



*Advocating for attitudes, policies and programs that engage interfaith families in Jewish life and community*

## **What We've Learned About Interfaith Family Inclusion Since the Pew Report** December 2020

Seven years ago, the [Pew Report](#) found that [72%](#) of non-Orthodox Jews were intermarrying. The Pew Report reiterated, as studies before and since have shown, that interfaith couples are relatively less Jewishly engaged than inmarried couples on traditional measures of Jewish behaviors and attitudes. It did not purport to examine or explain what attracted some interfaith couples to Jewish life and deterred others. But one key finding suggested that inclusion is a major factor: while 89% of intermarried Jews were proud to be Jewish, only 59% have a strong sense of belonging to the Jewish people (51-2).

This paper analyzes what has been learned about welcoming and inclusion of interfaith families in two bodies of research conducted since 2013 by the Cohen Center for Modern Jewish Studies at Brandeis University. In August 2019, the Cohen Center released a national study of interfaith families, [Beyond Welcoming: Engaging Intermarried Couples in Jewish Life](#), followed by three studies of local community interfaith families in Boston ([We'll Cross That Bridge When We Get to It](#), 2019), Pittsburgh ([Points of Entry: Interfaith Families in Pittsburgh](#), 2019) and Toronto ([Swimming Upstream: Interfaith Families in Toronto](#), 2020). Since the Pew Report, the Cohen Center also has conducted eleven local community studies analyzed here: [2015 Boston](#); [2017 Pittsburgh](#); [2017 Washington DC](#); [2018 Palm Beach](#); [2018 South Palm Beach County](#); [2018-2019 Denver](#); [2019 Cincinnati](#); [2019 Howard County](#); [2019 Sarasota](#); [2019 Twin Cities](#); [2020 Baltimore](#).<sup>1</sup>

What surfaces repeatedly in both bodies of research is the feeling of being “other” that people in interfaith relationships experience. The impact and extent of that feeling of being “other” explains the Pew Report’s finding that interfaith families do not feel that they belong to the Jewish people, and points the way to what needs to be done to engage them.

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<sup>1</sup> This paper does not review data in three additional local community studies: [2014 Seattle](#) (predates the “patterns of Jewish engagement analysis” used by the Cohen Center in every study since), or two smaller communities with fewer than 9,000 Jewish households, [2015 Nashville](#) and [2017 Collier County](#). Page references are either to the study report, e.g. (18), or the study’s technical appendices, e.g. (TA 18).

## Studies of Interfaith Families

The Beyond Welcoming study found that most parents of children in interfaith relationships were accepting of their children's marriage partners (25); that most interfaith couples agreed on most issues about religion (27); that only 3% of couples sought Jewish clergy to officiate their wedding but were unable to find one (although 49% didn't consider asking and 17% considered but didn't contact any) (28-9); and that among interfaith couples, 33% of the Jewish partners and 42% of the partners from different faith backgrounds felt completely welcome in Jewish settings without qualification, compared to 62% of inmarried couples (42-3). At the time, I [wrote](#) that despite all of this good news, the study's statement that "we have succeeded in making intermarried families feel welcome," and the study's heading that "Barriers to Engagement with Jewish Life Have Been Largely Eliminated," were premature declarations of victory. In part, that was based on the study's own statement that respondents in interfaith couples who did not feel completely welcome "emphasized their feelings of being 'other' and not fitting in." (42)

The Swimming Upstream study, released in August 2020 and largely unnoticed in the midst of the COVID pandemic, is not consistent with the declaration of success at welcoming interfaith families. The study begins by noting that it was important to "most" of the interfaith couples surveyed that their family have a place within the Jewish community, and that "most" wanted their family to have more involvement in Jewish life. After noting that couples felt welcomed in Jewish spaces "when hosts acknowledged the presence of non- Jewish participants," it then states:

Couples felt unwelcome when interfaith relationships were denigrated, when the non-Jewish partner felt pressure to convert, or when they were expected to negate or hide the non-Jewish partner's religious identity.

Couples struggled with issues of personal status. Many felt frustrated that they could not find a Jewish clergy member to officiate their wedding and worried that their children would not be accepted as Jews without conversion. (1)

The Toronto study's repeated use of words like "outcasts," "outsider," and "inferior option," in both the researchers' own words and the extensive quotes from interfaith couples (italicized), is striking (emphasis added):

*[T]o be accepted as part of a community with families like ours would be nice for us. We feel like **outcasts** sometimes. (Non-Jewish partner, survey) (14)*

*It's challenging to integrate Judaism into our lives when one partner doesn't know about the culture or community. One partner often feels like an **outsider**, so it's difficult to prioritize events/feel comfortable attending. (Jewish partner, survey) (33)*

"It's that they made you feel like an **outsider**." (Jewish partner) (28)

“[T]he desire to be seen in a positive light and not denigrated as an **inferior option**, inherently less Jewish, or dysfunctional” was what they most wished the Jewish community understood about them. (28)

Couples fear some Jewish institutions will view them and their families as **undesirable** or unfortunate. (41)

The tone of the Boston and Pittsburgh<sup>2</sup> reports are generally more positive about the interfaith couples’ experiences. In Boston, “many” of the couples described being warmly welcomed by Jewish institutions. One said,

*I’ve been pleasantly surprised, like really in a kind of refreshing way of how open people are and how welcoming people are... I just felt to a degree, surprised and impressed by how open the Jewish community is. (Non-Jewish partner) (16)*

In Pittsburgh, “most couples described being welcomed into Jewish organizations and programs. The experiences of both Jewish and non-Jewish members of these households were largely positive, and they appreciated the warm reception they received.” (12)

Nevertheless, in Boston, in “some” cases, “despite the initial welcome by a congregation, couples felt an undercurrent of disapproval or being treated as outsiders rather than as integral and valued members of the community. For example, some couples were offended by language that suggested that intermarriage was a ‘challenge’ to the Jewish community. They did not see themselves as a problem and wanted to be known for who they were and not for what they were not.” (17)

Similarly, in Pittsburgh, “some” non-Jewish partners worried that their acceptance might be conditional or superficial and were concerned that they or their children were thought of differently or more negatively than inmarried couples and their children; “some” did not feel welcomed and “other couples” “felt their presence or behavior in Jewish spaces were negatively evaluated.” (12)

The Toronto study notes that couples “spoke about the importance of having their presence as a couple acknowledged in Jewish settings. Explicit welcoming helped them to feel seen and accepted.”

*Honestly, even if [Jewish organizations] literally just said, like, ‘interfaith families welcome.’... It’s that extra nod of we acknowledge you. You’re welcome. (Non-Jewish partner, interview) (30)*

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<sup>2</sup> The Boston and Pittsburgh studies are based on interviews of between 29 and 32 interfaith couples; the Toronto study involved a survey of 436 couples as well as interviews of 40 couples, including 25 who were recruited from the survey. In Boston “many” and in Pittsburgh “most” of the couples interviewed had decided to raise their children Jewish; in Toronto, 39% were raising their children solely Jewish, 44% with two religious heritages, and 10% with no religion.

On the other hand, “Couples felt that when their acceptance was conditional on negating part of the non-Jewish partner’s identity, it was shallow and inauthentic.”

*This rabbi said to me that when interfaith families come into Jewish spaces, they’re there for the Jewish part, and they’re not there to have any other part of them acknowledged, so they hang it up when they come in. I just don’t see how that’s possible. You are who you are in all aspects at all times.... You say that you’re welcoming, but you... want this part of our family to be hung up when we’re [in] the Jewish space. (Jewish partner, interview) (30)*

The Toronto study finds that “Many interfaith couples indicated they felt pressure from family, friends, and religious leaders for the non-Jewish partner to convert to Judaism. Pressure to convert from religious leaders in the community felt unwelcoming and intrusive to these couples and pushed some away from Jewish involvement.”

*I wish that the Jewish community didn’t put so much emphasis on having a Jewish spouse or partner. I find it highly offensive when my husband’s siblings speak about not accepting if their children were to date someone who wasn’t Jewish. It is offensive to myself and my daughter and really turns me off of the religion. (Non-Jewish partner, survey) (28)*

The Pittsburgh study also noted that “For both Jewish and non-Jewish partners, any suggestion or expectations regarding conversion from the community or their family felt judgmental and intrusive.” (12)

In Toronto most local rabbis and synagogues do not accept Jewish identification through patrilineal descent, and most rabbis do not officiate at weddings of interfaith couples. With respect to officiation, Toronto couples said:

*We would have liked to have been supported at the time of marriage and that both our traditions were accepted. Not to have felt rejected by the Jewish community at the time of marriage. (Jewish partner, survey)*

*I feel like the wedding is the point at which you set off as a Jewish couple or a Jewish family. If at that point you are already experiencing hurdles and doors closing – it doesn’t set a great tone, (Jewish partner, interview) (25)*

Canada is different from the United States with respect to patrilineal descent and wedding officiation in the Reform movement, but those issues remain obstacles to welcoming and inclusion in the United States. The concerns of interfaith couples noted above about children being thought of differently or negatively evaluated stem from lingering matrilineal attitudes, and several comments from the local community studies expressly refer to matrilineal Jews as not being “Jewish enough” (see *What Interfaith Families Say About Welcoming and Inclusion*

below). And even in Boston, for some couples, finding a rabbi to officiate their wedding served as a barrier to the Jewish community. (17)<sup>3</sup>

The Toronto study also notes the positive news that most families are accepting. “Non-Jewish partners especially appreciated welcoming messages and actions that made them feel they belonged in their new extended families. In some cases, welcoming opened the door for non-Jewish partners to learn about Judaism by participating in home rituals and family celebrations.”

*When I first met [Jewish partner’s] parents, it felt like I was kind of already part of the family. I wasn’t the outcast. They’re very welcoming and very friendly. (Non-Jewish partner, interview)*

*Where we felt welcomed? I think with [Jewish partner’s] Toronto family, I think I celebrated now Rosh Hashanah with them three or four times and they treat me as if I’m Jewish. We do the blessings together. It feels very natural. (Non-Jewish partner, interview) (30-1)*

Feeling welcomed in families but not in Jewish organizations may explain why 89% of Toronto surveyed couples engaged in some celebration of the High Holidays, but 76% did not attend services, celebrating instead in home settings with family or friends. (13)

## **Local Community Studies**

The data from the local community studies demonstrates that people in interfaith relationships feel significantly less connected to their local Jewish community than inmarrieds do; indeed, they do not value being part of a Jewish community or feel that being Jewish is a matter of community nearly as much. People in interfaith relationships also generally find their local Jewish organizations and communities less welcoming than inmarrieds do, and those who attend synagogue services feel less comfortable and connected when doing so than inmarrieds do, although the size of the differences between the two vary considerably. But the open-ended comments solicited in almost half of the studies reveal consistent concerns among people in interfaith relationships about welcoming and inclusion.

### **A. Interfaith Families’ Connection to Jewish Community**

The Boston study of interfaith couples acknowledged that everyone strives for a sense of community and noted that the interfaith couples interviewed “often mentioned that the strong sense of community among Jews is one of the most attractive features of Jewish living. This

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<sup>3</sup> That the conditions that some rabbis impose on their officiation are a barrier to some couples is evident from data from the local community study of Denver; 68 respondents had a rabbi or cantor perform their wedding ceremony, and in 9 of those cases the clergy had conditions for doing the ceremony, for example, that the couple would raise future children Jewish, and all of those couples felt the conditions were very or somewhat reasonable. But in 6 cases where respondents asked but did not have a rabbi or cantor officiate and the clergy had conditions, all of the couples felt the conditions were unreasonable. (TA 171-73)

sense of belonging to a larger group is central to what many young couples described as wanting to offer their children.” (15)

But the data from the local community studies demonstrates that people in interfaith relationships are not finding that sense of belonging in the Jewish community. A logical explanation of each of the following factual conclusions is that interfaith families do not experience being welcomed or made to feel part of Jewish communities:

- **People in interfaith relationships put less value on being part of a Jewish community than those who are inmarried.** Fewer intermarried (25%) than inmarried (54%) respondents said that being Jewish is very much a matter of community. (average of data for 9 communities; see Table 1) Fewer intermarried (57%) than inmarried (89%) respondents said that being part of a Jewish community is important or essential to what being Jewish means to them. Conversely, more intermarried (43%) than inmarried (11%) feel that being part of a Jewish community is not important to what being Jewish means to them. (average of data for 6 communities; see Table 2) In Pittsburgh, 8% of intermarrieds compared to 32% of inmarrieds said it was very much important to feel connected to the local Jewish community. (TA 43) In Boston, 51% of intermarrieds compared to 73% of inmarrieds said that being Jewish is very much a matter of belonging to a people. (TA 54)<sup>4</sup>
- **People in interfaith relationships feel less connected with or less like part of their local Jewish community than inmarried people.** Fewer intermarried (5%) than inmarried (28%) people say that they feel very much of a connection with or very much like a part of their local Jewish community. (average of data for 11 communities; see Table 3) In Denver, 36% of intermarrieds, compared to 16% of inmarrieds, feel very much disconnected from any type of Jewish community. (TA 45) In the Twin Cities, 48% of intermarrieds, compared to 8% of inmarrieds, feel not connected to either online or local community. (52)
- **People in interfaith relationships feel less connected to Israel, traditionally a measure of feeling part of the Jewish people, than inmarrieds.** Fewer intermarrieds (18%) than inmarrieds (43%) said they feel very much connected to Israel. (data for 11 communities; see Table 4) In Denver, 30% of intermarrieds, compared to 64% of inmarrieds, said that it was very or somewhat important that their children feel attached to Israel. (TA 43)
- **People in interfaith relationships have fewer Jewish friends than inmarrieds.** Fewer intermarried (16%) than inmarried (46%) say that most or all of their friends are Jewish. (data for 10 communities; see Table 5)
- **People in interfaith relationships don't know as many people in the Jewish community.** More intermarried (54%) than inmarried (42%) listed “not knowing many people” as a barrier to involvement in the Jewish community. (data for 4 communities; see Table 6)

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<sup>4</sup> A contrasting finding comes from Sarasota, where 80% of intermarrieds, compared to 94% of inmarrieds, agreed or strongly agreed that they had a strong sense of belonging to the Jewish people. (TA 43)

## **B. Welcoming and Comfort/Connection at Services**

A number of the local community studies directly asked questions about welcoming. People in interfaith relationships generally found their local Jewish organizations and community less welcoming than inmarrieds did, although the size of the differences varies considerably.

- Six of the studies explicitly asked how welcoming the local Jewish community was to interfaith families. More intermarrieds (42%) than inmarrieds (25%) said they had no opinion; 54% of intermarrieds, compared to 69% of inmarrieds, said their local Jewish community was a little/somewhat or very much welcoming. (data for 6 communities; see Table 7)
- Five of the studies asked about barriers to involvement in the community; 28% of intermarrieds and 24% of inmarrieds said not being welcoming was a barrier. (data for five communities; see Table 8)
- In Baltimore, only 15% of intermarrieds very much agreed that local Jewish organizations were welcoming to “people like you,” compared to 46% of inmarrieds. (TA 121) In Howard County, the comparable figures were 44% and 54%. (TA 70)
- In Boston, 20% of intermarrieds compared to 8% of inmarrieds said that not welcoming was a reason they did not give their children Jewish education (TA 42); 25% of intermarrieds compared to 15% of inmarrieds said that not welcoming was a reason they did not participate in a Jewish program. (TA 62) In Denver, 13% of intermarrieds and 13% of inmarrieds gave as a reason for feeling disconnected to any Jewish community that they did not feel they would be welcomed; however, 22% of intermarrieds compared to 10% of inmarrieds gave as a reason that they didn’t want to exclude their non-Jewish friends/partners. (TA 47)

Data from the Toronto study of interfaith couples similarly indicates that concerns about whether they will be welcomed impacted their decisions not to engage in communal and institutional settings: 16% of Toronto survey respondents said that a reason for not joining a congregation was their concern about how synagogues treated interfaith couples, while 10% said a reason was worry that their non-Jewish partner would not find acceptance. (28)

In two communities, people in interfaith relationships who do chose to attend synagogue services feel markedly less comfortable and connected when doing so than inmarrieds, but in four others the differences are smaller.

- In Palm Beach, 24% of intermarrieds but 60% of inmarrieds said they felt comfortable at the last synagogue service they attended (58); in South Palm Beach, 20% of intermarrieds said they felt comfortable, compared to 59% of inmarrieds. (TA 41) In South Palm Beach 16% of intermarrieds disagreed that they felt disconnected the last time they attended services, compared to 43% of inmarrieds. (TA 42)
- However, in Washington DC, 67% of intermarrieds said they felt not at all like an outsider at services, compared to 78% of inmarrieds. (54) In Sarasota, 77% of intermarrieds agreed or strongly agreed that they felt comfortable entering Jewish places of worship, compared to 88% of inmarrieds. (TA 32) In Pittsburgh, 53% of intermarrieds and 55% of inmarrieds said

they felt very much comfortable the last time they attended synagogue services. (43) In Boston, 63% of intermarrieds and 77% of inmarrieds said they felt connected the last time they attended services. (TA 48)

### C. What Interfaith Families Say About Welcoming and Inclusion

Five of the local community studies invited comments about what prevented people in interfaith relationships from participating in Jewish life.

- The Baltimore study said that interfaith families were among the “some respondents” who “felt unwelcomed in Jewish spaces, or feared they would be, because of who they are – in some cases, this belief was a result of direct experience and in others, it was an assumption.” (82) The Howard County study makes a similar statement. (55) The Baltimore study includes these comments:

*My wife is not Jewish, so my children are not Jewish according to Halacha, even though I am teaching them about Jewish culture. I feel like my family and I may not be accepted by the Jewish community.*

*As the non-Jewish spouse in a Jewish family, I am worried I won't be accepted and have felt that way in some Jewish events in the course of my relationship with my husband.*  
(84)

- In the Twin Cities report, despite a general feeling that the community is supportive of their needs, “some members of interfaith families, expressed their struggles with feeling accepted and welcomed.”

*A major gap is making interfaith families feel welcome, especially the non-Jewish partner. This keeps us from being more involved when one person doesn't feel welcome.*  
(120)

*My Judaism isn't matrilineal, and I wasn't bat mitzvahed. These things aren't my choice, but sometimes I feel like I wouldn't be welcome because I'm not 'Jewish enough.'* (64)

- In the Pittsburgh study, interfaith families felt that the community could do more to make them feel welcome.

*Be more welcoming of those of us who are patrilineal Jews. Even with conversion and being ethnically Jewish, I'm still not welcomed in some areas of the Pittsburgh Jewish Community.*

*We have a mix of religions in our home, though in practice we only practice Judaism. We found that we were not always welcomed or respected at [our area] congregations. Even Reform ones.* (90)



- The Washington study, after noting that 19% of interfaith families find the community to be somewhat welcoming and 31% find it to be very welcoming, says: “however, 68 respondents in interfaith relationships reported ways that the community made them feel unwelcome.”

*I married out of my religion and struggle to keep a connection to my culture. I could use programs that address people, like me, who feel like outsiders in the Jewish community.*

*As someone from an interfaith household, it's hard to engage with the community if I have to convince my spouse, 'Don't worry, you'll feel comfortable and welcome.' She often feels like the Jewish community is insular and skeptical of non-Jews, and that makes it hard for me to find ways to engage in the community as well. (93)*

## **Dual Faith Families**

Data from the local community studies show that 13% of Jewish children are Jews of Multiple Religion – meaning that their parents say they are being raised as Jewish and another religion, and that 15% of the children of intermarried parents are being raised Jewish and another religion. (data for 9 and 11 communities; see Table 9). Surprisingly, there are very few comments in the studies about concerns about disapproval of this approach.

In the Boston study of interfaith families, “some couples did express concern that their approach to being an interfaith couple might not be fully accepted if they decide to raise their child in two religions or include both religions in their home life and in their identification of themselves as a family.”

*There are some resources that say that they're open to interfaith couples... But, it's framed as for folks wanting to build a Jewish home and there's some question about like, is that what we're both doing and what does that mean to us...What I hear about interfaith couples where one person is Jewish, and a Jewish community accepts that because they're going to raise their kids Jewish. We are going to raise our kids Jewish, but we're also gonna raise them actively something else. Like not just Jewish. I feel anxious about finding those resources that don't want me to be a kind of blank. Like, 'Oh yes, I will make way for Judaism, but also I'm bringing something like an active spiritual tradition too.' I'm not a 'nothing' religiously. (Non-Jewish partner) (17-8)*

Similarly, in the Twin Cities local community study, some parents raising their children in multiple religions described the challenges they faced in finding a place for their families within Jewish organizations.

*Since we have decided to raise our children with both religions culturally, it is very hard to find others like us. There are a lot of interfaith groups (which is great), but usually those are of a non-Jewish spouse who is raising their children Jewish. (24)*

## What Can Be Done to Engage Interfaith Families

The local community studies typically end with recommendations for future action. The Pittsburgh study clearly states the two main lines of efforts needed to engage interfaith families:

If the community can increase its outreach to intermarried families to make them feel more a part of the community, and if the community can offer them programs that stimulate their interests and meet their needs, there may be a significant opportunity to increase their Jewish engagement and encourage their children to develop their Jewish identities. (90)

The executive summary of the Baltimore study indicates the challenge involved in making interfaith families feel more a part of the community:

Households that include an intermarried couple tend to feel that the community is not welcoming to them, does not care about them, and does not support them. (3)

Similarly, the Twin Cities study says, “Interfaith households are a growing segment of the Jewish population yet may experience particular barriers to community participation.” (65) There is also a legacy impact of past rejection, noted in the Toronto study:

*My parents are also an interfaith couple, and I believe the judgment they experienced resulted in them raising us to be less Jewish. (Jewish partner, interview) (30)*

There is a great deal of data in the Cohen Center’s research that supports the view that people in interfaith relationships, in varying degrees in different communities, feel less welcomed than inmarried people do. And what a significant segment of people in interfaith relationships say about welcoming and inclusion demonstrates a persistent feeling of being “other” and “outsider.”

Some of those open-ended comments point the way forward. A key comment from the Boston study of interfaith families highlights the difference between feeling welcomed as a guest and included as part of the community: “Some couples recounted being regularly welcomed when they attended activities at a synagogue but never really progressing to feel like they belonged in the community.” (17)

As I have [written](#) before, inclusion requires treating partners from different faith backgrounds as equals, like the Jewish partner’s Toronto family who treat the partner from a different faith background “as if I’m Jewish” (31), or the congregation in Boston where both partners are “treated very equally as members of the community” and are “both equally members of the congregation and that is really, really important to the fact that we feel at home here.” (16)

**Table 1. Being Jewish is a matter of community**

|   | <b>Intermarried</b> |                  | <b>Inmarried</b> |                  |
|---|---------------------|------------------|------------------|------------------|
|   | <b>A little</b>     | <b>Very much</b> | <b>A little</b>  | <b>Very much</b> |
| <b>Baltimore 2020</b> (TA 71)           | 19%                 | 28%              | 11%              | 51%              |
| <b>Sarasota 2019</b> (TA 37)            | 10%                 | 33%              | 3%               | 62%              |
| <b>Twin Cities 2019</b> (48)            | 33%                 | 27%              | 12%              | 57%              |
| <b>Cincinnati 2019</b> (84)             | 0%                  | 26%              | 0%               | 54%              |
| <b>Howard County 2019</b> (TA 45)       | 17%                 | 24%              | 19%              | 41%              |
| <b>Denver 2018-19</b>                   | NA                  | NA               | NA               | NA               |
| <b>Palm Beach County 2018</b> (TA 52)   | 20%                 | 18%              | 14%              | 54%              |
| <b>S Palm Beach County 2018</b> (TA 48) | 33%                 | 21%              | 9%               | 61%              |
| <b>Pittsburgh 2017</b> (TA 41)          | NA                  | 18%              | NA               | 43%              |
| <b>Washington DC 2017</b>               | NA                  | NA               | NA               | NA               |
| <b>Boston 2015</b> (TA 53)              | NA                  | 30%              | NA               | 66%              |
| <b>Average</b>                          | <b>22%</b>          | <b>25%</b>       | <b>10%</b>       | <b>54%</b>       |

Note: Cincinnati data is couples with children.

**Table 2. Being part of a community is essential to what being Jewish means to respondents**

|                                       | <b>Intermarried</b>  |                             | <b>Inmarried</b>     |                             |
|---------------------------------------|----------------------|-----------------------------|----------------------|-----------------------------|
|                                       | <b>Not important</b> | <b>Important/ Essential</b> | <b>Not important</b> | <b>Important/ Essential</b> |
| <b>Baltimore 2020</b> (TA 75)         | 46%                  | 55%                         | 10%                  | 90%                         |
| <b>Sarasota 2019</b>                  | NA                   | NA                          | NA                   | NA                          |
| <b>Twin Cities 2019</b> (49)          | 44%                  | 56%                         | 10%                  | 92%                         |
| <b>Cincinnati 2019</b>                | NA                   | NA                          | NA                   | NA                          |
| <b>Howard County 2019</b> (TA 47)     | 42%                  | 58%                         | 13%                  | 87%                         |
| <b>Denver 2018-19</b> (TA 39)         | 37%                  | 62%                         | 14%                  | 86%                         |
| <b>Palm Beach County 2018</b> (TA 52) | 46%                  | 54%                         | 10%                  | 90%                         |
| <b>S Palm Beach County 2018</b>       | NA                   | NA                          | NA                   | NA                          |
| <b>Pittsburgh 2017</b>                | NA                   | NA                          | NA                   | NA                          |
| <b>Washington DC 2017</b> (TA 49)     | NA                   | 59%                         | NA                   | 87%                         |
| <b>Boston 2015</b>                    | NA                   | NA                          | NA                   | NA                          |
| <b>Average</b>                        | <b>43%</b>           | <b>57%</b>                  | <b>11%</b>           | <b>89%</b>                  |

**Table 3. Feeling of connection with/like part of local Jewish community**

|   | Intermarried |           | Inmarried  |            |
|---|--------------|-----------|------------|------------|
|   | A little*    | Very much | A little*  | Very much  |
| <b>Baltimore 2020</b> (TA 89)           | 32%          | 6%        | 20%        | 41%        |
| <b>Sarasota 2019</b> (TA 41)            | 23%          | 4%        | 25%        | 19%        |
| <b>Twin Cities 2019</b> (51)            | NA           | 6%        | NA         | 35%        |
| <b>Cincinnati 2019</b> (86)             | 39%          | 6%        | 17%        | 33%        |
| <b>Howard County 2019</b> (TA 54)       | 30%          | 4%        | 32%        | 11%        |
| <b>Denver 2018-19</b> (TA 45)           | 29%          | 4%        | 33%        | 28%        |
| <b>Palm Beach County 2018</b> (TA 55)   | 17%          | 7%        | 24%        | 20%        |
| <b>S Palm Beach County 2018</b> (TA 53) | 34%          | 4%        | 25%        | 26%        |
| <b>Pittsburgh 2017</b> (TA 43)          | 59%          | 4%        | NA         | 24%        |
| <b>Washington DC 2017</b> (TA 50)       | 26%          | 4%        | 22%        | 26%        |
| <b>Boston 2015</b> (TA 54)              | NA           | 10%       | NA         | 40%        |
| <b>Average</b>                          | <b>32%</b>   | <b>5%</b> | <b>25%</b> | <b>28%</b> |

**Note:** Twin Cities reports “any” not “a little,” so is not included. Denver data is “somewhat” not “a little,” and question is about connection to “any” Jewish community not “local” Jewish community. Pittsburgh data is “a little/somewhat” not “a little,” so is not included. Cincinnati data is couples with children.

**Table 4. Feeling of connection to Israel**

|   | Intermarried |            | Inmarried  |            |
|---|--------------|------------|------------|------------|
|   | A little*    | Very much  | A little*  | Very much  |
| <b>Baltimore 2020</b> (95)                | 27%          | 14%        | 16%        | 34%        |
| <b>Sarasota 2019</b> (78)                 | NA           | 26%        | NA         | 53%        |
| <b>Twin Cities 2019</b> (97)              | NA           | 11%        | NA         | 37%        |
| <b>Cincinnati 2019</b> (78)               | NA           | 19%        | NA         | 48%        |
| <b>Howard County 2019</b> (64)            | 29%          | 10%        | 18%        | 30%        |
| <b>Denver 2018-19</b> (TA 62)             | NA           | 18%        | NA         | 40%        |
| <b>Palm Beach County 2018</b> (81)        | NA           | 20%        | NA         | 51%        |
| <b>S Palm Beach County 2018</b> (TA 63-4) | 39%          | 30%        | 11%        | 56%        |
| <b>Pittsburgh 2017</b> (72)               | 23%          | 15%        | 20%        | 35%        |
| <b>Washington DC 2017</b> (71)            | 27%          | 23%        | 23%        | 43%        |
| <b>Boston 2015</b> (59)                   | 22%          | 16%        | 18%        | 41%        |
| <b>Average</b>                            | <b>28%</b>   | <b>18%</b> | <b>18%</b> | <b>43%</b> |

**Note:** Sarasota, Twin Cities, Palm Beach and Cincinnati questions asked about “any” not “a little” connection to Israel. Denver asked about “not very” or “very” emotionally attached to Israel.

**Table 5. Jewish friends**

|   | <b>Intermarried</b> |                 | <b>Inmarried</b> |                 |
|---|---------------------|-----------------|------------------|-----------------|
|   | <b>Some/half</b>    | <b>Most/all</b> | <b>Some/half</b> | <b>Most/all</b> |
| <b>Baltimore 2020</b> (86)              | 84%                 | 7%              | 37%              | 60%             |
| <b>Sarasota 2019</b> (68)               | 77%                 | 9%              | 45%              | 54%             |
| <b>Twin Cities 2019</b> (53)            | 81%                 | 8%              | 52%              | 43%             |
| <b>Cincinnati 2019</b> (91)             | 61%                 | 0%              | 62%              | 37%             |
| <b>Howard County 2019</b> (57)          | 81%                 | 4%              | 70%              | 28%             |
| <b>Denver 2018-19</b> (TA 44)           | 54%                 | 6%              | 44%              | 41%             |
| <b>Palm Beach County 2018</b>           | NA                  | NA              | NA               | NA              |
| <b>S Palm Beach County 2018</b> (TA 52) | 52%                 | 33%             | 24%              | 75%             |
| <b>Pittsburgh 2017</b> (TA 41)          | 60%                 | 36%             | 55%              | 37%             |
| <b>Washington DC 2017</b> (TA 49)       | 52%                 | 40%             | 58%              | 37%             |
| <b>Boston 2015</b> (TA 52)              | 81%                 | 12%             | 52%              | 47%             |
| <b>Average</b>                          | <b>68%</b>          | <b>16%</b>      | <b>50%</b>       | <b>46%</b>      |

**Note:** Cincinnati data is couples with children. Denver is “some” not “some/half.” Palm Beach County data (not included here) reports “half or more.”

**Table 6. Not knowing many people as barrier to involvement in community**

|                                 | <b>Intermarried</b> | <b>Inmarried</b> |
|---------------------------------|---------------------|------------------|
| <b>Baltimore 2020</b> (83)      | 47%                 | 39%              |
| <b>Sarasota 2019</b>            | NA                  | NA               |
| <b>Twin Cities 2019</b> (61)    | 42%                 | 27%              |
| <b>Cincinnati 2019</b> (89)     | 70%                 | 60%              |
| <b>Howard County 2019</b> (54)  | 55%                 | 41%              |
| <b>Denver 2018-19</b>           | NA                  | NA               |
| <b>Palm Beach County 2018</b>   | NA                  | NA               |
| <b>S Palm Beach County 2018</b> | NA                  | NA               |
| <b>Pittsburgh 2017</b>          | NA                  | NA               |
| <b>Washington DC 2017</b>       | NA                  | NA               |
| <b>Boston 2015</b>              | NA                  | NA               |
| <b>Average</b>                  | <b>54%</b>          | <b>42%</b>       |

**Note:** Cincinnati data is couples with children.

**Table 7. Local Jewish community is welcoming to interfaith families**

|   | Intermarried |                   |            |            | Inmarried  |                   |            |            |
|---|--------------|-------------------|------------|------------|------------|-------------------|------------|------------|
|   | Not at all   | A little/somewhat | Very much  | No opinion | Not at all | A little/somewhat | Very much  | No opinion |
| <b>Baltimore 2020</b> (TA 37)           | 8%           | 35%               | 21%        | 36%        | 0%         | 58%               | 27%        | 14%        |
| <b>Sarasota 2019</b> (TA 45)            | 7%           | 35%               | 20%        | 38%        | 0%         | 20%               | 23%        | 57%        |
| <b>Twin Cities 2019</b>                 | NA           | NA                | NA         | NA         | NA         | NA                | NA         | NA         |
| <b>Cincinnati 2019</b> (TA 48)          | 1%           | 24%               | 27%        | 47%        | 30%        | 30%               | 34%        | 6%         |
| <b>Howard County 2019</b> (TA 28)       | 4%           | 14%               | 37%        | 45%        | 0%         | 57%               | 37%        | 7%         |
| <b>Denver 2018-19</b>                   | NA           | NA                | NA         | NA         | NA         | NA                | NA         | NA         |
| <b>Palm Beach County 2018</b> (TA 31)   | 13%          | 22%               | 23%        | 43%        | <1%        | 25%               | 32%        | 43%        |
| <b>S Palm Beach County 2018</b> (TA 54) | 10%          | 24%               | 21%        | 45%        | NA         | NA                | NA         | NA         |
| <b>Pittsburgh 2017</b>                  | NA           | NA                | NA         | NA         | NA         | NA                | NA         | NA         |
| <b>Washington DC 2017</b> (93, TA 33)   | NA           | NA                | 31%        | 37%        | NA         | NA                | NA         | NA         |
| <b>Boston 2015</b>                      | NA           | NA                | NA         | NA         | NA         | NA                | NA         | NA         |
| <b>Average</b>                          | <b>7%</b>    | <b>26%</b>        | <b>28%</b> | <b>42%</b> | <b>6%</b>  | <b>38%</b>        | <b>31%</b> | <b>25%</b> |

**Note:** Washington DC and Boston data are “somewhat” not “a little/somewhat,” so that data is not included. Cincinnati data is couples with children.

**Table 8. Not welcoming as barrier to involvement in community**

|                                 | Intermarried | Inmarried  |
|---------------------------------|--------------|------------|
| <b>Baltimore 2020</b> (83)      | 38%          | 25%        |
| <b>Sarasota 2019</b>            | NA           | NA         |
| <b>Twin Cities 2019</b> (61)    | 20%          | 14%        |
| <b>Cincinnati 2019</b> (89)     | 47%          | 43%        |
| <b>Howard County 2019</b> (54)  | 20%          | 23%        |
| <b>Denver 2018-19</b> (23)      | 13%          | 13%        |
| <b>Palm Beach County 2018</b>   | NA           | NA         |
| <b>S Palm Beach County 2018</b> | NA           | NA         |
| <b>Pittsburgh 2017</b>          | NA           | NA         |
| <b>Washington DC 2017</b>       | NA           | NA         |
| <b>Boston 2015</b>              | NA           | NA         |
| <b>Average</b>                  | <b>28%</b>   | <b>24%</b> |

**Note:** Denver response is “don’t feel would be welcomed.” Cincinnati data is couples with children.

**Table 9. How Children Are Raised**

|  | <b>% of Jewish children who are Jews of Multiple Religions</b> | <b>% of children being raised Jewish and another religion by intermarried parents</b> |
|--|--|---|
| <b>Baltimore 2020</b> (18, 59)         | 8%   | 18%   |
| <b>Sarasota 2019</b> (17, 47)          | 6%   | 12%   |
| <b>Twin Cities 2019</b> (21, 71)       | 32%  | 34%   |
| <b>Cincinnati 2019</b> (20, 50)        | 9%   | 10%   |
| <b>Howard County 2019</b> (16, 38)     | 10%  | 18%   |
| <b>Denver 2018-19</b> (40)             | NA   | 18%   |
| <b>Palm Beach County 2018</b> (18, 46) | 25%  | 8%  |
| <b>S Palm Beach County 2018</b> (16)   | NA   | 13%   |
| <b>Pittsburgh 2017</b> (13, 33)        | 6%   | 11%   |
| <b>Washington DC 2017</b> (15, 45)     | 10%  | 14%   |
| <b>Boston 2015</b> (13, 34)            | 10%  | 12%   |
| <b>Average</b>                         | <b>13%</b>   | <b>15%</b>  |