



January 2008/Shevat 5768

The 2007 Metro Denver/Boulder Jewish Community Study

F I N A L S U M M A R Y R E P O R T

The 2007 Metro Denver/Boulder Jewish Community Study

On behalf of the 2007 Metro Denver/Boulder Jewish Community Study Steering Committee, we are pleased to present this **Summary Report** of the Study's findings. This Study has afforded us a valuable opportunity to look thoughtfully and carefully at our community—and to analyze it based on factual information. But the value will come not from the collection or analysis of the data; rather, it will come from the utilization of these data to enhance the ability of our Jewish agencies and institutions to meet our community's ever-growing and changing needs, as well as to more effectively serve the myriad of diverse, smaller communities that comprise the Metro Denver/Boulder Jewish community.

In the ten years since the 1997 Jewish Community Study was conducted, much has changed about our community—but, quite frankly, some of the issues identified then are very much still with us. In 2007, the data indicate that important populations discussed in 1997—most critically, newcomers, those living outside of central Denver, and interfaith couples—continue to be under-served by and under-connected to our communal institutions. Because the dynamics behind these issues—more people moving to the area, the dispersion of the area's population, and growth in intermarriage rates—are extremely likely to continue, we urge the community to use this Report as an impetus to address these issues. In addition, we would underscore one more inexorable trend understandably not emphasized in 1997—an aging Baby Boomer population and the attendant need for elder care—as we think about our priorities and plan our investments over the years to come.

In a nutshell, this Report contains information that can be categorized according to three areas of interest:

- 1) Growth—in terms of both the size of our community's population and its dispersion throughout the seven-county geographic area
- 2) Diversity—in terms of our community's demographics, levels of religious observance, and feelings of “connectedness,” among other characteristics
- 3) Emerging Needs—in terms of in-reach, outreach, and health/welfare/safety net issues

It is important to note, however, that this Study, in and of itself, is not an end; rather, it should be the beginning—the beginning of numerous meaningful conversations about what we, as a community, must do to keep ourselves relevant to all those who live here; and, about what programs, services, and resources will be necessary to meet the needs of our growing and diverse community going forward.

We began this process nearly a year ago with the realization that our responsibilities extended beyond simply conducting a survey and reporting its findings. At that time, we established three “Research and Development” teams commissioned to explore in greater depth the following three issues:

- 1) Growth and Dispersion
- 2) Adults in their 20's and 30's
- 3) Baby Boomers

These R&D teams were charged with the task of translating the Study's findings (as they pertain to

these issues) into action. In the coming weeks and months, we will share the recommendations of these teams with the entire community. In the meantime, we encourage you to delve into the information contained in this report and begin considering its implications for you, your family, and your “personal” Jewish community, including the agencies and organizations with which you are associated. We hope that, after taking some time to digest this document, you will agree with us that its implications point toward enormous opportunities for increased engagement and inclusion and a stronger sense of connectedness (to each other, as well as to our communal institutions).

Finally, we would like to acknowledge all those who helped make the 2007 Metro Denver/ Boulder Jewish Community Study possible:

First, we must thank those who provided the financial resources necessary to conduct a study of this magnitude and scope. Primary funding was once again provided by Rose Community Foundation, which also provided the funding for the 1997 Study. Additional funding was provided by the Jay and Rose Phillips Family Foundation, the Sturm Family Foundation, and the Weaver Family Foundation.

Second, we would like to recognize the Allied Jewish Federation of Colorado, which served as project manager for this endeavor.

Third, we would like to express our appreciation to our research partners, led by Dr. Jacob (Jack) Ukeles and Dr. Ron Miller of Ukeles Associates, Inc., as well as the many agencies, synagogues, and organizations that shared their thoughts and mailing lists and offered other support.

In addition, we want to express our very sincere thanks to all the individuals who have devoted countless hours to help drive this initiative—Lisa Farber Miller, Rose Community Foundation; Shere Kahn, Allied Jewish Federation of Colorado, Project Director; Maggie Miller, Maggie Miller Consulting, Project Manager; and, all the members of our Steering Committee and R&D teams, whose work will continue in the weeks and months to come.

Most of all, we would like to thank the hundreds of survey participants for their time and willingness to share their experiences and opinions. The information they provided will serve as an invaluable tool as the Metro Denver/Boulder Jewish community moves forward in the 21st Century.

Ours is a unique community. It has been an honor to play a part in the process which will help chart our course for the future. It promises to be a journey filled with endless opportunities to explore what it means to “be Jewish” and “do Jewish,” regardless of how you interpret those terms.

May we go from strength to greater strength,



Nancy Gart and Rob Klugman

Co-Chairs, 2007 Metro Denver/Boulder Jewish Community Study

The 2007 Metro Denver/Boulder Jewish Community Study

FINAL SUMMARY REPORT

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Revised March, 2008

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THE 2007 METRO DENVER/BOULDER JEWISH COMMUNITY STUDY

EXECUTIVE SUMMARY

Background

In February of 2007, a coalition of funders, community leaders, the Allied Jewish Federation of Colorado (acting as project manager), and Ukeles Associates, Inc. (UAI, the lead research partner) came together to plan and implement a comprehensive study of the Jewish community in the seven-county Metro Denver/Boulder area. The purpose of the study is to:

- Estimate the size of the seven-county area in 2007
- Describe the characteristics of the population
- Identify major trends since the last study was conducted (in 1997)
- Support more informed decisions in planning, fundraising, service delivery, and connecting people to Jewish communal life.

Prior to the survey, key stakeholders were invited to provide input into the development of the survey instrument and thereby ensure that the information needs of a broad range of community stakeholders were reflected in the study. Then, beginning in mid-April 2007, telephone and Internet surveys were conducted throughout the seven-county Metro Denver/Boulder area. The findings and implications contained in this Report represent the data collected and subsequently analyzed by UAI. The survey data reported for this sample are accurate within a potential maximum error range of +/- 5% (at the traditional 95% confidence interval).

It is important to note that from the beginning of this process, the coalition emphasized that the study was not to be an end in and of itself; rather, it was designed to serve as a guide to assist the community in policy development and implementation. To that end, this *Summary Report* is being made available to all Jewish institutions, as well as other interested parties, located across the Metro Denver/Boulder area. In addition, three Research and Development teams were created to better facilitate the development of action plans resulting from the study's findings. These R&D teams focused on Younger Jewish Adults: 25-39, Boomers: 45-64, and Growth and Dispersion within the Jewish community. In the next few months after the public release of this *Summary Report*, the teams will refine their proposed initiatives, discuss their ideas with potential funders and program specialists, and present a summary of their work and their recommendations to the Steering Committee.

Overview

The Metro Denver/Boulder Jewish community in 2007 has grown significantly since 1997, when the last Jewish community study was conducted. The Jewish community is dynamic — more spread out in 2007 than in 1997, and more diverse. The continuing attraction of Metro Denver/Boulder as a desirable place to live for families has resulted not only in continued Jewish community growth, but also in geographic dispersion, and increased diversity with regard to ethnicity and multi-racial household composition, the proportion of Jewish and non-Jewish household members, marital status, sexual orientation, Jewish practice and Jewish connections, and social service needs.

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Highlights and Policy Implications

There are nine important stories that fill out this broad overview:

Size and Growth

1. The Metro Denver/Boulder Jewish community in 2007 has grown significantly since 1997, when the last Jewish community study was conducted. The Jewish community of Metro Denver/Boulder is the fourth largest Jewish community in the western United States with a Jewish population that exceeds the size of many Jewish communities traditionally defined as major centers of American Jewish life.

In the decade between the 1997 and 2007 Jewish community studies, the community's growth exceeded the growth of the general community. The number of Jewish persons increased from 63,300 in 1997 to 83,900 in 2007, a 33% increase compared to the 22% general population growth in the seven-county area. The number of people in Jewish households¹ (including non-Jewish household members) increased 49% — today, 117,200 people live in Denver/Boulder Jewish households.

- As is true for the general population, much of the growth in Jewish persons in the area is due to in-migration. Much of the growth in households and non-Jewish people in Jewish households is a result of a very significant increase in the number and proportion of intermarried households.
- Metro Denver/Boulder is similar in population size to historically important Jewish centers such as Cleveland (81,500 Jews) and other rapidly growing Jewish communities in the West, such as Phoenix (82,900).

Policy Implications

By itself, the sheer size of the Jewish community—and its growth—are not indicators of success; rather, they represent formidable challenges and critical opportunities for community leadership and institutions.

The opportunity is that there are more people to engage in being Jewish in exciting and meaningful ways, and the potential of more human and financial resources to meet the needs of the Jewish people.

The challenge is the need to develop programs, services, and physical infrastructure that is appropriate for a community of 117,000 people.

¹ A Jewish household is defined as a household including one or more Jewish persons, at least 18 years old. For purposes of this report, a Jewish person is someone who (a) self-identifies as a Jew, or (b) is a child being raised as a Jew. This includes people who were not born Jewish and consider themselves Jewish, with or without a formal conversion.

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Change: Geographic Spread, Newcomers & Diversity

2. The Denver Jewish community continues to spread out into new geographic areas, while maintaining a significant presence in the historic core.
 - Jewish South Metro Denver has grown twice as fast as the Metro Denver/Boulder area. There are almost 20,000 Jews in South Metro, a 66% increase since 1997.
 - Boulder, an established Jewish center in 1997, had a Jewish persons increase since then to almost 13,000 Jews.
 - Scattered Jewish populations exist not only north and west of the historic core (also true in 1997), but north and east as well — a new development since 1997.
 - While accounting for a smaller percentage of Jewish households than in the past (34% of all Jewish households in 2007, 41% in 1997), the historic core in Denver has continued to grow in absolute numbers: over 16,000 Jews in 2007.

Policy Implications

It is much more difficult to serve a dispersed population than a concentrated one. In some communities, Jews have abandoned their historic core -- and institutions and services follow. The continuing strength of the historic core in central Denver means that its social and physical infrastructure needs to be maintained.

At the same time, the organized Jewish community needs to develop connection and service delivery strategies for two different dimensions of dispersion: sub-centers of Jewish population and an increasingly scattered population. South Metro, for example, has the second largest Jewish population, and includes a very large geographic area, but limited Jewish infrastructure.

3. Metro Denver/Boulder is home to many newcomers, especially among Jewish adults in their twenties and thirties. More people came to Metro Denver/Boulder in the last 10 years than were born here (24% vs. 20%).
 - 24% of those surveyed have arrived in the last 10 years; 46% of respondents under 40 are newcomers, compared with 16% of those 40 and over.
 - Metro Denver/Boulder is less of a community of newcomers than it was ten years ago. In 1997, 40% of the households had been in Metro Denver/Boulder for less than 10 years. Yet natives remain a distinct minority among Jews in Metro Denver/Boulder — only 20% were born in Colorado.
 - The most recent newcomers (last five years) are least likely to feel that they are part of a Jewish community in Metro Denver/Boulder. Of those who have been in Denver less than 5 years, 73% do not feel part of a Jewish community where they live. Of those who have been in Denver less than 5 years, and would like to be part of a Jewish community where they live, 53% do not feel part of a community.

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Policy Implications

Today, as in 1997, welcoming and integrating newcomers is a major challenge. Metro Denver/Boulder is an old-new Jewish community, while many Jewish communities in the USA are either old (e.g., Philadelphia) or new (e.g., Phoenix). As a community with substantial numbers of natives and long-time residents, it is easy to overlook the newcomers. So many of the 20's and 30's in the Metro Denver/Boulder are newcomers that making progress on welcoming newcomers needs to be part of an overall plan to develop an age-appropriate place in Denver Jewish life for Jewish adults in their 20's and 30's.

4. Metro Denver/Boulder is a diverse Jewish community:

- In 4,300 Jewish households (9%), the respondent self-defines as multi-racial, or says that the household can best be defined as multi-racial. Younger households are much more likely to be multi-racial: 16% of respondents under age 40 report that they live in a multi-racial household.
- 1,600 households include only Hispanic household members.
- 2,600 unmarried couples reported living together (6%) compared with 2% in 1997: 4% are opposite-sex couples living together, while just under 2% are same-sex couples.
- 1,500 Jewish households (3%) include a person who is gay, lesbian, bisexual or transgender.

Policy Implications

The organized Jewish community needs to avoid stereotypes in thinking about who is “inside the tent.” Institutions, such as synagogues and schools, as well as other Jewish organizations, need to re-examine not only policies, but also practices, to make sure that implicit and explicit messages are welcoming to all who want to, and choose to come.

Jewish Connections

5. There are many ways to be Jewish: Jewish connections vary significantly.

Most Jews in Metro Denver/Boulder (50% or more):

- Say “being Jewish is important to me” (90% of Jewish respondents, including 61% who say being Jewish is very important);
- Report contributions to charitable causes (85% of Jewish households). Only 44% report that they have made a contribution to a Jewish charity, including 23% to the Allied Jewish Federation of Colorado (AJF). One-out-of-three Denver/Boulder Jewish households with incomes of at least \$150,000 (about 2,400 households) do not contribute to Jewish causes. Over 70% of non-donors to the Allied Jewish Federation (AJF) — almost 25,000 Jewish households — report that they are relatively unfamiliar with the AJF.

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- Agree with the statement that they have a special responsibility to take care of Jews in need around the world (75% of Jewish respondents);
- Always or usually light Chanukah candles (66% of Jewish households);
- Attended a Jewish cultural event, a Jewish art event or a Jewish festival in the year preceding the survey (64% of Jewish households);
- 60% of Jewish respondents say that being part of “my local Jewish community where I live is important to me,” including 29% who say “very important.”
- Have participated in Jewish naming/baby welcoming ceremonies (52% of Jewish respondents).

Many Jews in Metro Denver/Boulder (25% to 49%):

- Fast on Yom Kippur (41% of Jewish respondents);
- Report at least one formal Jewish connection — congregation, JCC, and/or other Jewish organization (40% of Jewish households). 32% report that their household belongs to a Jewish congregation.
- Have participated in adult bar/bat mitzvahs (39% of Jewish respondents);
- Visited Jewish web sites (37% of Jewish households);
- Report that they are “very emotionally attached” to Israel (34% of Jewish respondents), compared with 28% of National Jewish Population Study 2000-01 Jewish respondents. Emotional attachment to Israel exists among Jews in all age groups in Metro Denver/Boulder, unlike national data which shows emotional attachment higher among older Jews and detachment higher among younger Jews.
- Engaged in Jewish study with a group or organization during the past three years (30% of Jewish respondents);
- Have participated in informal meetings with a group of Jewish friends (25% of Jewish households).

Some Jews in Metro Denver/Boulder (10% to 24%):

- Report monthly, weekly or daily attendance at religious services (20% of Jewish respondents);
- Always/usually light Shabbat candles (19% of Jewish households);
- Keep kosher (13% of Jewish households);
- Engage in sports activities with mostly Jewish friends (13% of Jewish respondents).

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Few Jews in Metro Denver/Boulder (less than 10%):

- Belong to a Havurah (9%);
- Play card or tile games with mostly Jewish persons (9%);
- Have engaged in a Jewish healing ritual (8%);
- Participated in a book club with mostly Jewish friends (5%).

Not All Jews Are Interested in Jewish Engagement:

- 10% of Jewish respondents view being Jewish as either not very important or not at all important.
- 32% of households with children are raising their children as “non-Jewish” (accounting for 27% of all children in Jewish households).
- 41% of Jewish survey respondents feel that being part of a Jewish community where they live is not very important or not at all important.

Policy Implications

Given the diversity of ways to be Jewish, it is no longer meaningful to speak of one Jewish community. Metro Denver/Boulder should become a network of different kinds of vibrant, exciting Jewish communities with multiple points of entry. An essential element in community-building is the recognition that Jewish communal life has a rich, complex tapestry of Jewish behaviors, which are often beyond formal organizational walls.

- *Community-building involves increasing access to existing opportunities for Jewish engagement, improving existing opportunities and creating new opportunities.*
- *Entry points need to be in place for households with children, since they seem particularly open to Jewish engagement. 69% of households with children feel it is very or somewhat important to be part of a Jewish community where they live compared with 55% of households without children.*
- *Engaging 20's and 30's requires a generation-sensitive strategy that recognizes intergenerational differences.*
- *Travel to Israel continues to be a major opportunity to connect Jews of all ages to other Jews, as well as to Jewish history and culture.*
- *Contributions are one way that people express their Jewish connections. As in many western USA Jewish communities, AJF needs to work hard to make people aware of the many ways that contributions through Federation help people, both in Denver and abroad.*

EXECUTIVE SUMMARY

Intermarried Households

6. Many Jewish families include non-Jews. Their Jewish connections are varied and complex.
 - Intermarriage in Metro Denver/Boulder has increased dramatically since 1997. Over half (53%) of currently married Metro Denver/Boulder couples are intermarried, compared with 39% in 1997. However, current intermarriage rates are at the level as those reported from many other western USA Jewish communities.
 - 70% of respondents under 35 are intermarried; 71% of recent marriages (since 1997) in Metro Denver/Boulder are intermarriages.
 - 46% of all children living in Metro Denver/Boulder Jewish households live in intermarried households (11,400).
 - 56% of all children in Metro Denver/Boulder are being raised Jewish, compared with 78% in 1997. This is largely a result of the increased intermarriage rate.
 - Of the 11,400 children being raised in Jewish households that include a non-Jewish parent, 2,100 are being raised Jewish-only, 1,300 Jewish-and-something-else, and 2,600 have an “undecided” religious status. The other 5,400 children in Jewish households are being raised “non-Jewish.”
 - 2,900 Jewish households that include non-Jews are already affiliated with a congregation or a Jewish Community Center (JCC). These households are (at times) more connected Jewishly than many all-Jewish households, and invariably much more connected than intermarried households which are not formally affiliated with a congregation or a JCC.
 - 2,100 children live in these intermarried-affiliated Jewish households; 47% of these children are being raised as Jewish-only, 7% as Jewish-and-something-else, and 22% as undecided. Only 23% are being raised “non-Jewish.”
 - 92% of children ages 0-4 now living in intermarried households which belong to a synagogue or JCC are projected to receive a Jewish education when they are elementary school age.
 - 3,500 intermarried Jewish households which are not affiliated with a congregation or a JCC access Jewish websites, and thus, can be reached through the Internet.
 - Less than 1% of the children under age 5 whose child-rearing Jewish status is undecided are enrolled in a formal Jewish early childhood educational program. Among Jewish-raised children ages 3 and 4, 58% attend Jewish pre-school, nursery school or Jewish daycare.
 - About 64% of all children ages 5-17 being raised “Jewish and something else” or “undecided,” have not had any Jewish education.

EXECUTIVE SUMMARY

Policy Implications

Building community with families that include non-Jews needs to be seen as an opportunity.

- *A high rate of intermarriage is a fact of Jewish life in 2007. Thus, the national debate between those who view intermarriage as a blessing and those who view intermarriage as a catastrophe for the Jewish community seems largely moot.*
 - *Jewish families that include non-Jewish members need to have the same access to opportunities to “do Jewish” or to “be Jewish” as families where everyone is Jewish. Synagogues and other institutions need to welcome interfaith couples and families.*
 - *The community needs to develop policies and practices that are responsive to the feelings of interfaith couples about to be married.*
- *Especially for the intermarried couples which have not yet decided whether or not to raise their children Jewish, the existence of friendly pathways into Jewish life can have a huge impact on their decision-making.* There are significantly more three and four-year olds being raised as “undecided” (25%) than children 5 to 12 years old (9%).

Economic Hardship

7. Economic hardship is a reality in the Metro Denver/Boulder Jewish community and affects Jewish behaviors.
 - 5,800 Jewish households (12%) fall below 200% of Federal poverty guidelines based upon their household income and the number of people in the household. These “poor” Jewish households are clearly at risk economically.
 - 32% of seniors living alone are below the 200% poverty level (which, for them, is less than \$20,000 annual income).
 - One-out-of-four Metro Denver/Boulder Jewish household respondents report that their household “cannot make ends meet,” or that they are “just managing” financially.
 - 65% of single parents report “just managing to make ends meet” (at best). They represent 1,000 of the most at-risk Jewish households in the community.
 - Income is strongly related to congregation membership; 37% of respondents with incomes under \$25,000 report that cost has prevented synagogue membership in the five years preceding the 2007 survey. Only 19% of respondents in these lower income households are congregation members, compared to 42% of households with annual incomes of \$150,000.

EXECUTIVE SUMMARY

- Significant percentages of Jewish households with incomes below \$50,000 — from 21% to 44% — report that cost is a barrier to:
 - Travel to Israel (44%)
 - Day school (41%)
 - Jewish summer overnight camp (27%)
- 51% of all Jewish households with incomes under \$25,000 did not use the Internet in the year preceding the survey.

Policy Implications

The organized Jewish community needs to carefully assess its outreach to, and ability to help, those who are in economic hardship. In particular, single parent families and seniors living alone need special attention.

Lower income families, even if not in poverty, clearly need help with the cost of being Jewish. In the expansion of summer camping, it is important that adequate subsidies are available so that children in lower income families are not deprived of this critical Jewish identity-building experience. Other communities are working hard to make trips to Israel and day school available to those who cannot afford the cost; Metro Denver/Boulder needs to expand its efforts in these areas.

There is a perception among leadership that cost is not a barrier to synagogue participation. The data suggest that either people do not know about low cost membership options or they are actually not easily available. Congregation leadership should work together to create opportunities for lower-income people to join a temple or synagogue.

Children, Boomers & Seniors: the Need for Service

8. There are more Jewish households who are “baby boomers” than any other age group in Metro Denver/Boulder. There are more children than seniors in Jewish households in Metro Denver/Boulder.
 - Forty percent (40%) of all people in Jewish households are between 40 and 64. Most of the people in this age cohort fall into the “boomer” generation.
 - As in 1997, there are many more children than seniors in Jewish households; 12% of all people living in Metro Denver/Boulder Jewish households are 65 or over, while children account for 22% of the total population.

EXECUTIVE SUMMARY

Policy Implications

With large numbers of children, the community needs to focus a substantial amount of energy on children (especially those making the critical transition from early childhood to school-age), how they are being raised, and the quality, quantity, variety, and cost of formal and informal Jewish education.

With relatively few seniors, and large numbers of boomers, the Jewish human service delivery system needs to plan for the much larger and more comprehensive senior care system that will be needed in the future. Boomers, who have more flexibility with their time, could provide a pool of talented and skilled volunteers, if they can be engaged in meaningful activity.

9. Care-giving affects many Metro Denver/Boulder households, especially boomers.
 - An estimated 5,900 Jewish households (13%) indicate that they have care-giving responsibilities for an elderly relative or friend; 71% of the care-receiving persons live in the area now and another 13% will most likely move into the area in the immediate future.
 - Another 5,900 households are not care-givers now, but are very concerned that they will have to provide care in the future.
 - Another 5,400 are neither involved in current care nor concerned about future care of an elderly relative, but are concerned about living independently in the future.
 - All together, serious care issues affect 36% of all Metro Denver/Boulder Jewish households.
 - Boomers are the most concerned about care-giving issues:
 - 23% of younger boomers (45-54) and 18% of older boomers (55-64) are currently caring for an aging friend or family member.
 - Boomers are most likely to be very concerned about caring for a parent or relative in the future; 31% of younger and 28% of older boomers express these serious caring concerns.
 - More households sought assistance for chronic illness (22%) or personal issues/depression/anxiety (21%) than other areas of need.²

²Seven social service areas were explored: chronic illness; depression/anxiety/relationship issues, etc.; serious mental illness; finding a job or getting occupational advice; children's learning disability; household member with a physical or developmental disability; assistance for an elderly relative in the Metro Denver/Boulder area.

EXECUTIVE SUMMARY

- In general, getting assistance was easiest for the most often cited help-seeking behaviors, such as chronic illness and personal issues/depression/anxiety. Job-seeking was the area where respondents reported the most difficulty getting assistance (74%).
- Using a Jewish agency for assistance for an elderly person is three times more likely to occur than using a Jewish agency for any other social service topic included in the survey.

Policy Implications

The organized Jewish community needs to take a careful look at the quantity, quality, and access to care-giving support now and in the future. The R&D Task Force on Boomers is focusing on this issue.

Given the large percentage of people who had difficulty getting assistance with job-seeking, it is possible that helping people with job-related concerns needs to be higher on the Jewish communal agenda.

Conclusion

The dynamic emergence of Jewish Denver/Boulder as a premier American Jewish community defines the need for augmenting current activities which build Jewish community.

The release of this *Summary Report* should mark the beginning of this process of continuing action, additional analyses, and further action. A key next step is the completion of the findings and recommendations of the Research and Development (R & D) teams.

The study data file, which will be available to planners, decision-makers, funders and researchers in the Metro Denver/Boulder Jewish community in the near future, is a key resource which should add value to important community-shaping decisions and actions in the coming years.

Hopefully, the Metro Denver/Boulder Jewish Community Study of 2007 and its portrait of Metro Denver/Boulder Jewish households and the people living in them can help the continuing efforts of Jewish agencies and organizations in the seven-county area build a stronger 21st century Jewish community.

THE 2007 METRO DENVER/BOULDER JEWISH COMMUNITY STUDY

I. INTRODUCTION

The 2007 Metro Denver/Boulder Jewish Community Study (Community Study) focuses on Jewish households living in the seven-county Denver/Boulder area: Adams, Arapahoe, Boulder, Broomfield, Denver, Douglas and Jefferson Counties. Ukeles Associates, Inc. (UAI) of New York was the primary research consultant; UAI worked with its partners: International Communications Research (ICR) which completed the interviewing under UAI supervision, and MSG-GENESYS (GENESYS) which provided sampling design, population estimation, and survey data weighting support.

Primary funding for the 2007 Community Study was provided by Rose Community Foundation; additional funding was provided by the Jay and Rose Phillips Family Foundation, Sturm Family Foundation, and Weaver Family Foundation. The Allied Jewish Federation served as project manager for the Jewish community.

The UAI team and a Community Study Steering Committee, composed of lay and professional leaders, worked together to design the study, select the topics to be included, define the questions to be asked, and decide the geographic areas to survey.

Why the Study Was Conducted

The purpose of the Community Study is to develop scientifically valid and reliable information about the Metro Denver/Boulder Jewish community in order to inform communal policy decisions and programmatic actions. In addition to the community survey, three Research and Development task forces were created to speed the transition of survey data into communal planning and action. The “R&D” teams focused on Younger Jewish Adults: 25-39, Boomers: 45-64, and Growth and Dispersion within the Jewish community.

The survey component of the 2007 Jewish Community Study is designed to:

- Estimate the size of the seven-county Metro Denver/Boulder Jewish community in 2007
- Describe Metro Denver/Boulder Jewish community population characteristics
- Identify major trends since the last study in 1997, and
- Support more informed decisions in planning, fundraising, service delivery, and connecting people to Jewish communal life — including assisting the Research and Development task forces.

INTRODUCTION

The *Summary Report* and the Survey Data File

This *Summary Report* presents study results in terms of Jewish household and population estimates, demography and income, health and social services, Jewish connections, marriage and raising children Jewish, philanthropy-Israel, and geographic area dispersion. A separate *Summary Report* Appendix will contain a Research Note on Methodology, as well as copies of the screening questions used to determine if a household is Jewish and the questionnaire used to interview identified Jewish households.¹

In addition, the electronic data file will soon be transferred to the Community Department of the Allied Jewish Federation, and staff members, plus some other Jewish communal professionals, will be trained in using the electronic data file. This data set (over 500 variables) provides the capacity for the community to continually analyze critical policy issues and to answer additional questions for future planning purposes. The data file, as well as all Community Study reports, will also be deposited and archived at the Berman Institute - North American Jewish Data Bank (www.jewishdatabank.org).

In this context, the release of this *Summary Report* does not imply the conclusion of data analysis from the Community Study. Instead, the *Summary Report* should serve as a stimulus for continued data exploration and policy decision analysis by the organized Jewish community throughout Metro Denver/Boulder.

Definitions and Scope

A *Jewish household* is defined as a household including one or more Jewish persons at least 18 years old.

For the purposes of this Report, a *Jewish person* is someone who:

- Self-identifies as a Jew, or
- Is a child being raised as a Jew.²

Metro Denver/Boulder

The 2007 study is designed to provide reliable and valid data about the Jewish community in the seven-county area.

- Chapters two through seven focus on community-wide data.
- Chapter eight analyzes study data through a geographic lens.³

¹ The Research Note and questionnaires will be available at the North American Jewish Data Bank website: (www.jewishdatabank.org).

² Respondents, spouses, and other adults who consider themselves “Jewish & Something Else” are included in the survey estimates as Jewish persons. Children who were defined by the survey respondents as being raised “Jewish & Something Else” are also included in the Jewish persons estimate.

³ The seven-county area which was the basis of survey sampling and Jewish household estimation is outlined in a map on page 10.

INTRODUCTION

Survey Methods⁴

Survey data in this report are primarily based on randomly generated interviews with respondents in 1,399 Jewish households throughout the Metro Denver/Boulder area who were interviewed between mid-April 2007 and mid-July 2007.⁵ Eighty-seven percent (87%) of the survey respondents (prior to data weighting) consider themselves to be Jewish, while another 4% view themselves as “Jewish and something else.” In 9% of the interviews, a non-Jewish spouse who felt comfortable answering questions about the household’s Jewish life completed the survey.

A total of over 111,000 landline phone numbers were dialed to reach these Jewish households, and to also reach and interview an additional 16,000 non-Jewish households which answered a series of screening questions designed to determine whether the household included an adult who self identifies as Jewish. The cooperation of these non-Jewish households in these brief screening interviews was an essential and critical component of estimating the number of Jewish households in Metro Denver/Boulder.

The overall survey response rate was 36%, an acceptable rate, especially when viewed in the context of the most recent telephone surveys of Jewish communities; response rates have plummeted recently due to the explosion of telemarketing.

Because of concerns that landline phone calls would underestimate the number of younger Jewish adults, an Internet survey of young Jewish adults was conducted to estimate the number of younger Jewish households which were cell-phone-accessible-only where they lived. Data from this Internet survey allowed UAI to increase the original MSG-GENESYS Jewish population estimates to reflect the percentage of Jewish households within these sub-groups (never married vs. married, children vs. no children, newcomers vs. longer-term-residents) who could not be included in the landline survey.

The data adjustments have been built into the data file that will be deposited with the Metro Denver/Boulder Jewish community; thus, all future data analysis will include these adjustments. As far as we know, this is the first local Jewish community study to adjust the data file to reflect revisions based on younger adults with cell-phone-only-accessibility.

⁴ A comprehensive discussion of the sampling design and sampling frames/strata — and its effectiveness in designing a cost-effective, valid study — is included in the Research Note portion of the Study Appendices, to be available at the Data Bank website in late Spring 2008: (www.jewishdatabank.org).

⁵ During the screening phase of the survey, a total of 1,933 households were contacted in which at least one adult self-identified as Jewish. Of these households, 72% —1,399 — completed the 25-minute interview, while the others were either unable to do so or refused to continue.

INTRODUCTION

Survey Sampling Error

Because so many screening interviews were completed at random from contacts with Jewish and non-Jewish households, and almost 1,400 interviews were completed with Jewish households, the quantitative data are statistically reliable. Survey data reported for the entire interviewed sample are accurate within a potential maximum error range of +/- 5% (at the traditional 95% confidence interval). Thus, survey responses are statistically representative of the Metro Denver/Boulder Jewish Community, and very closely reflect the results that would have been achieved by a prohibitively costly census of all Jewish households in the seven-county area.

Comparative Information in the Report

In addition to the results of the 2007 Study, this final report includes comparative information in order to help put the findings in perspective. At times, data from the 2007 Community Study are compared to data from the 1997 study (also undertaken by Ukeles Associates), to national data from NJPS 2000-01 (the National Jewish Population Survey), to other credible local community studies in the western United States.

How to Read the Data in This Report

Numbers in this *Final Report* are rounded to the nearest hundred, and percentages are rounded to the nearest full percentage. At times, due to rounding, the reported numbers may not add to 100% or to the appropriate numerical total. However, the convention that is employed shows the totals as 100%, or the proper numerical total.

Where the sum of a column or row equals 100%, the percent sign is included in the first entry of the column/row, and in the 100% total. This convention is employed to assist the reader in understanding which percentages add up to 100%.

When a percent sign is shown for each entry (each cell in the table), this indicates that the printed percentages are not intended add up to 100%, but reflect one “cell” of a table where the complete table is not shown to facilitate presentation. These separate cell percentages should be compared to adjacent cells.

Where the value in the cell is less than one percent, including when there are not any cases for that cell in the data file, <1% is shown.

II. JEWISH HOUSEHOLD & POPULATION ESTIMATES

What Is the Size of the Metro Denver/Boulder Jewish Community?

There are three answers to this question:

In 2007, what is the size of the Jewish community in the seven-county Metro Denver/Boulder area?

Each of these numbers has critical implications for community planning, decision-making, and service provision.

- *Jewish Households.* There are an estimated 47,500 Jewish households in the Metro Denver/Boulder area where at least one adult considers himself/herself to be Jewish.⁶
- *Jewish Persons.* Almost 84,000 Jewish persons live in these households — adults who consider themselves to be Jewish and/or children being raised Jewish.
- *Number of People in Jewish Households.* Just over 117,000 people live in the 47,500 Jewish households. In addition to the 83,900 Jews, there are an additional 33,300 people who are not Jewish residing in these 47,500 households. Typically, these non-Jewish household members are a non-Jewish spouse and/or children not being raised Jewish.

Exhibit 1 Estimated Number of Jewish Households, Jewish Persons,
People Living in Jewish Households,
2007 Metro Denver/Boulder Jewish Community Study

Jewish Households – at least one adult considers themselves Jewish	47,500
Jewish Persons – adults who consider themselves Jewish and children being raised as Jewish	83,900
People Living in Jewish Households – includes non-Jews	117,200

⁶ The estimate of 47,500 Jewish households is the best estimate of the current number of Jewish households in Metro Denver/Boulder. However, this Jewish household estimate has a potential error associated with it of +/- 7.3%, which reflects calculations based on the number of all households in the study area, and the number of both Jewish and non-Jewish households contacted and interviewed during the screening phase of the project. Thus, while the best estimate of the number of Jewish households is 47,500, the potential range is between 44,000 and 51,000 (using the 95% confidence interval). This estimate error is different from the survey sampling error, which describes the possible error involved in generalizing survey question answers from the survey to the total “population” who would have been included in a census; as noted in Chapter I, the survey sampling error is a maximum of +/- 5%.

JEWISH HOUSEHOLD & POPULATION ESTIMATES

Growth in the Metro Denver/Boulder Jewish Community

The Metro Denver/Boulder Jewish community has undergone remarkable growth in the last decade. In 1997, there were 63,300 Jewish persons living in the study area. From 1997 to 2007, the Jewish population increased by 20,600 Jewish persons, a 33% increase. The increase in the number of people living in Jewish households was even greater — a 49% increase from 1997 to 2007.

Exhibit 2 Number of Jewish Households, Jewish Persons, People Living in Jewish Households, 1997 and 2007,
Metro Denver/Boulder Jewish Community Studies

	Metro Denver/Boulder 1997	Metro Denver/Boulder 2007	Percent Increase 1997 - 2007
Jewish Households – at least one adult considers themselves Jewish	32,100	47,500	+ 48%
Jewish Persons – adults who consider themselves Jewish and/or children being raised as Jewish	63,300	83,900	+ 33%
People Living in Jewish Households – includes non-Jews	78,500	117,200	+ 49%
Average Household Size (all people in household)	2.45	2.45 ⁷	

Since 1981, the first survey of the area using random digit dialing (RDD) as the basis of the Jewish household estimation process, the increases have been even more dramatic. In 1981, there were an estimated 18,700 Jewish households, 38,600 Jewish persons and 42,600 people (including non-Jews) living in study area Jewish households. From 1981 to 2007, the number of Jewish persons in Metro Denver/Boulder increased 117%.

⁷Twenty-two percent of all Jewish households in 2007 were one-person households, 40% included only two people, 16% three people, and 15% four people. Only 7% of all Jewish households included 5 or more members.

JEWISH HOUSEHOLD & POPULATION ESTIMATES

Non-Jewish Household Members

As a corollary to the preceding analysis, Exhibit 3 shows that the number of people living in Jewish households who do not identify themselves as Jewish or are children not being raised Jewish has increased significantly over the past decades. In 1981, 9% of all Jewish household members were not Jewish; by 1997, the percentage increased to 19%; and, by 2007, to 28%.

In absolute terms, the number of people in Jewish households who are “non-Jews” increased from 4,000 in 1981 to 33,300 in 2007 — a percentage increase of over 700%, largely reflecting increased intermarriage (see Chapter IV).

Exhibit 3 Estimated Number and Percentage of Non-Jewish Persons Living in Jewish Households, 1981, 1997 and 2007
Metro Denver/Boulder Jewish Community Studies

	Metro Denver/Boulder 1981	Metro Denver/Boulder 1997	Metro Denver/Boulder 2007
All People Living in Jewish Households	42,600	78,500	117,200
Jewish Persons	38,600	63,300	83,900
Non-Jews	4,000	15,200	33,300
Percent non-Jewish of All People in Denver/Boulder Jewish Households	9%	19%	28%

JEWISH HOUSEHOLD & POPULATION ESTIMATES

Jewish Community Growth Exceeds General Community Growth

The growth in the Denver/Boulder Jewish community over the past decade has exceeded the considerable general population growth in Metro Denver/Boulder.

- In 2007, Jewish households represented 4.6% of the total number of households in the study area; in 1997, Jewish households constituted 3.7% of all survey area households.
- In 2007, the number of Jewish persons represents 3.2% of all people in the study area, compared to 2.9% in 1997.

From 1997 to 2007, the number of Jewish households increased 48% compared to a 19% household increase in the general population; the Jewish persons increase was 33% during this decade, compared to the general community's 22% population growth.

Exhibit 4 Jewish Households and Jewish Population Numbers as a Percentage of All Households and All People Living in the Seven-County Metro Denver/Boulder Area, 1997 and 2007 Jewish Community Studies⁸

	Estimated Numbers 1997	Jewish Numbers as % of General Community 1997	Estimated Numbers 2007	Jewish Numbers as % of General Community 2007
Jewish Households	32,100	3.7%	47,500	4.6%
All Metro Denver/Boulder Households	868,300		1,032,200	
Jewish Persons in Jewish Households	63,300	2.9%	83,900	3.2%
All People in Jewish Households	78,500	3.6%	117,200	4.4%
All People in Metro Denver/Boulder Area	2,162,500		2,638,700	

⁸ Claritas household and population estimates used as the basis of all numbers and percentages in this table. Estimates provided by MSG-GENESYS to UAI.

JEWISH HOUSEHOLD & POPULATION ESTIMATES

The Largest American Jewish Communities

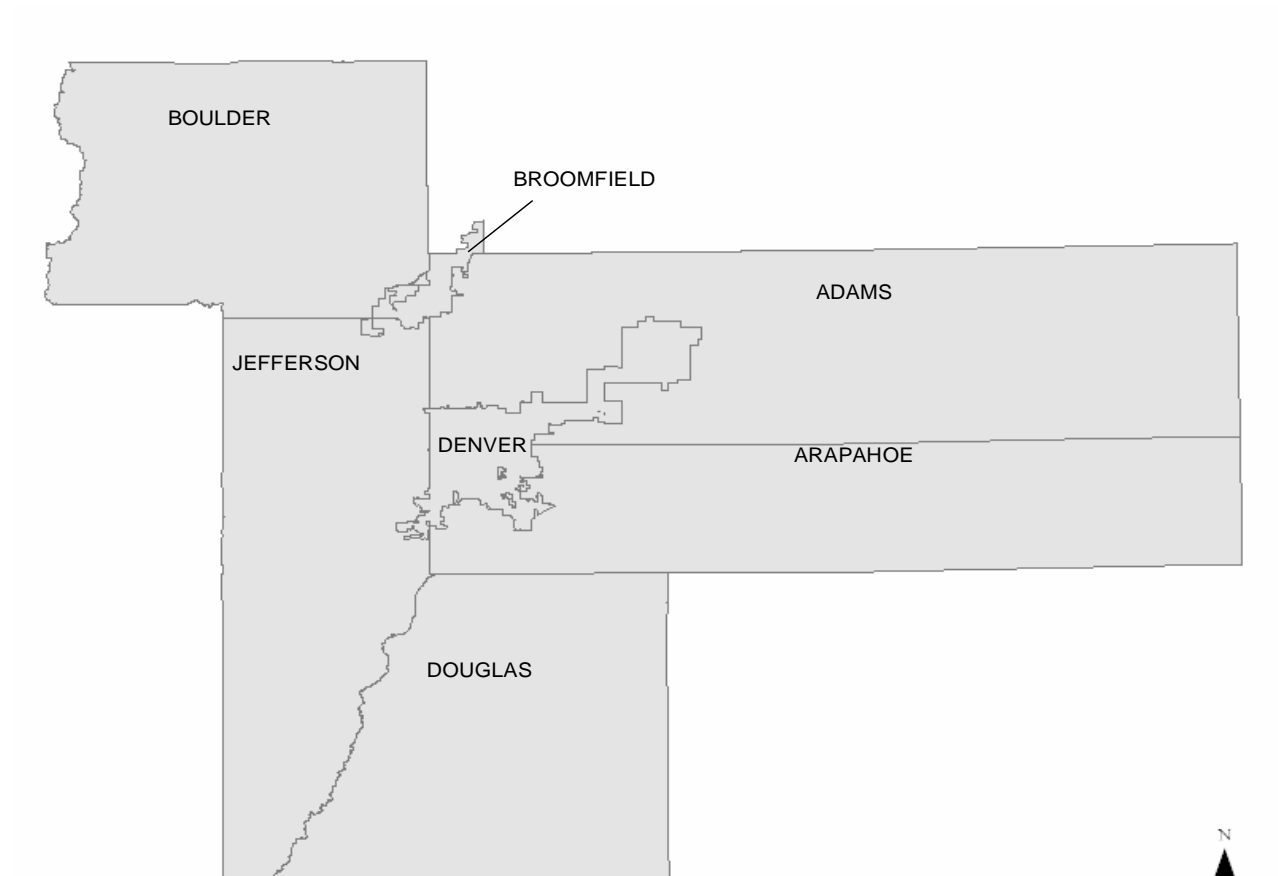
Metro Denver/Boulder is one of the largest Jewish communities in the United States — and one of the five largest Western Jewish communities.

Exhibit 5 The Largest Jewish Communities in the United States.⁹

Rank	Community	Number of Jewish Persons
1	New York 8 County Area	1,412,000
2	Los Angeles	519,200
3	Chicago	270, 500
4	Broward County (FL)	233,700
5	Washington, DC	215,600
6	Boston	210,500
7	San Francisco	208,600
8	Philadelphia	206,000
9	South Palm Beach (FL)	131,300
10	West Palm Beach (FL)	124,250
11	Atlanta	119,800
12	Miami	113,300
13	Metro West, NJ (Essex-Morris)	109,700
14	Baltimore	91,400
15	San Diego	89,000
16	Denver/Boulder	83,900

⁹ Adapted from “FAQs on American Jews: Comparative Tables: American Jewish Demography, Tables 1 and 1a,” the North American Jewish Data Bank, 2007 (www.jewishdatabank.org), Arnold Dashefsky, Ira M. Sheskin, Ron Miller. Rockland County (NJ) and East Bay (CA) are not included since they have not had a recent RDD-based (random digit dialed) Jewish community study.

THE SEVEN-COUNTY METRO DENVER/BOULDER AREA



III.

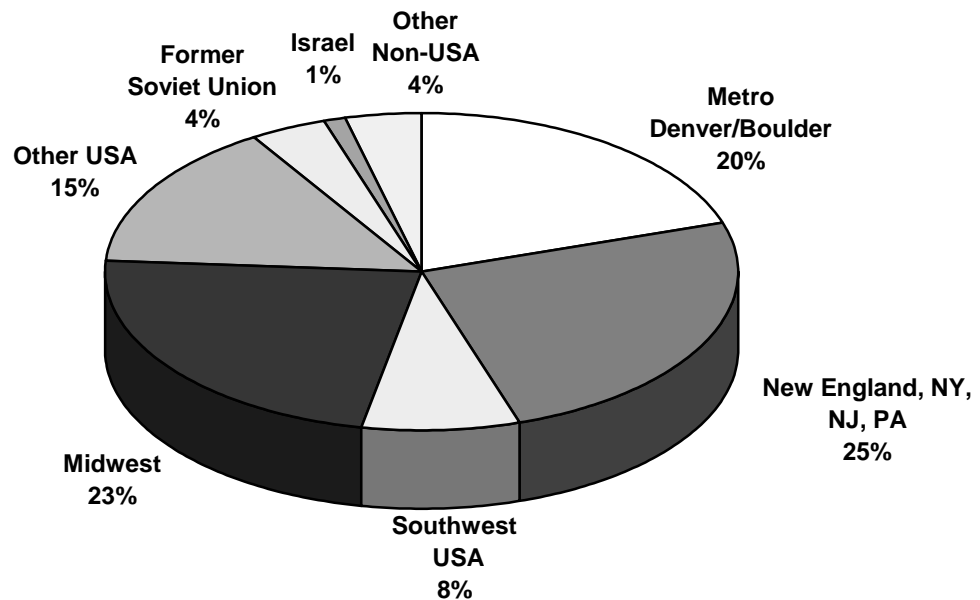
DEMOGRAPHY

Place of Birth

Respondents interviewed for the Jewish Community Study were typically born elsewhere and then moved to the Metro Denver/Boulder area.

- Only 20% of Jewish survey respondents were born in Colorado.
- 25% were born in New England, New York, New Jersey or Pennsylvania.
- 23% were born in the US Midwest, while 8% were born in the Southwest (including Texas).
- 9% were born outside the United States, including 4% from former Soviet Union nations, and 1% from Israel.

Exhibit 6 Place of Birth, Survey Respondents
2007 Metro Denver/Boulder Jewish Community Study



DEMOGRAPHY

Newcomers

Not only are most Metro Denver/Boulder survey respondents not locally born, but significant numbers are recent arrivals to the area — “newcomers” to the Jewish community and to Denver/Boulder. An estimated 7,000 respondents have lived in the area for fewer than five years, while another 4,200 moved here between five and nine years before the study. Thus, one-quarter of the households (24%) have moved to the community within the past ten years.

In contrast, another sizeable group, the “longer-term-residents,” 56% of survey respondents (representing over 26,500 households), have lived in the area for at least twenty years, or were born in Metro Denver/Boulder. In many ways, Metro Denver/Boulder is a unique Jewish community, with a sizeable newcomer cohort and a large group of long-term residents.

Younger adults are much more likely to be newcomers to the community. One-third (33%) of respondents ages 25-39 have moved to the area in the five years preceding the survey, compared to only 19% of respondents 40-64 and 9% of respondents 65 and over.¹⁰ Including those who have lived in the area for from five to nine years, almost half of all 25-39 year old Denver/Boulder younger Jewish adults (46%) have moved to the seven-county area since the 1997 study.

Exhibit 7 Newcomers and Longer-Term-Residents: Years Lived in the Area,
2007 Metro Denver/Boulder Jewish Community Study

Years Lived in Metro Denver/Boulder Area	Age of Respondent			All Respondents
	25-39	40-64	65 and Over	
0-4	33%	10%	9%	15%
5-9	13	8	4	9
10-19	25	18	24	20
20-39	11	39	22	36
Born in Area or 40+ Years in Area	19	26	42	20
TOTAL	100%	100%	100%	100%

¹⁰ Approximately 20% of these three age groups were born in the area, while 43% of younger adults 18-24 (small sample size) were born in the area. The 18-24 year olds are not included in this table in order to focus attention on the 25-39 year old members of the Jewish community, who are the subjects of one of the research and development task forces involved in developing community actions to engage this age cohort in Denver/Boulder Jewish life.

Please note that in this table, and in all subsequent exhibits, numbers may not add precisely nor add to 100% due to rounding to simplify the presentation of data.

DEMOGRAPHY

Age Patterns: All People in Jewish Households

The Metro Denver/Boulder Jewish community remains relatively young, as it was in 1997. In 1997, 23% of all people living in Metro Denver/Boulder Jewish households were children under age 18, while 11% were age 65 or older — a 2:1 children/adult ratio. In 2007, 22% of all people in Jewish households were children, while 12% were seniors. Including all people in Jewish households, the children/seniors declined slightly to approximately 1.8. Moreover, the median age for all Jewish household residents in 2007 is 42, compared to 37 in 1997.

The most dramatic change since 1997 has been within the boomer generation. In 1997, 30% of all people in Jewish households were between 35 and 49, while another 10% were between 50 and 64. By 2007, as the boomer generation aged, the 50-64 age group had tripled in absolute numbers: an estimated 29,900 people in 2007 compared to 10,000 in 1997. In 1997, Jewish household residents 50-64 were 13% of the community; by 2007, they represent 26% of the total number of people in Metro Denver/Boulder Jewish households.

Exhibit 8 Age of All People in Metro Denver/Boulder Jewish Households:
1997 and 2007 Jewish Community Studies

Age of All People in Jewish Households	1997		2007	
	Estimated Number	Percent	Estimated Number	Percent
0 - 4	3,100	4%	6,600	6%
5 - 13	11,110	14	12,600	11
14 - 17	3,600	5	6,100	5
18 - 34	18,100	23	21,200	18
35 - 49	23,900	30	26,400	22
50 - 64	10,000	13	29,900	26
65 - 75	4,200	5	8,700	7
75+	4,400	6	5,800	5
TOTAL	78,500	100%	117,200 ¹¹	100%

¹¹ In 1997, missing data on age (for a limited number of respondents) in the data file was extrapolated based on the age distribution of those for whom data was available. In this *Summary Report*, the same procedure was followed for the less than 3% of all people identified as household members for whom age data was not available. The age groupings used here reflect reported 1997 data.

DEMOGRAPHY

Age Patterns: Jewish Persons

Focusing on Jewish persons only (adults who consider themselves Jewish and children raised Jewish or Jewish and something else), the patterns are somewhat different. The median age for Jews is 45,¹² a considerable increase since 1997. In 1997, Jewish children were 23% of Jewish persons in Metro Denver/Boulder Jewish households, while Jewish seniors were 12% of the community. By 2007, reflecting increased intermarriage and changes in raising children as Jews as well as the aging of the Jewish community, the gap between Jewish children and Jewish seniors had narrowed significantly; 18% of Jews were children, 15% seniors.

In 2007, Jewish adults 50-64 were the most populous age cohort — 23,500 Jews, 28% of all Jewish persons. As this group continues to age, the proportion of Jewish seniors will continue to increase, probably rather dramatically by 2017.

Exhibit 9 Age of Jewish Persons in Jewish Households:
1997 and 2007 Jewish Community Studies

Age Grouping: Jewish Persons	1997		2007	
	Estimated Number	Percent	Estimated Number	Percent
0 - 4	2,500	4%	3,700	4%
5 - 13	9,200	14	8,400	10
14 - 17	3,100	5	3,400	4
18 - 34	11,600	22	14,300	17
35 - 49	18,900	30	17,900	21
50 - 64	8,500	14	23,500	28
65 - 75	3,900	6	7,100	8
75+	3,600	6	5,500	7
TOTAL	63,300	100%	83,900 ¹³	100%

¹² The median age of Jewish persons (45) is higher than the median age estimated for whites statewide in Colorado: (www.ams.usda.gov/statesummaries/co/msa/msa.pdf/Colorado.pdf). The median age in Colorado increased from 36.2 in 2000 (census data) to an estimated 39.2 in 2008.

¹³ In 1997, missing data on age (for a limited number of respondents) was extrapolated based on the age distribution of those for whom data was available. In this *Summary Report*, the same procedure was followed. Age data was not available for under 3% of all people identified as household members by survey respondents. Percentages may not add to 100% due to rounding for presentation.

DEMOGRAPHY

Age Patterns: Non-Jewish Persons

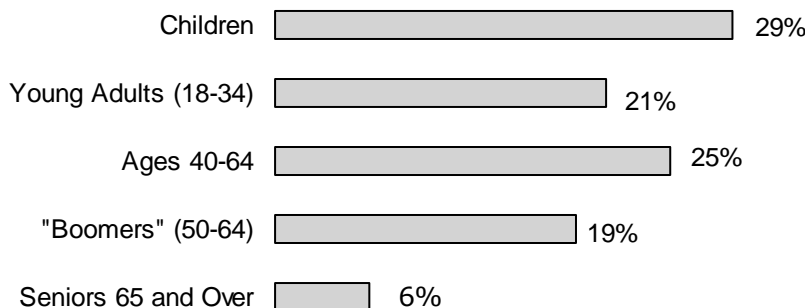
Exhibit 10 graphically demonstrates the exceptionally young age structure of non-Jewish people in Jewish households – typically intermarried spouses who do not consider themselves to be Jewish and children (mostly in intermarried households) who are not being raised as Jews or whose status is undecided.¹⁴ The median age of people in Jewish households who are not considered to be Jewish (or children raised as Jews) is 37 (compared to 35 in 1997).

There are an estimated 9,400 non-Jewish children living in Metro Denver/Boulder Jewish households (29% of the total of 33,300 non-Jewish people) compared to approximately 1,800 non-Jewish seniors. The non-Jewish members of Metro Denver/Boulder Jewish households are much younger than Jewish persons in these households.

As noted previously, in 1997, non-Jewish persons accounted for 19% of all people living in area Jewish households, but increased to 28% by 2007. In 1997, there were 3,000 non-Jewish-raised children in Jewish households; they represent 17% of all children in these households. By 2007, there are 9,400 non-Jewish-raised children, 38% of all children in Jewish households.

The exceptionally young age structure of this group, which includes many children whose Jewish status is undecided, will ultimately have strong implications for the Metro Denver/Boulder Jewish community — if it has not already changed the nature of Jewish communal life in Metro Denver/Boulder.

Exhibit 10 Age of Non-Jewish Persons in Jewish Households:
2007 Metro Denver/Boulder Jewish Community Study



¹⁴ See Chapter IV for details on the “religious” identity of children, the description of which has become increasingly complex over the last quarter of a century, when the first “Denver” Jewish community study was undertaken. Children being raised Jewish-only or Jewish-and-something-else are (obviously) not included in this table, but are considered in the Jewish persons estimate. All other children are included in this table. Thus, “Non-Jewish” includes: (a) children who are being raised in a religion other than Judaism, (b) those who are not being raised Jewish, but are not being raised in any religion, and (c) those children whose status is undecided.

DEMOGRAPHY

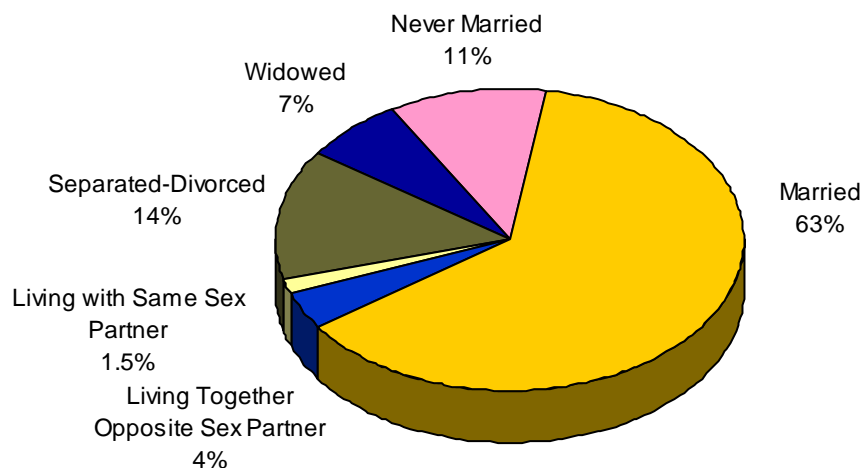
Marital Status

Approximately two-out-of-three (63%) survey respondents are married, 7% have been widowed, 14% divorced or separated, and 11% never married (and not currently living with anyone).

Another 6% reported that they are “living together” with a partner, 4% with an opposite sex partner, just under 2% with a same-sex partner.¹⁵ In 1997, only 2% of survey respondents reported living together with someone, and the answer category of same-sex partner was not even included. Its inclusion in 2007 reflects the growing recognition of diversity within the Jewish community. In addition to the 800 households reporting either a same-sex relationship, an equal number of households included someone who is identified as gay, lesbian, bisexual or transgender (GLBT). Thus, at least 3% of Metro Denver/Boulder’s Jewish households involve a member of the GLBT community.¹⁶

Female respondents (data not shown) are twice as likely to report being widowed as male respondents, as expected. Somewhat unexpected was the equal percentage of male and female respondents who report never having been married.¹⁷

Exhibit 11 Marital Status, Respondents,
2007 Metro Denver/Boulder Jewish Community Study



¹⁵ Very, very few of the “married” couples report that their spouse/partner is the same sex as they are; if added to the “living together, same sex” couples, the percentage is still 2%. The question on GLBT households was not asked in 1997.

¹⁶ For additional information on the Colorado GLBT community (including population estimates) see the Denver-based *Jewish Mosaic* website: www.jewishmosaic.com.

¹⁷ Eleven percent (11%) of both male and female respondents report never having been married. As usual in Jewish communities, and in the general community, there are slightly more Jewish females than males in Metro Denver/Boulder Jewish households: 52% females vs. 48% males.

DEMOGRAPHY

Diversity: Race

A question included in the 2007 Jewish Community Study asked respondents about their race and their household's racial composition — reflecting not only the growing diversity of the Jewish community, but the recognition of that diversity within the community. In 1997, the question was not included.

In the vast majority of households, 84%, the respondent reports that he/she and all other household members, if any, are “white.” In 4% (1,600) of the Metro Denver/Boulder surveyed Jewish households, the respondent (and other household members, if any) are “Hispanic.” In 9% of the households (4,300), either the respondent describes himself/herself as multi-racial, or describes the household, including other members, as multi-racial.

Younger households are much more likely to be multi-racial; 16% of respondents under age 40 report that they live in a multi-racial household, compared to 8% of respondents 40-64 and 3% of respondents 65 and above.

Exhibit 12 Household “Racial Status”: Respondent Assessment,
2007 Metro Denver/Boulder Jewish Community Study

Household Composition	Age of Respondent			All Respondents
	18-39	40-64	65 and Over	
All “White”	82%	82%	93%	84%
All “Hispanic”	2	6	<1%	4
Multi-Racial	16	8	3	9
Other, Unclassifiable	<1%	4	4	3
TOTAL	100%	100%	100%	100%

DEMOGRAPHY

Household Structure

Household structure is diverse within the Jewish community, and communal policy and planning decisions need to reflect this household structural diversity. Just over 30% of all households include a minor child under age 18, with 3% (1,500) households classifiable as currently single parents — in 1997, 1,300 unmarried households with children represented 4% of all Jewish households.

Half of all households do not include children, or any household member 65 or over. The “empty nester” boomer cohort includes an estimated 14,000 households.

Seventeen percent (17%) of all households include a senior 65+ or older, including a few multi-generational households. In 7% of all households (estimated number 3,500), a senior lives alone; in 10% of all area households, a senior lives with other people (spouses, children, etc.). These percentages precisely parallel 1997 data, but in 1997 the estimated number of seniors living alone was 2,100 compared to 3,500 in 2007, given numerical growth in the Jewish community.

Exhibit 13 Household Structure of Jewish Households
2007 Metro Denver/Boulder Jewish Community Study

Household Structure	Estimated Number of Households	Percent
<u>No Children in Household</u> (Adults in Household Ages 18-64)		
• Respondent Under Age 45, No Minor Children	9,300	20%
• “Boomer” Respondent Ages 45-64, No Minor Children	14,000	30
<u>Children in Household</u> (Adults in Household Ages 18-64)		
• Single Parent, Ages 18-64, Minor Children	1,500	3
• Married, Ages 18-44, Minor Children in Household	6,900	14
• Married, “Boomers” 45-64, Minor Children Household	6,000	13
<u>Senior Household</u> (Adults in Household Age 65+)		
• Age 65+ person in Household, Married or Lives in Household with Another Person	4,900	10
• Respondent Lives Alone, Age 65+	3,500	7
<u>Miscellaneous</u> , Unclassifiable	1,400	3
TOTAL	47,500	100%

DEMOGRAPHY

Seniors Living Alone: Isolated?

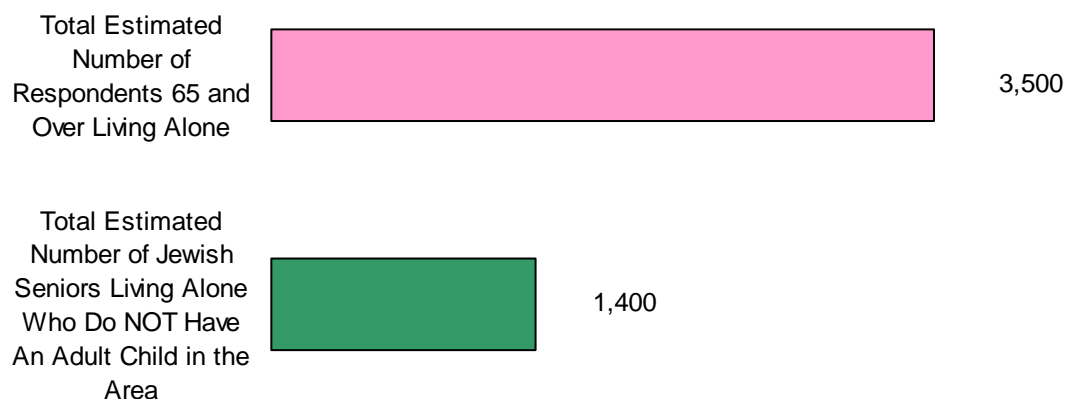
However, of the 3,500 seniors living alone, not all are “isolated” and by definition at-risk. Of the 3,500 potentially isolated Jewish seniors living alone, approximately 1,400 are potentially “isolated” seniors, who do not have an adult child living in the area.

A significant proportion (59%) of Jewish seniors 65 and older living alone have an adult child living in the Metro Denver/Boulder area in a separate household. While having an adult child nearby does not guarantee minimizing isolation, adult children are often the major caregivers for their parents or their spouse’s parents, and can also assist those seeking social and healthcare services.

Thus, 1,400 seniors live alone and do not have an adult child in the area to reduce their potential isolation. While other sources of communal connection may exist,¹⁸ planning and policy decisions should be based on the 1,400 Jewish isolated senior estimate.

While these 1,400 Jewish seniors living alone (without adult children in the area) represent less than 2% of all Metro Denver/Boulder Jews, they are a critical group for Jewish programs and support.

Exhibit 14 Estimated Number of Isolated Seniors,
2007 Metro Denver/Boulder Jewish Community Study



¹⁸ One source of potential connection is through a Jewish organization. Approximately 300 of the 1,400 potentially isolated seniors are synagogue and/or JCC members. While these organizational connections are another source of social connection and potential assistance, the involvement of adult children in the life of a senior-living-alone is (hopefully) typically much more intense than organizational involvement, so the estimate of 1,400 “isolated” seniors-living-alone is probably more useful for planning and policy decisions than the estimate of 1,100 seniors-living-alone who are not synagogue or JCC members, and do not have adult children in the area.

DEMOGRAPHY

Educational Achievements

Secular educational accomplishments of members of the Metro Denver/Boulder Jewish community reflect the generally high levels of educational achievement among American Jews. In 2007, 75% of Jewish household respondents and spouses have at least a bachelor's degree; 38% have a graduate degree.¹⁹ In 1997, 74% of all adults in Jewish households had at least a college degree, while 40% also had a graduate degree. Comparatively, national NJPS data for all Jewish adults show that 55% have earned a college degree and 25% a graduate degree.

Male respondents (and spouses if married) are more likely to have completed a doctoral level degree (20%) than female respondents/spouses (9%). Including those with a doctorate, 79% of male respondents/male spouses had completed a Baccalaureate degree compared to 73% of female respondents/spouses.

- Among males, 26% of those ages 65 and over have earned a doctoral-level degree compared to 19% of their younger counterparts, but some of the younger group will ultimately earn their doctoral-level degree.
- Among females, only 5% of female respondents and female spouses ages 65 and over had earned a doctoral-level degree, while 9% of the younger females had already completed doctoral-level study.

Exhibit 15 Education, by Age and Gender: Respondents and Spouses,
2007 Metro Denver/Boulder Jewish Community Study

	Male Respondents/ Male Spouses		Female Respondents/ Female Spouses	
Highest Degree	Ages 18-64	Ages 65 and over	Ages 18-64	Ages 65 and over
Doctoral Level	19%	26%	9%	5%
Master's Degree	24	10	28	19
Bachelor's Degree	37	34	41	21
Some College	9	12	14	30
High School Diploma, Associates Degree, RN	11	18	8	25
TOTAL	100%	100%	100%	100%

¹⁹ In the 2007 Metro Denver/Boulder study, because of time limitations, questions about education and employment status were only asked for the respondent, and if married, the spouse. Doctoral level degrees include a Ph.D., and Ed. D., a J. D. degree, etc., as well as an M.D., a D.O. , etc.

DEMOGRAPHY

Employment

Overall, 46% of all Denver/Boulder Jewish household respondents/spouses are employed full-time, 21% are self-employed, 8% are employed part-time, 15% are retired, and 4% identify as homemakers.

Age is a critical determinant of employment patterns. Seniors are typically retired (three-of-five), regardless of gender. Males are more likely to report being self-employed; 27% of male respondents/spouses, regardless of age, are self-employed, while 18% of younger females and only 7% of females 65 and over are self-employed. Younger female respondents/spouses are less likely than males to be employed fulltime (47% females vs. 62% males), and much more likely to be homemakers (8% of females under age 65 compared to <1% of similarly aged males).

Only 2% of under age 65 Jewish respondents/spouses report being unemployed — 4% of females and only 1% of males.²⁰

Exhibit 16 Employment Status, by Age and Gender: Respondents and Spouses,
2007 Metro Denver/Boulder Jewish Community Study

Employment Status	Male Respondents Male Spouses		Female Respondents Female Spouses	
	Ages 18-64	Ages 65 and over	Ages 18-64	Ages 65 and over
Full-time employed	62%	11%	47%	5%
Self-employed	27	27	18	7
Part-time employed	2	3	14	11
Full-time Student	2	<1%	1	<1%
Unemployed	1	1	4	<1%
Disabled	2	<1%	1	<1%
Homemaker	<1%	<1%	8	12
Retired	3	58	7	65
Miscellaneous	<1%	<1%	<1%	<1%
TOTAL	100%	100%	100%	100%

²⁰ In the 2007 Metro Denver/Boulder study, because of time limitations, questions about education and employment status were only asked for the respondent, and if married, the spouse.

DEMOGRAPHY

Financial Status

Estimates of financial stability and financial vulnerability are important for Jewish communal planning. Three measures are used to assess financial status of Jewish households: (1) a subjective assessment, (2) basic questions on annual household income, and (3) an assessment of poverty, using income and household size based on federal poverty guidelines.

Subjective Assessment

Subjectively, 2% of all Jewish households report that they “cannot make ends meet,” while another 24% report that they are “just managing” financially. Combining the two problematic categories — “cannot make ends meet” and “just managing” — one-in-four Jewish households (26%) report “just managing” at best.²¹

Age differences in subjective financial assessment are minimal, a not uncommon finding when subjective financial status measures are used. Despite objectively lower annual incomes (see Exhibit 19), seniors often view their financial status as comfortable or better in proportions similar to others with higher incomes. Many, of course, have assets not included in annual income which influence their assessment of financial status.

Exhibit 17 Subjective Assessment by Respondent of Household’s Financial Status,
2007 Metro Denver/Boulder Jewish Community Study

Subjective Financial Status Assessment	Age of Respondent ²²			All Respondents
	Under Age 40	Ages 40-64	Seniors 65 and Over	
Cannot Make Ends Meet	<1%	4%	<1%	2%
Just Managing	20	26	22	24
Comfortable	54	42	50	47
Have Extra Money	15	20	13	17
Well Off	10	8	14	10
TOTAL	100%	100%	100%	100%

²¹ In 1997, the percentage who could not make ends meet was 3%, while “just managing” was reported by 25% of all Jewish households — patterns remarkably similar to 2007 responses.

²² In the next exhibits, and in subsequent chapters, age of respondent data used in analysis differentiates among those 18-39, those 40-64, and seniors 65 and over. In household structure tables, a slightly different age breakdown has been used, defining younger boomers as age 45-54 and older boomers 55-64, while younger adults are defined as ages 18-44. In part, these different age groupings reflect two of the R & D (research and development) Task Forces which are key aspects of the commitment to action and planning as an outcome of the community study. The “20s/30” Task Force focused on younger Jewish adults ages 25-39, while the Boomer R&D Task Force focused on younger boomers 45-54, and older boomers 55-64. Using these two slightly different age breakdowns not only provides useful data for each task force, but also reflects the reality that all analytic divisions by age reflect efforts to categorize data patterns that have an underlying continuous, not discrete, basis.

DEMOGRAPHY

Subjective Financial Assessment and Household Structure

In contrast to the non-relationship between age and subjective financial assessment, household structure clearly differentiates households which view themselves as at-risk financially.

- 65% of all “single-parent” Jewish households report that they cannot make ends meet or are just managing.
- 30% of seniors living alone compared to 17% of multi-person households with a senior report similar financial stress.

Exhibit 18 Subjective Financial Assessment by Household Structure,
2007 Metro Denver/Boulder Jewish Community Study

Household Structure	Cannot Make Ends Meet or Just Managing Financially	
	Estimated Number of Households	Percent
<u>No Children in Household</u> (Adults in Household Ages 18-64)		
• Respondent Under Age 45, No Minor Children	2,600	28%
• “Boomer” Respondent Ages 45-64, No Minor Children	3,900	29% ²³
<u>Children in Household</u> (Adults in Household Ages 18-64)		
• Single Parent, Ages 18-64, Minor Children	1,000	65%
• Married, Ages 18-44, Minor Children in Household	1,000	14%
• Married, “Boomers” 45-64, Minor Children Household	1,300	23%
<u>Senior Households</u> (Adults in Household Age 65+)		
• Age 65+ person in Household, Married or Lives in Household with Another Person	700	17%
• Respondent Lives Alone, Age 65+	1,000	30%

²³ INTERPRETATION: 29% of an estimated 3,900 boomer-age respondents 45-64 without children report that they cannot make ends meet or they are just managing.

DEMOGRAPHY

Household Income

Metro Denver/Boulder's Jewish households report a wide range of incomes.²⁴

- Only 6% of all households report total annual income under \$15,000, and another 6% report incomes between \$15,000 and \$25,000.
- On the other hand, half of Metro Denver/Boulder Jewish households report annual incomes of at least \$75,000: 17% in excess of \$150,000, and 33% between \$75,000 and \$150,000.

The relationship of respondent age and reported annual household income diverges from results using the subjective assessment question. Seniors are most likely (31%) to report annual household incomes under \$25,000, compared to 6% of households with a respondent between 18 and 39, and 11% of households with 40-64 year old respondents.

Exhibit 19 Annual Household Income, by Age of Respondent,
2007 Metro Denver/Boulder Jewish Community Study

Annual Household Income Reported	Age of Respondent			All Respondents
	Under Age 40	Ages 40-64	Seniors 65 and Over	
Under \$15,000	3%	6%	13%	6%
\$15,000 - \$24,999	3	5	19	6
\$25,000 - \$49,999	28	18	23	22
\$50,000 - \$74,999	17	16	15	16
\$75,000 - \$149,999	35	35	23	33
\$150,000 and above	14	21	7	17
TOTAL	100%	100%	100%	100%

²⁴Approximately 17% of all respondents did not answer the question on income, a fairly standard percentage in Jewish community surveys. Among senior respondents, the non-response rate increased to approximately 27%. Thus, answers to the question on subjective financial assessment, with its low 5% non-response rate, and answers to the income question, need to be considered simultaneously when interpreting Jewish household financial status. (Percentages may not add to 100% due to rounding for presentation.)

DEMOGRAPHY

Income and Household Structure

Annual household income is strongly related to household structure. Just under half (49%) of seniors living alone report incomes under \$25,000, while 17% report incomes of at least \$75,000. Single parent households are also more likely to report under \$25,000 annual incomes, although the differences are nowhere as dramatic as among one-person household Jewish seniors — 27% of single-parent respondents report incomes under \$25,000 while 21% report incomes of at least \$75,000.

In all other household types, the percentage reporting incomes below \$25,000 is infinitesimally lower than the proportion with incomes of at least \$75,000. Among seniors living with other people in the household, for example, 18% report incomes below \$25,000 while 40% report incomes of at least \$75,000.

Exhibit 20 Annual Household Income Under \$25,000 and At Least \$75,000,
by Household Structure,
2007 Metro Denver/Boulder Jewish Community Study

Household Structure	Annual Income	
	Under \$25,000	At Least \$75,000
<u>No Children in Household</u> (Adults in Household Ages 18-64)		
• Respondent Under Age 45, No Minor Children	11%	35% ²⁵
• “Boomer” Respondent Ages 45-64, No Minor Children	11%	50%
<u>Children in Household</u> (Adults in Household Ages 18-64)		
• Single Parent, Ages 18-64, Minor Children	27%	21%
• Married, Ages 18-44, Minor Children in Household	1%	72%
• Married, “Boomers” 45-64, Minor Children Household	4%	80%
<u>Senior Households</u> (Adults in Household Age 65+)		
• Age 65+ person in Household, Married or Lives in Household with Another Person	18%	40%
• Respondent Lives Alone, Age 65+	49%	17%

²⁵ INTERPRETATION: 11% of households without children, respondent ages 18-44, report annual incomes under \$25,000 while 35% of these households report incomes of at least \$75,000. Data do not add to 100% since households with reported income between \$25,000 and \$75,000 have been excluded to simplify presentation.

DEMOGRAPHY

Poverty

Federal guidelines for poverty involve both reported household income and household size. In Jewish community studies, since the 100% standard is extremely low, adjusted poverty levels are often employed. For example, in 2007, for a one-person household, the 100% poverty guideline was \$10,000; for a family of three, the 100% poverty level was only \$17,000. For Jewish communal planning purposes, using these exceptionally low (“extreme”) poverty standards would understate financial need among Jewish households.

Thus, for the Metro Denver/Boulder Jewish community study, an adjusted 200% poverty guideline was used to estimate the number of households potentially at-risk (one-person household below \$20,000, two-person households below \$27,000, three-person households below \$34,000, etc.). Using this standard, 12% of the Jewish households for whom income data was available are below the 200% poverty level.²⁶

Household structure is strongly correlated with “poverty” level - 32% of Jewish seniors living alone and 28% of unmarried parents are classified as being poor at the 200% poverty level. These are clearly the most at-risk-financially households within the Jewish community.

Exhibit 21 Percentage of Households Below 200% Poverty Level by Household Structure, 2007 Metro Denver/Boulder Jewish Community Study

Household Structure	% Households Below 200% Poverty Level
<u>No Children in Household</u> (Adults in Household Ages 18-64)	
• Respondent Under Age 45, No Minor Children	11%
• “Boomer” Respondent Ages 45-64, No Minor Children	10%
<u>Children in Household</u> (Adults in Household Ages 18-64)	
• Single Parent, Ages 18-64, Minor Children	28%
• Married, Ages 18-44, Minor Children in Household	4%
• Married, “Boomers” 18-44, Minor Children in HH	8%
<u>Senior Households</u> (Adults in Household Age 65+)	
• Age 65+ person in Household, Married or Lives in Household with Another Person	19%
• Respondent Lives Alone, Age 65+	32%

²⁶Households were classified as poor, below the 200% poverty level, based on reported incomes, except that a few households which would have been labeled as poor based on household size and income were redefined as not poor since they subjectively view themselves as having “extra money” or being “well off.” The vast majority (87%) of households defined as “poor” have household incomes below \$25,000, while another 12%-13% are between \$25,000 and \$50,000.

IV. CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Children: Basic Numbers, Raised as Jews?

Approximately 25,000 children under age 18 live in Metro Denver/Boulder Jewish households: 14,400 are under age six, 11,900 are ages 6-12, and 11,700 are between 13 and 17.

Fifty-six percent (56%) of these children are being raised as Jewish-only, 6% as Jewish-and-“something-else.” The status of 11% of the community’s children is “not decided yet” — but is undecided for 17% of children under age 3, and 25% of children ages 3-4.

Over one-in-four of all children living in Metro Denver/Boulder Jewish households (where at least one adult considers herself/himself Jewish) are not being raised as Jews; 10% are being raised in another religion, while 17% are being raised without any religious identity.

Exhibit 22 Jewish-Raised Status of Children by Age of Child,
2007 Metro Denver/Boulder Jewish Community Study

Child is Being Raised:	Age of Child				All Children
	0-2 Years Old	3-4 Years Old	5-12 Years Old	13-17 Years Old	
Jewish-only	51%	42%	62%	55%	56%
Jewish-and-Something Else	12	5	6	2	6
Undecided	17	25	9	5	11
Not Jewish, Not in Another Religion	20	11	11	27	17
Not Jewish, In a Religion Other than Judaism	<1%	17	12	10	10
Total	100%	100%	100%	100%	100%
Number of Children²⁷	3,700	2,700	11,000	7,300	24,700

²⁷The number of children within each age category has not been extrapolated to account for minimal missing information on age (an estimated 100 children). Percentages may not add exactly to 100% due to rounding for presentation.

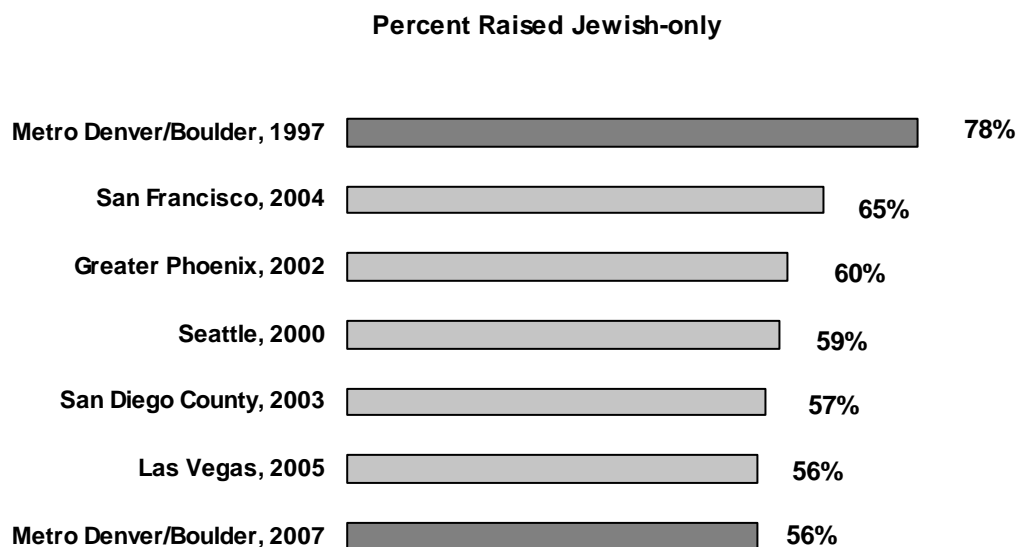
CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Children Being Raised Jewish-only: Western Context

The 56% of all children in Metro Denver-Boulder Jewish households who are being raised Jewish-only in 2007 is significantly lower than in 1997, but not especially different from other western Jewish community patterns.

- In 1997, 78% of all children in Denver/Boulder Jewish households were being raised as Jewish-only. While part of the difference between 1997 and 2007 Jewish-only-raised percentages may be due to question wording,²⁸ the 2007 data certainly reflect increased rates of intermarriage within the community.
- Compared to western Jewish communities studied since 2000, the 2007 Metro Denver/Boulder percentage is almost identical to Las Vegas, San Diego, Seattle, and Phoenix.

Exhibit 23 Jewish-Raised Status of Children: Western USA Jewish Community Context, 2007 Metro Denver/Boulder Jewish Community Study



²⁸Part of the difference between Denver/Boulder 1997 and 2007 responses might be due to slightly different question wording. In 1997, the question asked (Q-16d) for each child was: "Is _____ being raised Jewish" and the answer categories were: (a) Yes, raised Jewish, (b) raised Jewish and something else, (c) not being raised Jewish, and (d) have not decided yet. Answer categories were not necessarily read by interviewers, except when response clarification was needed. In 2007, all answer categories were read (Q-17c), and the categories used reflected ten years of experience by UAI in asking and improving the basic question: "Is this child being raised ..." (a) Jewish, (b) Jewish and something else, (c) not Jewish and in a religion other than Judaism, (d) not Jewish, but NOT in another religion, and (e) have not decided yet.

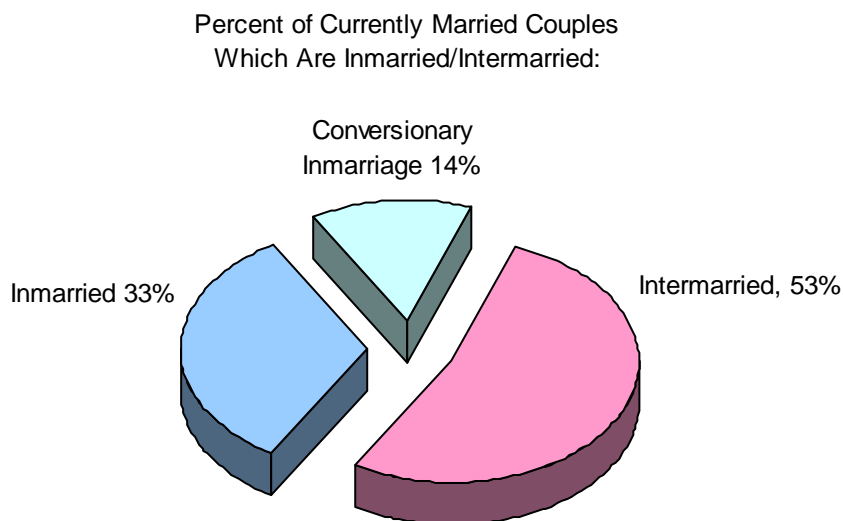
CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Intermarriage

Over half (53%) of all currently married respondents to the 2007 Metro Denver/Boulder Jewish Community Study are intermarried — one spouse was not born Jewish and still does not consider herself/himself to be Jewish.²⁹

Almost half of all couples are inmarried — both spouses currently consider themselves to be Jewish.³⁰ One-third (33%) of current marriages are traditional inmarriages: the husband and wife were both raised as Jews. An additional 14% of current respondent/spouse marriages are conversionary inmarriages. These marriages involve a Jewish raised partner and a non-Jewish raised partner, but the non-Jewish raised person considers himself/herself to be Jewish (even though a formal conversion may not have occurred).³¹

Exhibit 24 Inmarried and Intermarried Jewish Couples,
2007 Metro Denver/Boulder Jewish Community Study



²⁹The 53% intermarried couples rate corresponds to a 40% intermarried Jewish-born persons rate. Confusion over calculations of inmarriage/intermarriage rates by couples and by Jewish born persons is (unfortunately) quite common. The “couples” intermarriage rate is always higher than the “Jewish persons” intermarried rate. NJPS 2000-01 reported only the Jewish person’s intermarriage rate. For example, consider two couples with a total of four married persons: three are Jews and one is non-Jewish. One couple is inmarried (two Jews) and the other couple is intermarried (Jew married non-Jewish person). The intermarriage percentage for couples is 50%: one couple is inmarried, one intermarried. But, in terms of Jewish-born persons, there are 3 Jews and only one is intermarried: the percentage of Jewish persons who are intermarried is 33%.

³⁰ In a few marriages, one spouse was born Jewish and identifies as Jewish, while the other spouse was born Jewish, does not identify as Jewish, but also does not identify with any other religion. These couples are included in the inmarried category.

³¹ This operational definition of conversionary inmarriages uses self-definition as the basis of Jewish identity, and does not require that the non-Jewish-born spouse have had a formal conversion — only that he/she considers himself/herself to be Jewish. This is consistent with the non-Halachic definition of Jewish persons used throughout the study, and in almost every Jewish community/population study (if not every Jewish community study) which stresses the self-identification aspect of religious identity.

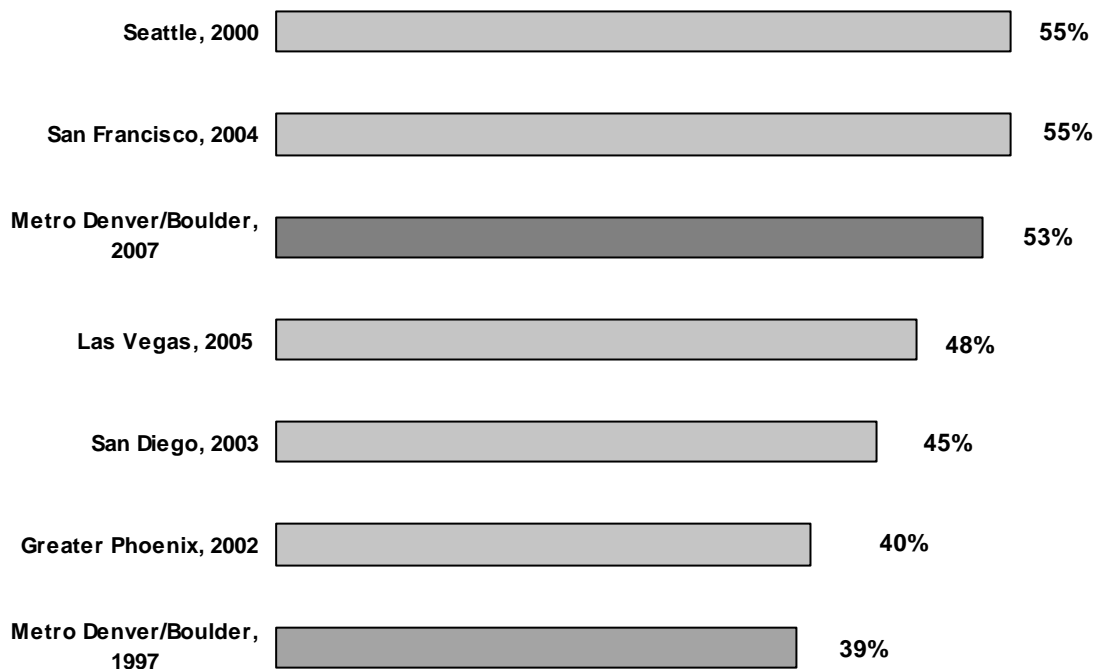
CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Intermarriage: Western USA Context

The Metro Denver/Boulder Jewish couple's intermarriage rate is relatively high, but again, not at all significantly different from the intermarriage rate in western Jewish communities.

- The percentage of intermarried couples in the community increased from 39% in 1997 to 53% in 2007, a significant change in the community's marriage structure; by 2007, intermarried Jewish households represent the majority of currently married couples.
- While the intermarriage rate is higher than Phoenix (40%), San Diego (45%), and Las Vegas (48%), intermarriage rates in Seattle and San Francisco are higher (both 55%). These western Jewish communities all reflect the reality of contemporary Jewish life in the western USA.

Exhibit 25 Percentage of Intermarried Couples,
Western USA Jewish Community Context,
2007 Metro Denver/Boulder Jewish Community Study



CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Recent Marriages: Intermarriage Patterns

As implied by the 1997 to 2007 increase in intermarriages from 39% to 53%, intermarriage rates are higher for recent marriages.³²

- For currently married couples who were married prior to 1970, one-third (32%) are intermarried — the non-Jewish spouse does not consider himself/herself to be Jewish after at least three decades of marriage.
- Among those married between 1970 and 1990, the percentage of intermarried couples is 44%.
- For marriages which occurred between 1990 and 1997 (the date of the community's last major study), the intermarried rate is 55% among currently married couples.
- Since 1997, in the last decade, the intermarriage rate is 71% — seven-of-ten currently married couples are intermarried. In fact, only nineteen of every one hundred couples married since 1997 involve two-Jewish born persons, the traditional Jewish inmarriage, a radical reversal from pre-1970 patterns.

Exhibit 26 Inmarriage, Intermarriage Patterns by Year of Marriage,
2007 Metro Denver/Boulder Jewish Community Study

Type of Marriage	Year of Marriage			
	Prior to 1970	1970-1989	1990-1997	1998-2007
Inmarriage	66%	35%	29%	19%
Conversionary Inmarriage	2	21	16	10
Intermarriage	32	44	55	71
TOTAL	100%	100%	100%	100%

³²Similar patterns exist by age of the married survey respondent: 70% of respondents under age 35, 62% of those 35-49, 47% of those 50-64, and 34% of those 65 and over are intermarried. All data are based on currently married respondents/spouses, the typical analytic base for local Jewish community studies and for the 2000-01 national study.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Children in Intermarried Jewish Households

Exhibit 27 summarizes the numbers and percentages of children living in 5 types of households: (1) inmarried households, (2) conversionary inmarried Jewish households, (3) intermarried households which are affiliated with a congregation and/or a JCC, (4) non-affiliated intermarried households, and (5) all other households, primarily single-parent households (never married, divorced, separated, widowed). Of the total of 24,800 children in all Metro Denver/Boulder Jewish households, only 6,500 (26%) reside in traditional inmarried Jewish households, with two born-Jewish parents. Another 4,500 children (18% of the total) reside in conversionary inmarried Jewish households.

A projected 11,400 children reside in intermarried households, 46% of all Metro Denver/Boulder Jewish household children. Of these, an estimated 2,100 children reside in intermarried households which are members of a congregation or a Jewish Community Center, while 9,800 reside in intermarried families which are not formally affiliated. While only 18% of all intermarried Jewish households are currently Jewish congregation-JCC affiliated, and the vast majority, 82% are not, the Jewish behavior patterns exhibited by these intermarried-affiliated households are radically different from the Jewish behaviors of intermarried-not-affiliated families.³³

Exhibit 27 Number and Percent of Children in Inmarried, Intermarried Jewish Households, 2007 Metro Denver/Boulder Jewish Community Study

Type of Marriage	Estimated Number of Children	Per Cent
Inmarried Household	6,500	26%
Conversionary Inmarriage	4,500	18
Intermarriage – Household Affiliated With Synagogue and/or JCC	2,100	8
Intermarriage Non-Affiliated	9,300	38
All Other Households With Children	2,400	10
TOTAL	24,800	100%

³³ Data analyses presented in this *Summary Report* reflect correlations among variables where all data were collected at one time, not over time. Thus, the correlations cannot demonstrate causality and direction of the relationship — which caused what. In this case, the data on the following pages show that the behavior patterns of intermarried couples which belong to synagogues are different from non-affiliated intermarrieds. This does not mean that joining the congregation “caused” the higher levels of Jewish connections, since those respondents who wanted greater involvement have probably deliberately sought out a synagogue. For many of the analyses in the 2007 Study, the relationships are probably recursive — they work in both directions — the intermarried who want greater connections join a synagogue, then their membership in the synagogue can increase their interest in other Jewish connections and behaviors, and they are then more likely to renew membership, join a JCC, etc.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Raising Children Jewish

Almost every child (98%) with inmarried, two-Jewish-born parents is being raised Jewish-only in the Metro Denver/Boulder area. Among conversionary inmarried households, 80% of children are being raised as Jewish-only. Of the 11,400 children living in all intermarried households, 2,100 are being raised Jewish-only (18%), 1,300 Jewish-and-something-else (11%), and 2,600 (23%) have an undecided religious identity. All other children in intermarried households are being raised as “non-Jews.”³⁴

- In intermarried-affiliated Jewish households, 47% of the children are being raised Jewish-only, 7% as Jewish-and-something-else; 22% have an undecided status. Only 1% of children in these households are being raised in another religion.
- In intermarried-NOT-affiliated Jewish households, relatively few children are being raised as Jews: 12% Jewish-only and 12% Jewish-and-something-else. The religious identity status of 23% is still undecided. In contrast, 53% are being raised non-Jewish: 17% in another religion, and 36% without any religion.

Exhibit 28 Jewish-Raised Status of Children by Type of Marriage,
2007 Metro Denver/Boulder Jewish Community Study

Children Are Being Raised:	Type of Marriage			
	Inmarried Jewish Households	Conversionary Inmarried Jewish Households	Intermarried Affiliated Jewish Households	Intermarried NOT-Affiliated Jewish Households
Jewish-only	98%	80%	47%	12%
Jewish-and-Something-Else	<1%	1	7	12
Undecided	1	<1%	22	23
Not Jewish, Not in Another Religion	<1%	8	22	36
Not Jewish, In a Religion Other than Judaism	<1%	11	1	17
TOTAL	100%	100%	100%	100%

³⁴ As noted earlier, the percentage of children being raised as Jews declined from 1997 to 2007: 78% Jewish-only to 56% Jewish-only. However, in 1997, 98% of children in inmarried households were being raised Jewish-only, the same as in 2007; among inmarried conversionary households, 88% were raised Jewish-only in 1997 compared to 80% in 2007. Among intermarried households, the percentage raised Jewish-only in 1997 was 39% (data file reanalysis by UAI to include the “undecided”), but by 2007, the percentage has declined to 18%. The change in question structure may have some impact on the answers given, but the data suggest a changing pattern of raising children only among the intermarried.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Attitudes Towards Children's Jewish Upbringing

In general, inmarried (and conversionary inmarried households to a lesser extent) are much more committed to raising their children with Jewish values, to having their children learn and appreciate Jewish customs and beliefs, and having them involved in activities with other Jewish children than are intermarried household respondents. For example, 76% of inmarried respondents feel it is very or extremely important for their children to understand Tzedakah – the Jewish concept of charity — compared to 52% of conversionary inmarried respondents, 51% of affiliated-intermarrieds, and 38% of intermarried-not-affiliated households.

Intermarried-affiliated households, in turn, are generally more likely to report that their children's connections to Jewish life are very important than do the intermarried-not-affiliated households. However, intermarried-not-affiliated households are just as interested as their affiliated counterparts in having their children know and appreciate Jewish customs and beliefs — which might make this a useful potential focus of outreach programs.³⁵

Exhibit 29 Attitudes Towards Children's Jewish Upbringing by Type of Marriage, 2007 Metro Denver/Boulder Jewish Community Study

% Say It is Extremely or Very Important for Children to:	Type of Marriage			
	Inmarried Jewish Households	Conversionary Inmarried Jewish Households	Intermarried Affiliated Jewish Households	Intermarried NOT-Affiliated Jewish Households
Know and Appreciate Jewish Customs and Beliefs	82%	92%	53%	52%
Feel Positive About Being Jewish	90%	84%	87%	61%
Understand Tzedakah, Jewish Value of Charity	76%	52%	51%	38%
Be Involved in Activities With Jewish Children	62%	33%	26%	23%
Marry Another Jew	60%	29%	14%	<1%

³⁵Note that response patterns for each of the five areas covered are different — in terms of differences among 2007 survey inmarried, conversionary inmarried, intermarried-affiliated and intermarried-not-affiliated household respondents. It is a testament to the seriousness of survey respondents, and the skills of the survey interviewers, that these differential patterns exist. As always, the success of the Jewish Community Study depends upon the respondents and the interviewers.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Jewish Pre-Schools

There are 6,400 children under age 5 in Metro Denver/Boulder Jewish households. Only one-in-four children ages 0-2 are enrolled in a formal program: 4% in a Jewish program, 22% in a non-Jewish program. Among all children ages 3-4 only, enrollment is higher — 27% are enrolled in a Jewish early childhood program, 35% in a non-Jewish educational program, and 38% are not enrolled in any program.

Exhibit 30 Percentage of Children Under Age 5 Enrolled in Pre-Schools by Age of Child
2007 Metro Denver/Boulder Jewish Community Study

Type of Pre-School	Age of Children		
	Children Ages 0-2	Children Ages 3-4	All Children Ages 0-4
Jewish Preschool , Nursery School or Jewish Day Care	4%	27%	14%
Non-Jewish Preschool	22	35	28
Not Enrolled in Preschool	74	38	58
TOTAL	100%	100%	100%

Among children being raised Jewish-only³⁶ who are ages 0-2, Jewish pre-school or Jewish day care participation is also minimal — age is a critical factor limiting any preschool/daycare enrollment, and for these very young children, location and travel, as opposed to auspice and content, appear to be critical.

- Only 8% of children being raised Jewish-only who are under age 3 are enrolled in a Jewish early childhood educational program.
- Another 30% are enrolled in a non-Jewish program.
- 62% are not enrolled anywhere.

³⁶ Exhibit 30 summarizes data for all children in the household; the comments below are for children being raised Jewish-only.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Jewish Pre-Schools (continued)

When only children ages 3-4 are considered, the focus on Jewish pre-school experiences is apparently much more important for the parents of children being raised as Jewish-only (and for the few children this age being raised Jewish-and-something-else) — and simultaneously not at all important for the parents of children who are not being raised as Jews or whose status is undecided.

- 58% of the children ages 3-4 who are being raised as Jews are enrolled in a Jewish early childhood education program, while only 20% are enrolled in a non-Jewish program.

Jewish parents apparently have the motivation to enroll these 3-4 year olds in a Jewish program at almost three times the rate of enrollment in a non-Jewish program.

- Theoretically, the possibility of marketing a Jewish pre-school program to an undecided household would be one way to increase Jewish life engagement, but children ages 3-4 whose religious identity status is undecided (as well as those who are not being raised as Jews) are essentially never enrolled in a Jewish preschool.³⁷

Exhibit 31 Percentage of Children Ages 3-4 Enrolled in Pre-Schools
by Jewish-Raised Status of Child,
2007 Metro Denver/Boulder Jewish Community Study

Type of Pre-School	Children Ages 3-4 Only Being Raised:		
	Jewish or Jewish and Something Else	Undecided Status	Non- Jewish*
Jewish Preschool , Nursery School or Jewish Day Care	58%	<1%	2%
Non-Jewish Preschool	20	69	28
Not Enrolled in Preschool	22	31	70
TOTAL	100%	100%	100%

³⁷ Jewish pre-school enrollment or non-enrollment is also related to the household's intermarriage or inmarried status — which is also related to whether the child is being raised Jewish, non-Jewish, or “undecided.” For example, only 2% of children ages 3-4 in intermarried-not-affiliated Jewish households are enrolled in a Jewish preschool, compared to 63% of children in inmarried households.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Future Jewish Education of Young Children

Survey respondents were asked what they anticipated to be the future Jewish education enrollment plans for their young children when they reached elementary school age. Only 7% of the children (a projected 400 children) would be enrolled in a fulltime Jewish day school according to their parents. Two-thirds (65%) would receive some other form of Jewish education, and 28% would probably not receive any Jewish education.

Once again, Jewish-raised status and intermarried-inmarried household status was a critical factor influencing future Jewish education.

- Every child who might go to a Jewish day school is being raised Jewish-only.
- 90% of children being raised Jewish (including Jewish-and-something-else) are expected to receive some Jewish education, as are half (49%) of children whose status is undecided — but essentially none of whom, to place the answers in perspective, are currently enrolled in a Jewish pre-school.
- Over 90% of children in inmarried, inmarried conversionary, and intermarried-affiliated households are expected to have some Jewish education when they reach elementary school age — compared to under half (46%) of all children in intermarried-not-affiliated Jewish households.

Exhibit 32 Percentage of Children Ages 0-4 Who are Expected to Receive Some Jewish Education When They Reach Elementary School Age by Type of Household, 2007 Metro Denver/Boulder Jewish Community Study

Type of Household	Percentage Who Will Probably Receive Some Jewish Education
Inmarried	93%
Conversionary Inmarried	97%
Intermarried-Affiliated	92%
Intermarried-Not-Affiliated	46%

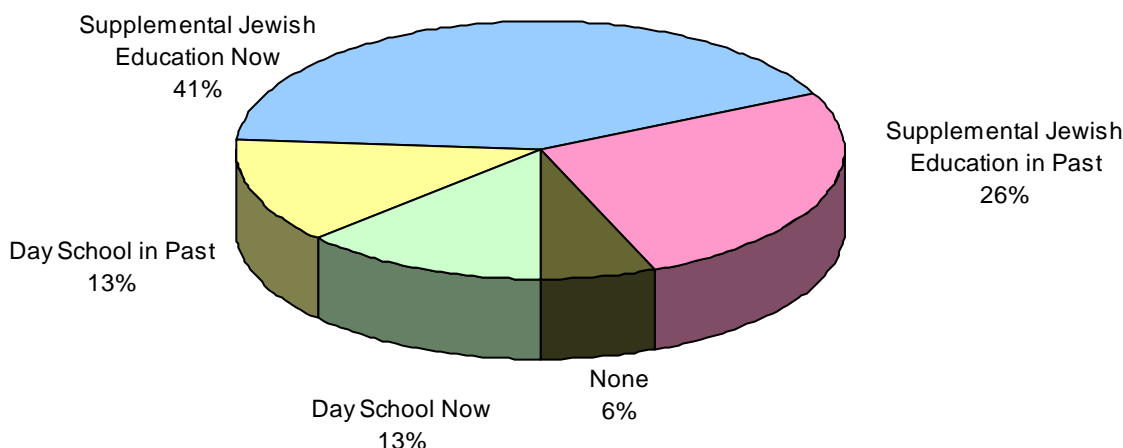
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Formal Jewish Education: Children Ages 5-17

Over 18,000 children ages 5-17 live in Metro Denver/Boulder's Jewish households. For the vast majority (79%) of these children — a significant proportion of whom are not being raised as Jews — a public school education is their primary source of schooling; another 12% go to private schools (non-Jewish), and approximately 8% are enrolled in a Jewish day school fulltime.³⁸

Just under 11,000 children ages 5-17 are being raised Jewish-only; 13% are reported enrolled in a fulltime Jewish day school, 10% in a private school (non-Jewish), and 76% in public schools. In addition to current day school enrollment, another 13% are reported to have previously been enrolled in a day school, 41% are currently enrolled in supplementary Jewish education, and 26% had previously been enrolled in Jewish supplemental education. Only 6% of all Jewish-only raised children age 5-17 have not had any Jewish education.

Exhibit 33 Jewish Education of Children Ages 5-17 Being Raised Jewish-only, 2007 Metro Denver/Boulder Jewish Community Study



³⁸The total number of children reported to be in fulltime Jewish Day School from the survey is 1,400, considerably higher than the Colorado CAJE estimate of about 800. In most Jewish community studies, this “overestimate” occurs. The “over-estimate” can reflect confusion in the respondent’s mind about what a fulltime Jewish day school means, the differences between a Jewish day school and a private school, the possibility of confusion over a prior year and the current year, and a few children whose Jewish education is not in Colorado. In this context, please note that parents of children ages 0-4 did not overestimate the likelihood that children would attend a Jewish day school when they reached elementary school age, as only 400 children were viewed as likely day school attendees. In general, respondents take their obligation seriously, and try to respond as accurately as possible.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Jewish Education and Inter marriage

Type of marriage strongly impacts the Jewish education of those children ages 5-17 being raised as Jews or as Jewish and something else.

Seven percent (7%) of all children in inmarried Jewish households (two born-Jewish parents) have never received any Jewish education, compared to 27% of children in conversionary inmarried Jewish households, 30% of children in intermarried-affiliated households, and 70% of children in intermarried-not-affiliated households.

These data reflect decisions on raising children Jewish (least likely in intermarried-not-affiliated households) as well as decisions on Jewish education specifically.

Exhibit 34 Jewish Education of All Children Ages 5-17 by Type of Marriage,
2007 Metro Denver/Boulder Jewish Community Study

Jewish Education of Children Ages 5-17 in Household	Type of Marriage			
	Inmarried Jewish Households	Conversionary Inmarried Jewish Households	Intermarried Affiliated Jewish Households	Intermarried NOT-Affiliated Jewish Households
Day School Currently	18%	7%	3%	<1%
Day School in Past	15	12	8	<1%
Supplemental Education Now	36	36	32	<1%
Past Supplemental Education	23	18	27	29
No Jewish Education	7	27	30	70
Total	100%	100%	100%	100%

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Jewish Education and Intermarriage (continued)

Even when focusing on children being raised Jewish-only in Metro Denver/Boulder Jewish households, type of marriage is strongly related to Jewish education choices.

Over one-in-three (34%) of Jewish-only raised children in inmarried households have had a day school experience, compared to one-in-four (24%) in conversionary inmarried households, 15% in intermarried-affiliated and 2% of intermarried-not-affiliated households.

Exhibit 35 Jewish Education of Children Being Raised Jewish-only by Type of Marriage, 2007 Metro Denver/Boulder Jewish Community Study

Jewish Education of Children Raised Jewish-Only	Type of Marriage			
	Inmarried Jewish Households	Conversionary Inmarried Jewish Households	Intermarried Affiliated Jewish Households	Intermarried NOT-Affiliated Jewish Households
Day School Currently	19%	8%	6%	<1%
Day School in Past	15	16	9	2
Supplemental Education Now	37	45	52	3
Past Supplemental Education	22	22	29	93
No Jewish Education	7	8	4	1
Total	100%	100%	100%	100%

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

Informal Jewish Experiences

In addition to formal Jewish educational experiences, children ages 5-17 are significantly involved in informal Jewish experiences, including summer day camps and overnight camps with Jewish content, and travel to Israel. Survey respondents were asked if any child (ages 5-17) in their household had been involved in any of these informal Jewish experiences:

- 13% report that a child has visited Israel, just as 13% had reported an Israel visit in the 1997 survey.
- 22% report that a child has gone to a Jewish day camp.
- 19% report attendance at a summer overnight camp with mostly Jewish children and/or Shabbat services or Jewish content. In 1997, a significantly higher percentage — 36% — had reported that a child in the household had gone to a Jewish “summer overnight camp.”³⁹

Informal Jewish experience involvement is highest among children living in inmarried Jewish households: 30% report Israel travel, and 43% report both a Jewish day camp and overnight camp experience for a child in the household — and lowest among intermarried-not-affiliated families: less than 1% of the households report an Israel trip for a child, and only 2% report a Jewish day camp enrollment. Among the intermarried-affiliated, 39% report a child attended a Jewish day camp, 24% report a child attended an overnight Jewish camp, but only 6% report an Israel travel experience for a child.

Exhibit 36 Informal Jewish Experiences of Children by Type of Marriage,
2007 Metro Denver/Boulder Jewish Community Study

Informal Jewish Activity for Child 5-17	Type of Marriage			
	Inmarried Jewish Households	Conversionary Inmarried Jewish Households	Intermarried Affiliated Jewish Households	Intermarried NOT-Affiliated Jewish Households
Jewish Day Camp	43%	20%	39%	2%
Jewish Overnight Summer Camp	43%	16%	24%	<1%
Israel Travel	30%	27%	6%	<1%

³⁹The questions asked in 1997 and in 2007 were slightly different. The 1997 question asked if any child in the household had attended a Jewish summer overnight camp, while the 2007 question first asked if any child had attended a summer overnight camp, and if so, were the campers mostly Jewish and/or did the camp have Shabbat or Jewish content. The number of households reporting an overnight Jewish camping experience declined from 2,900 to 2,250.

CHILDREN, MARRIAGE & RAISING CHILDREN AS JEWS

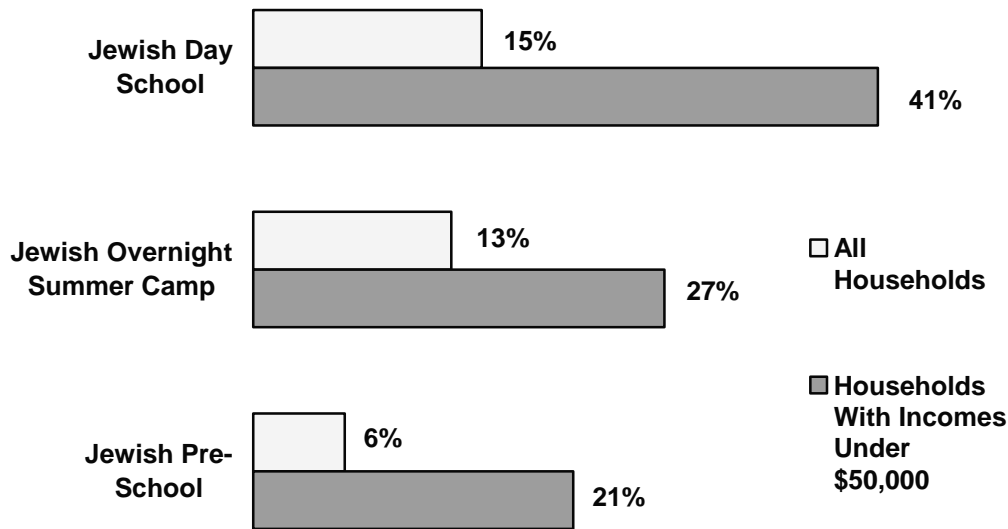
The Cost of Being Jewish

One possible barrier to parents providing both formal Jewish education and informal Jewish experiences for their children is the cost of these activities. Thus, survey respondents were asked a series of questions about whether financial cost had prevented them from sending a child to a Jewish overnight camp, a fulltime day school, or to a Jewish preschool in the five years preceding the survey.

On a community-wide basis, the percentage of households reporting cost as a barrier was surprisingly low; the cost of “doing Jewish” does not appear to have been an overwhelming obstacle in Metro Denver/Boulder. Only 6% of respondents in households with children report that cost prevented them from sending a child to a Jewish preschool, while 13% report cost prevented them from sending a child to a Jewish overnight summer camp, and 15% said cost prevented them from sending a child to a Jewish day school. These percentages are substantially lower than in a recent study of Greater Atlanta where the corresponding percentages were 25% to 29%.

However, when only households with incomes of under \$50,000 are considered, the impact of cost is much more dramatic. Forty-one percent (41%) of all households with children (and incomes under \$50,000) report that cost prevented them from sending a child to a Jewish day school, 27% report cost as a problem preventing them from send a child to a Jewish summer overnight camp, and 21% note that they could not send a child to a Jewish pre-school because of cost.

Exhibit 37 Percentage of Households With Children Which Report That Cost Prevented Them From Having Children Engage in Jewish Educational Experiences, All Households and Households With Income Under \$50,000, 2007 Metro Denver/Boulder Jewish Community Study



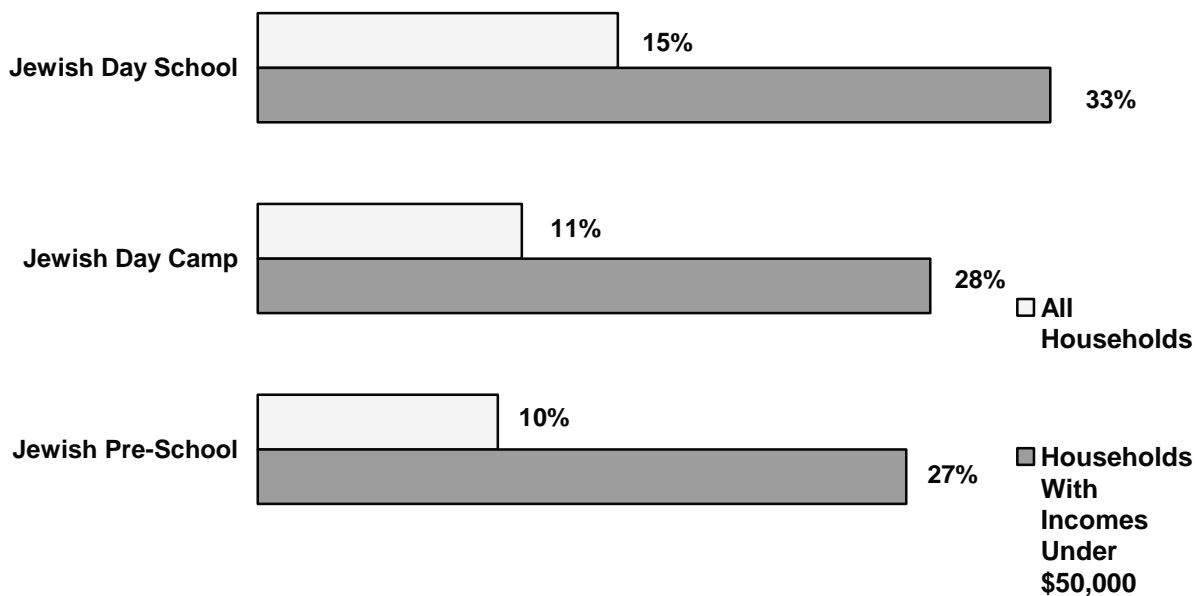
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Travel and Traffic as a Potential Barrier

Travel distance and traffic problems were identified as a second barrier (in addition to cost) that might have prevented parents from providing both formal Jewish education and informal Jewish experiences for their children. Respondents were asked whether travel time, the distance involved, or traffic issues prevented them or their family from sending a child to a Jewish day school, a Jewish day camp, or a Jewish preschool.

As with cost as a possible barrier, only a minority of all Metro Denver/Boulder Jewish household respondents (with children) indicate that travel/traffic was a problem which prevented them from engaging in these activities. Once again, however, household income differences are very significant: 33% of households with incomes under \$50,000 report that travel/traffic prevented them from sending a child to a Jewish day school, 28% report traffic or travel issues prevented them from sending a child to a Jewish summer day camp, and 27% say traffic or travel issues prevented them from sending a child to a Jewish pre-school.

Exhibit 38 Percentage of Households With Children Which Report That Travel Time, Distance or Traffic Prevented Them From Having Children Engage in Jewish Educational Experiences, All Households and Households With Income Under \$50,000, 2007 Metro Denver/Boulder Jewish Community Study



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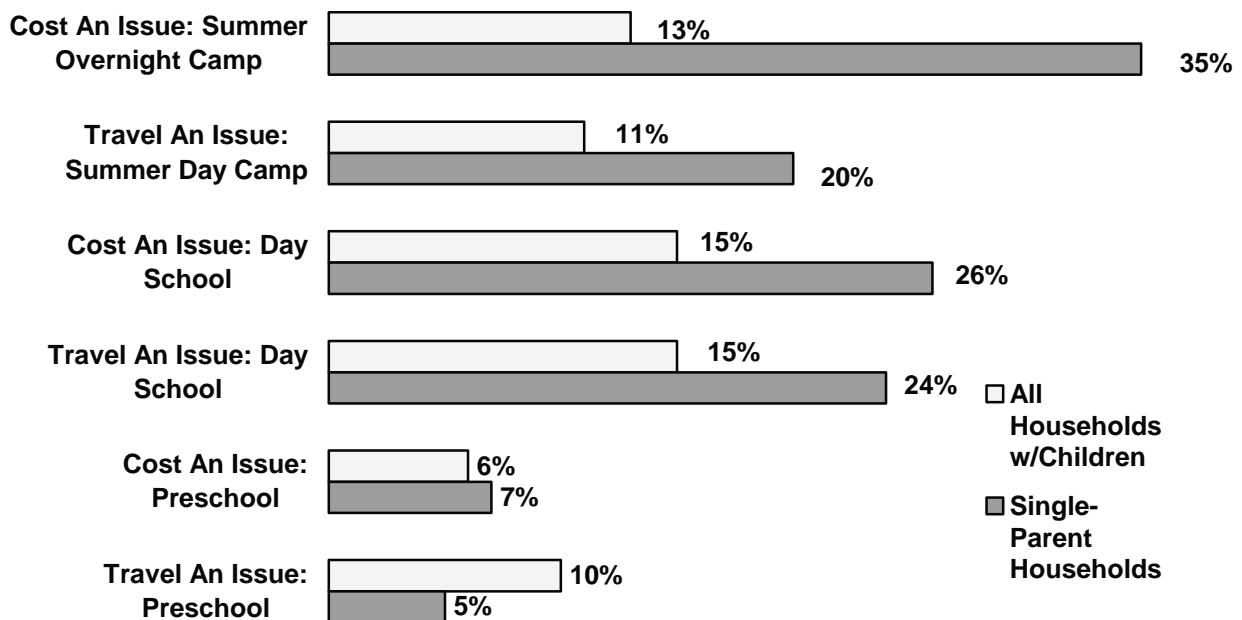
Cost, Travel/Traffic as Barriers for Single-Parent Households

While unmarried – single parent households with children represent only 3% of the Metro Denver/Boulder Jewish community (approximately 1,500 households), these households are clearly more at-risk financially than all other households in the community, except for seniors living alone (see Exhibits 20-21).

Both cost and travel/traffic issues for a child's Jewish summer camp experience are more problematic for single parents than for any other group — partially reflecting the income issues described in the preceding two exhibits. While 13% of all households with children report cost as an issue preventing summer overnight camp enrollment, 35% of the single parents report cost prevented them from sending a child to an overnight summer camp in the five years preceding the program. Travel and traffic issues prevented 20% of single-parent respondents from sending a child to a Jewish summer day camp, compared to 11% of all households.

Day school enrollment is also a cost and travel problem for one-in-four of these at-risk households, compared to half that proportion of other households with children. Note that neither cost nor travel/traffic for pre-school was an issue for these households — underscoring the problems of cost and travel for summer camp and day school for these households, many of whom are at the financial margins of the Metro Denver/Boulder Jewish community.

Exhibit 39 Cost and Travel/Traffic Issues: Single-Parent Households Compared with All Metro Denver/Boulder Jewish Households, 2007 Metro Denver/Boulder Jewish Community Study



V. JEWISH CONNECTIONS

Connections to, and disconnections from, Jewish life are critical issues addressed in every Jewish community study. For the 2007 Metro Denver/Boulder Jewish Community Study, the following questions helped guide development of the survey questionnaire by the Steering Committee, Federation and Foundation professionals, and the UAI research team.

- How important is being Jewish to survey respondents?
- How important to Jewish survey respondents is being connected to a Jewish community in the Metro Denver/Boulder area?
- With which denominations within Judaism do respondents self-identify?
- What proportion of Jewish households is affiliated with a Jewish temple/synagogue? How does congregation affiliation compare with other western Jewish communities?
- What proportion of Jewish households report Jewish Community Center (JCC) membership?
- What levels of ritual observance exist in Jewish Denver/Boulder? How does observance compare to other regional Jewish communities?
- What percentage of Jewish respondents report having been involved in Jewish study over the past three years, or having gone to a Jewish museum or cultural event?
- What percentage has visited a Jewish website?
- Is anti-Semitism a major concern in the seven-county area? What level of concern do Jewish households have with security at Jewish facilities?
- What Jewish experiences did respondents have as children or as teen? What is the relationship of Jewish childhood experiences to current Jewish behaviors?

The Importance of Being Jewish

Sixty-one percent (61%) of Jewish survey respondents report that “being Jewish” is very important to them, while another 29% view being Jewish as somewhat important. Only 10% feel that being Jewish is not important. In 1997, responses were almost identical — 65% of Jewish survey respondents reported that being Jewish was very important to them, while 14% said being Jewish was not important.

Younger respondents are somewhat less likely to view being Jewish as important: 50% of Jewish respondents under age 40, 61% ages 40-64, and 76% of those 65 and over report that being Jewish is very important to them. Since younger Jewish adults are disproportionately newcomers, newcomer status is similarly related to the importance of being Jewish; just under half (49%) of all Jewish respondents who moved to the area in the years between the 1997 and 2007 Jewish community studies view being Jewish as very important compared to almost two-thirds (64%) of all other respondents.

JEWISH CONNECTIONS

Being/Feeling Part of the Jewish Community

Jewish respondents to the 2007 survey were asked how important it is for them to be part of a local Jewish community, as well as whether they feel that they are part of a Jewish community where they live.

- Being part of a Jewish community is “very important” to 29% of Jewish respondents (and somewhat important to another 31%); four-of-ten Jewish respondents do not feel being part of a Jewish community is important.
- One-in-four (25%) strongly agree that they feel part of a local Jewish community, while another 28% agrees somewhat less strongly; just under half do not feel part of a local Jewish community.⁴⁰

Among recent newcomers to Metro Denver/Boulder, a relatively young and critical group for the future of Jewish Colorado, 20% think it is very important for them to be part of a Jewish community, while only 13% feel “a lot” connected. Longer-term residents of the area are more likely to strongly feel part of a local Jewish community, just as they are more likely to view being Jewish and being part of a local Jewish community as very important.

Exhibit 40 Importance of Being Jewish, Being Part of a Jewish Community, and Feeling Part of the Jewish Community by Newcomer Status, Jewish Respondents, 2007 Metro Denver/Boulder Jewish Community Study

Jewish Beliefs	Number of Years Jewish Respondent Has Lived in Area				All Jewish Respondents
	Less than 10 Years	10-19 Years	20-39 Years	40+ Years or Born	
% Who View Being Jewish as Very Important	49%	65%	62%	66%	61%
% Who View Being Part of a Jewish Community as Very Important	20%	25%	30%	37%	29%
% Who Strongly Feel They Are Part of a Jewish Community Where They Live	13%	19%	31%	31%	25%

⁴⁰ In 1997, Jewish respondents answered a similar question in almost the same pattern; 25% felt strongly connected to the Jewish community, 29% somewhat connected, and 45% not connected to Jewish community locally. The question on the importance of being part of the Jewish community was not asked in 1997.

JEWISH CONNECTIONS

Denomination

In 2007, 39% of Metro Denver/Boulder Jewish survey respondents identify as Reform Jews, 16% identify as Conservative, 6% as Traditional Jews, 2% as Orthodox, 5% as Reconstructionists, 3% as Jewish Renewal, 16% as no religion-secular Jews and 11% as non-denominational Jews. Jewish denominational patterns are very similar to those found in 1997 — Metro Denver/Boulder may be one of the few large American Jewish communities in which 1997 and 2007 denominational preferences are almost identical.

Exhibit 41 Denomination of Jewish Respondents,
1997 and 2007 Metro Denver/Boulder Jewish Community Studies

Denomination of Respondent	1997 Survey	2007 Survey
Reform	37%	39%
Conservative	15	16
Traditional	10	6
Orthodox	3	2
Reconstructionist	5	5
Jewish Renewal	<1%	3
No Denominational Identification - Religion is Judaism	12	11
All Secular – includes Humanist, Secular and Respondents Who Have “No” Religion but Consider Self Jewish	17	16
Miscellaneous	1	1
TOTAL	100%	100%

JEWISH CONNECTIONS

Denomination and Age of Respondent

Regardless of age, about four-of-ten Jewish survey respondents identify with Reform Judaism.

Older respondents (compared to younger respondents) tend to identify with Conservative and Traditional Judaism. While 10% of the youngest survey respondents identified as Conservative Jews, 19% of those 40-64 and 17% of Jewish seniors self-identify as Conservatives — a pattern reflected in national data. Older respondents are also more likely to consider themselves Traditional Jews.

In contrast, younger Jews are more likely to identify as Reconstructionists, or as Secular Jews (including respondents who self-identify as Jewish but say they have “no” religion, as well as those who identify as Humanists, Secular Jews, etc.).

Exhibit 42. Denominational Identification, Jewish Respondents, by Age of Respondent, 2007 Metro Denver/Boulder Jewish Community Study

Denomination	Age of Respondent			All Respondents
	Under Age 40	Ages 40-64	Seniors 65 and Over	
Reform	39%	38%	44%	39%
Conservative	10	19	17	16
Traditional	4	5	8	6
Orthodox	1	3	3	2
Reconstructionist	9	5	2	5
Jewish Renewal	1	5	1	3
No Denominational Identification - Religion is Judaism	12	10	14	11
All Secular – includes Humanist, Secular and Respondents Who Have “No” Religion but Consider Self Jewish	23	14	10	16
Miscellaneous	<1%	1	1	1
TOTAL	100%	100%	100%	100%

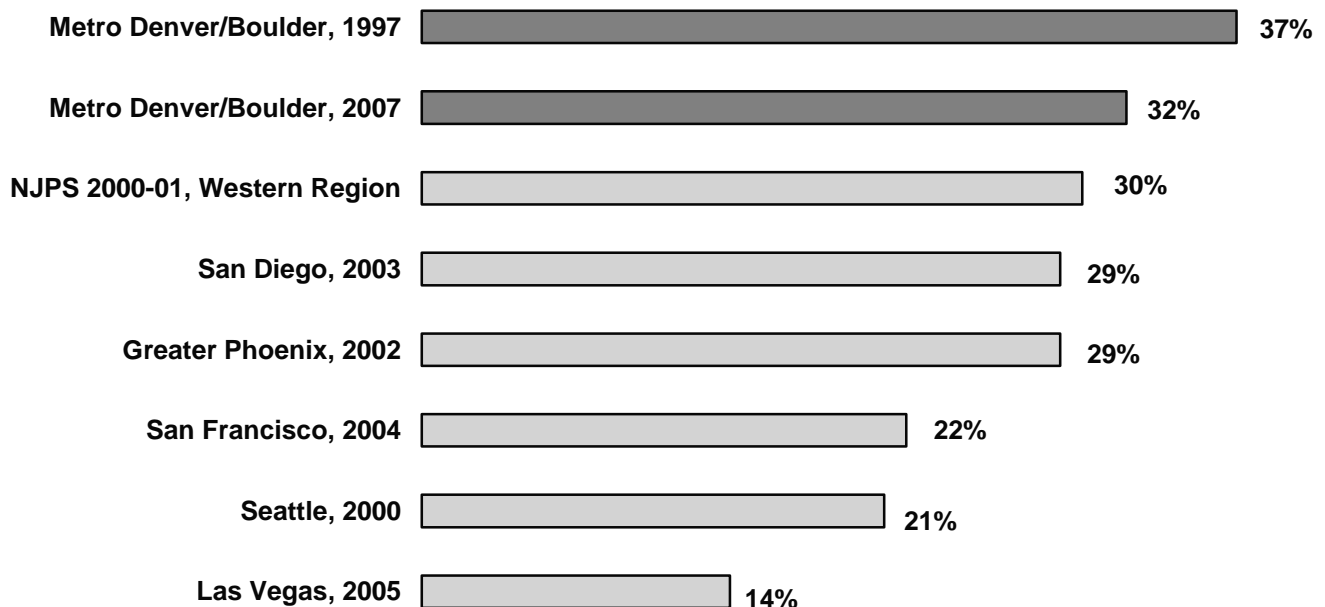
JEWISH CONNECTIONS

Congregation Membership

One-third (32%) of Jewish households report that they pay dues to a Jewish congregation in Metro Denver/Boulder. In 1997, congregation membership was estimated at a slightly higher percentage level (37%), but statistically, the margin of potential error in each of the studies essentially means that synagogue/temple affiliation has remained at similar levels between 1997 and 2007. However, given the increased number of Jewish households in 2007, the number of Jewish households which report belonging to a Jewish congregation increased from 11,000 in 1997 to 15,000 in 2007.

Compared to other western USA Jewish communities, the Metro Denver/Boulder affiliation rate is relatively high.⁴¹ Denver/Boulder's 2007 synagogue affiliation rate of 32% is higher than affiliation rates reported in key comparative Jewish communities: San Diego, Phoenix, San Francisco, Seattle and Las Vegas.

Exhibit 43 Congregation Membership,
2007 Metro Denver/Boulder in Western USA Jewish Community Context



⁴¹ NJPS 2000-01 data recalculated by UAI to reflect household membership status.

JEWISH CONNECTIONS

Congregation Membership: Newcomer Status, Income and Denomination

Congregation membership is strongly related to newcomer status, household income, and denominational self-identification. Twenty-two percent (22%) of newcomers report synagogue membership, compared to 37% of respondents who were born in the area or who have lived there for at least twenty years. Nineteen percent (19%) of households with incomes under \$25,000 are synagogue affiliated compared to 42% of \$150,000+ households. Orthodox (76%), Conservative (63%) and Reconstructionist (59%) respondents are more likely to report formal congregation affiliation.

Exhibit 44 Relationship of Key Variables to Congregation Membership,
2007 Metro Denver/Boulder Jewish Community Study

Key Variables	% Jewish Households Report Synagogue Membership
Years Lived in Area	
• Newcomers (0-9 years in area)	22%
• Lived in Area 10-19 Years	30%
• Born in Area or Lived There 20+ Years	37%
Household Income	
• Under \$25,000	19%
• \$25,000 - \$49,999	29%
• \$50,000 - \$149,999	31%
• \$150,000 +	42%
Denomination of Respondent	
• Orthodox	76%
• Conservative	63%
• Reconstructionist	59%
• Renewal	48%
• Traditional	47%
• Reform	44%
• Non-Denominational	13%
• No Religion-Secular	8%

JEWISH CONNECTIONS

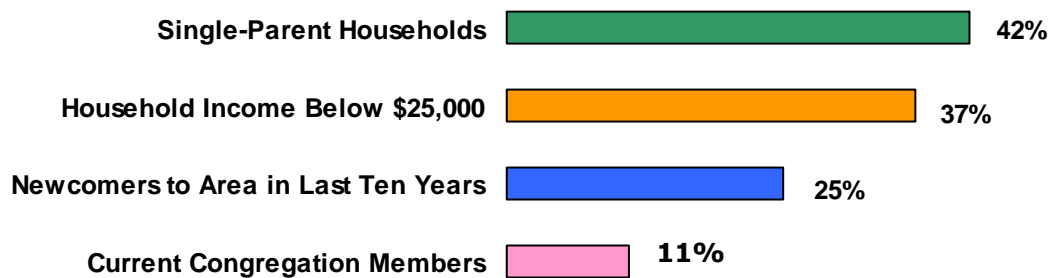
Cost of Synagogue Membership

The 2007 Metro Denver/Boulder Jewish Community Study included a question on the relationship of cost and synagogue non-membership, modeled on a question introduced in the National Jewish Population Survey (NJPS) 2000-01. Nationally, NJPS 2000-01 data indicated that 21% of Jewish households reported cost as a factor which prevented congregation membership in the five years preceding the survey.⁴²

In the 2007 Metro Denver/Boulder study, 16% of all Jewish households interviewed report that cost prevented them from joining a congregation during a similar five year period. In recent UAI studies asking the same question, in comparison, 27% of Atlanta, 26% of San Diego, and 23% Greater Phoenix Jewish households reported that cost of synagogue membership prevented them from joining a congregation.

On a community-wide basis, therefore, cost is not a major barrier preventing synagogue membership in Metro Denver/Boulder. However, for some key groups, cost is a major factor. Thirty-seven percent (37%) of households with annual incomes under \$25,000 report cost as a barrier to synagogue membership, as do 42% of single-parent households. Twenty-five percent (25%) of newcomers over the past ten years also report cost was a barrier. Indeed, 11% of current congregation member households (1,600) report that at some time in the five years preceding the survey, cost was a barrier to their joining a congregation.

Exhibit 45 Percentage of Households Which Report That Cost Had Been a Factor Which Prevented Them From Joining a Congregation or Attending Religious Services, 2007 Metro Denver/Boulder Jewish Community Study



⁴² The NJPS question asked whether cost prevented joining a synagogue in the five years preceding the survey. The NJPS: 2000-01 "cost of being Jewish" data were not reported in its summary publication; all data analyses are by UAI. This question was used in the UAI studies in Atlanta, Phoenix and San Diego. In the Metro Denver/Boulder survey, the question was revised slightly to include both belonging to a synagogue or temple, or going to religious services.

JEWISH CONNECTIONS

Attendance at Jewish Religious Services

In general, the majority of Denver/Boulder Jewish households report that a member attends Jewish religious services — albeit, infrequently. Thirty-eight percent (38%) report that a household member never attends Jewish religious services; 31% report a member attends “a few times a year” or for weddings, bar mitzvahs; 11% attend on High Holy Days only; 15% attend monthly; and 5% attend services weekly (or daily).

Very sharp religious service attendance differences exist between congregation members and non-members, and by type of marriage. Among congregation-believing inmarried couples (including conversionary inmarried households), only 2% report never attending services, compared to 44% of the inmarried who are not congregation affiliated. Among intermarried households,⁴³ 2% of the congregation members report never attending services compared to 56% of the non-congregation-believing intermarried.

In fact, 28% of the intermarrieds who belong to a congregation report weekly religious services attendance compared to only 14% of the inmarried who belong to a congregation.

Exhibit 46 Frequency of Religious Service Attendance by
Congregation Membership and Inmarried/Intermarried Status,
2007 Metro Denver/Boulder Jewish Community Study

	Inmarried/Conversionary Households		Intermarried Households	
Frequency Attend Religious Services	Congregation Member	Not Congregation Member	Congregation Member	Not Congregation Member
Never	2%	44%	2%	56%
Few Times a Year – Weddings, Mitzvahs	36	41	25	27
High Holy Days	8	11	17	13
Monthly	39	4	27	4
Weekly or Daily	14	<1%	28	<1%
Total	100%	100%	100%	100%

⁴³Inmarried and inmarried conversionary households have been combined to simplify the presentation. Among non-members of a synagogue/temple, their behavior patterns in terms of religious service attendance are almost identical; among congregation members, the inmarried are more likely to attend services weekly or daily. A few intermarried households which have previously been classified as “intermarried-affiliated” were affiliated based on JCC connections; in this table, the relatively few cases are combined with the intermarried, not congregation members, and affect the data minimally.

JEWISH CONNECTIONS

Spirituality

Half (50%) of all Jewish survey respondents report that spirituality is very important to them, while another 31% answer “somewhat” important; only 19% see spirituality as relatively unimportant. In 1997, the percentages were 51% very important and 27% somewhat important — almost identical patterns to the 2007 data.

In 2007, survey respondents who answered that spirituality was very or somewhat important were asked how important a contribution Jewish congregations (temples, synagogues) in the Metro Denver/Boulder area had made to their spiritual life. In 2007, only 19% report that Jewish congregations had contributed “a lot” to strengthening their spiritual life, while 26% report “some” contribution. In 1997, when respondents were asked how much of a contribution Jewish institutions had made to strengthening their spiritual life, 28% answered “a lot” and 37% “some.”

Congregation members to whom spirituality was important, in both surveys a decade apart, were much more likely to report that Jewish organizations-institutions had helped strengthen their spiritual side. In both surveys, three-out-of-four congregation-affiliated Jewish respondents for whom spirituality was important reported that Jewish institutions had contributed at least somewhat to their spiritual life — 40% reported Jewish institutions contributed “a lot.”

Exhibit 47 Contribution of Jewish Institutions/Congregations in Strengthening Spiritual Side, Jewish Respondents Who View Spirituality as Important, 1997 and 2007, by Congregation Membership, Metro Denver/Boulder Jewish Community Studies

Contribution of Jewish Institutions - Congregations to Spiritual Side	1997 Survey Jewish Respondents for Whom Spirituality Was Important		2007 Survey Jewish Respondents for Whom Spirituality Is Important	
	Congregation Member	Not Congregation Member	Congregation Member	Not Congregation Member
A Lot	43%	16%	40%	4%
Some	34	39	35	19
A Little	20	31	16	25
Not At All	3	14	9	52
Total	100%	100%	100%	100%

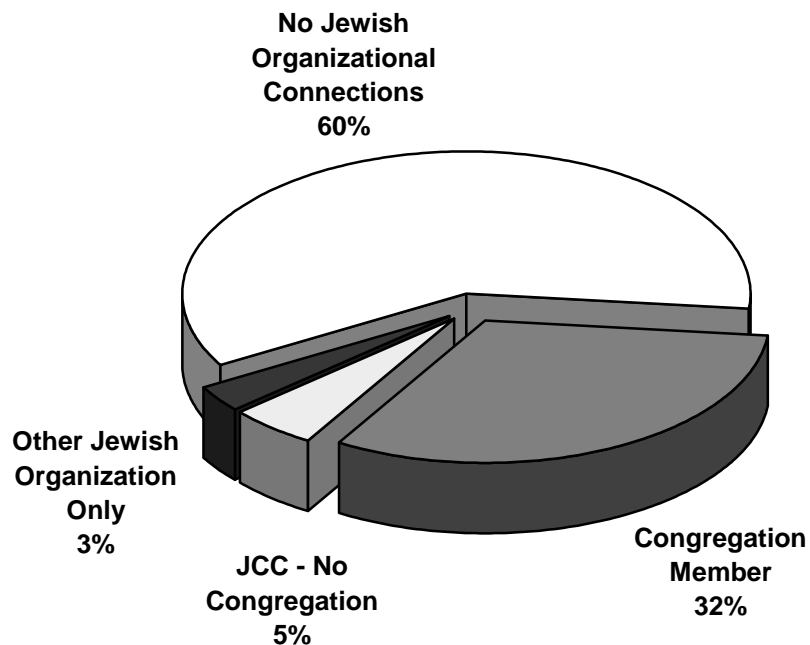
JEWISH CONNECTIONS

Connections with Other Jewish Organizations

In addition to congregation membership as an indicator of Jewish communal connection, all survey respondents were asked if anyone in the household was a member of a Jewish Community Center (in Boulder or in Denver), or if anyone was active in (or paid dues to) another Jewish organization's activities. Eighteen percent (18%) of all surveyed households report Jewish Community Center membership, and 16% report affiliation with some other Jewish organization in the community other than a congregation or the JCC.

Overall, 40% of all Jewish households have some connection to the Jewish communal world organizationally, while 60% — the majority — are not formally connected to a Jewish organization. Since Jewish organizational membership overlaps substantially with synagogue or temple membership, while 32% of households report congregation affiliation, only an additional 8% of households which are not congregation members report being members/regular participants in the activities of another Jewish organization in Metro Denver/Boulder, or with the JCC.

Exhibit 48 Organizational Affiliation/Participation,
2007 Metro Denver/Boulder Jewish Community Study



JEWISH CONNECTIONS

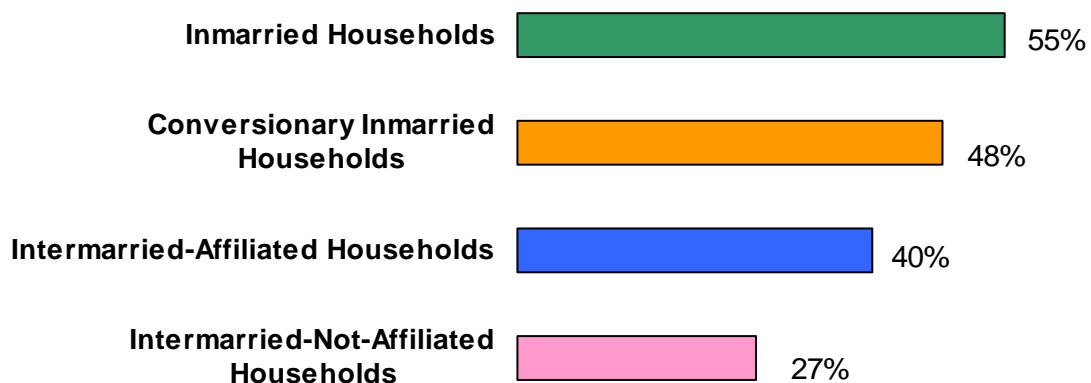
Jewish Culture, Jewish Websites

Two questions were designed to probe other Jewish household connections to Jewish life. First, about two-thirds (64%) of all seven-county Jewish households report attending a Jewish cultural event, a Jewish art event, a Jewish festival or a Jewish museum in the year preceding the study. “Jewish cultural event” participation occurs more for Jewish households connected to Jewish life via synagogues/temples, but a considerable number of otherwise not-connected households participate in these events. Congregational members (92%) are much more likely to report attending a Jewish cultural event or a Jewish museum than are non-members (52%), but these events allow for non-congregation members, including the intermarried-not-affiliated, to connect to Jewish life in alternate ways. Of the estimated 16,400 non-congregation-belonging Jewish households who do attend Jewish cultural activities, the intermarried-not-affiliated are one-third (35%) of this group, an estimated 5,800 Jewish households.

Second, just under four-out-of-ten Jewish households (37%) report accessing a Jewish website on the Internet. Jewish Internet sites were more likely to be accessed by younger respondents: 48% of respondents 18-39, 38% of those 40-64, and 18% of those 65 and over reported Jewish Internet access. Income is also related to Internet use: 51% of households with income under \$25,000 do not have any Internet utilization, and only 15% report Jewish website visits.⁴⁴

While 55% of inmarried, 48% of inmarried conversionary, and 40% of intermarried-affiliated households report Jewish Internet access, the 27% of intermarried-not-affiliated households which have visited a Jewish website might be the most significant number (2,700) for planning and policy decisions re: outreach to non-affiliated, intermarried Jewish households.

Exhibit 49 Jewish Website Visiting by Type of Marriage,
2007 Metro Denver/Boulder Jewish Community Study



⁴⁴While 51% of households with incomes under \$25,000 report not using the Internet, only 16% of those with income between \$25,000 and \$50,000, 14% of those with income between \$50,000 and \$75,000, and only 4% of households with income of at least \$75,000 report not using the Internet. Jewish Internet use: 15% of those under \$25,000, 34% of those with incomes between \$25,000 and \$50,000, 41% of those between \$50,000 and \$75,000, and 43% of those with income of at least \$75,000.

JEWISH CONNECTIONS

Beyond Organizational Walls

A series of questions in the 2007 survey focused on a different dimension of Jewish life, the potential involvement of members of the Jewish community in a broad range of social activities that might involve interactions with other Jews in the community, including friends and relatives. For example, respondents were asked whether they had participated in a Jewish baby naming or welcoming ceremony, in an adult bar/bat mitzvah, met regularly with Jewish friends, played cards with Jewish people, etc.

The data are summarized in the exhibit below, which contrasts the experiences of congregation members and non-members. Baby welcoming-naming ceremony participation is the most common informal Jewish social activity, reported by 52% of all survey respondents for their households. Congregation members are more likely to participate in this activity. Indeed, for every activity except adult bar/bat mitzvahs, congregation members are more likely to participate in informal Jewish activities, just as they are more likely to attend a Jewish cultural event.

On the other hand, the significance of these informal Jewish contacts, especially for congregation members, should not be understated. Their lives beyond organizational walls can reinforce and enrich their lives within the walls of their sanctuaries.

Exhibit 50 Participation in Informal Jewish Activities by Congregation Membership, 2007 Metro Denver/Boulder Jewish Community Study

Type of Informal Jewish Activity	Congregation Members	Non-Congregation Members	All Households/ Respondents
Participated in a Jewish Naming, Baby Welcoming Ceremony	75%	40%	52%
Focus of an Adult Bar/Bat Mitzvah	44%	37%	39%
Regular Meetings With a Group of Jewish Friends	48%	14%	25%
Sports Activities With Mostly Jewish People	28%	6%	13%
Member of a Havurah	21%	4%	9%
Card or Tile Games Played with Mostly Jewish Persons	20%	4%	9%
Engaged in a Jewish Healing Ritual	16%	4%	8%
Book Club With Mostly Jewish Friends	9%	2%	5%

JEWISH CONNECTIONS

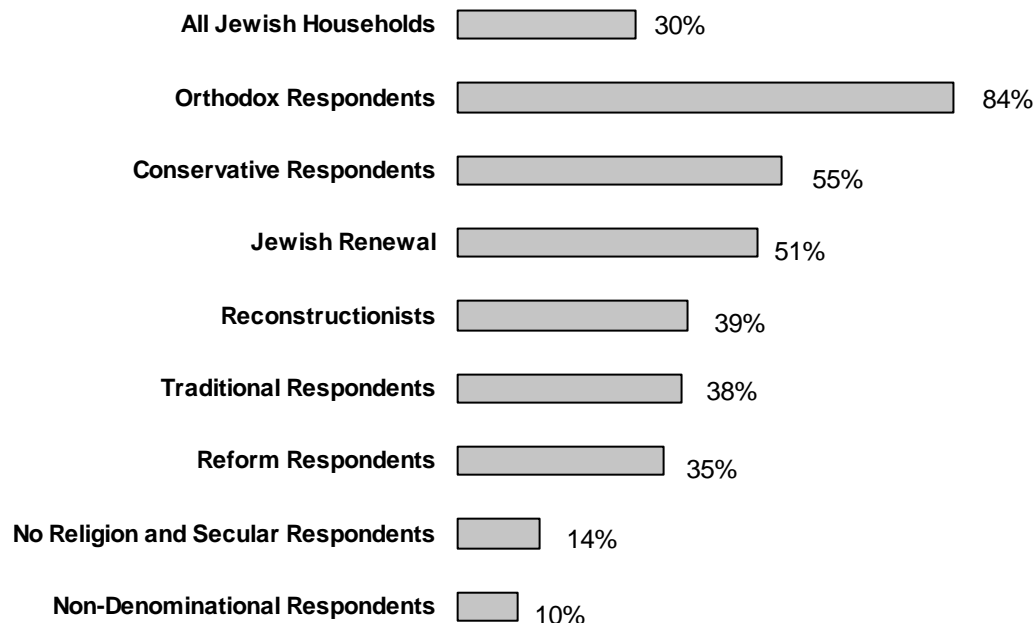
Jewish Study

Survey respondents were asked whether they or anyone else in the household had engaged in Jewish study with a group or organization in the three years preceding the survey. Approximately 30% of respondents indicate that formal Jewish study had occurred.

Congregation members are much, much more likely to report Jewish study than were non-members of a synagogue or temple — 59% of congregation-affiliated vs. 17% of non-members.

Denominational self-identification is critical in shaping Jewish study. Thus, 84% of Orthodox respondents, 55% of Conservative respondents, 51% of Jewish Renewal respondents, 39% of Reconstructionists, 38% of Traditional Jews, and 35% of Reform Jews report Jewish study. In contrast, only 14% of “no religion – secular Jews” and 10% of non-denominational Jews, report similar Jewish study.

Exhibit 51 Jewish Study in Year Preceding Survey,
2007 Metro Denver/Boulder Jewish Community Study



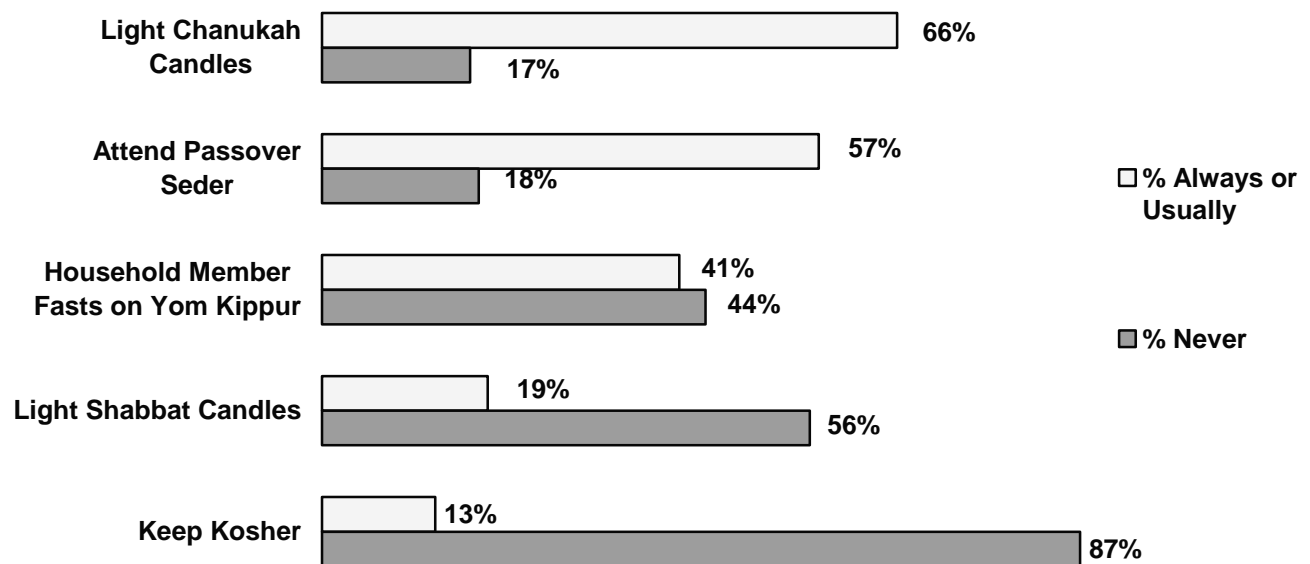
JEWISH CONNECTIONS

Jewish Ritual Celebration Behavior

Jewish ritual observance questions focused on five traditional Jewish practices: lighting Chanukah candles, attending Passover Seders, lighting Shabbat candles, keeping kosher, and fasting on Yom Kippur.

- 66% of the Jewish households report that they always or usually light Chanukah candles.
- 57% of Jewish households report that they always or usually participate in a Passover Seder.
- 19% of the households report that they always or usually light Shabbat candles.
- 13% always or usually keep a kosher home.
- A household member usually or always fasts on Yom Kippur in 41% of all households surveyed.

Exhibit 52 Jewish Ritual Celebration Behavior ,
2007 Metro Denver/Boulder Jewish Community Study⁴⁵



⁴⁵ Percentages typically do not add to 100% because “sometimes” answers have not been shown to simplify presentation.

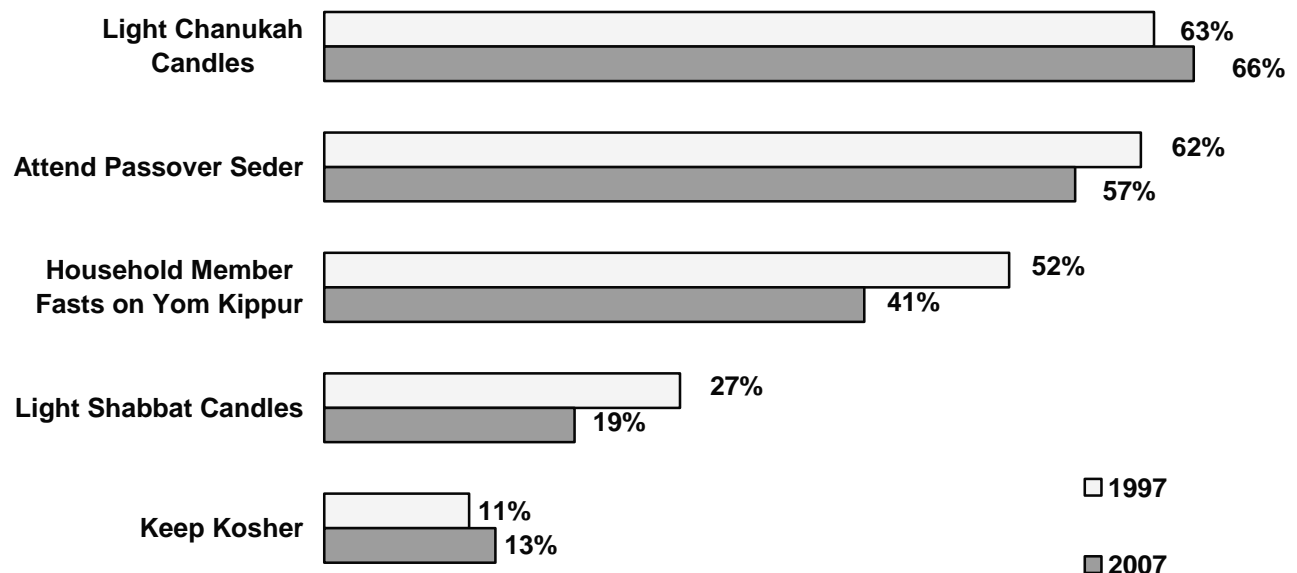
JEWISH CONNECTIONS

Jewish Ritual Observance: 1997 and 2007

In general, Jewish ritual participation in 2007 parallels 1997 results.

- Lighting Chanukah candles has essentially remained the same since 1997 (66% in 2007, 63% in 1997) in the context of increased intermarriage.
- Passover seder attendance has declined very slightly — 62% in 1997, 57% in 2007 (statistically not significant).
- Fasting on Yom Kippur decreased somewhat from 1997: in 1997, 52% of Jewish respondents usually/always fasted, while in 2007, 41% of households report that a household member usually/always fasts.
- Shabbat candle-lighting has also declined from 27% in 1997 to 19% in 2007.
- Keeping kosher rose slightly from 11% in 1997 to 13% in 2007.

Exhibit 53 Jewish Ritual Celebration Behavior: 1997 and 2007,
Metro Denver/Boulder Jewish Community Studies



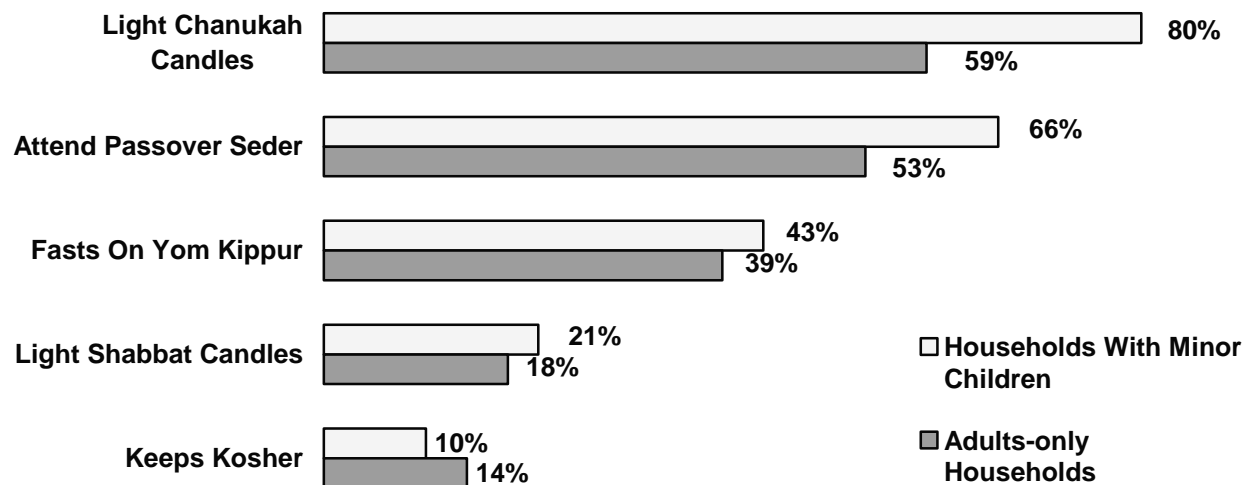
JEWISH CONNECTIONS

Jewish Ritual Observance: Children in the Household

In 2007, Metro Denver/Boulder Jewish households with children are much more likely to report celebrating lighting of Chanukah candles and attending a Passover seder, but the presence of children in a household does not significantly increase fasting on Yom Kippur or lighting Shabbat candles.

- 80% of households with children reported lighting Chanukah candles compared to 59% of adult-only households.
- Seder attendance: 66% of Jewish households with children and 53% of adult-only Jewish households report usually/always attending a seder.
- But, 21% of Jewish households with children compared to 18% of adult-only households report Shabbat candle lighting, and Yom Kippur fasting (always/usually) is only slightly higher for Jewish survey respondents when there is a child present (43%) in the household as opposed to adults-only households (39%).

Exhibit 54 Jewish Ritual Celebration Behavior by Whether Children Live in Household, 2007 Metro Denver/Boulder Jewish Community Study



JEWISH CONNECTIONS

Jewish Ritual Observance: Inmarried and Intermarried Households

Jewish ritual observance is highest in households where two-born Jews are married, and also among intermarried households affiliated with a JCC or synagogue — despite the non-Jewish born spouse maintaining his/her non-Jewish personal identity. Jewish ritual participation is much, much lower among the intermarried-not-affiliated.

- 85% of inmarried households and 93% of intermarried-affiliated households report lighting Chanukah candles always or usually.
- Passover seder attendance is reported (always/usually) by 88% of inmarried, 77% of intermarried-affiliated, 71% of conversionary inmarried, and only 39% of intermarried-not-affiliated households.
- Lighting candles on Shabbat (19% overall) occurs in at least 30% of all households, except for the intermarried-not-affiliated, where only 5% report celebrating this Jewish tradition.

Exhibit 55 Jewish Ritual Celebration Behavior by Type of Marriage,
2007 Metro Denver/Boulder Jewish Community Study

Jewish Ritual Activity	Percent of Households Which <u>Always/Usually</u> Observe Jewish Rituals			
	Inmarried Jewish Households	Conversionary Inmarried Jewish Households	Intermarried Affiliated Jewish Households	Intermarried NOT-Affiliated Jewish Households
Chanukah Candles	85%	74%	93%	56%
Passover Seder	88%	71%	77%	39%
Fasting on Yom Kippur	71%	56%	72%	15%
Shabbat Candles	37%	30%	38%	5%
Kosher	16%	14%	16%	7%
Total	100%	100%	100%	100%

JEWISH CONNECTIONS

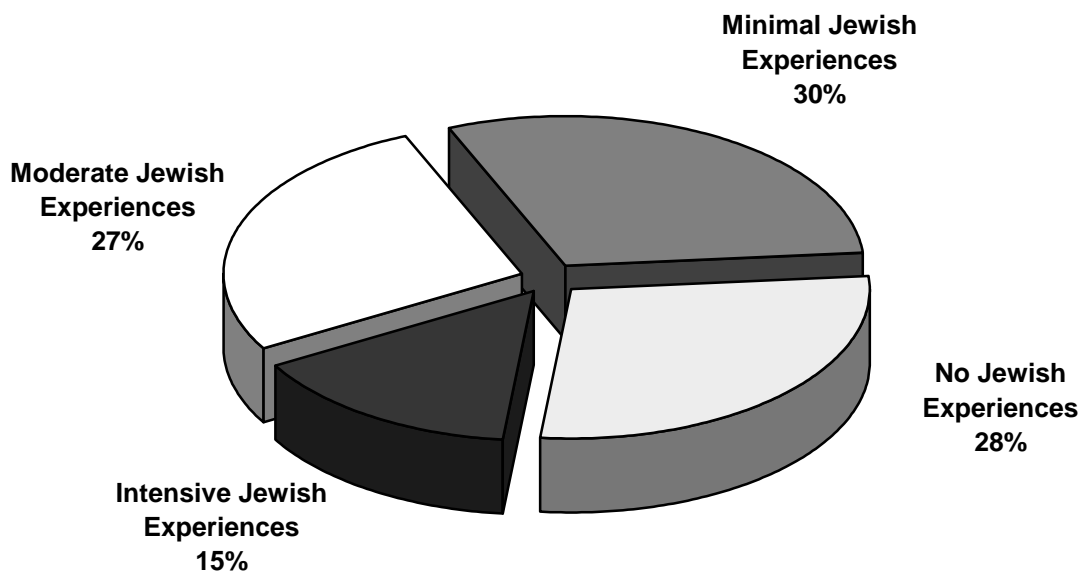
Childhood/Teenage Jewish Experiences

Respondents' Jewish experiences as a child or teen typically occurred outside the Metro Denver/Boulder area, but these experiences have a profound influence on the adult Jewish behaviors and Jewish connections in Metro Denver/Boulder — and provide a context by which programs for increasing Jewish connections of children (in particular) in Jewish households can be understood in terms of potential long-term impact.

A significant percentage of Jewish respondents in Metro Denver/Boulder had formal and/or informal Jewish educational experiences as a child or teen: 69% had some Jewish education (11% attended a fulltime Jewish day school), 38% attended an overnight camp with Jewish content as a child or teen; and, 15% had traveled to Israel as a child/teen.

Jewish survey respondents were classified into one of four categories: (1) *No Jewish Experiences* as a child or teen (no Jewish education, no Jewish camp, no Israel travel): 28% of all Jewish respondents; (2) *Minimal Jewish Experiences*: 30% of all Jewish respondents — participation in one of the three indicators: camp, Israel, or Jewish education (but not day school); (3) *Moderate Jewish Experiences*: 27% of Jewish survey respondents — participation in two of the possible Jewish experiences (but no day school enrollment); and, (4) *Intensive Jewish Childhood Experiences*: 15% of Jewish respondents — either Jewish day school education, or all three experiences without day school enrollment (camp, Israel, and non-day school Jewish education).

Exhibit 56 Intensity of Jewish Respondent Childhood-Teenage Jewish Experiences, 2007 Metro Denver/Boulder Jewish Community Study



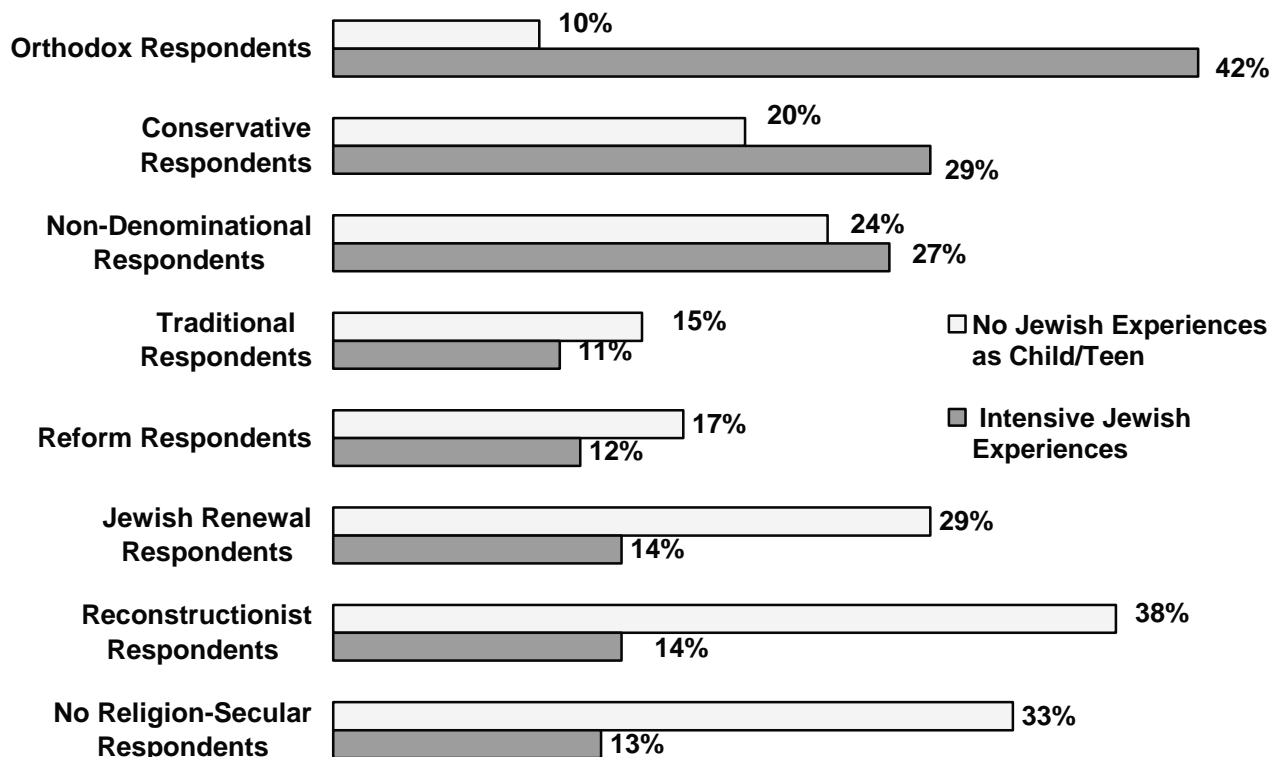
JEWISH CONNECTIONS

Childhood Jewish Experiences and Current Denomination of Jewish Respondent

Invariably (see the following pages), Jewish adults who report high or moderate Jewish experiences as children or as teens tend to report higher current levels of Jewish connections, Jewish behaviors, and Jewish involvement when answering questions from the 2007 survey than do those Jewish respondents who report minimal or no Jewish experiences in their formative years.

Partly, this pattern is due to the relationship of current denomination and Jewish childhood/teen experiences. Currently-Orthodox respondents are most likely (42%) to report intensive levels of Jewish experiences (typically day school enrollment), followed by Conservative (29%), and non-denominational Jewish adults (27%), some of whom might more accurately be labeled as trans-denominational. Jewish Renewal, Reconstructionist and no-religion-Secular Jews had relatively few Jewish experiences as children/teens.

Exhibit 57 Relationship of Jewish Childhood-Teenage Experiences and Jewish Respondent's Current Denomination, 2007 Metro Denver/Boulder Jewish Community Study



JEWISH CONNECTIONS

Impact of Childhood Jewish Experiences on Adult Jewish Behaviors

In general, the intensity level of Jewish respondents' Jewish childhood-teenage experiences is strongly correlated with their adult Jewish attitudes and behaviors (see exhibit on following page for all data). Jewish childhood experiences with summer camp, Israel travel and Jewish education may not guarantee Jewish life engagement as an adult, but the linear patterns that emerge are strongly suggestive.

(a) *Being Jewish*

Jewish respondents who had intensive childhood Jewish experiences are most likely to report that being Jewish is very important to them (71%). Among those with moderate childhood experiences, 66% view being Jewish as very important, compared to 61% of those with minimal Jewish youth experiences, and 50% of those without any Jewish experiences.

(b) *Congregational Membership*

Current congregational membership is also related to Jewish youth experiences; 46% of those with intensive Jewish backgrounds, 39% of those with moderate experiences, 34% of those with minimal, and 28% of those without any Jewish childhood experiences are currently members of Jewish congregations.

(c) *Jewish Museums and Cultural Events*

Attendance at a Jewish cultural event or a Jewish museum is reported by 82% of the intensive, 78% of the moderate, 66% of the minimal, and 55% of the "no" Jewish childhood experience groups.

(d) *Jewish Observance*

In general, respondents with stronger Jewish childhood experiences report higher levels of Jewish ritual observance than Jewish respondents with less intensive childhood Jewish experiences — and the patterns are fairly linear. Fasting on Yom Kippur, for example, is usually/always observed by 60% of respondents with intensive Jewish youth experiences, 52% of those with moderate experiences, 45% of those with minimal and only 31% of those without any Jewish youth experiences.

Similar patterns exist for lighting Chanukah candles and Passover seder attendance. The consistently linear patterns reflect the impact of a Jewish childhood. Lighting Shabbat candles, on the other hand, is somewhat atypical in Metro Denver/Boulder, although those respondents with childhood/teen intensive experiences are most likely to light Shabbat candles.

(e) *Intermarriage*

Current intermarriage is related to Jewish childhood summer camp, Israel and Jewish educational experiences. Half of all Jewish respondents with minimal or no childhood/teen experiences are currently intermarried, compared to one-third of those with moderate or intensive Jewish childhood experiences. On the other hand, moderate-intensive Jewish experiences do not guarantee a marriage to a born-Jewish person — one-third of those with moderate or intensive Jewish experiences as a child or teen is currently intermarried.

JEWISH CONNECTIONS

Exhibit 58 The Impact of a Jewish Childhood:
Relationship of Childhood-Teenage Jewish Experiences and
Current Jewish Attitudes and Behaviors of Metro Denver/Boulder Adults,
2007 Metro Denver/Boulder Jewish Community Study

	Respondent Level of Childhood-Teenage Jewish Experiences			
Adult 2007 Jewish Attitudes & Behaviors	Intensive Jewish Experiences	Moderate Jewish Experiences	Minimal Jewish Experiences	NO Jewish Experiences
Percent Say Being Jewish is Very Important	71%	66%	61%	50%
Household is Currently Congregation-Affiliated	46%	39%	34%	28%
Household Member Attended Jewish Cultural Event or Museum	82%	78%	66%	55%
Household Attends Passover Seder ⁴⁶	84%	67%	60%	43%
Household Lights Chanukah Candles	86%	70%	68%	56%
Household Member Fasts on Yom Kippur	60%	52%	45%	31%
Household Lights Shabbat Candles	29%	16%	18%	21%
Percent Inmarried (two born Jews)	59%	52%	39%	18%
Percent Conversionary Inmarriages	18%	15%	13%	33%
Percent Intermarried ⁴⁷	33%	33%	48%	49%

⁴⁶ Seder attendance, Chanukah candle lighting, Shabbat candle lighting and Yom Kippur fasting for a household member combines always and usually responses.

⁴⁷ For intermarried-not-affiliated households only, the percentages are 28%, 25%, 39%, 42% respectively.

JEWISH CONNECTIONS

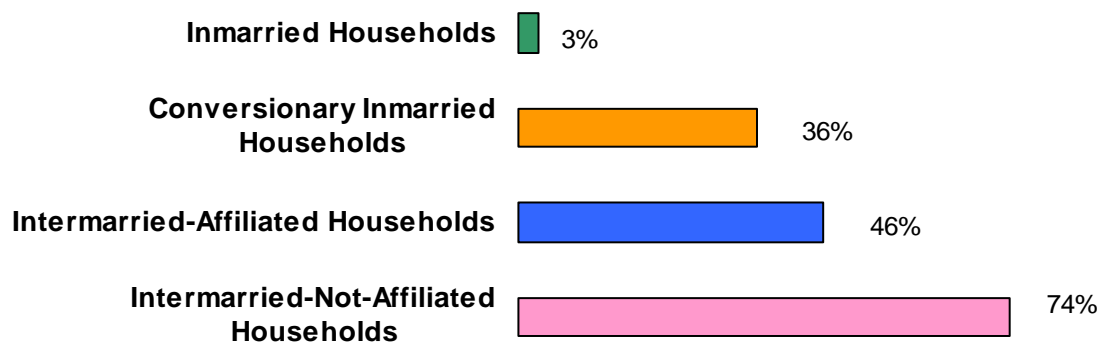
Non-Jewish Ritual Observance: Christmas Trees

In 1997, 11% of survey respondents reported that their household always had a Christmas tree in their house, 4% reported that they usually had a Christmas tree, and 16% reported sometimes having a tree. Just under seven-of-ten households (69%) reported that they never have a Christmas tree in their homes.

In 2007, a slightly different question was asked: “Last Christmas, did your household have a Christmas tree,” but the responses were quite similar to 1997. Thirty-five percent (35%) of all households report that they did have a Christmas tree during the Christmas season preceding the survey.

The exhibit below summarizes Christmas tree presence by household inmarriage-intermarriage status. Only 3% of traditional inmarried couples (two born Jews) report having a Christmas tree, compared to 36% of conversionary inmarried couples, 46% of intermarried-affiliated households, and 74% of intermarried-not-affiliated households.

Exhibit 59 Percentage of Jewish Households Which Report Having a Christmas Tree, 2007 Metro Denver/Boulder Jewish Community Study



JEWISH CONNECTIONS

Anti-Semitism in Metro Denver/Boulder

Jewish survey respondents were asked whether they had personally experienced any anti-Semitism in the year preceding the survey. Twenty-three percent (23%) of Jewish respondents indicate that they had experienced some anti-Semitism, while another 3% respond “maybe.” A very similar question in the 2000-01 National Jewish Population Survey (NJPS 2000-01) resulted in answers similar to the Denver/Boulder pattern: 21% yes, 4% maybe.

In 1997, 28% of Jewish survey respondents replied that they had personally experienced anti-Semitism (when asked if they had personally seen or experienced anti-Jewish remarks in their neighborhood or where they worked). In sum, in both 1997 and 2007, about one-fourth of the Metro Denver/Boulder community reported personally experiencing anti-Semitism.

Perceptions of anti-Semitism in 2007 are somewhat related to the age of the respondent. Younger Jewish adults are more likely than Jewish seniors to report personally experiencing anti-Semitism. Almost identical patterns existed for NJPS 2000-01 Jewish respondents; in both the NJPS and the Metro Denver/Boulder studies, only about 10% of Jewish seniors report recently experiencing anti-Semitism.

Exhibit 60 Personally Experiencing Anti-Semitism in Prior Year, by Age of Jewish Respondent, 2000-01 National Jewish Population Survey, and 2007 Metro Denver/Boulder Jewish Community Study

	NJPS 2000-01			Metro Denver/Boulder 2007		
Personally Experienced Anti-Semitism in Year Before Survey?	Ages 18-39	Ages 40-64	65 and over	Ages 18-39	Ages 40-64	65 and over
Yes	25%	25%	10%	26%	26%	11%
Maybe	4	3	3	2	4	3
No	71	72	87	72	70	86
Total	100%	100%	100%	100%	100%	100%

JEWISH CONNECTIONS

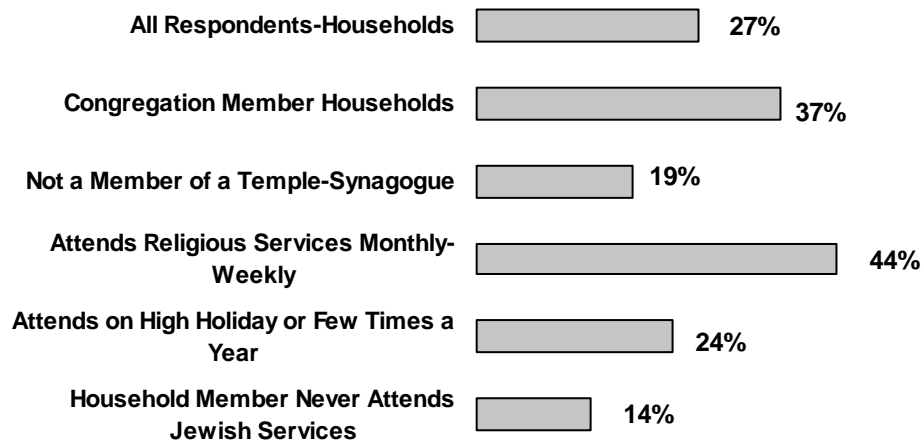
Security Concerns

In 2007, in the aftermath of September 11, 2001, continued violence in Israel, and the shooting of a Jewish Federation professional staff member in Seattle at the Federation building, survey respondents were asked a question about their security concerns while attending Jewish facilities. Jewish respondents were asked how concerned they (or other household members) had been in the three years preceding the survey about security issues when they thought about going to a Jewish facility, like a JCC, a synagogue/temple, or a Jewish social service agency. The vast majority are not concerned: 51% are “not at all” concerned, and 22% are “not really” concerned. Only 5% of Jewish respondents are “very” concerned, while 22% are “somewhat” concerned.

Congregation members, who often attend services or other activities at their temple/synagogue, tend to be somewhat more concerned than non-congregation members: 37% of congregation members compared to 19% of non-members express some level of concern. A total lack of concern — not at all — is noted by 62% of non-congregation members compared to 31% of those who belong to a synagogue/temple.

Exhibit 61 Level of Concern About Security Issues When Going to Jewish Facilities,
2007 Metro Denver/Boulder Jewish Community Study

Percent Very or Somewhat Concerned About Security



VI. ISRAEL & PHILANTHROPY

Beyond a sense of personal connections to the local Metro Denver/Boulder Jewish community, connections to Jews throughout the world, especially to those in Israel, are critical components of Jewish life. Jewish concern and involvement extends far beyond the geographic boundaries of the seven-county area. The financial ability of Jewish organizations, including the Allied Jewish Federation of Colorado, to provide programmatic funds and assistance for Jews (and non-Jews) in Colorado and in Israel reflects the generosity of Jewish households and Jewish persons. Charitable giving and Tzedakah, the Jewish commitment to charity and social justice, are central foci of Jewish thought and education. Charitable contributions to Jewish organizations and the Jewish Federation are the foundation of the Jewish community's programs and activities, both locally and globally. This section expands the previous chapter's focus on local Jewish connections by exploring Jewish household connections with Israel and with philanthropy.

Worldwide Jewry

As one measure of international Jewish connections, Jewish survey respondents were asked whether they agreed that they "...have a special responsibility to take care of Jews in need around the world." Three-fourths (75%) of all Jewish respondents agree with the statement — a percentage similar to the 71% of National Jewish Population Survey (NJPS 2000-01) respondents agreeing to a very similar question. Orthodox respondents are most likely to express a commitment to Jews at-risk worldwide: 98% agree with the statement — 72% strongly agreed while 26% somewhat agree.

Exhibit 62 Percentage of Jewish Respondents Who Agree That They Have a Special Responsibility to Take Care of Jews-in-Need Worldwide, by Denomination, 2007 Metro Denver/Boulder Jewish Community Study

Denomination of Jewish Respondent	Strongly Agree	Somewhat Agree	Disagree	Total
Orthodox Jews	72%	26	2	100%
Traditional Jews	61%	37	2	100%
Conservative Jews	50%	39	11	100%
Reform Jews	35%	45	20	100%
Jewish Renewal	32%	42	26	100%
Reconstructionists	29%	57	14	100%
Non-Denominational Jews	23%	39	38	100%
No Religion & Secular Jews	15%	37	48	100%

ISRAEL & PHILANTHROPY

Attachment to Israel: Denominational Variation

Jewish survey respondents were also asked the level of their emotional attachment to Israel. Just over one-third (34%) report that they are very emotionally attached to Israel — compared to 28% of National Jewish Population Survey Jewish respondents. Another third (37%) report being “somewhat attached”; 29% of all Jewish respondents do not feel an emotional attachment to Israel.

Again, Orthodox respondents (69%) are most likely to express strong emotional attachment to Israel, followed very closely by Traditional Jews (66%), and Traditional Jewish respondents (52%). In contrast, only about one-in-three Renewal, Reform and Non-Denominational respondents report feeling “very” emotionally attached to Israel. For many Jewish Reconstructionists, non-denominational and Reform Jews, Israel is a land of “somewhat attachment.”

No religion-secular Jews report the lowest levels of emotional attachment to Israel. Indeed, almost two-thirds of secular Jews (62%) have low, or no, emotional attachment to Israel: 35% are “not very” attached and 27% are “not at all” attached.

Exhibit 63 Level of Emotional Attachment to Israel, by Denomination,
2007 Metro Denver/Boulder Jewish Community Study

Denomination of Jewish Respondent	Level of Emotional Attachment to Israel			
	Very Attached	Somewhat Attached	Not Very, Not At All Attached	Total
Orthodox Jews	69%	25	6	100%
Traditional Jews	66%	29	5	100%
Conservative Jews	52%	37	11	100%
Jewish Renewal	36%	41	24	100%
Reform Jews	34%	38	28	100%
Non-Denominational Jews	30%	48	22	100%
Reconstructionists	22%	61	18	100%
No Religion & Secular Jews	16%	22	62	100%
ALL JEWISH RESPONDENTS	34%	37	29	100%

ISRAEL & PHILANTHROPY

Attachment to Israel: Age and Childhood Teen Jewish Experiences

Attachment to Israel is a complex, and apparently controversial, topic. Recent national reports have argued that Israel is less important for younger Jews than older Jews, stressing the alienation of younger Jews from Israel.⁴⁸ Data from the 2007 Metro Denver/Boulder Jewish Community Study do not support that assertion — younger Jewish respondents are only minimally less likely to report being “very” attached to Israel (30% of those 18-39 vs. 36% of those 65 and over) and somewhat more likely to report being not attached to Israel, but differences based on age of the Jewish respondent are hardly dramatic.

Much more dramatic differences exist when the respondent’s level of Jewish childhood experiences is analyzed. Almost half (49%) of all respondents with intensive Jewish experiences report being very attached to Israel, compared to only 17% who report not being attached. Among Jewish survey respondents without any childhood/teen Jewish camp, Jewish education or Israel travel, 37% do not feel attached to Israel compared to 30% who are very attached.

Exhibit 64 Level of Emotional Attachment to Israel, by Age of Jewish Respondent, and Level of Childhood-Teenage Jewish Experiences, 2007 Metro Denver/Boulder Jewish Community Study

Key Variables	Level of Emotional Attachment to Israel			
	Very Attached	Somewhat Attached	Not Very, Not At All Attached	Total
<u>Age of Respondent</u>				
• 18-39	30%	36	33	100%
• 40-64	34%	38	28	100%
• 65 and over	37%	39	24	100%
<u>Childhood/Teen Jewish Experiences</u>				
• Intensively Jewish	49%	34	17	100%
• Moderate	34%	43	23	100%
• Minimally Jewish	30%	37	33	100%
• No Jewish Experiences	30%	33	37	100%

⁴⁸ See Steven M. Cohen and Ari Y. Kelman, with the assistance of Lauren Blitzer, “Beyond Distancing: Young Adult American Jews and Their Alienation From Israel,” The Jewish Identity Project of Reboot, Andrea and Charles Bronfman Philanthropies, 2007.

ISRAEL & PHILANTHROPY

Attachment to Israel: Type of Marriage and Volunteer Activities

Inmarried Jewish respondents are most likely (51%) to report being very attached to Israel, with intermarried-affiliated Jewish respondents (44%) also expressing high levels of Israel connections. Almost half (48%) of the intermarried who are not synagogue/temple or JCC affiliated report that they are not attached to Israel.

Jewish respondent volunteer activities are also strongly related to Israel attitudes. While 44% of Jewish survey respondents report that no one in their household engaged in volunteer activities in the year preceding the study, the majority of households (56%) did volunteer: 34% volunteer for non-Jewish organizations (like the United Way) only, 16% for both Jewish and non-Jewish organizations, and 6% for a Jewish organization only.

Almost six-out-of-ten (57%) respondents who report a Jewish volunteer activity by a household member report being “very” attached to Israel. Among Jewish respondents without any Jewish volunteering activities, attachment to Israel is relatively low; only 22% of those who volunteer non-Jewishly and 29% of those who do not volunteer at all report very strong Israel attachment.

Exhibit 65 Emotional Attachment to Israel, by Type of Marriage, and Household Volunteer Patterns, 2007 Metro Denver/Boulder Jewish Community Study

Key Variables	Level of Emotional Attachment to Israel			
	Very Attached	Somewhat Attached	Not Very, Not At All Attached	Total
Type of Marriage				
• Inmarried	51%	34	15	100%
• Conversionary Inmarriage	34%	40	26	100%
• Intermarried-Affiliated	44%	33	23	100%
• Intermarried-Not-Affiliated	23%	29	48	100%
<u>Respondent Has Volunteered for</u>				
• Jewish Organizations	57%	32	11	100%
• Non-Jewish Organization Only	22%	40	38	100%
• No Volunteering	29%	38	33	100%

ISRAEL & PHILANTHROPY

Travel to Israel

A cornerstone of American-Israeli Jewish programs has been the assumption that travel to Israel will have positive impact on the respondent's/household's Jewish life, and level of attachment to Israel. One-third (34%) of Metro-Denver Boulder Jewish respondents have traveled to Israel — a percentage almost identical to the 35% of Jewish respondents reported by NJPS 2000-01.⁴⁹ Thirty percent (30%) of all Jewish households in Metro Denver-Boulder report that cost had prevented a family member from traveling to Israel in the five years preceding the 2007 survey — somewhat lower than the 39% of national respondents who cited cost as a problem.⁵⁰ But, 44% of households with income under \$50,000 annually report cost had prevented them from having a family member travel to Israel.

Travel to Israel by Metro Denver/Boulder Jewish respondents is related to respondent income, denomination, age, and inmarriage-intermarriage status (data not shown in an exhibit).

- 61% of households with income of at least \$150,000 report Israel travel, compared to 27% of those with incomes under \$50,000, and 30% of those with incomes between \$50,000 and \$150,000.
- 64% of Orthodox Jewish respondents report Israel travel, as do 61% of Traditional Jews, 61% of Jewish Renewal respondents, 54% of Conservative Jews, 33% of Reform Jews, 30% of Reconstructionists, 26% of non-denominational Jews, and 23% of no religion-secular Jews.
- 41% of Jewish seniors report Israel travel, compared to 36% of Jewish respondents 40-64, and 28% of those under age 40.
- 65% of inmarried Jews report Israel travel, a proportion far higher than any other married couples. In comparison, 33% of conversionary inmarried Jewish respondents, 21% of intermarried-affiliated and 20% of intermarried-not-affiliated Jews report Israel travel.⁵¹

Critically, regardless of the variables associated with Israel travel, or the possible causal direction of the sequence, strong positive emotional attachment is highly correlated with Israel travel.

- 57% of Jewish respondents who have been to Israel report being very attached, compared to only 22% of Jewish respondents who have not been to Israel.
- Only 11% of all Jewish travelers to Israel report not being attached to Israel, compared to 39% of those who have not been in Israel.

⁴⁹ Israel travel details: 5% traveled to Israel as a child-teen only, 10% as both a teen and as an adult, and 19% as an adult only.

⁵⁰ NJPS 2000-01 data reanalyzed by UAI for households; data not reported in NJPS reports.

⁵¹ Cost was noted as a problem preventing Israel travel by 31% of intermarried-affiliated Jewish households, the highest of any group. Given their relatively low levels of Israel travel (much lower than for conversionary inmarried households), they represent potentially an untapped market for Israel missions.

ISRAEL & PHILANTHROPY

Israel and the Palestinians

Jewish survey respondents were also asked a question which specifically focused on Israel and the Palestinians: Do you “...have a negative view of Israel because of the treatment of Palestinians in the territories?” Over half of Jewish respondents (56%) strongly disagreed with the premise of the question, while another 22% disagreed less forcefully. Only 22% of all Jewish respondents agreed with the statement — 5% strongly.

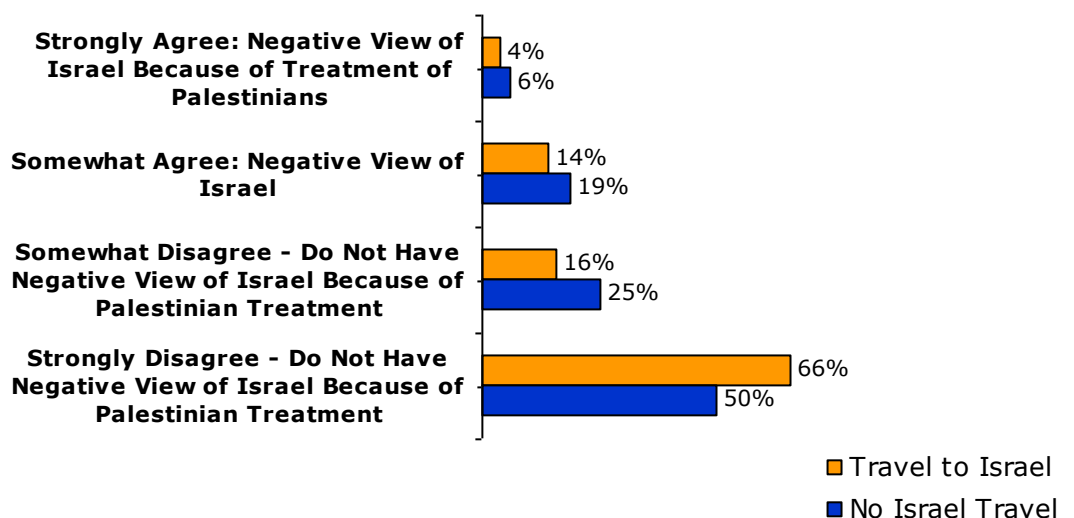
If attachment to Israel is a complex, and apparently controversial, topic, the relationship of Israel and the Palestinians is even more complex and controversial.

Negative views of Israel because of the treatment of Palestinians do not appear to be related to whether or not the Jewish respondent has been to Israel; 4% of those who have been to Israel strongly agree that they have a negative perception because of the Palestinian issue, as do 6% of those who have not been to Israel.

However, strong disagreement with the postulated question on the relationship of Palestinian treatment and negative attitudes towards Israel comes from those who had traveled to Israel — 66% of those who had been to Israel (compared to 50% of those who had not been to Israel) do not view Israel negatively because of the Palestinian treatment issue.

Exhibit 66 Relationship of Israel Travel and Jewish Respondents Reactions to Question Asking If They have a Negative View of Israel Because of the Treatment of Palestinians, 2007 Metro Denver/Boulder Jewish Community Study

% of Metro Denver/Boulder Jewish Households Which:



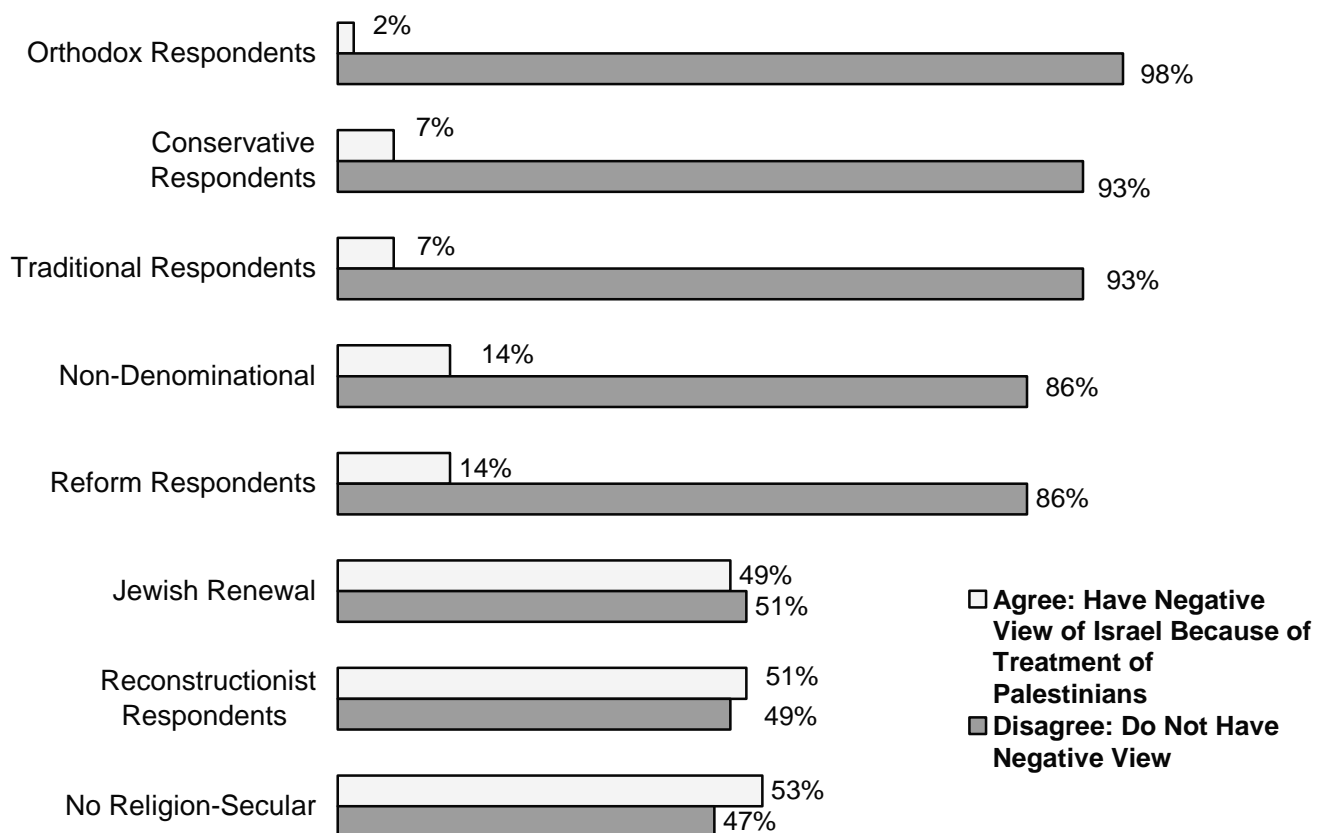
ISRAEL & PHILANTHROPY

Israel, Palestinians and Denver/Boulder Denominational Patterns

While the relationship of Israel travel and linking the treatment of Palestinians to negative views about Israel is fairly complicated, the relationship of religious denomination self-identification and the Israel-Palestinian question is not.

Responses critical of Israel linked to the treatment of the Palestinians are highest among no religion-secular Jews, Reconstructionists, and Jewish Renewal respondents — and lowest among Jewish respondents who identify with the more traditional Jewish denominations: Orthodox, Conservative, Traditional and Reform Jews. The “Palestinian” question included in the 2007 survey acted almost like a litmus test, differentiating the more traditional denomination adherents from their less traditional (in denominational identification terms) counterparts.

Exhibit 67 Negative Views of Israel Because of Palestinian Treatment, by Denomination, 2007 Metro Denver/Boulder Jewish Community Study



ISRAEL & PHILANTHROPY

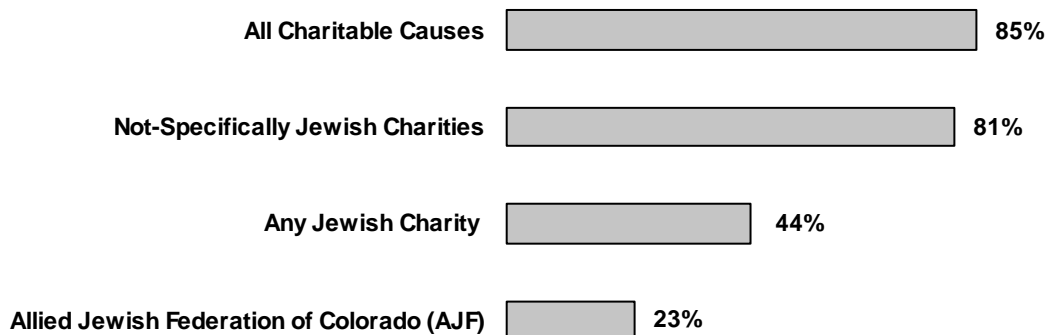
Philanthropic Donations

Philanthropic behavior occupies a special place in the value structure and consciousness of American Jews. Philanthropy is highly valued in Jewish teaching, writing, historical traditions and contemporary Jewish community life. The vast majority of the 47,500 Jewish households living in Metro Denver/Boulder contribute to charitable causes, confirming the traditions of Tzedakah and philanthropy; 85% of survey respondents report that their household made a charitable contribution in the year preceding the study.

These households contribute to non-Jewish as well as to Jewish charities — indeed, while only 4% of all Jewish households contribute only to a Jewish organization, almost every household that is charitable makes a contribution to a not-specifically-Jewish charity (like a hospital or a social service agency). Eighty-one percent (81%) of all Jewish households report these charitable donations to a non-Jewish cause.

In contrast, only 44% report contributing to any Jewish charity, and 23% report a household contribution to the Allied Jewish Federation of Colorado (AJF). Invariably, Jewish households which contributed to the Jewish Federation also contributed to other Jewish charities.

Exhibit 68 Percentage of Jewish Households Which Report Charitable Contributions,
2007 Metro Denver/Boulder Jewish Community Study



ISRAEL & PHILANTHROPY

Jewish Charitable Donations

As noted above, 44% of all Metro Denver/Boulder Jewish households report donations to Jewish charitable causes, including the AJF. A number of factors shaped Jewish charitable giving: age, newcomer status, denomination, intermarriage status, income and travel to Israel (see Exhibit 69).

Age Jewish donations are related to the age of the respondent: 35% of respondents under 40, 47% of respondents 40-64, and 52% of senior respondents report a household contribution to a Jewish charity.

Newcomer Status Similarly, newcomers are less likely to contribute to Jewish charities; 33% of recent newcomers to Metro Denver/Boulder (have lived in area less than ten years) contributed Jewishly compared to 39% of those in Denver/Boulder 10-19 years, 48% of those in the area 20-39 years, and 56% of those who were born in Colorado or have lived in the area for at least 40 years.

Denomination The vast majority of Orthodox Jews (89%) contribute Jewishly; 69% of Traditional. 69% of Conservative and 68% of Reconstructionist Jews report Jewish contributions. Over half of Reform Jews (58%) and Jewish Renewal (56%) households similarly contribute Jewishly. In sharp contrast, 30% of non-denominational and 18% of no religion-secular Jews contribute Jewishly.

Intermarriage Inmarried households (74%) are most likely to report a Jewish charitable gift. Only slightly lower Jewish donation rates are reported by conversionary inmarried (67%) and intermarried-affiliated households (61%). Just one-in-five (20%) of intermarried-not-affiliated households indicate that they have made a contribution to any Jewish organization or charitable cause.

Income Income is also strongly related to Jewish contributions; 25% of households with incomes under \$25,000, 37% of those with incomes between \$25,000 and \$50,000, 40% of those with incomes between \$50,000 and \$75,000, 45% of those with incomes between \$75,000 and \$150,000, and 64% of those with incomes of at least \$150,000 report Jewish organization donations. From a different perspective, one-third of all Jewish households with incomes of at least \$150,000 do not contribute Jewishly.

Israel Travel An estimated 70% of Jewish respondents who have been in Israel report a contribution to a Jewish charity, while only 40% of non-Israel visitors report a similar donation.

Allied Jewish Federation of Colorado Contributions

Just under one-in-four Jewish households (23%) reports an AJF donation. Age, newcomer status, denomination, income, intermarriage and Israel travel are all factors which shape AJF donations. Israel travel differences are particularly interesting, since unlike age, newcomer status, intermarriage status, denomination, and income, Israel travel can be encouraged and non-visitors to Israel can be converted to visitors in a fortnight (ignoring the months of planning involved). Just under half (48%) of Israel visitors report an AJF contribution compared to 13% of non-visitors to Israel.

ISRAEL & PHILANTHROPY

Exhibit 69 Relationship of Key Variables to Percentage of Households Which Report Charitable Donations to Jewish Causes and to the Allied Jewish Federation, 2007 Metro Denver/Boulder Jewish Community Study

Variables	% Households Donate to Any Jewish Cause (including Allied)	% Households Donate to Allied Jewish Federation
ALL JEWISH HOUSEHOLDS	44%	23%
<u>Age of Respondent:</u>		
• Under 40	35%	11%
• 40-64	47%	25%
• 65 and over	52%	34%
<u>Newcomer Status</u>		
• Lived in Area Under 10 Years	33%	8%
• Lived in Area 10-19 Years	39%	21%
• Lives in Area 20-39 Years	48%	31%
• Born Colorado, or Lived Area 40+ Years	56%	29%
<u>Denomination of Respondent:</u>		
• Orthodox	89%	57%
• Conservative	66%	45%
• Traditional	69%	41%
• Reconstructionist	68%	41%
• Reform	58%	28%
• Jewish Renewal	56%	21%
• Non-Denominational	30%	16%
• No Religion – Secular Jews	18%	7%

ISRAEL & PHILANTHROPY

Exhibit 69 Relationship of Key Variables to Percent of Households Which Report Charitable Donations to Jewish Causes and to the Allied Jewish Federation, 2007 Metro Denver/Boulder Jewish Community Study

Variables	% Households Donate to Any Jewish Causes (including Allied)	% Households Donate to Allied Jewish Federation
Intermarriage Status		
• Inmarried Households	74%	54%
• Inmarried Conversionary	67%	30%
• Intermarried-Affiliated Household	61%	28%
• Intermarried-Not-Affiliated	20%	6%
Household Income		
• Under \$25,000	25%	9%
• \$35,000 - \$49,999	37%	12%
• \$50,000 - \$74,999	40%	22%
• \$75,000 - \$149,999	45%	20%
• \$150,000 +	64%	42%
Israel Travel by Jewish Respondent		
• Yes - Israel Travel	70%	48%
• No – No Israel Travel	40%	13%

ISRAEL & PHILANTHROPY

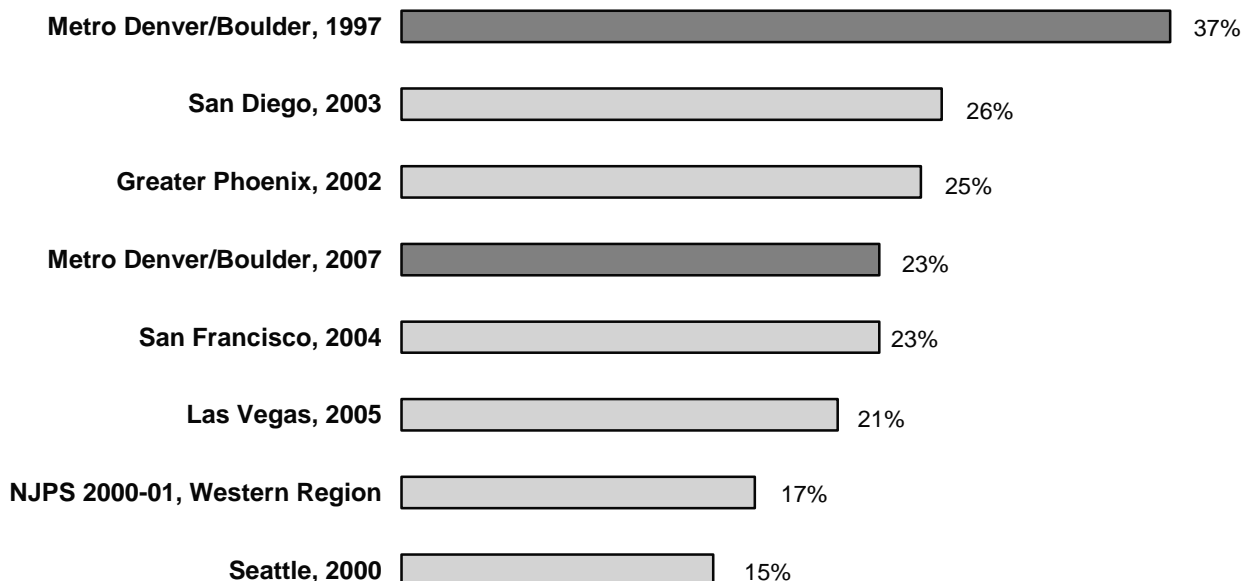
The Allied Jewish Federation

Respondents whose household did not contribute to the Allied Jewish Federation of Colorado were asked how familiar they are with the Federation. Over 70% of the non-donors, about 25,000 Jewish households, report that they are relatively unfamiliar with Jewish Federation — 48% say they are not at all familiar with AJF, and another 23% say they are not very familiar with the organization; only 8% of non-donors report being very familiar with the Federation, and an additional 21% report being somewhat familiar with the Federation.

The 2007 Federation-giving rate is not at all unusual in the context of Western Jewry. All of the major western Jewish communities studied recently reported Federation donation rates at approximately the same level as Metro Denver/Boulder, and sometimes at lower rates. Compared to other Jewish communities, the 23% who report an Allied Jewish Federation gift is certainly not higher than comparable western USA Jewish communities, but it is not exceptionally low either.

The 23% contribution rate reported in 2007 is considerably lower than the reported donation rate in 1997 (37%).⁵² The only western community with a comparable Jewish community study in the 1990s and this decade is Las Vegas; in 1995, the Las Vegas Federation contribution rate was a reported 44%, compared to 21% in 2005 — essentially the same pattern as Denver/Boulder.

Exhibit 70 Percentage of Households Which Report Contributing to the
Allied Jewish Federation of Colorado,
1997 and 2007, and Western USA Jewish Communities Context



⁵² Note: The number of donations represented by this apparent decrease was only about 800, however (11,100 in 1997 and 10,300 in 2007), given household population increases.

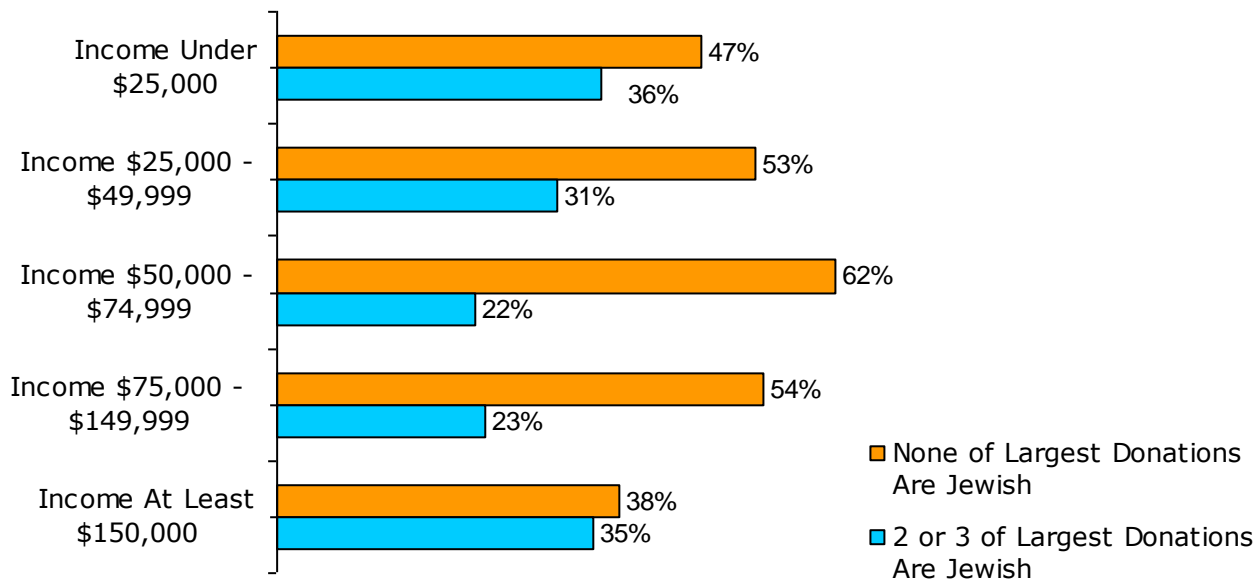
ISRAEL & PHILANTHROPY

Jewish Giving

Survey respondents were asked to think about the three charities to which they made their largest donations — and to indicate (without having to identify the charities) how many of their household's largest donations were to Jewish charities. Half (50%) of them report that none of their largest donations are to Jewish organizations; 21% report one Jewish organization is among their top three charities, 17% respond two are Jewish, and 12% indicate that all three of their largest donations are to Jewish causes.

Middle-income households are most likely to report that none of their three largest contributions are to Jewish charitable organizations; for example, 62% of households with annual income of \$50,000 to \$74,999 households report that none of their top three donations are to a Jewish charity.

Exhibit 71 Three Largest Household Donations:
Percentage Which Are All to Non-Jewish Organizations and
Percentage Where Two or Three Largest Donations Are to Jewish Causes,
by Household Income,
2007 Metro Denver/Boulder Jewish Community Study



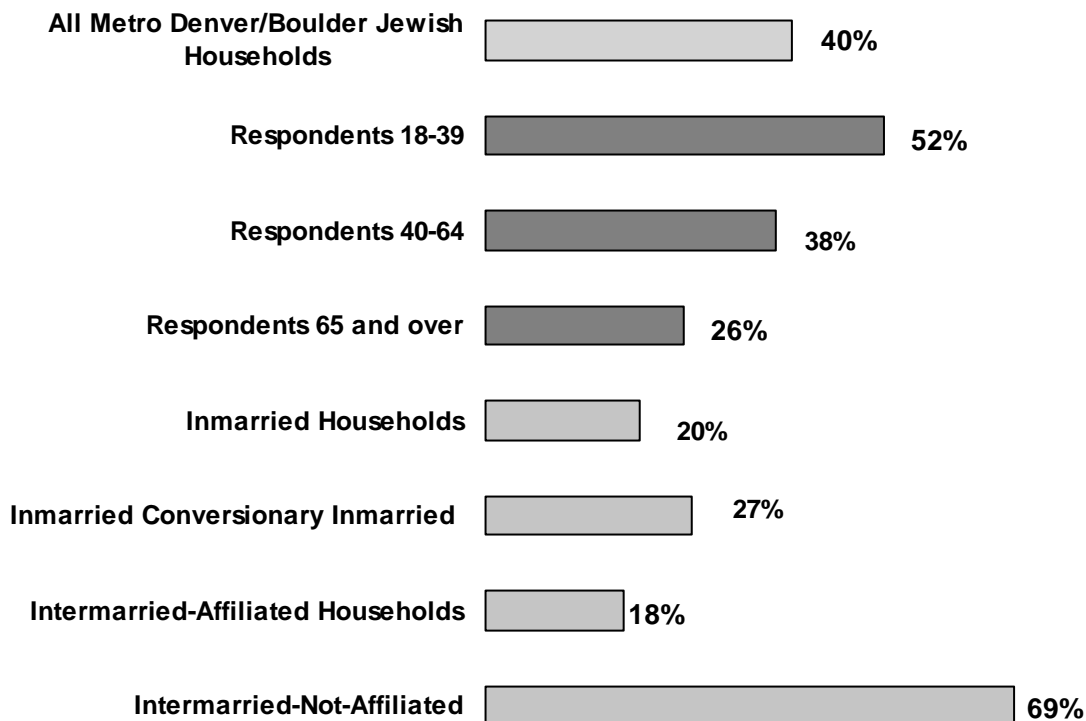
ISRAEL & PHILANTHROPY

Non-Jewish Only Donations

Forty percent (40%) of Metro Denver/Boulder Jewish households report that they donate to non-Jewish charities only. Younger respondents are especially likely to donate to non-Jewish causes only; 52% of respondents under age 40 compared to 38% of respondents 40-64, and 26% of senior respondents indicate that their households philanthropic contributions were only made to non-Jewish organizations.

Intermarried-not-affiliated households are highly likely to contribute non-Jewishly only: 69% of these households say that they contribute philanthropically, but never to a Jewish organization. In contrast, only 18% of intermarried-affiliated Jewish households report giving only to non-Jewish causes.

Exhibit 72 Percentage of Household Reporting Non-Jewish Donations Only, 2007 Metro Denver/Boulder Jewish Community Study



VII. HEALTH, SOCIAL SERVICES & CAREGIVING

Another focus of the 2007 Metro Denver/Boulder Jewish Community Study was the collection of baseline data on health status, social service needs, and caregiving obligations. A series of questions focused on these human services needs:

- First, a basic question on health status was asked, modeled after the question used nationally by the Centers for Disease Control's (CDC) National Center for Health Statistics.
- Second, respondents were asked a series of questions which focused on the social service needs of Metro Denver/Boulder Jewish households, and the household's experiences in seeking assistance from social service providers in the year preceding the survey.
- Third, respondents were asked: (a) whether they or any member of their household have current caregiving responsibilities for an aging family member or friend, (b) their level of concern with their ability to take care of parents or relatives who might need help [future implicit], and, (c) whether they are concerned about their ability to live independently when they get older. All involved caregiving responsibilities, for others and/or themselves.

Health

A basic question on health was asked of all survey respondents:

"Would you say your health isexcellent, very good, good, fair or poor?"

Only 5% of Denver/Boulder Jewish survey respondents report that their health is "poor," while 10% report "fair" health — a combined 15% in poor or fair health. The vast majority report positive health: 32% report "very good" health and 38% report "excellent" health.

As a comparative guide, "white" (including Hispanic) Coloradans asked the question in many CDC surveys gave relatively similar answers,⁵³ except that the 2007 Metro Denver/Boulder Study Jewish respondents use fewer "middle" position answers ("good") than did CDC Colorado respondents — thus, more Jewish survey respondents tended to report fair or poor health (15% vs. 11% of Colorado CDC respondents), and yet more Jewish respondents had excellent or very good health (70% Jewish survey vs. 62% CDC Colorado).

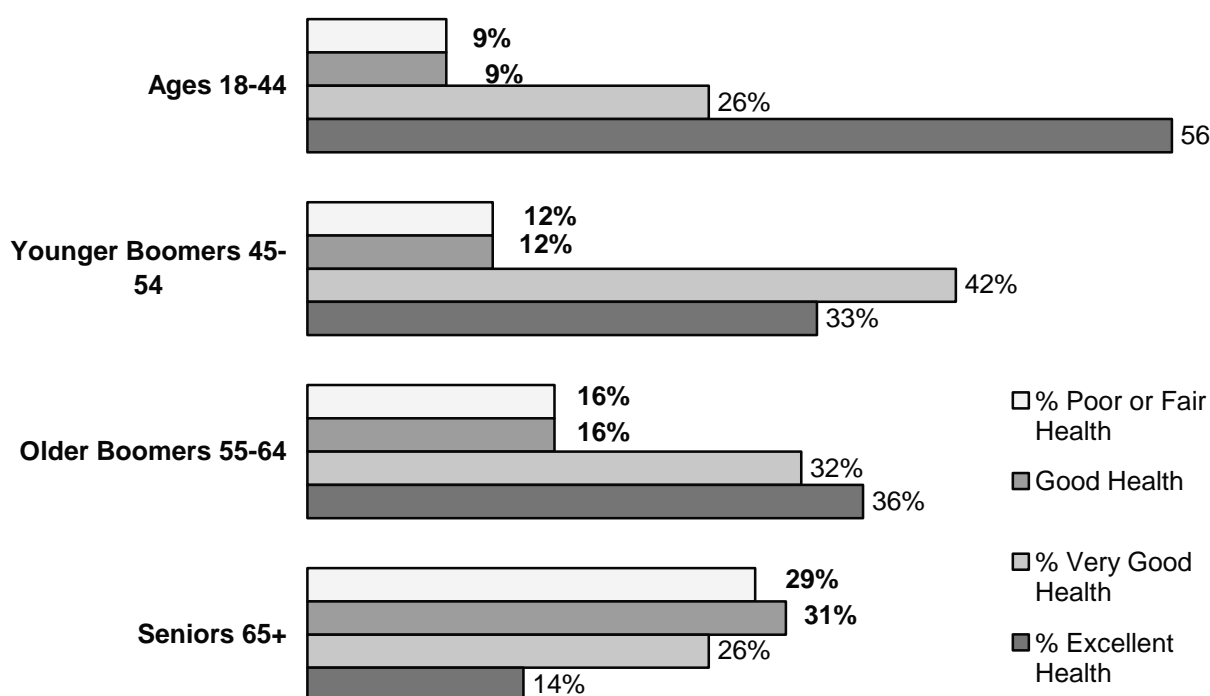
⁵³For data on Colorado residents ("white," including Hispanics) asked the question by the Centers for Disease Control (CDC) see [http://209.217.72.34/HDAA/Table Viewer/tableView.aspx](http://209.217.72.34/HDAA/Table%20Viewer/tableView.aspx).

HEALTH, SOCIAL SERVICES & CAREGIVING

Age and Health

Older Jewish respondents to the 2007 survey are most likely to report poor or fair health, and much less likely to report excellent health. Excellent health, for example, is reported by 56% of younger adults 18-44, 33% of younger boomers 45-54, 36% of older boomers 55-64, and only 14% of Jewish seniors.⁵⁴

Exhibit 73 Overall Health Self-Assessment, Jewish Respondents, by Age
2007 Metro Denver/Boulder Jewish Community Study



⁵⁴Age data in this table, and in subsequent tables in this chapter are presented for ages 18-44, 45-54, 55-64, and 65 and over for two reasons. One of the R&D Task Forces, the “boomers” task force, has been focusing on caregiving responsibilities among boomers, classifying “younger boomers” as respondents 45-54, and “older boomers” as ages 55-64. Technically, “baby boomers” were born between 1946 (after the conclusion of World War II) and 1964; thus, in 2007, boomers are technically between the ages of 43 and 61; the R&D Task Force decided to define boomers as individuals ages 45-64 in order to use more traditionally used age groupings.

As an example, health status reporting by the CDC (Centers for Disease Control, National Center for Health Statistics) uses an identical age structure for reporting: 18-44, 45-64, and 65 and over. CDC Colorado “white” data by age: ages 18-44: 7% poor/fair, 25% good, 67% excellent/very good; ages 45-64: 12% poor/fair, 25% good, 63% excellent/very good; ages 65 and older: 22% poor/fair, 33% good, 45% excellent/very good.

HEALTH, SOCIAL SERVICES & CAREGIVING

Social Service Needs

A series of questions focused on the social service needs of Metro Denver/Boulder Jewish households, and the household's experiences in seeking assistance from social service providers in the year preceding the survey. Respondents were asked whether their household included:

- Anyone who had sought assistance for a serious chronic illness;
- Anyone who sought help for depression, anxiety, stress, an eating disorder, emotional issues, relationship issues, or a drug or alcohol problem;
- Anyone who sought help for a serious mental illness;
- Anyone who sought help for a child or adult with a physical or developmental disability;
- Anyone who sought help for a child with a learning disability;
- Any household member who sought assistance for an elderly relative who lives in Metro Denver/Boulder; or,
- Any household member who sought career or job employment assistance

For each "yes" answer, respondents were then asked how easily or with what level of difficulty they were able to get assistance, and (regardless of ease or difficulty) whether they had sought assistance from a Jewish agency for these seven social services areas.

Seeking Assistance

Seeking assistance for a household member's serious chronic illness (22%) or for depression-emotional-personal issues (21%) are the most typical services sought.

In contrast, only 5% report that a member of the household sought assistance for a serious mental illness, a child with a learning disability (5% of households with children), or a household member with a physical or developmental disability (7%).

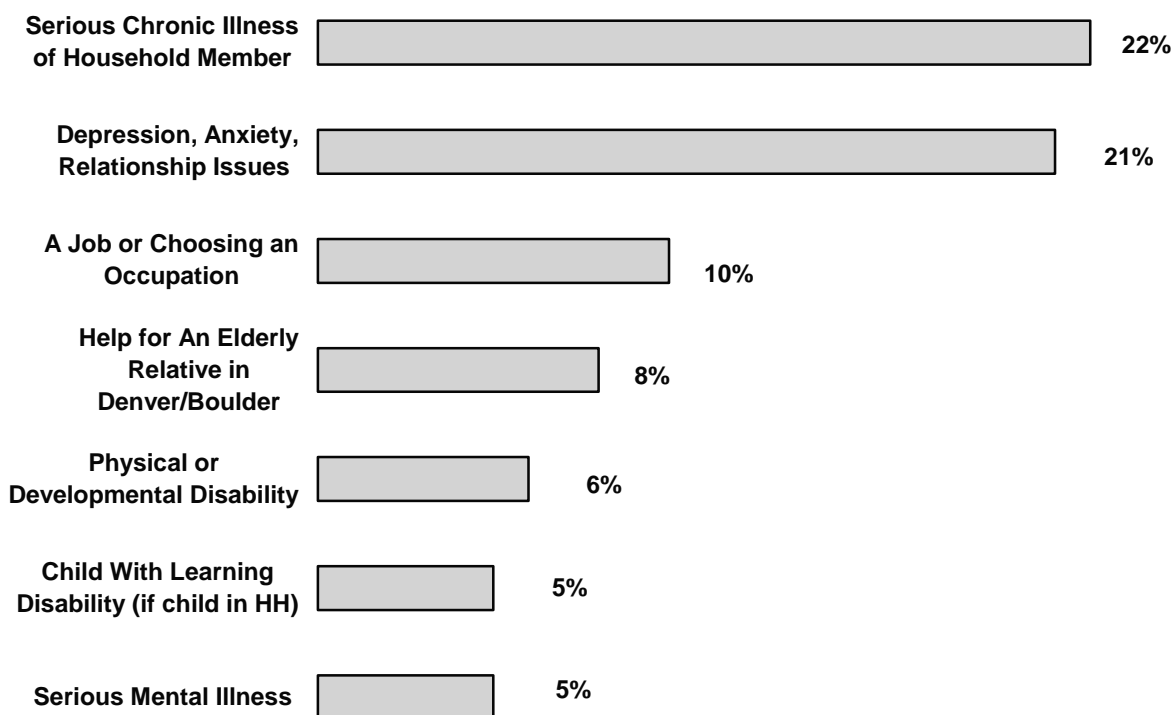
About-one-in-ten (10%) Jewish households report a member seeking job or career assistance.

Finally, reflecting the relatively young nature of Jewish persons in the area, only 8% of all households report seeking assistance for an elderly person living in Metro Denver/Boulder.

HEALTH, SOCIAL SERVICES & CAREGIVING

Seeking Assistance for Social Service Needs

Exhibit 74 Percent of Households Which Sought Assistance for Social Service Needs,
2007 Metro Denver/Boulder Jewish Community Study



Age of Respondent and Seeking Assistance

Older respondents are much more likely to cite seeking assistance for a household member's serious chronic illness (31%) than are all other respondents (20%), and slightly more likely to seek assistance for someone with a physical or developmental disability (10% of senior respondents compared to 6% of all other age respondents).

They are much less likely to report seeking assistance for depression, anxiety, relationship issues, etc. — 7% of senior respondents compared to 24% of all other age respondents. They are slightly less likely to report seeking assistance for a job/occupation (5% vs. 11% of all others), and for a household member's serious mental illness (2% compared to 6% of others). Finally, they are slightly less likely to seek assistance for an elderly relative in Metro Denver/Boulder than are others (6% of senior respondents, 8% of all others).

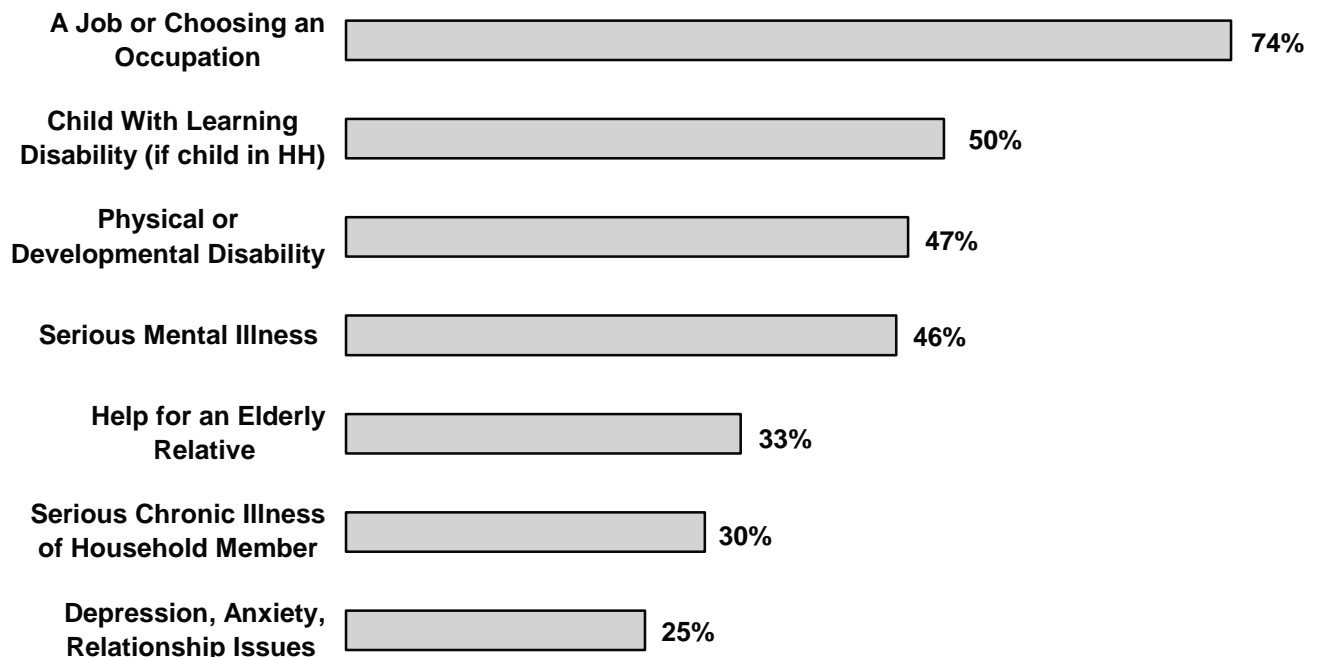
HEALTH, SOCIAL SERVICES & CAREGIVING

Difficulty Getting Assistance for Social Services

Households which reported needing assistance in the year preceding the survey for these social service needs were asked how easy or difficult it was to get assistance.

- Almost three-of-four households (74%) in which a member needed assistance for job-career issues report difficulty in getting assistance.
- Just about half of the households report difficulty getting assistance when confronted with a problem related to a serious mental illness of a family member (46%), a person with a physical or developmental disability (47%), or a child's learning difficulty (50%).
- In general, getting assistance was difficult for the fewest households when it involved the most often cited help-seeking behaviors: 25% of households seeking assistance for personal issues/depression, anxiety, etc., report it was somewhat or very difficult to get assistance; 30% of households seeking assistance for a serious chronic illness report difficulty; 33% report some level of difficulty when seeking assistance for an elderly relative in the area.

Exhibit 75 Percent of Jewish Households Which Report That Getting Assistance for Social Service Needs Was "Very" or "Somewhat" Difficult, 2007 Metro Denver/Boulder Jewish Community Study



HEALTH, SOCIAL SERVICES & CAREGIVING

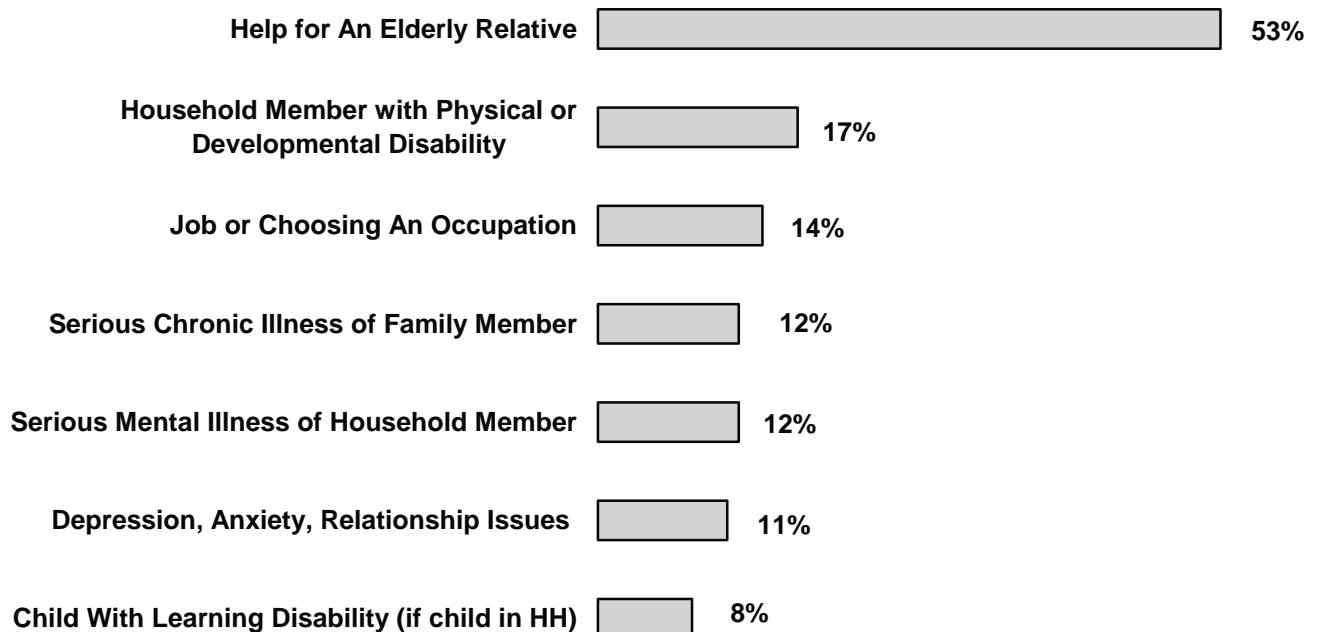
Using a Jewish Agency

Jewish agency assistance is most frequently sought for assistance with an elderly relative: 53% report contacting a Jewish agency/organization for such assistance.

For all other assistance-seeking issues, Jewish agency contacts are much, much less frequent.

- Physical or developmental disability issues prompted 17% of households seeking assistance to contact a Jewish agency.
- Job or occupation assistance-seeking prompted 14% of households to contact a Jewish agency.
- About one-of-eight Jewish households seeking assistance contact a Jewish agency for chronic illness (12%), serious mental illness (12%), personal/emotional issues (11%).
- Jewish organization use is least attempted by households seeking assistance for a child's learning disability (8%).

Exhibit 76 Percent of Jewish Households Which Report Contacting a Jewish Organization When Seeking Assistance for Social Service Needs, 2007 Metro Denver/Boulder Jewish Community Study



HEALTH, SOCIAL SERVICES & CAREGIVING

Boomers

The “baby boomer” generation has received enormous attention nationally as the oldest post-World War II babies move towards the standard retirement age of 65 — a retirement age that was initially based on progressive social policy decisions in Germany in the 1870s, when Otto von Bismarck helped create the first social retirement system. Since life expectancy has increased rather considerably since 1870, “65” has increasingly become an anachronistic retirement age from a health perspective, while still the basis of public discourse and (often) corporate policies — thus, one of the themes of the literature on boomers has been the potential need for job retraining among older boomers who want to work, potential adult education programs for a “young” 65+ generation, and the enormous potential of this massive age cohort for volunteer/leadership activities for social service and educational organizations.

The “Boomers Leading Change” study of older boomers 55-65⁵⁵ commissioned by Rose Community Foundation studied these three issues in the Metro Denver area (not including Boulder) — the reports and future research/action plans reflect a growing realization that the Boomer generation represented both a challenge and an opportunity.⁵⁶

Demographically, the size of the boomer generation has been a central theme of almost all analyses. Within the Metro Denver/Boulder Jewish community, the numbers of boomers and their households are almost staggering. Boomers ages 45-64 represent one-third (33%) of all people in the Metro Denver/Boulder Jewish community, but, when children and others in the household are considered, 47% of all people in Denver/Boulder area Jewish households live in a household with a boomer respondent 45-64.

Exhibit 77 Boomer Jewish Households: Respondent Ages 45-64,
Estimated Numbers: Households, Jews, People Living in Jewish Households,
2007 Metro Denver/Boulder Jewish Community Study

	Number ⁵⁷	% of Total Jewish Community
Number of Boomers - Ages 45-54	36,700	33%
Boomer Jewish Households	20,900	44%
Jewish Persons	40,400	48%
All People Living in Jewish Households	54,800	47%

⁵⁵ Again, the “official” age of boomers in 2007 was between 43 and 61, those born between 1946 (after World War II) and 1964, the “end” of the boomer generation. However, the ages used to define the boomer generation for reports and studies has rarely focused only on those 43-61 in 2007; the boomers Leading Change study, for example, focused on Colorado boomers ages 55-65.

⁵⁶ Among the Colorado websites with information on boomers, please see www.ColoradoBoomers.com and the Rose Community Foundation site: www.rcf.org.

⁵⁷ Data not extrapolated to account for persons for whom data on age is not available.

HEALTH, SOCIAL SERVICES & CAREGIVING

Boomers and Caregiving Behavior

The size of the boomer cohort, and the inevitable aging process, has been noted in perhaps thousands of articles in national and local publications as having enormous implications for caregiving, given the massive boomer generation's transition to senior status at a time when their parents (often four parents when remarried boomers are involved) are living longer as well, and may need care and assistance as both the parents and the boomers age.

Survey respondents (all ages) were asked a question designed to measure current caregiving obligations: "Are you — Is anyone in the household — currently responsible for caring for an aging family member or friend?"

An estimated 5,900 Jewish households (13% of all households) report that their household has caregiving obligations; 71% of the care-receiving persons live in the area now, and another 13% are likely to move into the area in the near future. For one-of-six households (16%), their responsibilities involve someone who neither lives in the area, nor will move there soon.

Younger boomers 45-54 are most likely to report caregiving responsibilities; 23% of these households have current care obligations, compared to 18% of older boomers,⁵⁸ 14% of senior households, and 3% of younger Jewish households. Younger boomers are, indeed, the "sandwich generation," since 62% of the younger boomer caregivers also have children in their household (compared to 7% of older boomers).

Exhibit 78 Caregiving Responsibilities for Aging Family Member or Friend,
and Presence of Minor Children in Household, by Boomer Status,
2007 Metro Denver/Boulder Jewish Community Study

Age-Boomer Status	% Caregiving Responsible	% of Caregivers Who Also Have a Child In Household
Respondent Ages 18-44	3%	36%
Younger Boomers 45-54	23%	62%
Older Boomers 55-64	18%	7%
Senior Respondents	14%	<1%

⁵⁸The wording of the question used in the 2007 Metro Denver/Boulder Jewish Community Study was deliberately based on an identical question asked in the general community-based "Boomers Leading Change" Colorado survey commissioned by the Rose Community Foundation, and completed by JVA Consulting, LLC, in order to allow some comparison of boomer data from a general survey with data from the Jewish Community Study. The data from the JVA-Rose Internet study showed that 18% of boomers ages 55-65 in Metro Denver (not including Boulder) reported current caregiving obligations — a percentage identical to the 18% of Jewish household boomer respondents ages 55-64. See "Boomers Leading Change," Final Evaluation Report, June 28, 2007, JVA Consulting, on the Rose Community Foundation website (www.rcf.org), page 37.

HEALTH, SOCIAL SERVICES & CAREGIVING

Future Caregiving Concerns

A second survey question was asked after the current caregiving question only of respondents at least age 40: “How concerned are you about being able to take care of parents or other relatives who need help?” Twenty-five percent (25%) of all survey respondents report that they are “very” concerned about future care obligations.

Younger boomers 45-54 are most likely to report being very concerned about being able to take care of parents or other relatives who may need help. Thirty-one percent (31%) of younger boomers, 28% of older boomers ages 55-64, and 12% of senior respondents report being very concerned about helping others in the future.

Self-Concern About Living Independently

A final question (also asked only asked of respondents at least age 40) focused on the respondent’s personal concern with being able to live independently as they get older. This question does not show any relationship to the respondent’s age. About one-third of all respondents are very concerned about their ability to live independently as they age: 34% of younger boomers, 34% of older boomers, and 30% of senior respondents.

Exhibit 79 Percentage of Survey Respondents Who Are Very Concerned About Being Able to Provide Care for Others Who Need Help or Their Own Ability to Live Independently When They Get Older, by Boomer Status, 2007 Metro Denver/Boulder Jewish Community Study

Age-Boomer Status ⁵⁹	% “Very” Concerned About Being Able to Provide Care of Parents or Other Relatives Who Need Help	% “Very” Concerned About Being Able to Live Independently When They Get Older
Younger Boomers 45-54	31%	34%
Older Boomers 55-64	28%	34%
Senior Respondents	12%	30%

⁵⁹ Data not reported for the interviews with respondents age 40 – 45 who answered these questions; question was not asked of any respondent ages 18-39.

HEALTH, SOCIAL SERVICES & CAREGIVING

Caregiving Questions Combined

The three questions — having current caregiving obligations, being very concerned about future caregiving obligations for parents and family, and being very concerned about being able to live independently — were combined to eliminate overlapping of answers.

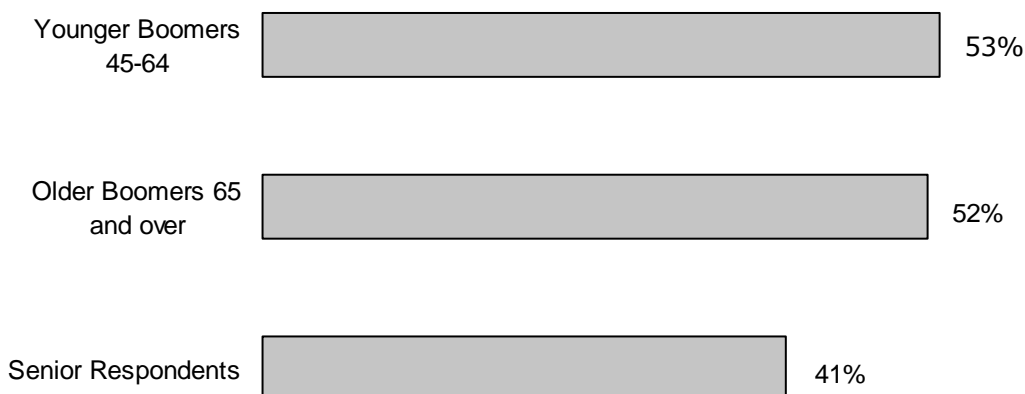
Serious care issues exist for a projected 17,200 households, 36% of all Metro Denver/Boulder Jewish households:⁶⁰ 5,900 currently are caring for an elderly relative or friend; another 5,900 are not caring now, but are very concerned that they will have to provide care for a parent or relative in the future; and, 5,400 have neither current care obligations nor future concerns about taking care of others, but are very concerned about their ability to live independently in the future as they get older.

Boomers: Caregiving Index

While these three measures of caregiving obligations and concerns affect an estimated 36% of all Metro Denver/Boulder Jewish households, they affect over half of all boomers.

For 5,600 younger boomers and 5,300 older boomers, caregiving is a central concern.⁶¹

Exhibit 80 Percentage of Households by Boomer Status With Current Care Obligations, or Serious Concern About Future Caregiving for Self or Aging Parents, 2007 Metro Denver/Boulder Jewish Community Study



⁶⁰Data include answers to current caregiving by respondents ages 18-44, and answers to future caregiving and personal concern about living independently by respondents 40-44.

⁶¹ Among younger boomers, 2,400 have current care obligations, an additional 2,100 are concerned about future caregiving although they do not have care responsibilities currently, and an additional 1,100 are very concerned about their ability to live independently when they get older (but have no current care obligations, and are not very concerned about future care responsibilities for parents or other relatives). Corresponding numbers for older boomers are 1,800, 2,000 and 1,500.

VIII.

GEOGRAPHY

The preceding discussion and analysis of the 2007 Metro Denver/Boulder Jewish Community Study focused on the total Jewish community. In this chapter, geographic contrasts are emphasized. The ultimate goal of the 2007 Study was to provide a portrait of Jewish Denver/Boulder as a combined Jewish community, as well as to provide a portrait of Jewish Denver/Boulder as a series of different — at times very different — geographic sub-communities. These differences provide significant challenges to Jewish communal policy and planning decisions, which need to be both macro and micro in their conception and implementation.

Geographic Areas

Using the 1997 geographic areas as the base for comparisons, five geographic areas were identified during the survey's planning phase. In those geographic areas, the sampling design was structured to allow for sufficient interviews to be completed for detailed sub-community comparisons. As data analysis progressed, a sixth area for description began to emerge; while there are not sufficient completed Jewish household interviews for a detailed analysis of population characteristics, there were sufficient Jewish and briefer non-Jewish household screening interviews for baseline Jewish population estimates.

The five areas which were used in both the 1997 and 2007 studies:

- **Denver** includes the City and County of Denver, Glendale and Stapleton.⁶²
- **South Metro** includes Castle Rock, Cherry Hills Village, Englewood, Greenwood Village, Highlands Ranch, Littleton, Parker, Sedalia and other communities in this area.
- **Boulder** includes Boulder, Lafayette, Longmont, Louisville and Lyons.
- **North & West Metro** includes Arvada, Broomfield, Edgewater, Evergreen, Golden, Lakewood, Morrison, Westminster, and Wheat Ridge.
- **Aurora.**

The sixth geographic area, **North and East Metro**, is a newly defined area for the 2007 Jewish community study, reflecting recent growth there and probable future expansion. This area includes Brighton, Commerce City, Northglenn and Thornton.

Geographic area data have been organized, analyzed and presented based on amalgamations of contiguous zip codes. These geographic study areas — Aurora, Boulder, Denver, South Metro, North & West Metro, North & East Metro — typically do not match county boundaries.⁶³

A map outlining the areas follows Exhibit 81.

⁶² Stapleton was included with Denver in the 2007 study; it did not exist in 1997.

⁶³ The zip codes included in each area are listed in the separate Appendix Exhibit A2, to be available at the North American Jewish Data Bank in Spring, 2008. .

GEOGRAPHY

Number of Jewish Households

In 2007, just over 16,000 Jewish households are in Denver, 34% of the seven-county area's 47,500 Jewish households. Denver has retained its role as the largest Jewish area, although its dominance numerically has diminished; Denver accounted for 67% of all Jewish households in 1981 and 41% in 1997, but only 34% by 2007.

South Metro, the second largest Jewish residential area with 10,000 Jewish households (21% of all households), experienced a Jewish household increase of over 130% in ten years, moving from the fourth largest area in 1997 to second largest in 2007.

Boulder is the third largest Jewish area with 7,500 Jewish households (16% of the total), while North & West Metro has 7,300 Jewish households (15%). These areas increased at about the same 25% rate since 1997.

Aurora has an estimated 4,100 Jewish households in 2007, a 46% increase since 1997, but it still has only 9% of Denver/Boulder Jewish households in 2007. The newly emerging North & East Metro area has an estimated 2,300 Jewish households (5% of all Metro Denver/Boulder Jewish households). It was literally not on the map of Jewish Denver/Boulder in 1997.

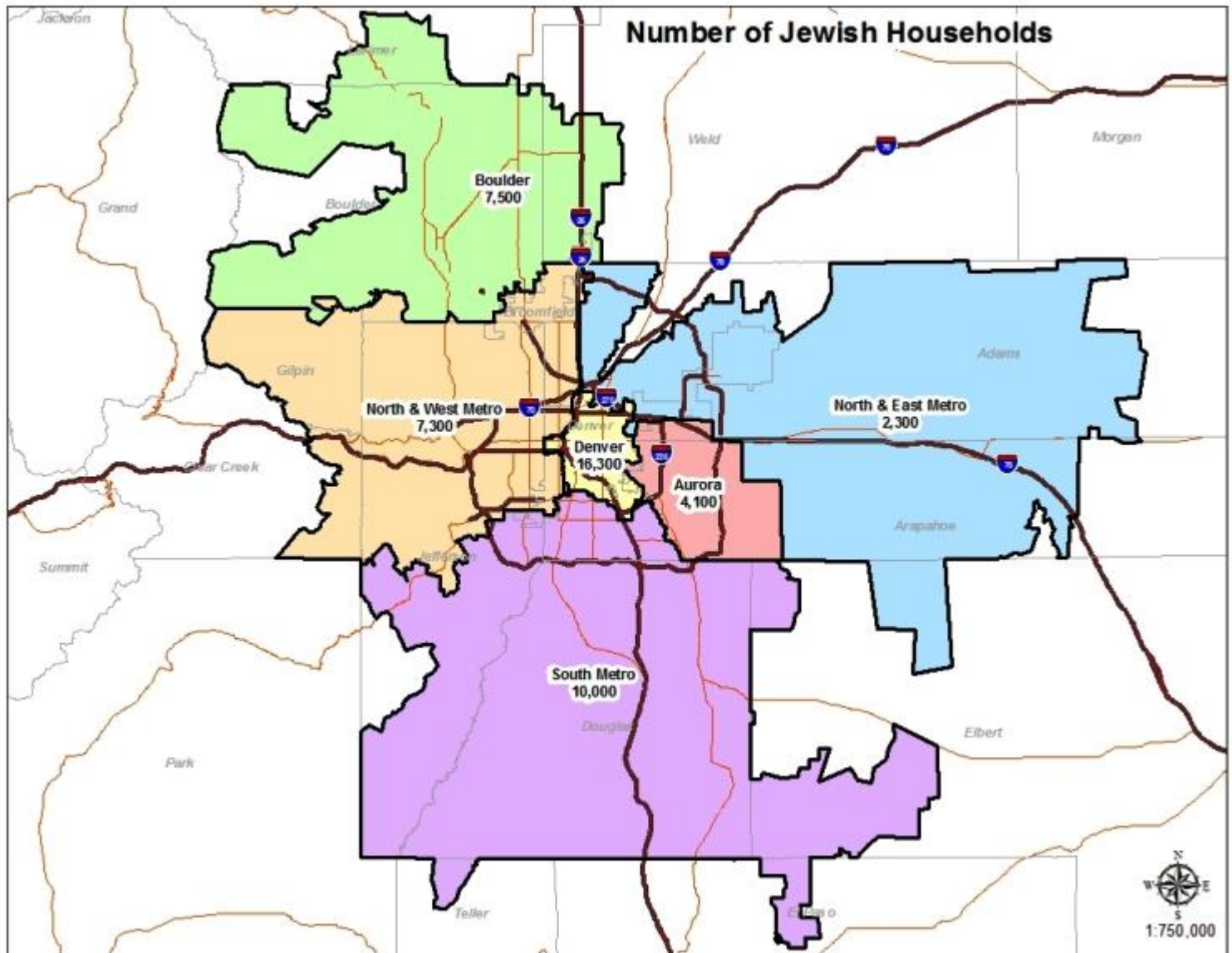
Exhibit 81 Number of Jewish Households, 1997 and 2007, and Percentage Increase,
by Geographic Area,
2007 Metro Denver/Boulder Jewish Community Study

Geographic Area	Number of Jewish Households 1997	Number of Jewish Households 2007	Percent Increase 1997 - 2007
Denver	13,200	16,300	23%
South Metro	4,300	10,000	133%
Boulder	6,000	7,500	25%
North & West Metro	5,800	7,300	26%
Aurora	2,800	4,100	46%
North & East Metro	NA	2,300	NA
Total Seven-County Area	32,100 ⁶⁴	47,500	48%

⁶⁴The area designated in 2007 as North & East Metro was not defined as a separate area in 1997, so comparative data is not available. In the 1997 report, the South Metro area was designated as "Englewood, Littleton, Douglas."

GEOGRAPHY

Exhibit 82 — Map of Geographic Areas: Number of Jewish Households, 2007



GEOGRAPHY

Number of People in Jewish Households

Of the 117,200 people living in these Jewish households, over half live in Denver and South Metro.

The total number of people — Jewish and non-Jewish — living in the seven-county area increased 49% from 1997 to 2007. Once again, the rapid growth of South Metro outpaced all other areas in growth.

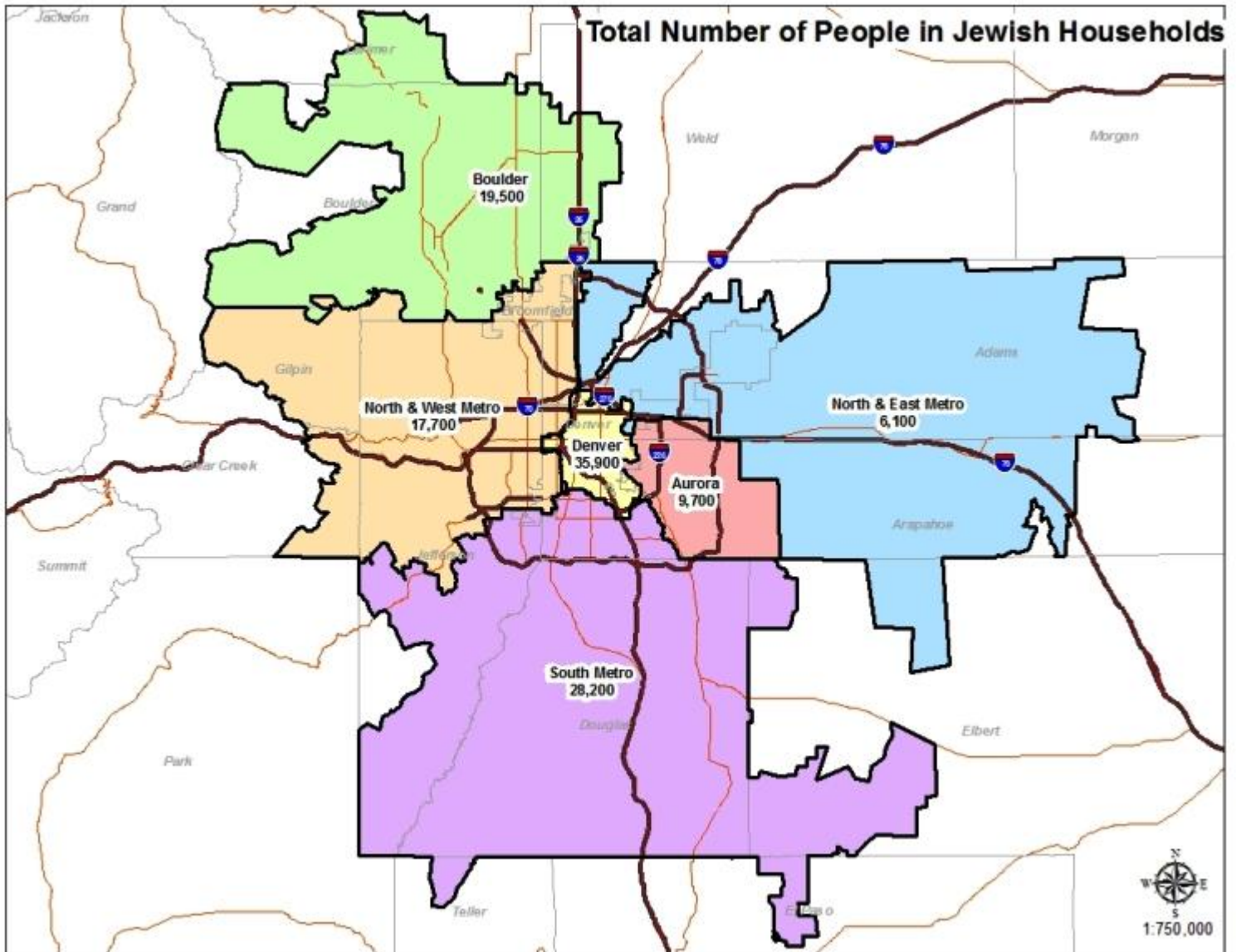
Exhibit 83 Total Number of People in Jewish Households, 1997 and 2007,
and Percentage Increase, by Geographic Area,
2007 Metro Denver/Boulder Jewish Community Study

Geographic Area	Total Number of People 1997	Total Number of People 2007 ⁶⁵	Percent Increase 1997 - 2007
Denver	27,200	35,900	32%
South Metro	14,200	28,200	99%
Boulder	15,500	19,500	26%
North & West Metro	14,100	17,700	26%
Aurora	7,500	9,700	29%
North & East Metro	NA	6,100	NA
Total Seven-County Area	78,500	117,200	49%

⁶⁵ Numbers may not add precisely due to rounding for presentation.

GEOGRAPHY

Exhibit 84— Map of Geographic Areas: Number of People in Jewish Households, 2007



GEOGRAPHY

Number of Jewish Persons

Of the 83,900 Jewish persons (Jews) who reside in Metro Denver/Boulder, 34% reside in Denver, 24% in South Metro, 15% in Boulder, 14% in North & West Metro, 8% in Aurora, and 5% in North & East Metro. These percentages mirror, more or less, the Jewish household percentages.

Since 1997, the overall number of Jewish persons has increased 33% in the total study area. South Metro has experienced the most significant growth in the number of Jews (66% over ten years), but the number of Jews in Boulder and Denver has also increased significantly.

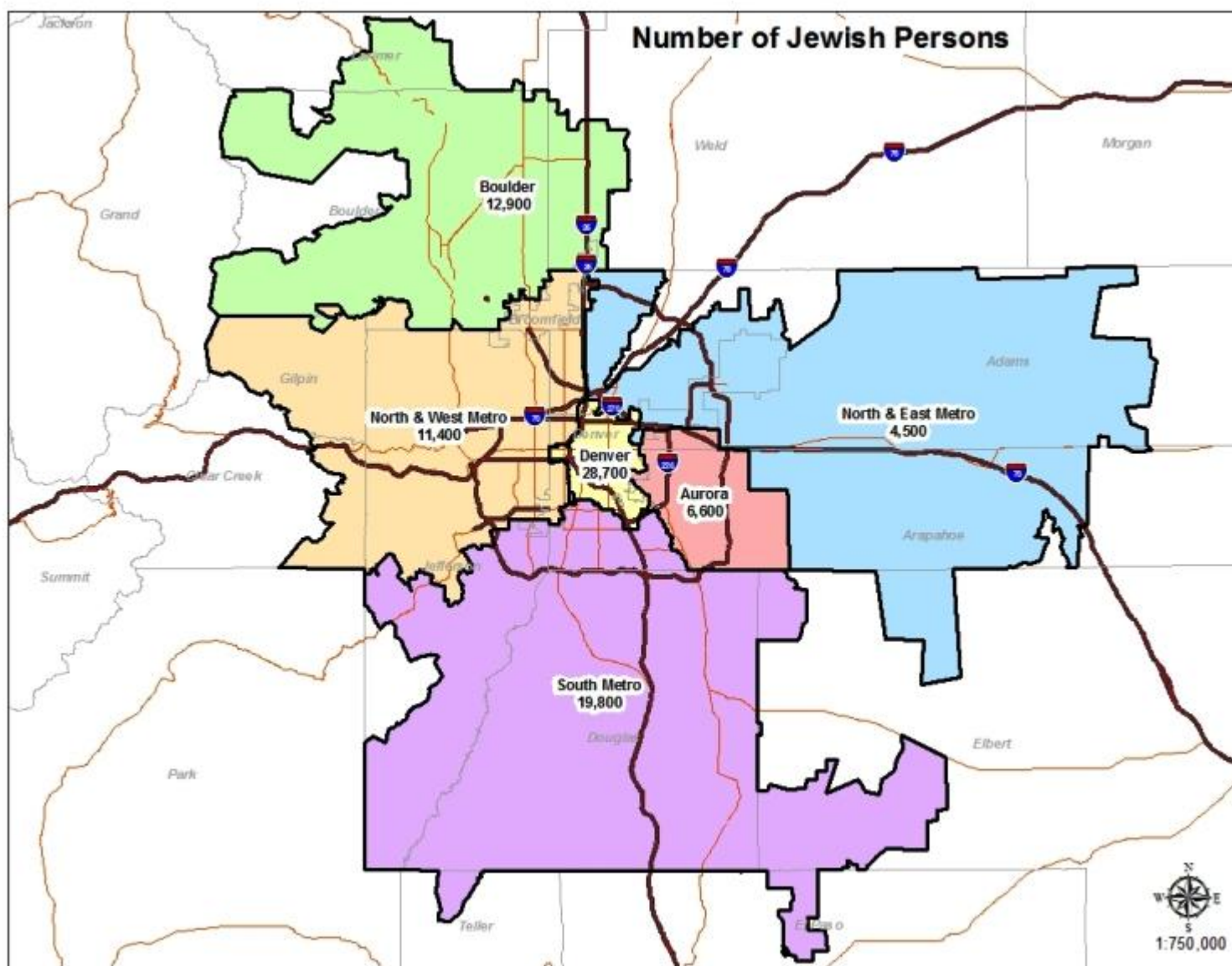
In contrast, the number of Jews — adults who consider themselves to be Jewish-only or Jewish-and-something-else and children raised similarly — has not increased much in North & West Metro and Aurora.

Exhibit 85 Number of Jewish Persons, 1997 and 2007, and Percentage Increase,
by Geographic Area, 2007 Metro Denver/Boulder Jewish Community Study

Geographic Area	Number of Jews 1997	Number of Jews 2007	Percent Increase 1997 - 2007
Denver	23,700	28,700	21%
South Metro	11,900	19,800	66%
Boulder	10,300	12,900	25%
North & West Metro	10,900	11,400	5%
Aurora	6,500	6,600	2%
North & East Metro	NA	4,500	NA
Total Seven-County Area	63,300	83,900	33%

GEOGRAPHY

Exhibit 86 — Map of Geographic Areas: Number of Jewish Persons, 2007



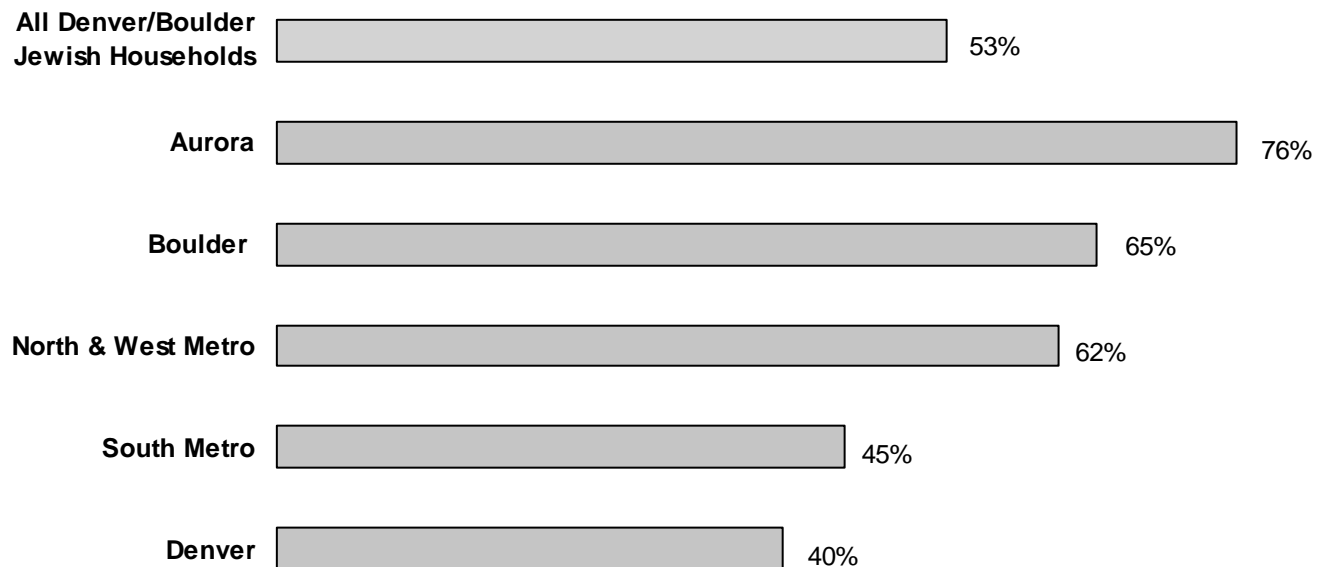
GEOGRAPHY

Intermarriage by Geographic Area

Intermarriage varies significantly geographically within the Metro Denver/Boulder Jewish Community Study area.

- Intermarriage rates are lowest in Denver (40%) and South Metro (45%). These are the only two areas where the majority of currently married couples are not intermarried.
- North and West Metro (62%) and Boulder (65%) are communities where essentially two-of-three married couples are intermarried — one spouse considers himself/herself to be Jewish, while the other does not. In Aurora, 76% of couples are intermarried, but with relatively few interviews completed there, considerable sampling error is possible.

Exhibit 87 Percent of Couples Which Are Intermarried,
by Geographic Area,
2007 Metro Denver/Boulder Jewish Community Study



GEOGRAPHY

Non-Jews in Jewish Households

Of the 117,200 people estimated to be living in Metro Denver/Boulder Jewish households, 33,300 (28%) are not Jewish — non-Jewish spouses or children not being raised as Jews. Based on the high intermarriage rates in Aurora, Boulder and North & West Metro, a substantial number of non-Jewish persons live in this area, while fewer live in Denver and South Metro Jewish households.

The percentage of Jews and not-Jews living in the different geographic areas provides a background context for Jewish communal connections and disconnections. Significant differences exist in the percent of non-Jewish persons in Jewish households by area: Denver, for example, has a 20% non-Jewish population in Jewish households, compared to South Metro 30%, Aurora 32%, Boulder 34%, and North & West Metro, 36%.

Exhibit 88 Number of Jewish Persons, Number of Not-Jews, Total Number of People and Percentage Non-Jewish by Geographic Area, 2007 Metro Denver/Boulder Jewish Community Study⁶⁶

Geographic Area	Number of Jewish Persons	Number of People Who Are Non-Jewish	Total Number of People	% Non-Jewish
Denver	28,700	7,200	35,900	20%
South Metro	19,800	8,400	28,200	30%
Boulder	12,900	6,600	19,500	34%
North & West Metro	11,400	6,300	17,700	36%
Aurora	6,600	3,100	9,700	32%
North & East Metro	4,500	1,600	6,100	26%
TOTAL	83,900	33,300	117,200	28%

⁶⁶ Numbers may not add precisely due to rounding for presentation.

GEOGRAPHY

Demographic Patterns

Children in Household

On a household basis — not a child basis — about 40% of all South Metro, Boulder, and Aurora Jewish households include a child under age 18, while Denver households are half as likely (19%) to include a child.

Seniors

Denver has the highest proportion of households with seniors. Indeed, Denver is the only area with a higher proportion of households with seniors than with children: 28% vs. 19%. Reflecting Boulder's youthfulness, twice as many households include a child as include a senior — 39% vs. 16%.

Newcomers

In general, almost all areas have a sizeable newcomer population: 20% - 25% of all households living in the area have moved to the area in the ten years preceding the survey. No one area has been the dominant recipient of newcomers; the proportion of newcomers is not significantly different from the proportion of the total population in each area. The only exception is Aurora, where only 14% of respondents are newcomers.

Longer-Term-Residents

North & West Metro has the highest percentage of survey respondents who have lived in the Metro Denver/Boulder area for at least twenty years, or were born in Colorado (65%). Most of the other geographic communities are just below that percentage, except for Boulder, which has the lowest proportion of "longer-term-residents" (44%). In Boulder, the ratio of longer-term-residents to newcomers is less than 2:1, while in every other area there are at least twice as many "longer-term-residents" as newcomers — in North & West Metro and Aurora, there are three times as many longer-term-residents as newcomers.

Household Income

Except for Aurora, incomes of at least \$150,000 are not uncommon: 9% of Aurora, 14% of Denver, 17% of Boulder, 18% of North & West Metro, and 24% of South Metro Jewish households report incomes of at least \$150,000. In contrast (not shown in table), the percentage of households with incomes under \$25,000 is Boulder 7%, Aurora 8%, South Metro 8%, North & West Metro 10%, and Denver 19%. In fact, 54% of all seven-county Jewish households with incomes under \$25,000 reside in Denver.⁶⁷

Median incomes are estimated at \$59,400 in Denver, \$71,700 in Aurora, \$81,400 in North & West Metro, \$85,500 in Boulder, and \$98,700 in South Metro, clearly the most affluent Jewish community.

⁶⁷ The percentage of households defined as poor (below 200% of the federal poverty guidelines) are: Denver 16%, North & West Metro 14%, Boulder 10%, Aurora 9%, and South Metro 6%.

GEOGRAPHY

Exhibit 89 Demographic Comparisons by Geographic Area,
2007 Metro Denver/Boulder Jewish Community Study

Percent of Households in Geographic Area with Demographic Characteristic ⁶⁸					
Geographic Area	Minor Children in Household	Anyone 65 and Over	Newcomers Last 10 Years	Longer-term-residents, 20+ Years, Born	Incomes \$150,000 +
Denver	19%	28%	26%	59%	14%
South Metro	41%	24%	23%	56%	24%
Boulder	39%	16%	26%	44%	17%
North & West Metro	27%	19%	20%	65%	18%
Aurora	40%	24%	14%	58%	9%
Total Seven-County Area	31%	23%	24%	56%	16%

⁶⁸ Data on North & East Metro is not included, given the relatively few number of interviews there. Data are presented for North & East Metro only for the number of Jewish households, the number of people in those households, the number of Jews, and the percentage non-Jewish.

GEOGRAPHY

Children: Geography and Numbers

Approximately 25,000 children reside in Metro Denver/Boulder Jewish households. Of these, 29% live in South Metro households, while 23% live in Denver, and 19% in Boulder.

Age patterns of children are remarkably different by area. In Boulder Jewish households, 39% of all children are under age 5, the highest proportion (by far) of young children of any geographic area. In Denver, in contrast, only 18% of all children are ages 0-4. In the other areas, children under age 5 account for about 25% of all children.

Exhibit 90 Number of Children in Geographic Areas, by Age,
2007 Metro Denver/Boulder Jewish Community Study

Geographic Area	Age of Child				All Children ⁶⁹
	0-2 Years Old	3-4 Years Old	5-12 Years Old	13-17 Years Old	
Denver	700	300	2,800	1,800	5,700*
South Metro	1,000	800	3,200	2,200	7,200*
Boulder	1,000	900	1,800	1,100	4,800*
North & West Metro	400	400	1,500	1,200	3,500*
Aurora	600	100	1,100	700	2,500*
TOTAL	3,700*	2,700*	11,000*	7,300*	24,700*

⁶⁹ All numbers marked with an asterisk includes children in North & East Metro (not shown). The number of children living in North & East Metro is included in order for totals to be correct, but there are too few interviews for any confidence in estimates of numbers of children in this area.

GEOGRAPHY

Raising Children Jewish: Percentages by Geography

Patterns of raising children Jewishly, or not, are very strongly related to geographic area of residence of the household.

In Denver, 79% of all children are being raised as Jewish-only, while only 6% are being raised “non-Jewish” (either in a religion other than Judaism, or non-Jewish without any religion).

In South Metro, 55% are being raised Jewish-only, but 37% are being raised “non-Jewish” — 13% in a religion other than Judaism, and 24% without any religion, but not Jewish. In Boulder, 48% of all children are being raised Jewish-only, 11% Jewish-and-something-else, and 15% have an undecided label.

In North & West Metro, 33% are being raised Jewish-only and another 16% Jewish-and-something-else. In Aurora, half of the children are being raised Jewish-only, and the other half “non-Jewish.”

Exhibit 91 Jewish-Raised Status of Children, Percentages, by Geographic Area, 2007 Metro Denver/Boulder Jewish Community Study

Children's Jewish-Raised Status:	Geographic Area					Total ⁷⁰
	Denver	South Metro	Boulder	North & West Metro	Aurora	
Jewish-only	79%	55%	48%	33%	50%	56%*
Jewish-and-something-else	2	2	11	16	<1%	6*
Undecided	13	6	15	22	<1%	11*
Not Jewish, But Not in Any Religion	4	24	25	20	16	17*
Not Jewish, But In Another Religion	2	13	1	9	31	10*
TOTAL	100% (5,700)	100% (7,200)	100% (4,800)	100% (3,500)	100% (2,500)	100% (24,700)*

⁷⁰All numbers marked with an asterisk include North & East Metro data.

GEOGRAPHY

Raising Children Jewish: Numbers by Geography

The exhibit below organizes the previous table by reorganizing Jewish-raised status into three major groupings: (1) Jewish raised: Jewish-only and Jewish-and-something-else, (2) undecided status, and (3) children being raised “non-Jewish”; either without any religion or in a religion other than Judaism (but in both cases, not as Jews). The table summarizes numbers in these three broad categories by geography.

- Denver households clearly are committed to raising children as Jews; the ratio of raised Jewish to raised non-Jewish is approximately 15:1.
- In Boulder, 2,800 children are being raised as Jews compared to 1,300 non-Jewish.
- In South Metro, the most rapidly growing Jewish residential area from 1997-2007 which has the most children (29%) of any area, 4,100 children are being raised as Jews and 2,700 as non-Jewish
- Aurora has just about the same number of children in Jewish households being raised non-Jewish as are being raised Jewish.
- Finally, in North & West Metro, just under twice as many children are being raised Jewishly, but this area also has the highest percentage of children whose status is undecided.

Exhibit 92 Number of Children Raised as Jews, Undecided, and Not Jewish,
by Geographic Area, All Jewish Households,
2007 Metro Denver/Boulder Jewish Community Study

Geographic Area	Children Raised Jewish or Jewish-and-something-else	Children Whose Status is Undecided	Children Being Raised “Not Jewish”	Ratio of Jewish Raised to Non-Jewish Raised
Denver	4,600	700	300	15.3:1
South Metro	4,100	400	2,700	1.5:1
Boulder	2,800	700	1,300	2.2:1
North & West Metro	1,700	800	1,000	1.7:1
Aurora	1,300	<50	1,200	1.1:1
Total Seven-County Area ⁷¹	15,300*	2,700*	6,700*	2.3:1

⁷¹ All numbers marked with an asterisk include North & East Metro children estimates.

GEOGRAPHY

Raising Children Jewish: Intermarried Households by Geography

Focusing on intermarried Jewish households only, the low (or below 1:1) ratios of children being raised as Jews as opposed to being raised non-Jewish indicate the need for careful thought and reflection on the impact of intermarriage on child-rearing, in all geographic areas — although the issue is most salient in areas of higher intermarriage.

Exhibit 92a Intermarried Households Only:
Number of Children Raised as Jews, Undecided, and Not Jewish,
by Geographic Area,
2007 Metro Denver/Boulder Jewish Community Study

Intermarried Jewish Households Only				
Geographic Area	Children Raised Jewish or Jewish-and-Something-Else	Children Whose Status is Undecided ⁷²	Children Being Raised "Non-Jewish"	Ratio of Jewish Raised to Non-Jewish Raised
Denver	400	700	300	1.3:1
South Metro	400	400	1,900	0.2:1
Boulder	1,100	600	1,200	0.9:1
North & West Metro	800	800	500	1.6:1
Aurora	400	<50	1,200	0.3:1
Total Seven-County Area ⁷³	3,300*	2,600*	5,400*	0.6:1

⁷² Almost every child whose status is currently undecided resides in an intermarried Jewish household, so this column is identical with the middle column of the previous table. Similarly, most children being raised non-Jewish reside in intermarried Jewish households.

⁷³ All numbers marked with an asterisk include North & East Metro numbers.

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Jewish Values

The “Jewish nature” of the Metro Denver/Boulder Jewish sub-communities reflects, in many ways, intermarriage patterns and the percentage of non-Jewish persons living in the area’s Jewish households. In general, North & West Metro households exhibit the lowest level of Jewish connections, while Denver and South Metro, followed by Boulder, show the highest levels of Jewish connections.

Importance of Being Jewish Sixty-six percent (66%) of South Metro and Aurora Jewish respondents report that being Jewish is “very important” to them, as do 62% of Denver, 55% of Boulder and 54% of North & West Metro Jewish respondents.

Importance of Being Connected In terms of the percentage who thought it was “very important” to be connected to Jewish community in the study area, one-third of Denver (32%) and South Metro (32%) Jewish respondents believe it is very important for them to be part of a Jewish community. Boulder Jewish respondents (26%) and Aurora Jewish respondents (26%) express similar levels of wanting to be part of a Jewish community; indeed, they are only slightly less likely than Denver and South Metro respondents to want Jewish communal connections.

Feeling Part of the Jewish Community Very different patterns emerge when respondent assessment of their actual level of connection to a local Jewish community is considered. One-third of Denver Jewish respondents (35%) report “a lot” connected to a local Jewish community, compared to only 19% in South Metro — despite the desire of an equal percentage to be part of a Jewish community.

In Boulder, 26% of Jewish respondents report being a “lot” connected to a Jewish community, the same percentage that feels it is very important to be part of a local Jewish community. In contrast, while 24% of Aurora Jewish respondents desire to be connected to a Jewish community, only 16% feel “a lot” connected to a local Jewish community.

Exhibit 93 Jewish Values, Jewish Respondents, by Geographic Area,
2007 Metro Denver/Boulder Jewish Community Study

Geographic Area	Being Jewish is Very Important	Being a Part of the Jewish Community is Very Important	Feel “A Lot” Connected to the Jewish Community
Denver	62%	32%	35%
South Metro	66%	32%	19%
Boulder	55%	26%	26%
North & West Metro	54%	19%	13%
Aurora	66%	24%	16%
Seven-County Area	61%	29%	25%

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Denomination

Each area reflects essentially unique denominational patterns, at times reflecting diversity within each area, and at times reflecting the presence of a particular movement in a specific area. Denver reflects the overall seven-county pattern: over half of the Jewish respondents identify as Reform, Conservative or Traditional, and about one-third are either non-denominational or no religion-secular Jews.

South Metro and Aurora have the highest proportion of Reform Jews, over half of all respondents in each community. In Boulder, there are more Jewish Renewal respondents (14%) than Conservative respondents, reflecting the importance of Renewal in Boulder — connection to Jewish Renewal is almost non-existent in Denver and South Metro, the most populous Jewish communities. Finally, a Denver/Boulder newcomer might easily conclude that an important Reconstructionist synagogue exists in the North & West Metro community.

Exhibit 94 Denomination of Jewish Respondents by Geographic Area:
2007 Metro Denver/Boulder Jewish Community Study

Denomination of Jewish Respondent	Geographic Area					All Jewish Respondents
	Denver	South Metro	Boulder	North & West Metro	Aurora	
Reform	32%	55%	38%	23%	52%	39%
Conservative	17	16	12	8	25	16
Traditional	8	6	1	7	5	6
Orthodox	3	2	<1%	<1%	<1%	2
Reconstructionist	5	1	<1%	17	<1%	5
Jewish Renewal	<1%	<1%	14	4	1	3
Non-Denominational	13	9	8	20	4	11
No Religion - Secular Jews	19	5	26	21	12	16
Miscellaneous	<1%	5	<1%	<1%	<1%	1
TOTAL	100%	100%	100%	100%	100%	100%

GEOGRAPHY

Affiliation and Ritual Celebration

Jewish congregation affiliation patterns and Jewish ritual practice celebration vary by geographic area:

Congregation Membership

Denver Jewish households (46%) are most likely to report being a member of a synagogue or temple. North & West Metro households the least likely (17%). About one-third of South Metro households (33%) and one-fourth of Boulder Jewish households (23%) report belonging to a Jewish congregation.

Jewish Community Center

Reported JCC membership is highest in Denver (25%), Boulder (18%) and Aurora (18%), and lowest in South Metro (13%) and North & West Metro (12%). The relatively low percentage of JCC members in South Metro is particularly noteworthy in the context of generally higher levels of Jewish connections.

Jewish Ritual Celebration

Seder attendance (“usually/always”) in Metro Denver/Boulder is reported by 57% of all Jewish households — with Denver 64%, South Metro 61%, and Boulder 59% seder attendance being significantly higher than North and West Metro’s 46% and Aurora’s 47%.

Similar sub-community differences also exist in terms of Chanukah candle lighting — Boulder, with its high proportion of children, is highest: 73% of all Boulder Jewish households report lighting Chanukah candles. Denver and South Metro rates are slightly lower.

Shabbat candle lighting, fasting on Yom Kippur and keeping kosher all display the basic geographic area Jewish practice gradient: Denver Jewish households tend to be most likely to celebrate Jewish traditions, followed by South Metro and then Boulder Jewish households.

Yom Kippur fasting by a household member reflects exceptionally sharp area differences; while 54% of Denver Jewish households report that a household member always or usually fasts, comparable percentages in the other areas are South Metro 44%, Boulder 31%, Aurora 38%, and North & West Metro 22%.

GEOGRAPHY

Exhibit 95 Jewish Affiliations and Ritual Celebration by Geographic Area,
2007 Metro Denver/Boulder Jewish Community Study

	Geographic Area					
Household Jewish Connections	Denver	South Metro	Boulder	North & West Metro	Aurora	All Jewish Households
Percent Congregation Members	46%	33%	23%	17%	27%	32%
Percent JCC Member	25%	13%	18%	12%	18%	18%
Percent Always/Usually Attend a Seder	64%	61%	59%	46%	47%	57%
Percent Always/Usually Light Chanukah Candles	66%	67%	73%	59%	55%	66%
Percent Always/Usually Light Shabbat Candles	26%	15%	15%	14%	20%	19%
% Household Member Usually/Always Fasts on Yom Kippur	54%	44%	31%	22%	38%	41%
Percent Keeping Kosher	20%	10%	7%	8%	15%	13%

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Informal Jewish Activities

Jewish informal activities — including Jewish baby naming and welcoming activities, Jewish healing ritual participation, Havurah involvement, and sports activities, regular group meetings and card-tile games with mostly Jewish co-participants — also display some interesting patterns by geographic area, and a few surprises.

- Aurora Jewish households are well represented among participants in these relatively non-traditional, informal Jewish connections. On almost every informal Jewish behavior indicator, Aurora Jewish households participate at about seven county average proportions, unlike lower rates of participation with more traditional behaviors. Indeed, Aurora households lead the Jewish community in card and tile games with mostly Jewish co-participants.
- Boulder Jewish households are most likely to report engaging in a Havurah and in Jewish healing rituals — but surprisingly unlikely to engage in sports activities with mostly Jewish participants.

Exhibit 96 Informal Jewish Activities by Geographic Area,
2007 Metro Denver/Boulder Jewish Community Study

Informal Jewish Activities	Geographic Area					All Jewish Households
	Denver	South Metro	Boulder	North & West Metro	Aurora	
Jewish Naming or Baby Welcoming	56%	60%	44%	43%	47%	52%
Adult Bar/Bat Mitzvah	43%	45%	32%	25%	39%	39%
Regular Meetings with Jewish Friends	33%	22%	26%	12%	26%	25%
Sports Activities Mostly with Jews	18%	14%	9%	5%	15%	13%
Member of a Havurah	10%	8%	19%	6%	5%	9%
Card or Tile Games Mostly with Jews	12%	9%	4%	6%	14%	9%
Jewish Healing Ritual	9%	7%	11%	6%	6%	8%

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Israel, Volunteering, Philanthropy

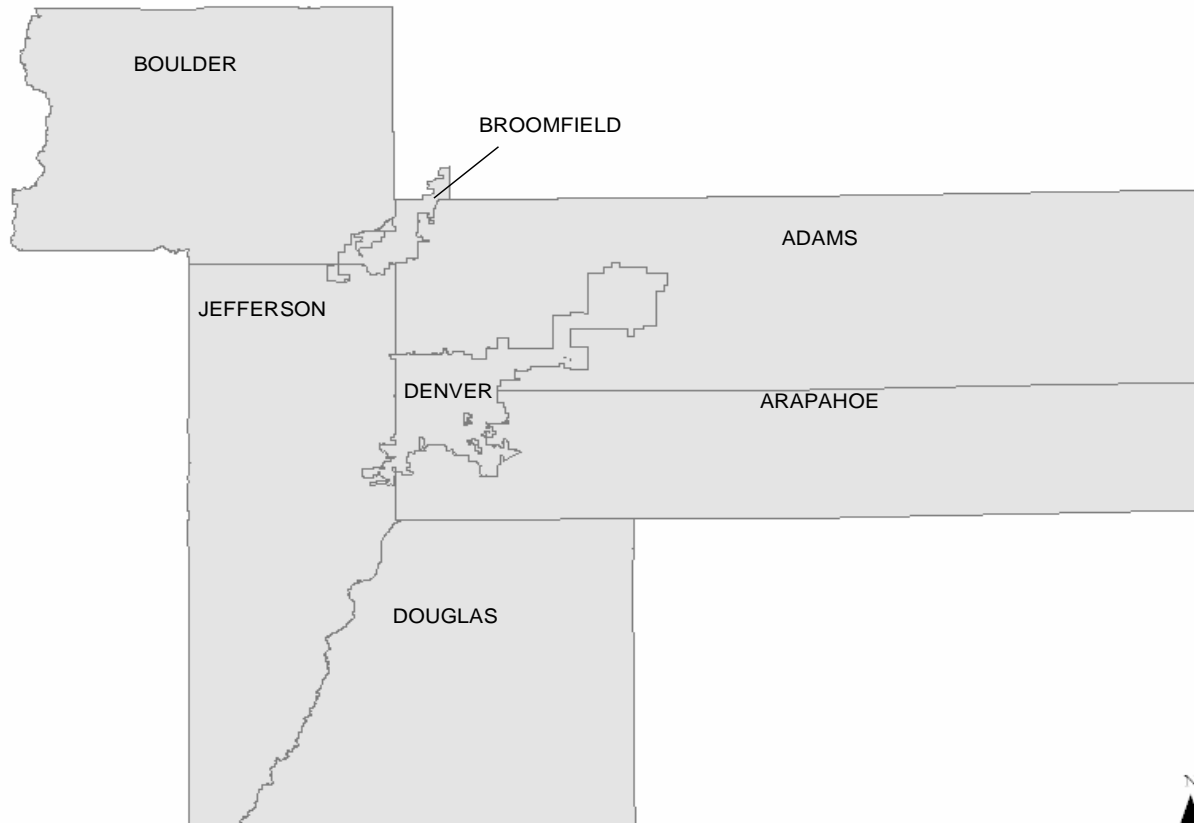
In general, Denver and South Metro Jewish respondents/households are most likely to demonstrate strong emotional attachment to Israel, to volunteer for Jewish organizations, and to contribute to Jewish causes at proportions slightly higher than their Boulder counterparts, who, in turn, are more likely to make charitable donations to Israel and to volunteer for a Jewish organization than their North & West Metro counterparts.

Boulder Jewish respondents patterns are perhaps the most interesting. First, Boulder Jewish respondents report the highest level of Israel travel — 44%, compared to 39% in Denver and 35% in South Metro. Despite that travel, emotional attachment to Israel is relatively low. Second, Jewish volunteering is quite low; only 16% report a household member's Jewish volunteer activity. Finally, while a significant proportion of Boulder Jewish households contribute Jewishly (39%), only 17% report an Allied Jewish Federation contribution, the same rate as North & West Metro and Aurora households.

Exhibit 97 Israel, Volunteering, and Charitable Practices by Geographic Area, 2007 Metro Denver/Boulder Jewish Community Study

Israel and Philanthropic Activity	Geographic Area					All Jewish Households
	Denver	South Metro	Boulder	North & West Metro	Aurora	
% Jewish Respondents Very Attached to Israel	44%	35%	29%	24%	30%	34%
% Jewish Respondents Visited Israel	39%	35%	44%	26%	22%	34%
% Have Volunteered for a Jewish Organization	26%	33%	16%	17%	11%	22%
% Households Donate to Any Jewish Cause	53%	46%	39%	33%	38%	44%
% Households Donate to the Allied Jewish Federation	29%	25%	17%	16%	18%	23%

THE SEVEN-COUNTY METRO DENVER/BOULDER AREA



IX. CONCLUSIONS & NEXT STEPS

The dynamic emergence of Jewish Denver/Boulder as a premier American Jewish community defines the need for augmenting current activities which build Jewish community.

At the same time, the processes of growth, diversity, and geographic dispersion have created significant obstacles to Jewish community building.

Serious Challenges

- Large numbers of newcomers and younger people are not presently known to the community and not presently connected to Jewish life in Metro Denver/Boulder.
- There has been a rapid growth of Jewish persons and their families in several geographic sub-communities, which may not have the Jewish infrastructure appropriate to the size of the community after the migration of Jewish households into the area.
- Only one-out-of-four survey respondents feel “a lot” connected to the Denver/Boulder Jewish community, while among newcomers to the community during the decade between Jewish community studies, the proportion is one-out-of-eight.
- Metro Denver/Boulder has a high intermarriage rate (although not high in the context of other significant western USA Jewish communities); 70% of respondents under age 35 are intermarried.
- Almost half of all children in the community reside in intermarried Jewish households, most are not being raised Jewish, and there are low rates of Jewish formal and informal education among children of the intermarried.
- One-of-four Jewish households reports “just managing” financially or not managing; two-thirds of single-parent households are in this precarious financial status.
- A sizeable proportion of households seeking help with job or career assistance, for household members with physical or developmental disabilities or for children with learning disabilities have experienced difficulty in getting assistance.
- Caregiving obligations of Jewish households will expand significantly in the future as the Boomer generation (and their parents) age.

Substantial Assets

In facing these challenges, the community does have substantial assets:

- As a young, growing community, the Jewish population has outstripped the growth of Metro Denver/Boulder.
- This highly educated group of people of all ages includes a massive Boomer cohort which has the potential for increased volunteer involvement, as well as the financial resources to assist those at-risk within the Jewish community.

CONCLUSIONS & NEXT STEPS

- A significant percentage (which has remained steady since 1997) of Jewish respondents feel being Jewish is very important (including many in intermarried households).
- A group of intermarried Jewish households which are members of a congregation or a JCC (about one-of-five of all intermarried households) display many Jewish connections and Jewish values that rival inmarried households.
- A high percentage of inmarried parents of children feel it is “extremely/very important” for children to know and appreciate Jewish customs and beliefs.
- A high percentage of households feel connected to Israel and feel that Jews have a special responsibility to assist Jews in need worldwide.
- A very high percentage (85%) contribute to all types of charities. A significant percentage of younger Jewish respondents (35%) give to Jewish charities; and a relatively high percentage of the most affluent Jewish households contribute to Jewish charities.

Research and Development (R & D) Task Forces

The 2007 Metro Denver/Boulder Jewish Community Study encompasses much more than the survey data reported in this *Summary Report*. From its inception, the funders, lay and professional leaders, and researchers were all committed to linking Jewish communal planning and action.

To reflect this commitment, three Research & Development (R&D) teams were built into the study to help implement the transition from study data to community action. The R&D teams focus on: (1) Younger Jewish Adults: 25-39, (2) Boomers, and (3) the Growth and Dispersion of the Jewish Community. These three groups have been meeting for months to review relevant literature and data in their areas, have reviewed data from the survey relevant to their tasks long before the data was released publicly, and have begun to develop specific initiatives that they believe can assist Jewish community leaders meet the community’s needs, obligations, and desires.

In the next few months after the public release of this *Summary Report*, the R & D teams will refine their proposed initiatives, discuss their ideas with potential funders and program specialists, and present a summary of their work and their recommendations to the Steering Committee.

CONCLUSIONS & NEXT STEPS

Feedback and the Future of the Jewish Community

While these R&D teams have been diligently assessing three high-priority areas of need in the Jewish community and possible programs to address those needs, the release of the *Summary Report* will hopefully provide information and insights that will illuminate many other issues on the communal agenda of the Allied Jewish Federation, the Rose Foundation, congregations, agencies, and other Jewish institutions and organizations. Having completed many previous studies of Jewish communities, including the previous Denver/Boulder Study in 1997, UAI anticipates that people who read this report and have not been involved in the process — who are essentially seeing the material for the first time with “fresh eyes” and a unique perspective— will have additional insights and ideas for action that might contribute to the resolution of many of the critical issues raised in this report. Readers are invited to send their comments to 2007Study@ajfcolorado.org at the Allied Jewish Federation, which has served as project manager of the 2007 Study.

Reflection and discussions that typically follow the public release of a Jewish community study will undoubtedly stimulate additional questions that could be answered by survey data that could not be included in this summary document. Additional survey data are included in the Study data file. In February, the data file will be deposited with the Allied Jewish Federation, and Federation staff (and other key Jewish agency professionals) will be trained in the use of the data file.

Hopefully, the *Summary Report* portrait of Metro Denver/Boulder Jewish households and the people living in them can help the continuing efforts of Jewish agencies and organizations in the seven-county area build a stronger 21st century Jewish community. The release of this *Summary Report* should mark the transition to the next stage of the community study — additional analysis and communal action.