a college degree.

Labor Force Participation and Occupation

- Fifty-five percent (55%) of the adult population work for pay on a full-time basis while another 13% work part-time.
- Forty-five percent (45%) of adult females under the age of 35 work full-time and another 23% work part-time.
- Over one-third (37%) of adults work (or worked in their last job if now not working) in professional and technical occupations, 9% are working managerial jobs, 13% in sales jobs, 13% in clerical jobs. Nine percent of adults have never worked for pay while 5% describe themselves as full-time students.
- Among those currently working for pay, 19% are self-employed, 50% work in private companies, while 28% work for either non-profit organizations or government.

Household Income, Financial Assets, and Home Ownership

- The median household income before taxes in the Jewish community of Saint Paul was \$39,300 in 1991.

- Nineteen percent (19%) of the households report household incomes for 1991 of less than \$20,000. Eleven percent (11%) of the households had annual incomes of \$80,000 or more.
- About 7% of the respondents reported total value of property and financial holdings of \$500,000 or more.
- Sixty-eight percent (68%) of the homes and apartments are owned by someone living in the household.

Nativity, Length of Residence, and Mobility

- Twelve percent (12%) of the adult population is foreign-born.
- Forty-percent (40%) of the adult population was born in Saint Paul.
- Twenty-four percent (24%) of the respondents have always lived in the Saint Paul area. On the other hand, 20% of them have moved into the area less than 5 years ago.
- About one-fifth (22%) of the households are very likely to move in the next 3 years. An additional 8% say that they are somewhat likely to move in the same period. Of these 30% of the households, 39% expect to move within Greater Saint Paul while another 30% is uncertain about where they would move.

DATA HIGHLIGHTS

RELIGIOUS IDENTIFICATION AND COMMUNITY INVOLVEMENT

Religious Identity

- The current religion of individuals in Jewish households — as reported by respondents— is 80% Jewish while 8% are described as without a religion. There are 6% Christians and 5% identifying with other religions.

Intermarriage

- Twenty-six percent, 26%, (rate of mixed marriages) of households with a married couple have one non-Jewish spouse while another twelve percent, 12%, (rate of conversionary marriages) have one spouse who was raised as a non-Jew, but who is currently Jewish.
- Seventy-six percent, 76%, (individual rate of inmarriage) of married individuals born or raised Jewish are married to another born or raised Jew. Seventeen percent, 17%, (individual rate of mixed marriage) are married to a non-Jewish spouse.
- Of the children living with a non-Jewish parent (32% of all children are under 18), one-fourth are raised in the Jewish religion, one-fourth in a Christian religion, and one-third are raised without a religion. Eight percent (8%) are raised both as Jews and in a non-Jewish religion, while another 8% are raised in other non-Jewish religions.
- About 51% of 18-34 year olds are in-married, compared to 62% of 35-44 year olds, 88% of 45-64 year olds, and 90% of those over the age of 65. While the rates of intermarriage have risen, the rates of conversion have dropped. While over 50% of the non-Jewish spouses of the over 45 age group converted to

Judaism, just over 20% of the non-Jewish spouses in the under 45 age group converted to Judaism. The percentage of mix-marrieds has increased from 5% for the over 45 group to about 32% for the under 45 group.

Jewish Denomination

- Forty-three percent (43%) of the respondents identify themselves as Conservative Jews, 29% say that they are Reform Jews, and only 2% say that they are Orthodox. Seventeen percent of the respondents prefer a non-denominational label ("Just Jewish"). Nine percent are "other".

Synagogue Affiliation and Attendance

- The percentage of households in the Saint Paul Jewish community claiming membership in a synagogue or temple is 59%.
- One-third (33%) of the respondents attend Jewish religious services about once a month or more often. Only 13% say that they never attend services.

Religious Practices

- Eighty-two percent (82%) of the households in the Jewish community of Saint Paul participate regularly in a Passover Seder.
- Seventy-seven percent (77%) of the households report to observe lighting Hanukkah candles always or usually.
- Two-third (65%) of the respondents fast on Yom Kippur.

DATA HIGHLIGHTS

- The ritual of lighting candles on Friday night is observed on a regular basis by 28% of the households.
- Eighteen percent (18%) of the households report having a Christmas tree always or usually.

Jewish Education

- Sixty-eight percent (68%) of the children between the ages of 14 and 17 have received formal Jewish education.
- Sixty-two percent (62%) of the children in the pre-bar/bat mitzvah stage (age 11-13) were enrolled in formal Jewish education programs, but only 35% of those children post bar/bat mitzvah age.
- Sixty percent (60%) of respondents with children under the age of 13 say that providing a Jewish education for their children is very important for them. One-quarter of respondents say that this is not important for them.
- Only 17% of children with a non-Jewish parent have ever received formal Jewish education as compared to 70% of the children with two Jewish-born parents.
- Sixteen percent (16%) of adults report that they have participated in adult Jewish education programs in the previous 3 years.

Friendship Patterns

- One-third of the respondents (33%) report that all

of their three closest friends are Jewish, while 22% say that two of them are Jewish. On the other hand, 19% of them claim that none of their three best friends are Jewish.

Membership in Jewish Organizations

- Forty-three percent (43%) of the households have someone who is a member of a Jewish organization other than a synagogue or temple.
- Two-thirds (68%) of Jewish households are affiliated either with a synagogue or with a Jewish organization.
- One-third (36%) of the households in the Greater Saint Paul Jewish community report that they spend \$500 or more in fees, tuition or dues to Jewish organizations (excluding charitable gifts). Twenty-seven percent of the respondents claim no household spending in Jewish organizations.

Visits to Israel

- Thirty-six percent (36%) of the respondents have been to Israel. On the other hand, 9% have visited Israel at least three times.
- Over one-third (39%) of the respondents are very interested in visiting Israel in the next three years. In contrast, 43% express no interest in going to Israel.
- The vast majority of the respondents approve providing financial support to Israel.

DATA HIGHLIGHTS

SERVICE NEEDS

Services for Senior Citizens

- Twenty-two percent (22%) of the over 1,100 households with individuals 65 years old or older had a need for transportation services at some point during the previous year, 19% needed help getting around the house, 13% needed help with shopping and 7% needed help with preparing meals.
- The vast majority of the households reporting they had a need for services also report receiving these services, except for help with shopping, which were only received by a quarter of the households in need of this service.
- Fifty-nine percent (59%) of respondents in households with senior citizens say that they very much prefer long term care for the elderly under Jewish auspices.

Services for Children Under 13

- Of the about 1,300 households with children under the age of 13 one-third needed infant day care services in 1991, 29% needed preschool services, 25% needed day care for pre-school age children, and 16% needed after-school care.
- The majority of the households which needed either of these services say that they have received them. About half of those using pre-school programs, after-school services or day care services for preschool-age children report that they have received services from Jewish agencies.

Other Service Needs

- Seven percent (7%) of the households had a need for financial assistance during 1991.
- Fourteen percent (14%) of the households needed individual or family counseling in the previous year. The minority of Jewish households (either those which had a need for this service or those which have not) would prefer counseling under the auspices of a Jewish agency.

Utilization and Evaluation of Jewish Agencies

- About half (49%) of Jewish households have used the Jewish Community Center in 1991. Other UJFC-sponsored agencies (Sholom Home, Hillel, Jewish Community Relations Council/ADL, Talmud Torah, UJFC itself, and Jewish Family Service) have been used by about 15% of the households.
- The majority of respondents are unable to provide an assessment about the quality of the services and programs offered by agencies in the Jewish community (except for the JCC).
- Households which have used services and programs of Jewish agencies in the community rate them by and large as excellent or good. For example, Sholom Home was rated as excellent or good by 90% of those who have used it, the JCC by 86% of users, the Jewish Family Service by 85% of users, and Hillel by 85% of users.

DATA HIGHLIGHTS

Philanthropy

- Seventy percent (70%) of the households in the Greater Saint Paul Jewish community say that they made a charitable contribution to a Jewish organization in 1991. Thirty percent (30%) of them gave gifts under \$100, while 13% made gifts for \$1,000 or more.
- About half of the Jewish community of Greater Saint Paul (51%) report that they had made a contribution to the United Jewish Fund and Council in the previous year. Forty-three percent (43%) of them gave under \$100 to the United Jewish Fund and Council while 15% made gifts of \$1,000 or more.
- Non-givers to the United Jewish Fund and Council made several responses as their most important reasons for not making contributions to this organization. Forty-four percent say that they "cannot afford" making contributions, 14% say that "no one asked me to give", and 11% say that they "give to different organizations."
- Opinions are split in the community about the value of the "umbrella" campaign: 44 percent prefer one central gift to one organization which allocates funds to other organizations, while 46% prefer multiple gifts to several organizations.
- Seventy-seven percent (77%) of households in the Greater Saint Paul Jewish community report gifts to non-Jewish organizations. Forty percent (40%) of them contribute \$100 or less to non-Jewish organizations or causes, while 11% give \$1,000 or more to these causes.

DEMOGRAPHIC PROFILE

For purposes of the analysis and following recommendations of the United Jewish Fund and Council staff we have grouped zip codes in the UJFC catchment area into five geographic zones. The breakdown of zip codes by the five geographic areas in which the St. Paul Jewish population is distributed is shown below.

Zip Code Distribution By Geographic Area

Core Area

55102 West - 7th
55104 Merriam Park
55105 MacGroveland
55116 Highland

Mendota/Mendota Heights Area

55118 Mendota/Mendota Heights/West St. Paul
55120 Mendota/Mendota Heights

North Suburbs

55038 Centerville
55108 Falcon Heights
55109 Maplewood
55110 White Bear Lake
55112 Arden Hills
55113 Roseville
55115 Dellwood
55117 Little Canada
55126 Shoreview
55127 Vadnais Heights

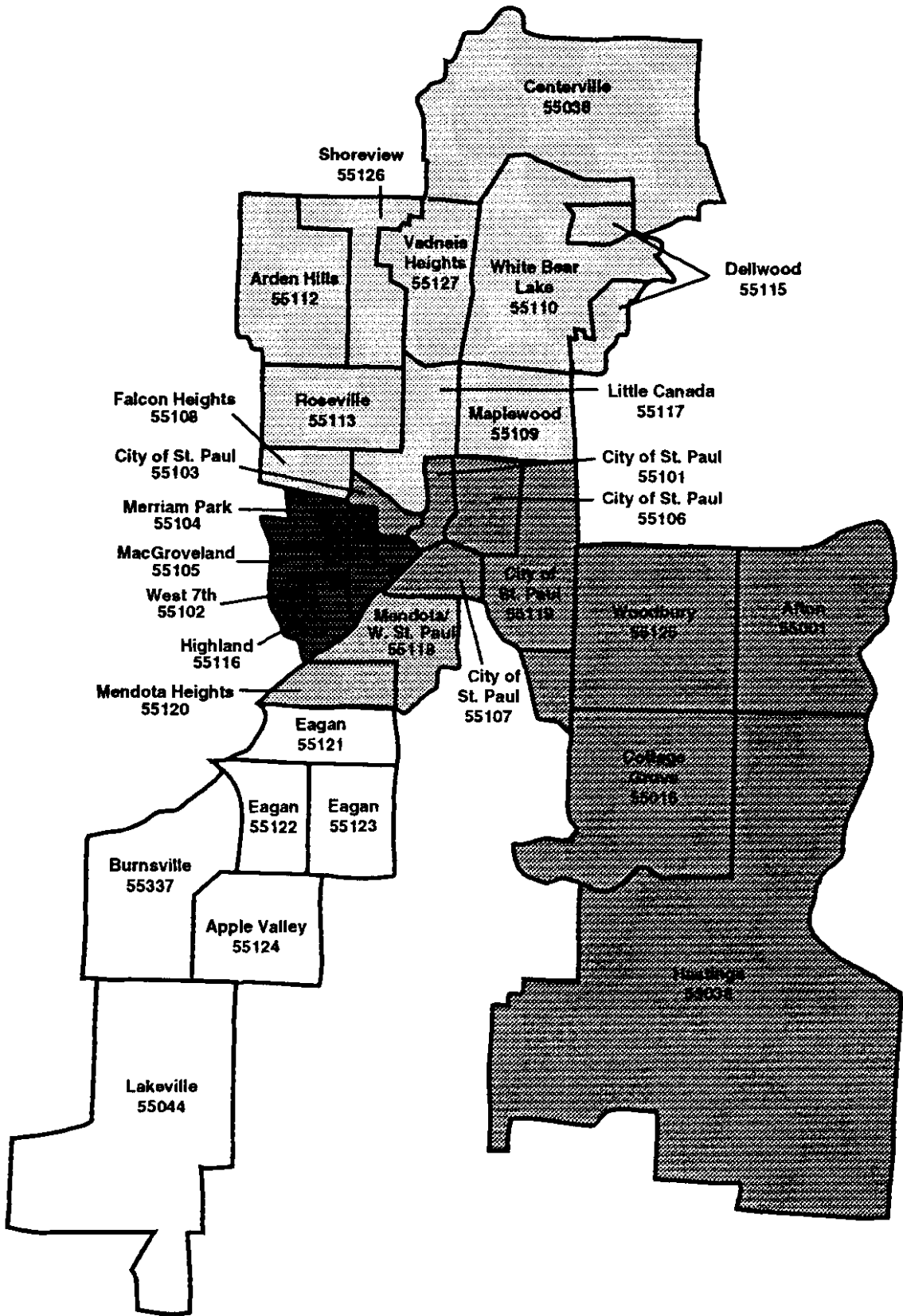
South Suburbs

55044 Lakeville
55121 Eagan
55122 Eagan
55123 Eagan
55124 Apple Valley
55337 Burnsville

Other

55001 Afton
55016 Cottage Grove
55033 Hastings
55055 Newport
55101 City of St. Paul
55103 City of St. Paul
55106 City of St. Paul
55107 City of St. Paul
55119 City of St. Paul
55125 Woodbury

MAP

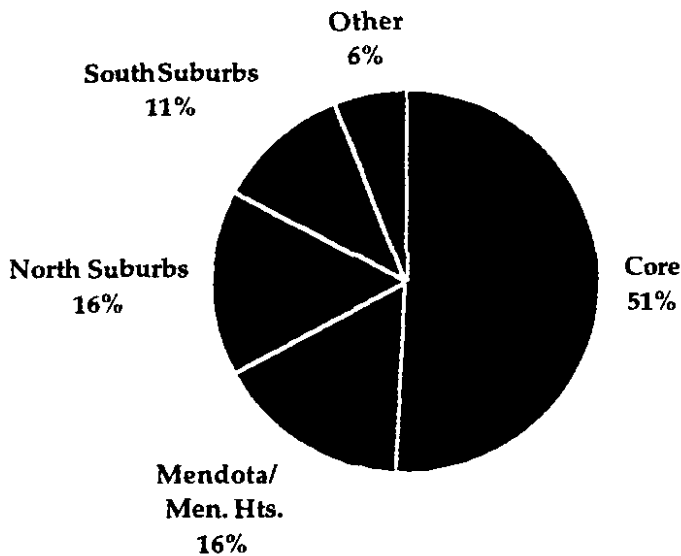


DEMOGRAPHIC PROFILE

Population and Household Distributions by Geographic Area

The Jewish Population of Greater St. Paul is largely concentrated in a main core area comprised of Highland, MacGroveland, Merriam Park, and West 7th. The 11,100 individuals living in residential households are geographically distributed in the following way: 51% of the population live in the main core area; 16% live in West St. Paul and Mendota/Mendota Heights; 16% in the North Suburbs, 11% in the South Suburbs, and 6% is spread over the remaining of the St. Paul metropolitan area.

Distribution of the Jewish Population by Geographic Area



Core Area includes zip codes: 55102, 55104, 55105, 55116

DEMOGRAPHIC PROFILE

Average Household Size

The average household size in the St. Paul Jewish community is 2.4 members. This average size is similar to most Jewish communities, but smaller than the national average size for the general population (2.6). The average household size varies by geographic area considerably, from 2.9 in Mendota/Mendota Heights, to 2.2 in the main core area.

Household Size By Geographic Area

Area	Average Household Size
Core	2.2
Mendota/Men. Hts.	2.9
North Suburbs	2.5
South Suburbs	2.7
Other	2.3
Total/Average	2.4

* Total does not equal 100% due to rounding

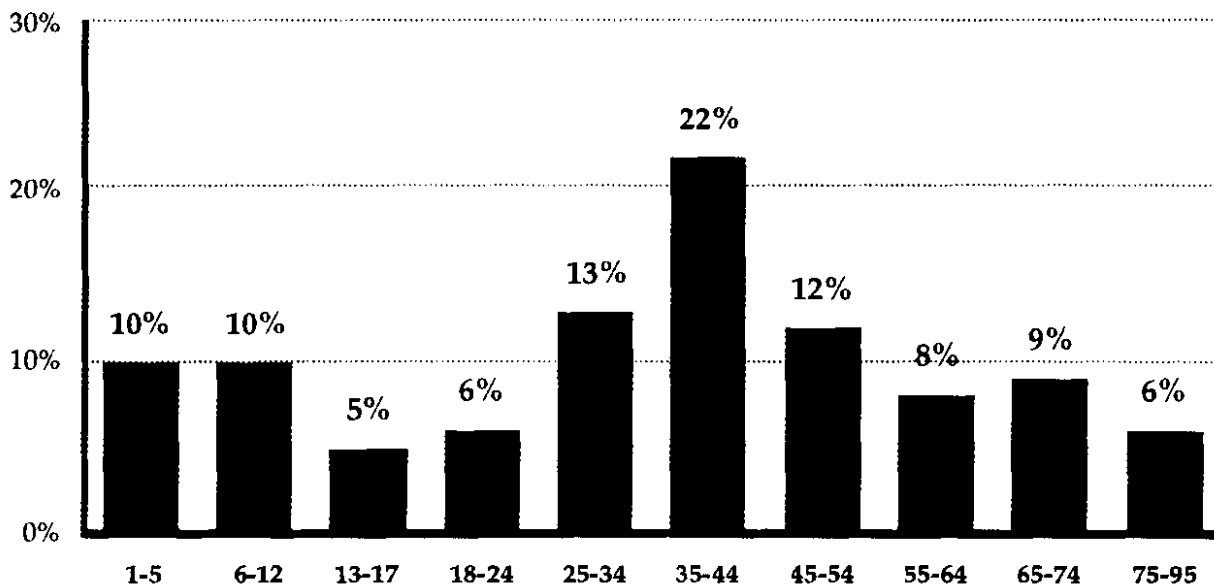
Core Area includes zip codes: 55102, 55104, 55105, 55116

DEMOGRAPHIC PROFILE

Age Distribution

Twenty four percent (24%) of the total Jewish population of St. Paul is under the age of 18 years. The percentage of persons under 18 in the Jewish population is slightly lower than the percentage of children under 18 in the total population (27%) living in the three counties comprising the St. Paul metropolitan area (Dakota, Ramsey and Washington counties). Fifteen percent (15%) of the population residing in Jewish households is 65 years old and older, compared to 14% of the total population residing in Jewish households in the United States.

Population Distribution By Age



DEMOGRAPHIC PROFILE

Population Age 60 and Over Comparison with Other Communities

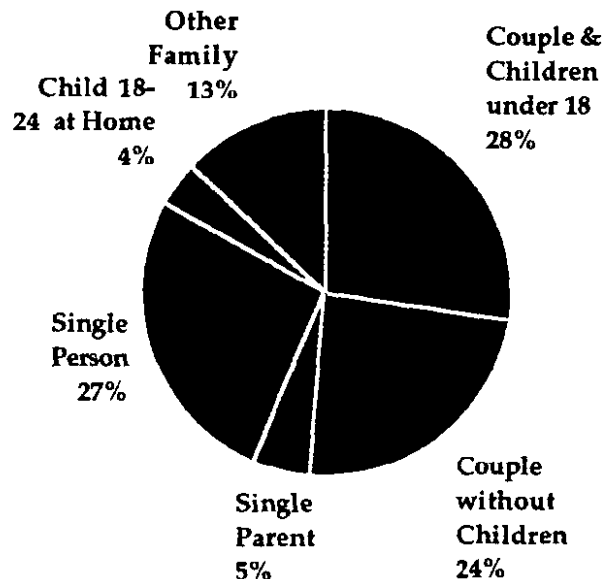
	Year	% Age 60 and Over
South Palm Beach	1986	76
West Palm Beach	1987	67
South Broward	1990	55
Miami	1982	44
Atlantic City	1985	35
Rochester	1988	24
New York	1981	23
Baltimore	1985	23
Philadelphia	1984	23
Milwaukee	1983	23
St. Louis	1982	22
Richmond	1983	21
GREATER ST. PAUL	1993	20
Seattle	1979	20
San Francisco Bay Area	1988	20
Nashville	1982	20
Phoenix	1983	19
Chicago	1982	18
Kansas City	1985	17
Essex-Morris Counties, N.J.	1986	16
San Diego	1979	16
Dallas	1989	15
Denver	1981	15
Boston	1985	12
Washington D.C.	1983	12

DEMOGRAPHIC PROFILE

Household Composition

Three main types of household composition can be seen in the Greater St. Paul Jewish community: households with two spouses and children under 18 (28%), single individual households (27%), and households with 2 spouses without the presence of children (24%). Together, these three household types comprise 79% of all household units. Following transformations in the American Jewish community during the last twenty years, the traditional Jewish family (two Jewish parents and children) does not represent the typical household in the St. Paul Jewish community. The five geographic areas show great differences in terms of their household composition. In the main core area, the typical household composition is that of a single person household (39%).

Household Composition



Household Composition By Geographic Area

Area	% Couple & Children under 18	% Couple without Children	% Single Parent	% Single Person Household	% Child 18-24 at Home	% Other Family	% Total
Core	22	25	3	39	3	8	100
Mendota/Men. Hts.	39	28	2	7	7	17	100
North Suburbs	32	17	12	14	—	25	100
South Suburbs	34	32	5	5	7	17	100
Other	36	20	—	24	4	16	100
Total Households	28	24	5	27	4	13	101*

* Total does not equal 100% due to rounding

— Less than one half of 1%

Core Area includes zip codes: 55102, 55104, 55105, 55116

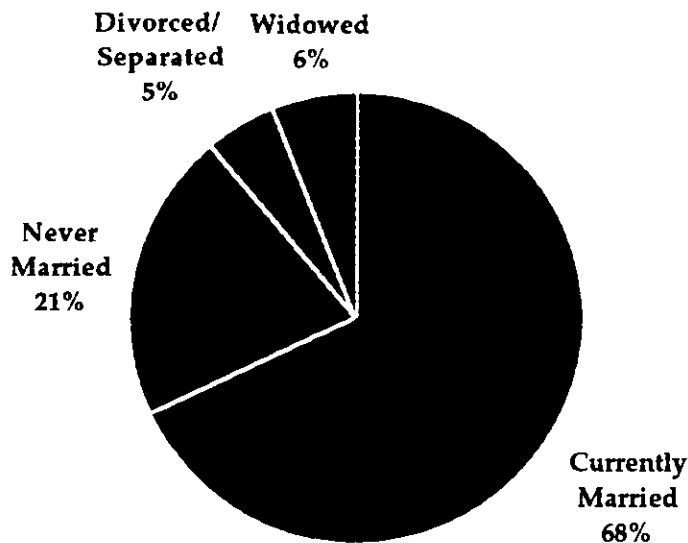
DEMOGRAPHIC PROFILE

Marital Status

The adult population in Greater St. Paul follows a typical pattern for Jewish communities in terms of the proportion of those 18 years old and older who are married: 68% of adults are married. However, the percentage of those never married is relatively high (21%) as compared to other Jewish communities of similar size and geographic location. As can be expected, the percentage of those married reaches its peak in the 45-54 age group, declining with each older age group, reaching a low of 49% in the 75 year old

and over age group. When looking at differences in marital status by geographic area, it can be observed that Mendota/Mendota Heights and the South Suburbs have the highest percentage of married adults, while the North Suburbs and the residual communities have the highest percentage of never married adults. The only difference in marital status between males and females is that females are more likely to be widowed than men (9% versus 2%), and as a result, they are less likely to be currently married.

Marital Status



DEMOGRAPHIC PROFILE

Formal Education Completed

The data on educational attainment in the Greater St. Paul Jewish community indicates that the adult population is highly educated. One out of three adults has completed a graduate degree, and another three out of ten adults have completed a college degree, for a total of 62%.

The proportion of those college educated reaches a peak in the 35-44 age group: eight out of ten adults have at least a four-year college degree. The gender gap in formal education stills exists, particularly in regard to graduate education: while 40% of adult males hold a graduate degree, the percentage among females is 28%.

Highest Degree Obtained By Age and Sex

Age	% High School Diploma or less	% 2-Year College	% 4-Year College	% Graduate Degree	% Total
18 - 34	22	19	34	25	100
35 - 44	5	16	32	48	101*
45 - 64	20	15	29	36	100
65 +	54	13	14	19	100
Total Adults	22	16	28	34	100
Sex					
Male	18	15	27	40	100
Female	26	16	30	28	100
Total Male/Female	22	16	28	34	100

* Total does not equal 100% due to rounding

DEMOGRAPHIC PROFILE

Occupation Patterns

As in most Jewish communities, the occupational category most often occupied by Jews is the professional-technical: 38% of adults in the Greater St. Paul Jewish community are (or have been if they are currently retired) in this category. Sales-related occupations are the second most common, followed by clerical and managerial-administration. Women in the Greater St. Paul Jewish community are more likely to work in clerical jobs than men, while men are almost twice as likely to work in managerial-administration jobs and sales-related jobs. By looking at the breakdown of occupations by age groups, it can be seen that the percentage of adults in clerical-related jobs increases with each older age group. Conversely, the percentage of those working in professional and technical occupations decreases with each older age group after a peak in the 35-44 age group. In addition, the data on occupation patterns indicate that one out of ten adults between the ages of 18 and 34 is a student.

DEMOGRAPHIC PROFILE

Occupational Status By Age and Sex

	% Professional/ Technical	% Manager/ Administrator	% Sales	% Clerical	% Services	% Never Worked For Money	% Student	% Don't Know Refused	% Total
Age									
18 - 34	34	7	7	7	12	9	21	2	99*
35 - 44	47	12	16	10	6	6	—	3	100
45 - 64	41	9	19	15	5	8	—	3	100
65 +	22	7	10	18	11	14	—	17	99*
Total Adults	37	9	13	12	8	9	5	6	99*
Sex									
Male	40	12	17	5	13	2	4	7	100
Female	35	6	10	17	4	15	7	4	99*
Total Male/ Female	37	9	13	12	8	9	5	6	99*

* Total does not equal 100% due to rounding

— Less than one half of 1%

Core Area includes zip codes: 55102, 55104, 55105, 55116

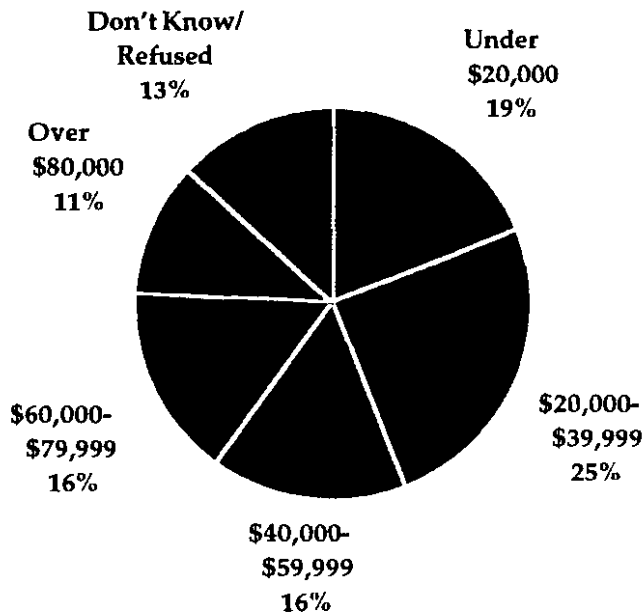
DEMOGRAPHIC PROFILE

Household Income

The median annual household income before taxes in the Jewish community of Greater St. Paul is \$39,340. According to the 1990 National Jewish Population Survey, the 1989 household income was \$39,000. To put this statistic in perspective, according to results of the US Census, the 1989 median household income in St. Paul is \$26,498.

Survey results reveal that 19% of the households report annual incomes under \$20,000, while 25% report incomes between \$20,000 and \$39,999. Eleven percent report incomes over \$80,000. Eleven percent report incomes over \$80,000.

Household Income

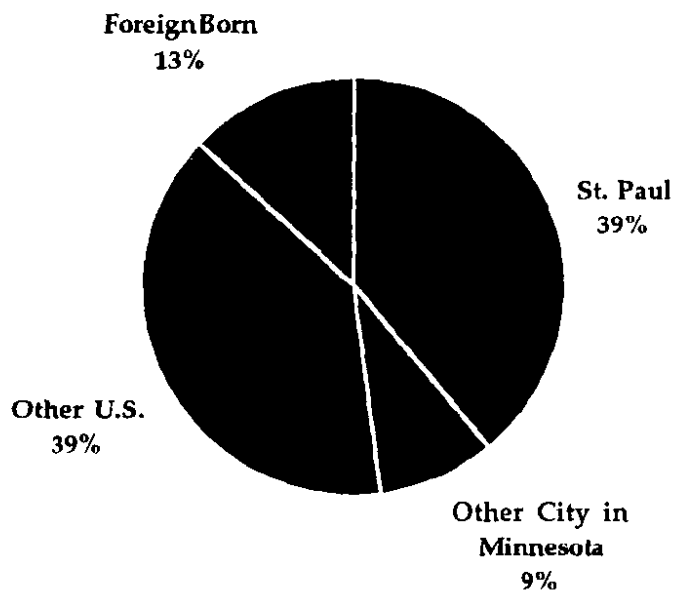


DEMOGRAPHIC PROFILE

Birthplace of Adult Population

Four out of ten adults in the Jewish community of Greater St. Paul were born in St. Paul, while almost one out ten adults were born in other places within Minnesota (mainly Minneapolis). When looking at age differences in the proportion of those born in St. Paul is interesting to note that those 65 years old and older are more likely to be born in St. Paul than any other age group, even though they are also more likely to be foreign born. On the other hand, adults under 45 are the most likely group to be born in other places in the United States outside Minnesota. Practically, there are no sex differences in terms of origins of the adult population.

Place of Birth



Note: Russian speaking population under sampled

DEMOGRAPHIC PROFILE

Place of Birth Comparison with Other Communities

	Year	% Locally Born	% US Born, but Not Local	% Total US Born	% Foreign Born
Worcester	1987	76	24	99	1
Philadelphia	1984	65	24	89	11
Essex-Morris Counties, N.J.	1986	51	41	92	7
Baltimore	1985	50	42	92	8
St. Louis	1982	50	34	84	16
Boston	1985	47	46	93	7
GREATER ST. PAUL	1993	39	48	88	13
Washington, D.C.	1983	36	56	92	8
Dallas	1989	29	63	92	8
San Francisco Bay Area	1988	24	62	86	14
Richmond	1983	22	72	94	6
Denver	1981	22	67	89	11
South Broward	1990	12	70	82	18
Miami	1982	4	69	73	27
West Palm Beach	1987	2	90	92	8

DEMOGRAPHIC PROFILE

Length of Residence in Greater St. Paul

Respondents were asked how long they had lived in the Greater St. Paul area. One out of five respondents have moved to Saint Paul in the last four years. On the other hand, three out of ten respondents have lived there for 20 years or more while over two out of ten have always lived in St. Paul. Those living in the North Suburbs area and in the small communities

("other" category) are much more likely to be recent migrants to the community than others. Conversely, those in the main core area and Mendota/Mendota Heights are the most likely to be St. Paul residents for all their lives. Because of the high proportion of recent movers to the North Suburbs, special outreach efforts will be necessary in that area.

Length of Residence In St. Paul By Geographic Area

Area	% 1-4 Years	% 5-9 Years	% 10-19 Years	% 20+ Years	% Always	% Total
Core	13	12	12	34	29	100
Mendota/Men. Hts.	4	6	17	48	26	101*
North Suburbs	54	9	12	12	12	99*
South Suburbs	20	12	22	24	20	98*
Other	40	20	20	12	8	100
Total Area	20	11	14	30	24	99*

* Total does not equal 100% due to rounding

— Less than one half of 1%

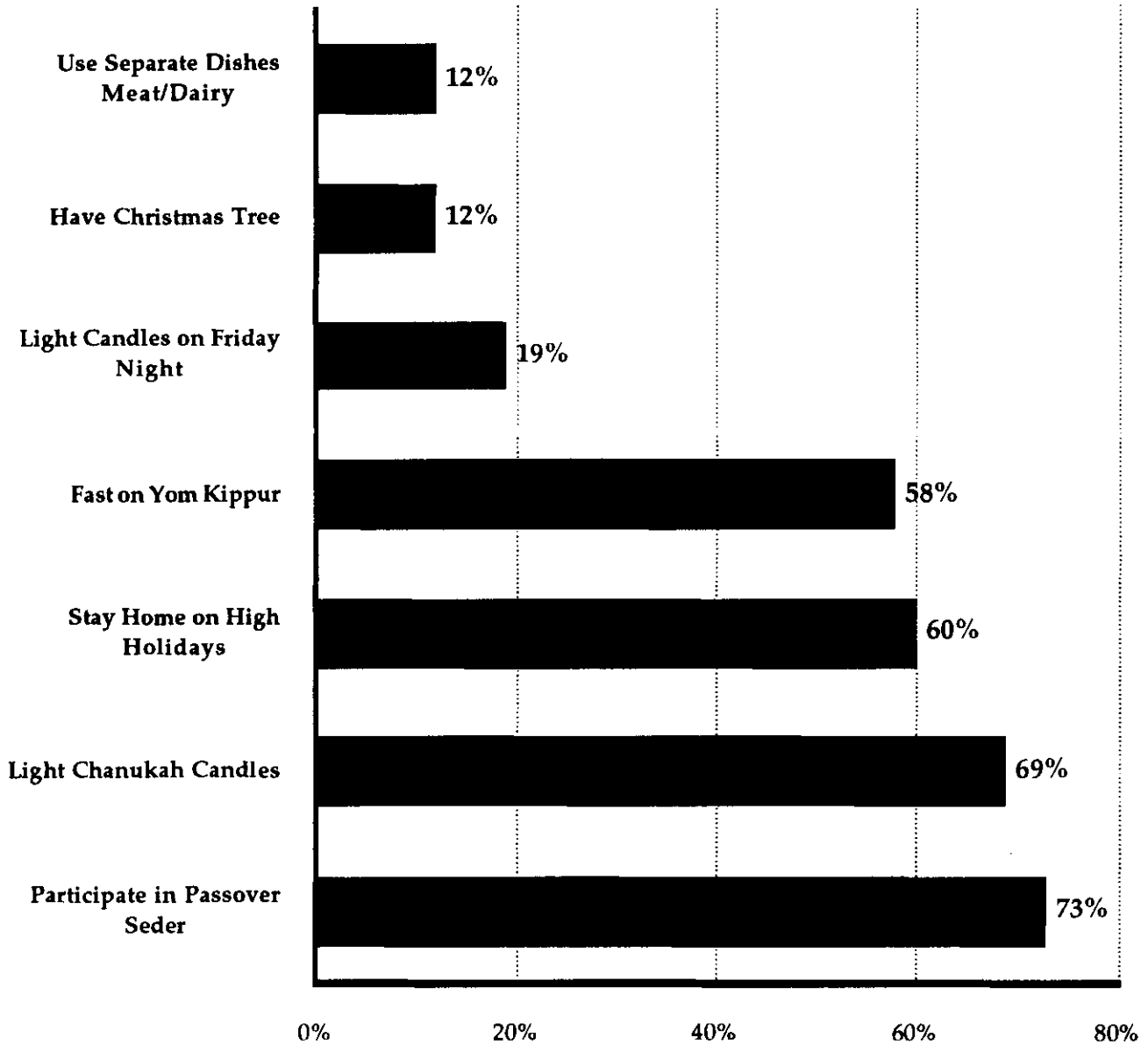
Core Area includes zip codes: 55102, 55104, 55105, 55116

RELIGIOUS IDENTITY AND PRACTICE

Ritual Observance

Most rituals are not always observed by high proportions of the Jewish population in Greater St. Paul. For example, while 73% of respondents say they always attend a Passover Seder and 9% usually do so, 18% of respondents sometimes or never attend a Seder. Both older and younger respondents are least likely to attend a Passover Seder. About 58% of respondents say they always fast on Yom Kipper, while 21% say they never do. Sixty-nine percent (69%) of respondents say they always light Chanukah candles, while 10% never do so. Approximately 12% of respondents say that they keep kosher, and of these only about one third keep kosher both inside and outside the home.

Ritual Observance
% Always Observing Each Practice



JEWISH IDENTIFICATION

Current Religious Identification

Respondents were asked to report the current religious identification of each household member. Of the estimated total population in the residential Jewish community of Greater St. Paul (11,100), 79% were identified by respondents as currently Jewish in terms of religion, while 8% were reported to have no religion. Five percent (5%) were identified as

Christians, while 4% identified with other religions (neither Jewish nor Christian). Almost all those adults raised as Jewish remain identified as Jews. In contrast, two out ten adults raised as Christians living in households with at least a Jewish member (current or past) are reported to be currently Jewish.

Current Religious Identification: All Household Members By Age

Age	% Jewish	% Catholic	% Protestant	% Jewish & another	% None	% Other	% Don't Know	% Total
Under 18	70	5	4	2	13	4	2	100
18 - 34	79	2	4	—	6	7	2	100
35 - 44	77	5	2	2	9	3	1	99*
45 - 64	85	2	—	—	8	4	1	100
65 +	94	2	—	1	—	4	—	100
Total	79	3	2	1	8	4	3	100

* Total does not equal 100% due to rounding

— Less than one half of 1%

JEWISH IDENTIFICATION

Religious Identification of Children

Children under the age of 6 are less likely to be currently Jewish than children 6-18 (65% versus about 75%). Children under 6 are also more likely to have no current religion. Families with younger children need special attention from Jewish organizations and agencies to help integrate them into Jewish life.

Current Religion of Children By Age

Age	% Jewish	% Catholic	% Protestant	% Jewish & another	% None	% Other	% Don't Know	% Total
1-5	65	6	4	4	17	—	4	100
6 - 12	74	6	4	—	11	4	1	100
13 - 17	75	—	5	—	9	11	—	100
Total	70	5	4	2	13	4	2	100

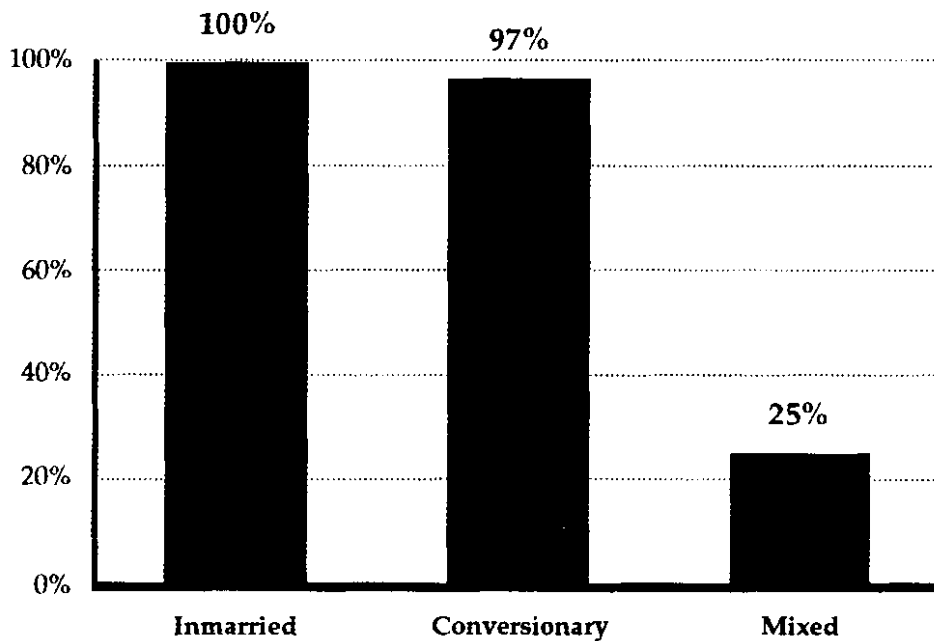
— Less than one half of 1%

JEWISH IDENTIFICATION

Of children under 18 living with two parents in the household, 71% have been raised as Jewish, 10% as Christians, 4% in other religions, 3% are raised both in the Jewish and another religion. In addition, 12% have been raised in "none" religion. All children under 18 in households with two Jewish born parents have been raised as Jewish. Similarly, almost all of the children with one converted parent are raised as Jewish. However, only 25% of children in households with a non-Jewish parent are raised as Jewish while an equal percentage have been raised as Christians and an additional 8% in other religions. It should be

noted that the outcome of intermarriage on the religious identification of the children is not yet determined for several reasons. First, these data refer to children under 18, implying that the nature of the religious socialization and identification of the children (particularly those under 13) may change as they get older. Second, the outcome of intermarriage on the religious identification of the children may be determined by the 8% of children who have been raised in both the Jewish and another religion and the 33% who have been raised in no religion.

% Children Being Raised Jewish By Marriage Type of Parents



JEWISH IDENTIFICATION

Marriage Type of Respondents and Spouses Born or Raised Jewish

About 51% of 18-34 year olds are in-married, compared to 62% of 35-44 year olds, 88% of 45-64 year olds, and 90% of those over the age of 65. While the rates of intermarriage have risen, the rates of conversion have dropped. While over 50% of the non-Jewish spouses of the over 45 age group converted to Judaism, just over 20% of the non-Jewish spouses in the under 45 age group converted to Judaism. The percentage of mix-marrieds has increased from 5% for the over 45 group to about 32% for the under 45 group.

By looking at the marriage type of respondents and spouses who were born Jewish or have been raised in the Jewish religion we learned that 76% are married to a person who was also born or raised Jewish, 7% are married to someone who converted to Judaism, while 17% are married to a non-Jewish spouse. These rates of inmarriage-outmarriage vary clearly with age. Among those under the age of 35, almost half are married to someone who was not born or raised Jewish, while the other half of married adults in the

same age group have married individuals who were born or raised Jewish. The percentage of those who are married to people born or raised Jewish is much higher for those over the age of 45, reaching 90%. Similar rates for those in the 45-64 age group and 65 and over age group are 88% and 89%. However, those under 35 are almost as likely to be married to a non-Jewish spouse than those in the 35-44 age group in spite of the 10% difference in their percentage of inmarriage. This is a reflection of the higher rate of conversionary marriage (marriage involving the change of religious identification to Judaism of the spouse who was raised as a non-Jew) among those under the age of 35. This may be due to the low identification in the sample of women who have married non-Jews and changed their name.

When looking at sex differences in the type of religious/ethnic group marriage, we can see that males are more likely to marry someone who converted to Judaism or someone who remains non-Jewish.

JEWISH IDENTIFICATION

Marriage Type By Age, and Sex

Age	% Inmarried	% Conversionary	% Mixed	% Total
18 - 34	51	16	33	100
35 - 44	62	6	31	99*
45 - 64	88	6	5	100
65 +	90	5	5	100
Sex				
Male	68	10	21	100
Female	87	3	10	100
Total	76	7	16	100

* Total does not equal 100% due to rounding

— Less than one-half of 1%

JEWISH IDENTIFICATION

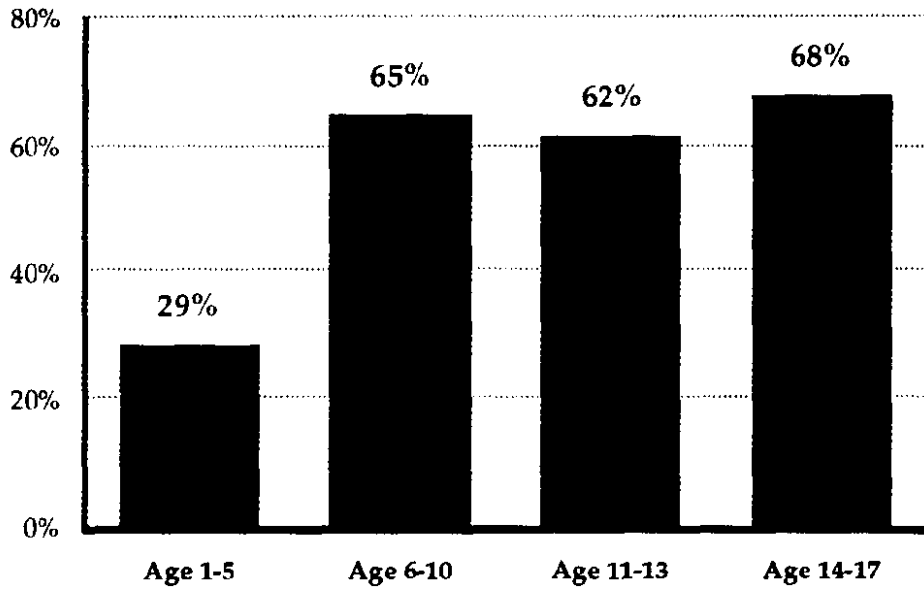
Jewish Education of Children

About half of the children under 18 in the Greater St. Paul Jewish community have received some type of formal Jewish education, even if they are not currently enrolled. Obviously, the percentage of those who have received some form of Jewish education increases with age: from 29% among children under 6 to 68% among children between the ages of 14 to 17. The gender gap in the rates of receiving Jewish education have almost disappeared. When comparing rates of Jewish education for children of different geographic areas, it can be seen that children in the Mendota/Mendota Heights area are much more likely to have formal Jewish education (74%) than those living in other areas. Finally, the impact of intermarriage on childrens' Jewish education is self-evident: while 70% of children in households with two born Jewish parents have received Jewish education and 65% in households with a converted parent, only 17% of children in households with mixed parents have received Jewish education.

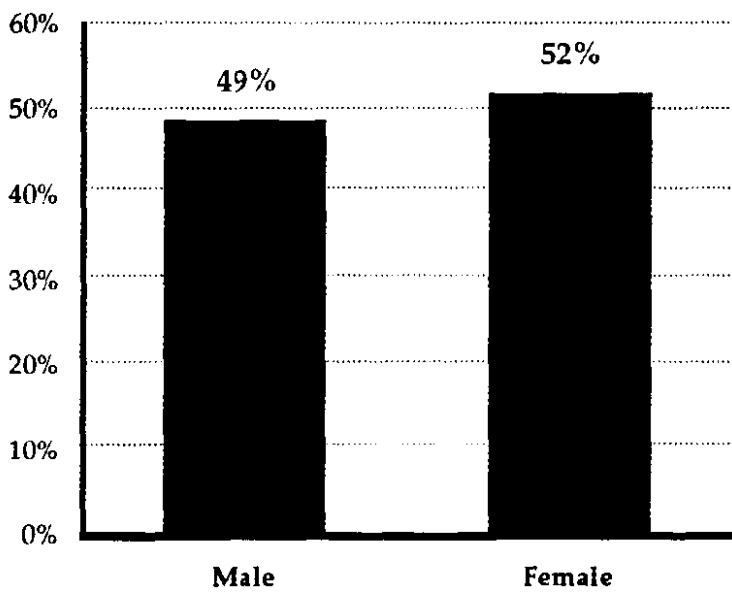
JEWISH IDENTIFICATION

% Who Received Formal Jewish Education By Age of Child and Sex

Age



Sex of Child



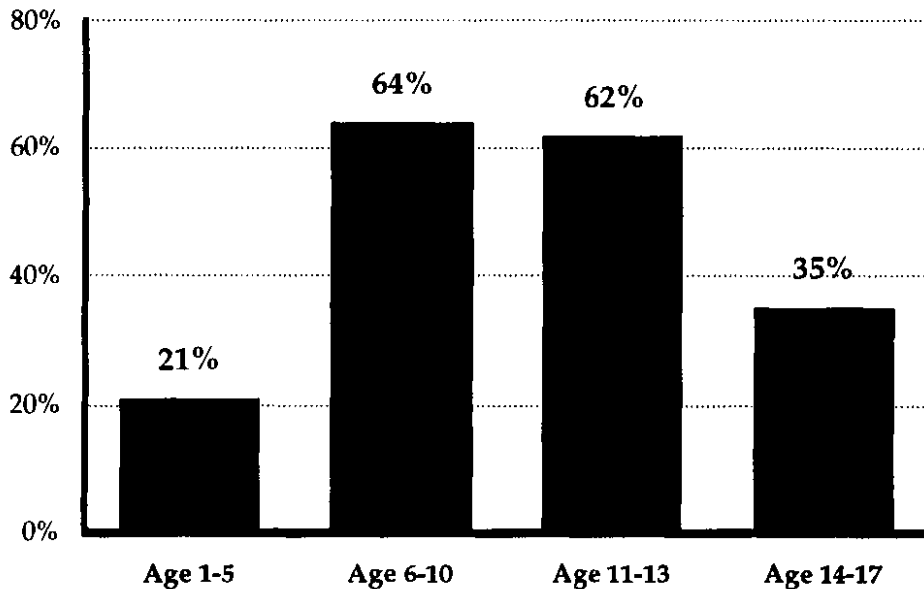
JEWISH IDENTIFICATION

Current Enrollment of Children in Jewish Education

As is typical of American Jews in general, rates of enrollment in Jewish education have a dramatic fall after the Bar/Bat Mitzvah period to only 35%. This drops from over 60% in the 6-13 age group, but is higher than the 21% in the 1-5 year olds who are currently enrolled in Jewish education.

% Children Now Enrolled In Formal Jewish Education By Age

Age



JEWISH IDENTIFICATION

Denominational Identification

Several indicators of Jewish identification and religious involvement were obtained by asking questions to the respondent about himself or herself and by asking questions to the respondent on behalf of his or her household. One example of the first situation is that in which respondents were asked for the name of the Jewish denomination with which they identify. The largest denomination in the Greater St. Paul Jewish community seems to be Conservative, followed by Reform. The third largest group is that of those who consider themselves "Just Jewish", that is that they prefer to be identified as non-denominational Jews.

The percentage of those who consider themselves Conservative Jews increases clearly with age: from 33% in the 18-34 age group to 57% in the 65-over age group. On the other hand, the percentage of the "Just Jewish" group decreases with age: from 30% in the 18-34 age group to 11% in the 65-over age group. Males are more likely to be Reform Jews and "Just Jewish" than females while the latter are more likely to be Conservative Jews than the former.

Denominational Identification By Age and Sex

Age	% Orthodox	% Conser- vative	% Reform	% Just Jewish	% Other/ Don't Know	% Total
18 - 34	6	33	25	30	7	101*
35 - 44	1	39	27	17	17	101*
45 - 64	1	44	34	14	7	100
65 +	1	57	28	11	2	99*

* Total does not equal 100% due to rounding

JEWISH IDENTIFICATION

Jewish Denomination Comparison with Other Communities

	Year	% Orthodox	% Conservative	% Reform	% Just Jewish
GREATER ST. PAUL	1993	2	43	29	17
West Palm Beach	1987	3	43	30	25
San Francisco Bay Area	1988	3	19	42	36
Washington, D.C.	1983	3	35	38	22
Dallas	1989	4	31	48	18
Boston	1985	4	33	42	21
Philadelphia	1984	5	41	25	29
Rochester	1988	5	38	39	20
South Broward	1990	5	37	27	28
Atlantic City	1985	6	46	29	15
Essex-Morris Counties, N.J.	1986	6	38	34	20
Worcester	1987	6	29	49	14
Kansas City	1985	7	38	38	16
Milwaukee	1983	7	27	52	14
Richmond	1983	8	42	36	14
St. Louis	1982	8	26	52	14
New Orleans	1988	10	19	63	9
Miami	1982	11	35	24	30
Atlanta	1983	12	42	35	11
New York	1981	13	36	28	23
Baltimore	1985	20	35	29	16

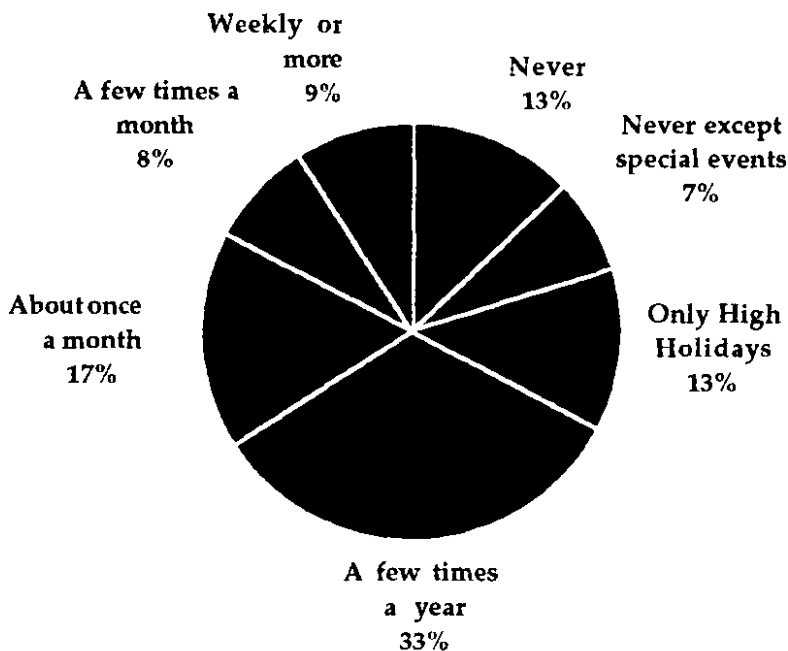
JEWISH IDENTIFICATION

Attendance At Jewish Religious Services

A third of the respondents attend Jewish religious services at least monthly while two out of ten respondents do not attend organized Jewish religious services other than for personal occasions (weddings, bar/bat mitzvah, etc.). Men are less likely to attend Jewish religious services than women; while 27% of the men never attend religious services (except for personal occasions), 13% of women never do so.

Similarly, those living in the North Suburbs and in the surrounding communities are less likely to attend religious services at Jewish congregations at least during the High Holidays. The proportion of households that have no exposure to religious services remains at 20% even among households with minor children at home.

Frequency Attend Religious Services



JEWISH IDENTIFICATION

Synagogue Membership

Survey results indicate that 59% of the households in the Greater St. Paul Jewish community consider themselves to be affiliated with or to belong to a synagogue or temple. This percentage represents over 2,700 households. It should be noted that the actual number of the households holding "official" membership (that is paying dues or receiving a waiver) in congregations according to data gathered by the United Jewish Fund & Council is considerably lower: 2,043 (excluding Minneapolis residents who are members of St. Paul congregations). The discrepancy originates in the fact that often individuals consider that they belong to a congregation because they attend religious services — even if that is only for High Holidays services — or because they maintain an emotional bonding with a congregation as a result of past participation. In contrast, congregations have a different criterion to count member units: dues payment.

The rate of membership in Jewish congregations varies by area of residence: synagogue affiliation is highest in Mendota/Mendota Heights area where the vast majority of households report membership (85%) and is lowest in the North Suburbs (37%) and the sur-

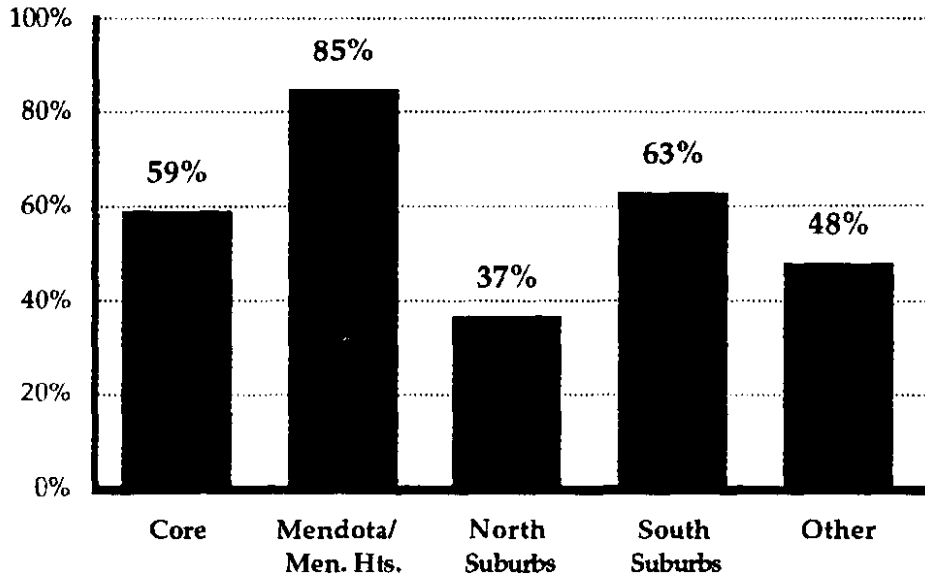
rounding communities (48%). Household income levels do not seem to be an impediment to synagogue affiliation, given that affiliation rates do not drop with lower household incomes. However, the rate of affiliation of households with annual incomes over \$80,000 is 11 points higher than average. It can be suggested that even though income does not seem to be a barrier for affiliation, higher incomes facilitate affiliation. Households with two spouses without children at home and those with a child 18 to 24 years old are more likely to belong to synagogues than average. Finally, synagogue affiliation is affected if not determined by the type of denominational identification, being higher among Orthodox Jews (89%), followed by Conservative Jews (77%), and lower for Reform Jews (68%). Rates of affiliation are much lower among those who do not identify with the main Jewish denominations.

Respondents were asked for the denomination of the congregation to which they belong. Six out of ten households belonging to a synagogue affiliate with Conservative congregations, three out of ten affiliate with Reform congregations, and the remaining belong to Orthodox and "other" congregations.

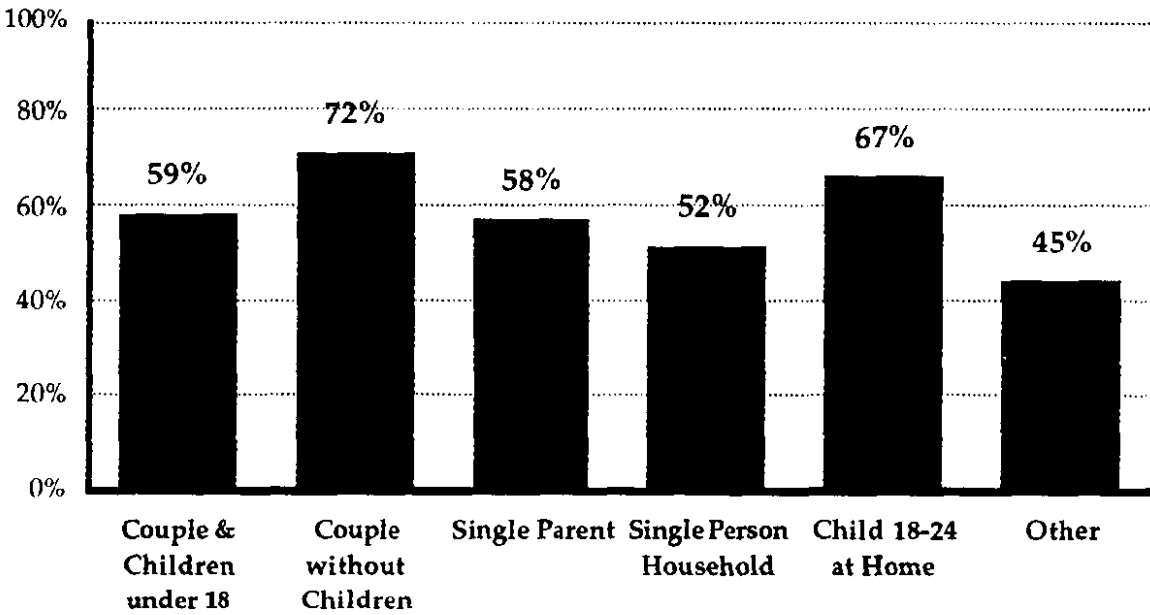
JEWISH IDENTIFICATION

**% Members of Synagogue
By Geographic Area and Family Composition**

Area



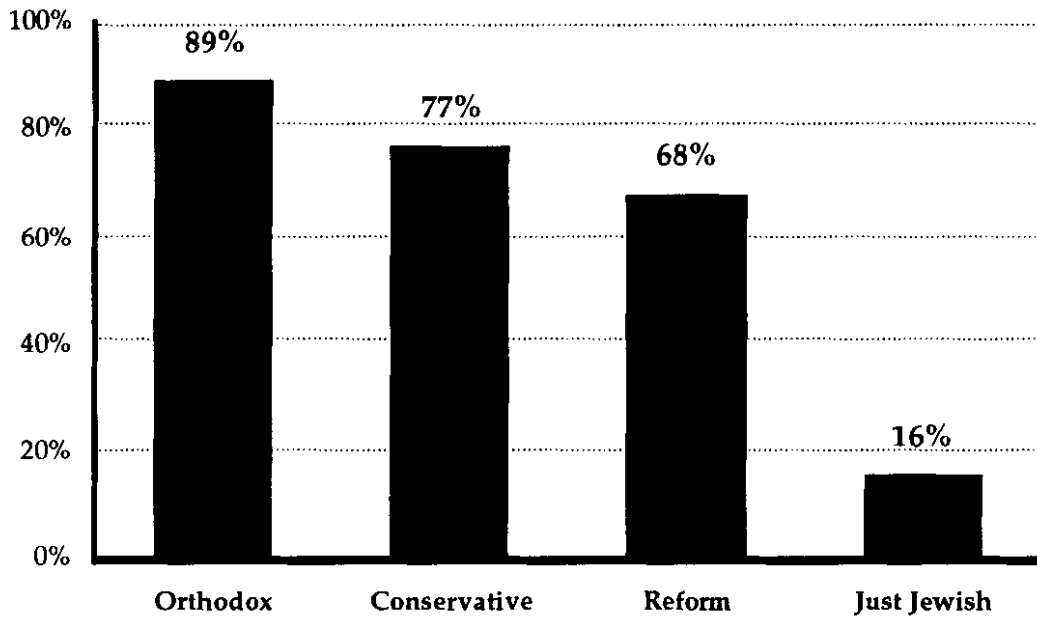
Family Composition



JEWISH IDENTIFICATION

**% Members of Synagogue
By Religious Denomination**

Religious Denomination



JEWISH IDENTIFICATION

Synagogue Membership Comparison with Other Communities

	Year	% Belong
South Broward	1990	28
San Francisco Bay Area	1988	33
Phoenix	1983	33
Miami	1982	38
Washington D.C.	1983	39
New York	1981	41
West Palm Beach	1987	41
Atlantic City	1985	51
Dallas	1989	52
Essex-Morris Counties, N.J.	1986	53
Rochester	1988	55
Baltimore	1985	55
Milwaukee	1983	56
GREATER ST. PAUL	1993	59
Worcester	1987	60
New Orleans	1988	66
St. Louis	1982	66
Richmond	1983	67
Kansas City	1985	67
Providence	1987	70

COMMUNITY INVOLVEMENT

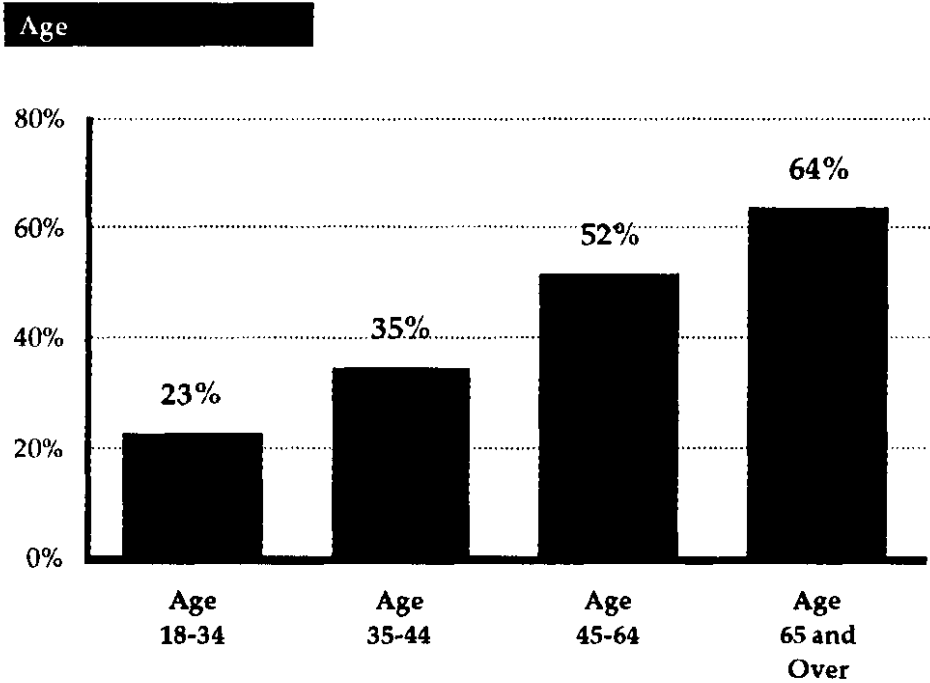
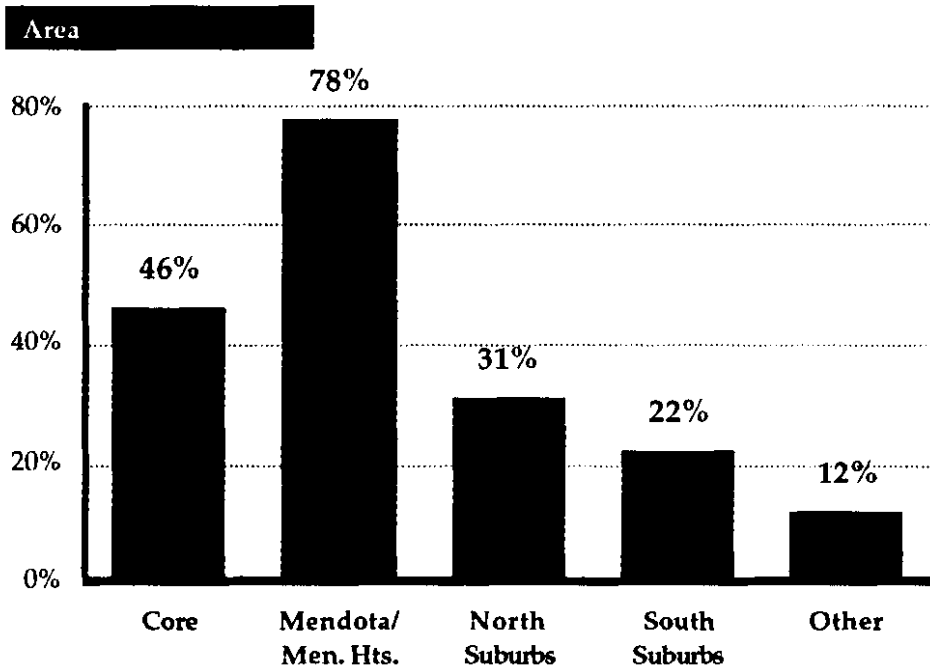
Membership in Jewish Organizations

Forty three percent (43%) of households in the Jewish community of Greater St. Paul have someone who is a member of a Jewish organization other than a synagogue or temple. Households living in Mendota/Mendota Heights area are the most likely to report Jewish organizational membership while households in the North Suburbs, South Suburbs and the surrounding areas are the least likely to belong to Jewish organizations. Rates of membership in Jewish organizations vary with the age of the respondent (however, the respondent may not be the person in the household holding membership in a Jewish organization) from a low of 23% among people under 35 to a high of 64% among people over 65. Similarly, female respondents are more likely to report Jewish organizational membership than men. The breakdown of rates of Jewish organizational membership

by household income suggests that households with higher incomes are more likely to belong to Jewish organizations: 47% among households with incomes over \$80,000 as compared to 36% among households with incomes under \$40,000. Orthodox Jews are more likely to belong to Jewish organizations other than synagogues, but Conservative Jews are as likely as Reform Jews to be Jewish organizational members. Finally, households affiliated with synagogues are more than twice as likely to have a member who belongs to a Jewish organization. It should be noted that 22% of unaffiliated households (with synagogues) report Jewish organizational membership. This implies that 68% of the households in the Greater St. Paul Jewish community belong to either a synagogue or a Jewish organization (59% of synagogue members plus 22% of 41% unaffiliated households).

COMMUNITY INVOLVEMENT

**% Who Are Members In Jewish Organizations
By Geographic Area and Age**



Visits To Israel

Visiting Israel is one of the most lasting Jewish experiences that American Jews tend to have in terms of motivating greater involvement in the Jewish community, enhancing religious identification and inspiring Jewish philanthropic behavior. One third of the respondents have visited Israel at some point in their lives while almost 10% have done it at least three times. Twenty percent (20%) of those who have not been to Israel have other household members who have done so. Rates of visiting Israel present no difference between individuals living in core areas and those living in non-core areas. About a 10% difference exists between individuals under age 45 and those 45 years old and older. Older respondents have a higher rate of visiting Israel. A 13% gap also exists between men and women: while 28% of men have

visited Israel, 41% of women have done so. Individuals with higher household incomes are much more likely to visit Israel than others: those with incomes of \$80,000 or more are almost twice as likely to have been to Israel than individuals with lower incomes.

Those respondents who have been to Israel two or more times were asked as to what kind of trips they have participated. The majority of these individuals (84%) have been to Israel on their own, without the sponsorship of any organization or program. The second most frequent kind of trip mentioned is charters (23%), followed by United Jewish Fund and Council-UJA missions (16%).

ISRAEL

Someone in Household Has Been to Israel Comparison with Other Communities

	Year	% Been to Israel
South Broward	1990	52
West Palm Beach	1987	45
Miami	1982	45
Essex-Morris Counties, N.J.	1986	44
San Francisco Bay Area	1988	43
Nashville	1982	41
Rochester	1988	38
New York	1981	37
Dallas	1989	37
GREATER ST. PAUL	1993	36
Baltimore	1985	36
Washington D.C.	1983	35
Worcester	1987	35
Richmond	1983	33
Atlantic City	1985	32
New Orleans	1988	32
Chicago	1982	30

SERVICE DELIVERY

Preference For Jewish-Sponsored Services In The Greater St. Paul Jewish Community

When looking at how the Greater St. Paul Jewish community as a whole makes its preference for Jewish-sponsored services, we observe several interesting points. By far, the service preferred by the largest percentage of respondents under Jewish sponsorship is long-term care for the elderly (54%) saying "very much prefer." The next service, in terms of preference for Jewish sponsorship, is overnight camps for children (32%) saying "very much prefer." This suggests that services involving providing residential service (such as camps and nursing homes) elicit a

higher degree of preference for Jewish-sponsorship than those involving more limited care.

In contrast, the service with the largest percentage of respondents saying that they "have no preference," and "rather not use" Jewish-sponsored services is individual and family counseling with 41% and 12% respectively. This reflects changing expectations of the Jewish community concerning services that it would like to receive from Jewish agencies.

Preference For Jewish-Sponsored Services

Service	% Very Much Prefer	% Somewhat Prefer	% Have No Preference	% Rather Not Use	% Don't Know/ No Response
Long-term care for the elderly	54	17	19	1	9
Overnight camp for children	32	25	27	3	13
Day care for preschool children	27	17	35	6	16
Nursery school	27	17	35	5	16
Recreational and social programs for teenagers	25	26	30	5	14
After school care	24	16	39	5	16
Counseling	15	23	41	12	8

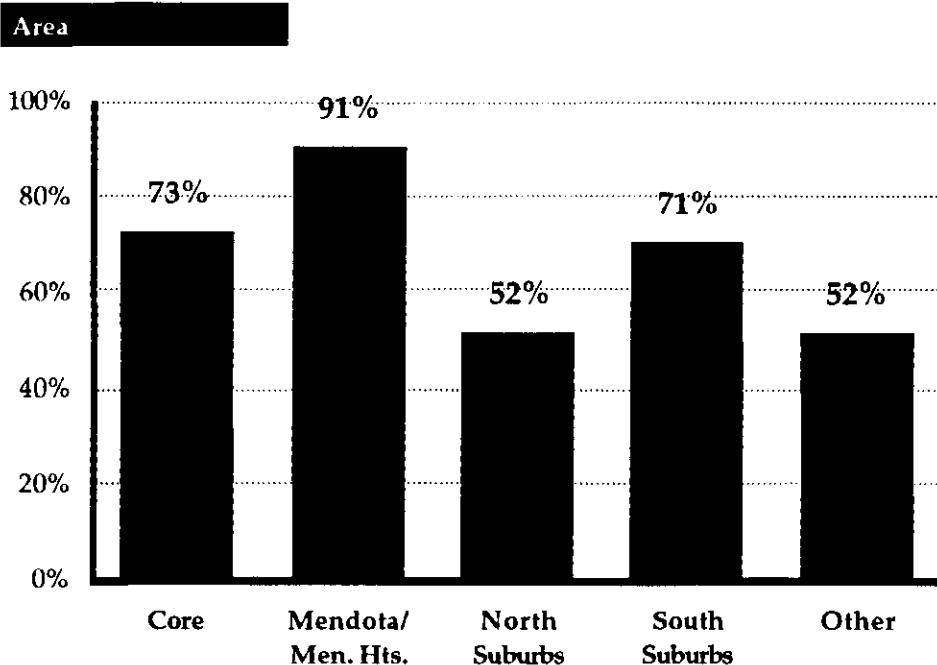
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Contributions to Jewish Philanthropies

Seventy percent of Greater St. Paul Jewish households report that they have made a charitable contribution to a Jewish organization, philanthropy or cause during the year previous to the interview. The vast majority of households located in Mendota/Mendota Heights area (91%), and the majority of households located in the main core area and the South Suburbs (73% and 71% respectively) made gifts to a Jewish charity. Households with couples without children at home are the most likely to claim Jewish contributions of all household configurations (84%). In contrast, single person households closely followed by households with children in the 18-24 age group are

the least likely to report gifts to Jewish organizations or causes (67% and 64% respectively). The percentage of households making gifts to Jewish causes increases with the level of household income, from 61% among those with incomes under \$20,000 to 100% among those with incomes over \$80,000, with the exception of the \$60,000 to \$79,999 income group in which the proportion barely exceeds half of households. As it might be expected, rates of contributions are higher than average for members of synagogues (85%) and members of other Jewish organizations (89%).

% Who Contributed to Jewish Philanthropies By Geographic Area



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% Who Contribute to Jewish Philanthropies Comparison with Other Communities

	Year	% Who Give
Worcester	1987	91
San Francisco Bay Area	1988	89
Baltimore	1985	83
Dallas	1989	77
South Broward	1990	76
Rochester	1988	71
GREATER ST. PAUL	1993	70
Essex-Morris Counties, N.J.	1986	66
Atlantic City	1985	66
New Orleans	1988	60
West Palm Beach	1987	55

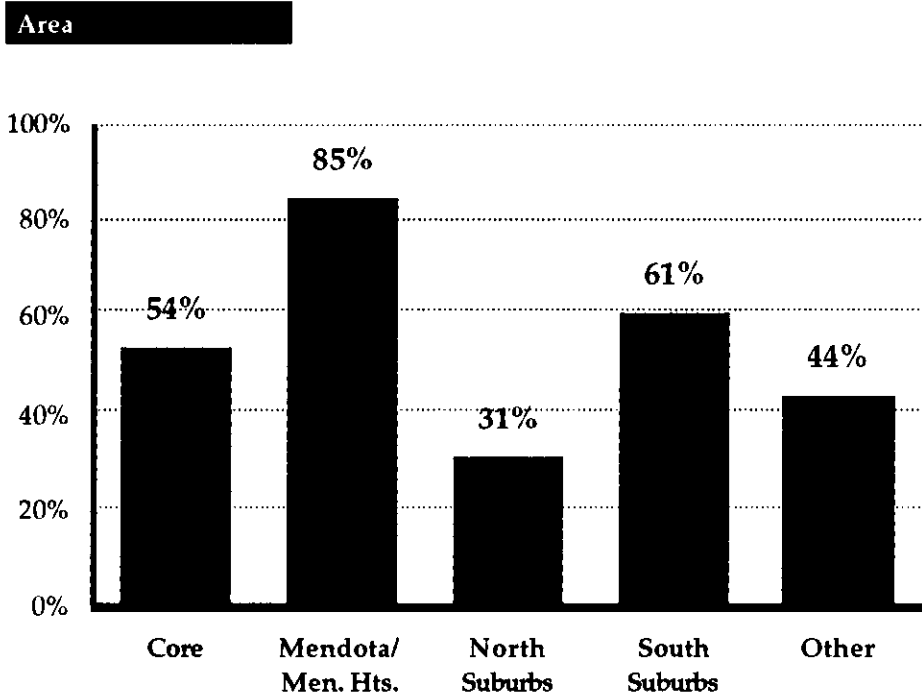
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Contributions to Jewish Federations

Fifty five percent of households in the Greater St. Paul Jewish community claim that they have made a contribution to a Jewish federation in the year previous to the survey. Several factors seem to influence the likelihood of making contributions to Jewish federations. The vast majority of Mendota/Mendota Heights area households (85%) claim contributions to a Jewish federation in the previous year, while more than half of households in the main core area and the South Suburbs area do so. Couples without children at home are the most likely to report contributions to a Jewish federation followed by households with children in the 18-24 age group. Single person households

as well as those in the residual category (unrelated roommates, multi-family households, couples with children over 25 year old, etc.) are the least likely household configurations to make contributions to Jewish federations. The same relationship between income level and giving to Jewish philanthropies appears in relation to giving to Jewish federations in particular. Finally, synagogue affiliated households are almost three times as likely to give to Jewish federations as unaffiliated households while households with members of Jewish organizations—other than the synagogue—are twice as likely to give to federations than those with members.

% Who Contributed to Jewish Federations By Geographic Area



PHILANTHROPY

% Who Contribute to The Jewish Federation Comparison with Other Communities

	Year	% Who Give
Atlantic City	1985	61
Baltimore	1985	58
Rochester	1988	56
GREATER ST. PAUL	1993	55
Dallas	1989	53
Essex-Morris Counties, N.J.	1986	52
South Broward	1990	46
Worcester	1987	46
Washington, D.C.	1983	44
San Francisco Bay Area	1988	25

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Giving to Non-Jewish Philanthropies, Organizations and Causes

Seventy seven percent of households in the Greater St. Paul Jewish community report making philanthropic contributions to non-Jewish organizations, philanthropies and causes, a percentage slightly higher than that reporting philanthropic contributions to Jewish organizations. Households located in the main core area or in Mendota/Mendota Heights area are more likely than average to give to non-Jewish organizations. In terms of household composition, couples with children in the 18-24 age group or with minor children are the most likely to make contributions to non-sectarian causes (90% and 93%). As in the case of giving to Jewish organizations, as income level increases so does the percentage of households in a particular income group making contributions. It is interesting to note a difference found in the \$60,000-\$79,999 income group: while the proportion of this group making contributions to Jewish philanthropies is below average (57% versus 70% for the community as a whole) the proportion of this group making contributions to non-Jewish organizations is well above average (93% versus 77%). Finally, synagogue members are more likely to give than unaffiliated households, while households with members of Jewish

organizations are slightly more likely to give than those without members. In both cases, involvement in the Jewish community does not isolate Jews from their participation in the general society.

The largest group of gifts in terms of size is that of contributions under \$100, with 40% of the gifts in this category (compared to 33% of givers to Jewish philanthropies). At the other extreme of the distribution, those giving \$500 or more account for 17% of all givers (compared to 20% of givers to Jewish philanthropies). In terms of family composition, smaller gifts are more common among single person households and couples with children in the 18-24 age group while larger gifts are more common among couples with children under 18 and couples without children at home. The amount contributed to non-Jewish organizations is clearly related to household income. This can be seen by comparing givers in the \$20,000-\$39,999 income group to those in the \$80,000 and above income group. On the one hand, 65% of the former give under \$100 and 3% give \$500 or more. On the other hand, 5% of the latter give under \$100 and 51% give \$500 or more.

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% Who Give to Non-Jewish Philanthropies By Geographic Area

