

4

# CONNECTED TO GIVE: SYNAGOGUES & MOVEMENTS

FINDINGS FROM THE NATIONAL STUDY OF AMERICAN JEWISH GIVING



## ABOUT CONNECTED TO GIVE

---

*Connected to Give* is a collaborative project of a consortium of independent foundations, family foundations, community foundations, and Jewish federations working in partnership with Jumpstart to map the landscape of charitable giving by Americans of different faith traditions. *Connected to Give: Synagogues and Movements* is written by Steven M. Cohen and J. Shawn Landres, with contributions from Mark Ottoni-Wilhelm, Joshua Avedon, and Jim Gerstein.

## CONNECTED TO GIVE REPORT SERIES

---

*Connected to Give: Synagogues and Movements* is the fourth in a series of reports based upon the wealth of data drawn from the National Study of American Jewish Giving and the National Study of American Religious Giving. The first report, *Connected to Give: Key Findings* (September 2013), represents the top level of information gleaned from the National Study of American Jewish Giving. The second report, *Connected to Give: Jewish Legacies* (October 2013), discusses planned giving habits among those American Jews who are considered most likely to have made charitable bequests. The third report, *Connected to Give: Faith Communities* (November 2013), examines how Americans' religious identities relate to their charitable giving behavior, as well as giving patterns across different types of organizations, including those with and without religious ties. Additional reports, including a comparative study of religious and ethnic giving circles, are planned for early 2014.



For updates, please make sure you are registered at [connectedtogive.org](http://connectedtogive.org) so that you may be notified as new information becomes available.

# TABLE OF CONTENTS

About Connected to Give..... 1	Jewish connectedness and religious movements ..... 5	Conclusion ..... 17
Connected to Give Report Series ..... 1	Major Finding 1 ..... 8	Endnotes ..... 18
What is “Jewish Giving”?..... 2	Major Finding 2 ..... 9	Afterword ..... 19
Where do American Jews give?.. 2	Major Finding 3 ..... 11	References ..... 20
Preface ..... 3	Major Finding 4 ..... 13	Connected to Give Consortium ..... 21
Overview..... 4	Major Finding 5 ..... 15	About Jumpstart ..... 22

## WHAT IS “JEWISH GIVING”?

For the purposes of this study we defined Jewish giving as inclusively as possible, in order to enable wide-ranging interpretations of the data, including those based on one or more narrower definitions. To that end, in *Connected to Give* research and reporting, Jewish giving may include any and/or all of these options:

- ▶ Giving by Jews, regardless of the type of beneficiary
- ▶ Giving to Jewish causes and Jewish organizations
- ▶ Giving for Jewish reasons
- ▶ Giving in Jewish ways

## WHERE DO AMERICAN JEWS GIVE?

**Congregations:** Giving to Jewish religious congregation, such as a synagogue, temple, minyan, or other Jewish congregation whose primary purpose is religious activity or spiritual development. American Jews also give to non-Jewish religious congregations.



**Jewish organizations:** Giving to organizations that work toward goals with an explicitly Jewish identity or value frame, but which may have a variety of purposes, and have many different types of beneficiaries, including helping people with basic necessities, deliver health care or medical research, education, youth and family services, arts and culture, to improve neighborhoods and communities, preserve the environment, provide international aid, or to carry out civic and social advocacy.



**Non-Jewish organizations:** Giving to organizations that have no Jewish ties and whose primary purposes are to help people with basic necessities, deliver health care or medical research, education, youth and family services, arts and culture, to improve neighborhoods and communities, preserve the environment, provide international aid, or to carry out civic and social advocacy.



## PREFACE

---

From the earliest days of the republic, observers have noted that American religion is congregational religion. For many American Jews, despite the rapidly changing face of American Jewry, synagogues are their primary points of contact with the organized Jewish community, and religious movements are important markers, and indeed makers, of Jewish identity. Jewish congregations dominate the marketplace of institutions dedicated to creating and sustaining Jewish networks and connections—which we know are critical to Jewish giving, and in fact are key to flourishing communities.

More than simply a retail outlet for Jewish consumers (and more than a few “DIYers”), synagogues and movements are also the central arenas within which new generations are educated and acculturated into Jewish life. As such important institutions they deserve our attention, which in turn requires us to better understand how they interact with Jewish household giving, which is, after all, how much of Jewish life gets paid for.

Although congregational membership rates have remained stable—at any given moment, roughly two fifths of American Jews say they belong to a synagogue, temple, minyan, or chavurah—increasing numbers of Jews, especially younger ones and those with lower levels of Jewish social engagement, choose not to identify with a specific religious movement. However, while a sizable proportion of the American Jewish population neither identifies with a major movement nor belongs to a congregation, most giving by American Jewish households comes from synagogue members, and most synagogue members are affiliated with a religious movement. Thus this report is largely focused on questions linking giving not only to Jewish social engagement in general, but more specifically to synagogue membership and identification with religious movements.

It is a fundraiser’s adage that the first rule of giving is asking. As incubators for Jewish identity and philanthropy, congregations also are connection points across multiple types of personal networks, including family members, friends and acquaintances, co-workers and professional colleagues, and members of other voluntary organizations, both Jewish and non-Jewish. To that end, *Connected to Give: Synagogues and Movements* introduces a new giving indicator: the “charitable solicitation network.” When American Jews, even the most Jewishly connected ones, are asked to give by more diverse groups of people, they respond. In short, the more places one is asked, the more, and more generously, one gives.

This report both broadens and deepens our understanding of American Jewish giving. The findings upend the conventional wisdom about where most household charitable dollars go and reaffirms the continuing centrality of congregations and religious movements. Most importantly, however, this report documents—whether through Jewish social engagement, synagogue membership or movement identification, or by

being in diverse relationships with people who talk about charitable giving—how and where American Jews are *connected to give*.

Adina Dubin Barkinskiy, Jay Kaiman, and Morlie Levin  
Washington, Atlanta, and New York  
December 23, 2013

## OVERVIEW

---

The first report in this series, *Connected to Give: Key Findings*, presented the central and fundamental findings emerging from the National Study of American Jewish Giving: Jews who are most connected to Jews and the Jewish community give more to Jewish organizations of all types. This report, *Connected to Give: Synagogues and Movements*, focuses on American Jews who are members of Jewish congregations and/or identify with one of the three major American Jewish religious movements (often referred to as Jewish “denominations”).

56% of American Jewish donors are members of a Jewish congregation, and 68% are identified with a religious movement. Of all funds donated in 2012 to Jewish organizations, 79% came from synagogue members, even though they constitute just 38% of the adult Jewish population.<sup>1</sup> The average synagogue member donated six times as much to Jewish organizations as did the average non-member. Although synagogue members tend to have higher household incomes than non-members, this income variation explains only part of the difference. Rather, the major reason for the high levels of philanthropic behavior of synagogue members is that they are so much more connected to Jews and Jewish life.

Most American synagogues are affiliated with religious movements, and most American Jews self-identify with one of three largest movements. Taken together, those who identify as Orthodox, Conservative, and Reform Jews constitute about two thirds of the American Jewish population, and more than 90% of those who identify with a formal movement. Other Jewish religious movements include Reconstructionist Judaism, Jewish Renewal, and Humanistic Judaism. Increasing numbers of American Jews identify as “Just Jewish,” post-denominational, or non-denominational, driven in part by the increasing number who say they are Jewish but have no religious identification. Still, Orthodox, Conservative, and Reform remain the “Big Three,” and exploring patterns among and across these three groups helps illuminate giving patterns for most American Jews in general and the majority of American Jewish donors to Jewish organizations and congregations.<sup>2</sup>

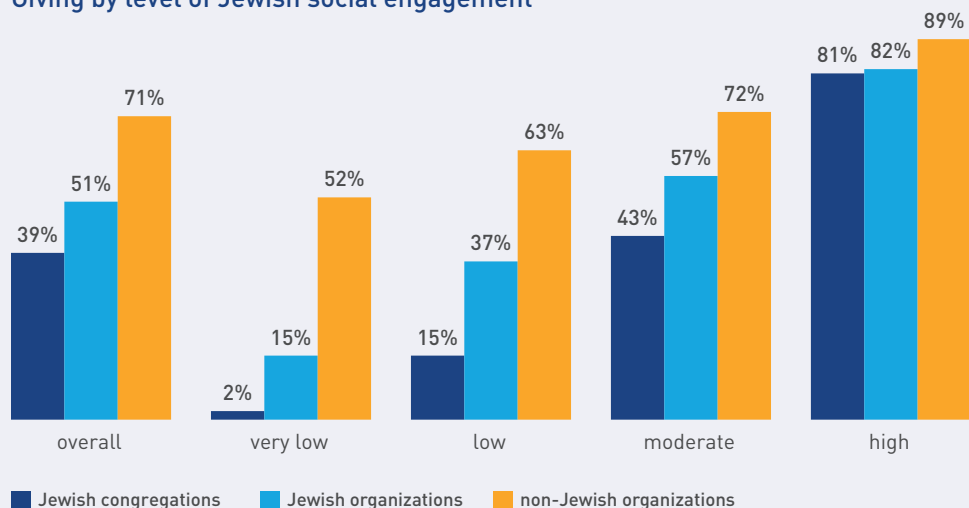
This report, *Connected to Give: Synagogues and Movements*, addresses the extent to which congregational membership, movement identification, and social engagement relate to religious and charitable giving by American Jews, with a focus on the three largest movements.<sup>3</sup>

# JEWISH CONNECTEDNESS AND RELIGIOUS MOVEMENTS

To analyze Jewish connectedness throughout the *Connected to Give* series, we constructed an index of Jewish social engagement built from the four components that are both empirically related to one another and related to the likelihood of donating to Jewish causes. They are: 1) family status (in-married, non-married, and intermarried); 2) proportion of close friends who are Jewish (four levels from few or none to all or almost all); 3) attendance at Jewish religious services (four levels from never to every week); and 4) whether one volunteers for a charitable or religious organization. As such, the index draws upon four domains of social interaction, from most to least intimate: family, friends, and community.

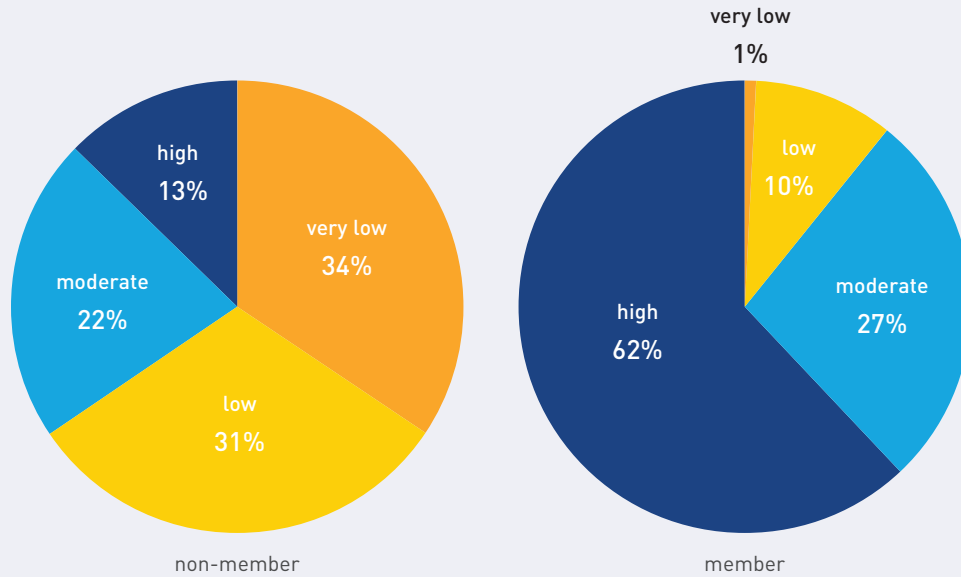
Significantly, regardless of the measures we used, alternative measures of Jewish social engagement yielded very similar results. The index of Jewish social engagement predicts giving better than any other combination of four Jewish engagement items available in the study. Expansion to include a fifth or sixth item would not significantly improve the ability of the index to predict whether one donates to a Jewish cause.

## Giving by level of Jewish social engagement



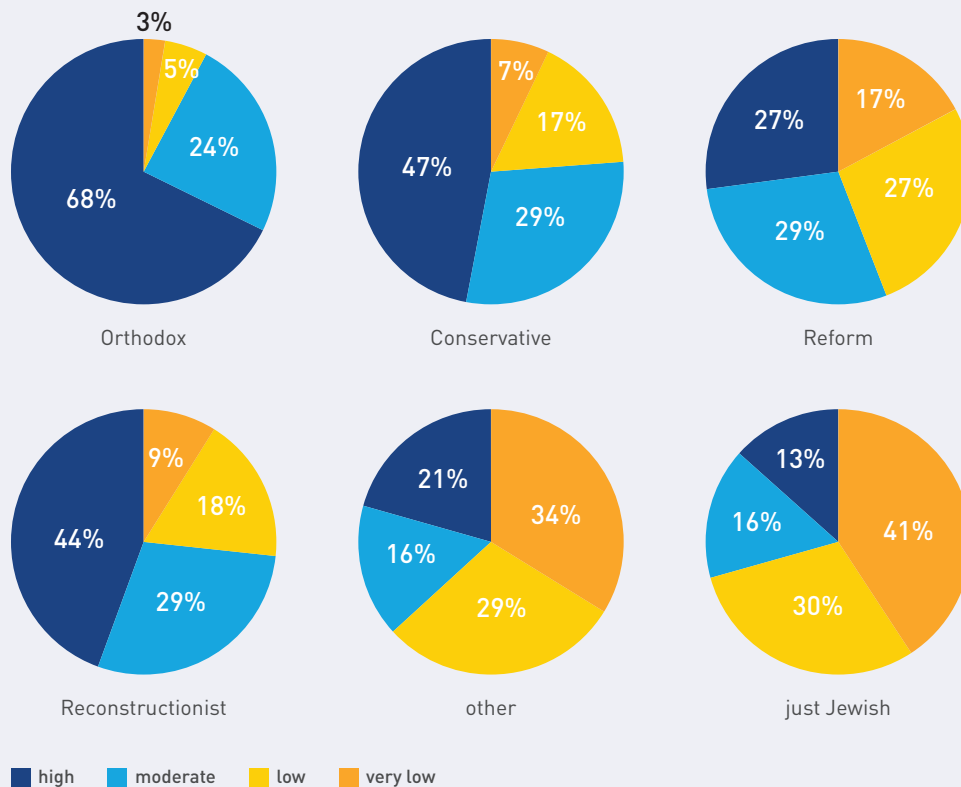
In other words, knowing people's marital status, their number of Jewish friends, frequency of religious service attendance, and whether they volunteer for a religious or charitable organization provides a very strong basis upon which to predict whether they donate to any Jewish cause. Those who are intermarried, have few Jewish friends, never attend services, and decline to volunteer are very unlikely to donate. In contrast, in-married Jews with all Jewish friends who attend services weekly and volunteer for charitable or religious causes almost always make donations to Jewish causes. And synagogue members exhibit much higher levels of Jewish social engagement.

### Jewish social engagement, by synagogue membership



For most of the nearly two hundred years that American Jewish life has been characterized by distinctions among religious movements, the terms “Orthodox,” “Conservative,” and “Reform” have been used by many as shorthand for a person’s intensity of religious belief and observance, from most to least fervent; and levels of Jewish social engagement among the three movements generally follow this pattern.

### Jewish social engagement by respondent affiliation



■ high ■ moderate ■ low ■ very low

---

One reasonably might expect these patterns to extend to the giving behaviors of Orthodox, Conservative, and Reform Jews, specifically, decreasing frequency and amounts of giving to Jewish causes as we move from Orthodox to Conservative to Reform. Reconstructionists, although there were too few in this study for detailed analysis of detailed philanthropic patterns, exhibit levels of Jewish social engagement similar to those reported by self-identified Conservative Jews, and denser and more numerous than those of self-identified Reform Jews. The remaining Jewish respondents answered either “Just Jewish” or provided an “other” response. Although some highly engaged Jews do self-define as “just Jewish,” they are very few in number. In general, Jews without religious movement identities display relatively low levels of Jewish social engagement, far lower than Reform Jews who have the lowest levels of Jewish social engagement of all the major movement populations. Future reporting in the *Connected to Give* series will address variations among the roughly one third of American Jews who do not affiliate with a specific religious movement.



## MAJOR FINDING 1

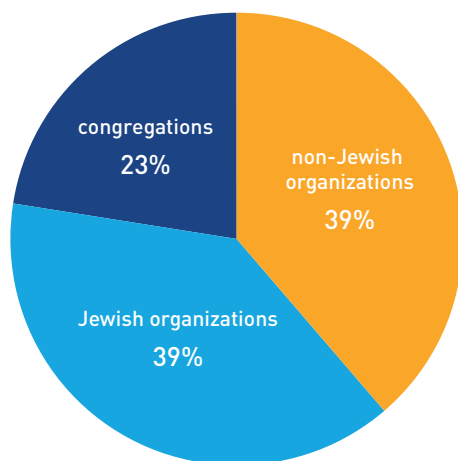
### Most charitable dollars given by American Jews go to organizations with Jewish ties, including congregations as well as Jewish organizations pursuing a variety of charitable purposes.

American Jews allocate a much smaller share of their giving to Jewish congregations and a slightly larger share to Jewish nonprofit organizations than non-Jewish Americans allocate to congregations and religiously identified nonprofit organizations.

Approximately three fifths of American Jews' charitable giving—62%—goes to Jewish organizations, whether congregations or other Jewish nonprofit organizations.<sup>4</sup> That is, 23% goes to synagogues or congregations for religious purposes, and 39% to Jewish organizations whose primary purposes are to help people with basic necessities, deliver health care or medical research, education, youth and family services, arts and culture, to improve neighborhoods and communities, preserve the environment, provide international aid, or to carry out civic and social advocacy. Beyond Jewish federations and any Israel-related cause, this category also includes Jewish community centers, schools, and advocacy groups, Jewish organizations include cultural institutions, youth groups, grassroots nonprofit startups, and international aid organizations, among many others.

The remaining two fifths of American Jewish household charitable dollars—about 39%—go to non-Jewish organizations pursuing the same wide variety of charitable purposes, including combined-purpose organizations (e.g., the United Way), health care, education, youth and family services, arts and culture, neighborhood and community groups, environmental groups, international aid, civic and social advocacy, and miscellaneous other donations.

#### Distribution of giving to congregations, Jewish organizations, and non-Jewish organizations



Note: Due to rounding, percentages may not add up to 100.



Relative to other Americans, Jews allocate a much smaller share of their giving to congregations (23% of household dollars vs. 41% of household dollars). American Jews give a slightly larger share of their charitable allocations to Jewish organizations (39%) than non-Jewish Americans give to religiously identified organizations (32%), and a larger share to organizations that are not Jewishly or otherwise religiously identified (39% vs. 27%).

In 2012, the estimated median giving amount by American Jews to all religious and charitable organizations was \$1,250. American Jewish donors to synagogues gave them an estimated median gift amount of \$656, and donors to Jewish organizations gave them a median amount of \$385. The estimated median gift amount among donors to non-Jewish organizations was \$550.<sup>5</sup>

## 2



## MAJOR FINDING 2

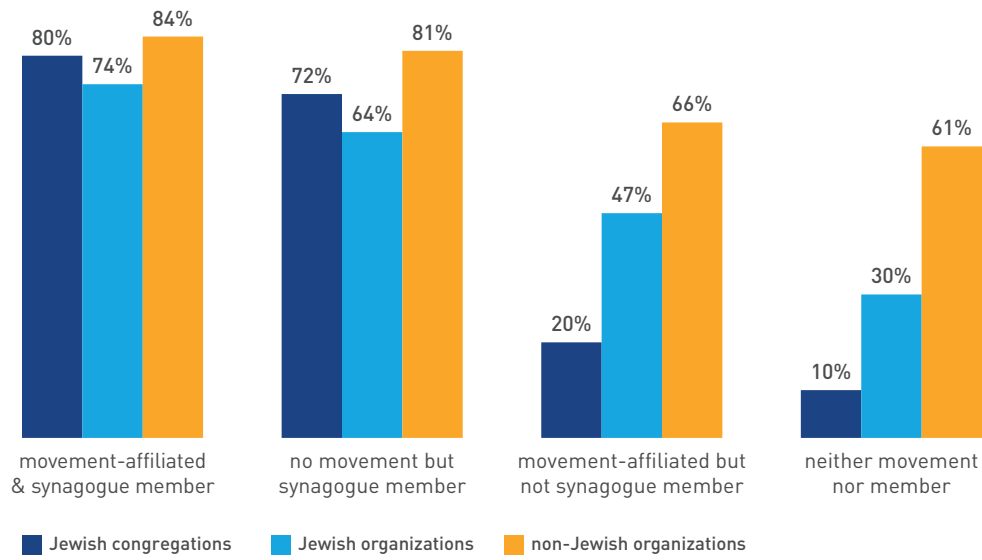
---

**In general, membership in a congregation is more closely associated with higher rates of giving to Jewish organizations overall than is identification with a religious movement.**

While Orthodox, Conservative, and Reform synagogue members give at similar rates, Orthodox Jews who are synagogue members give in higher amounts to congregations and Jewish organizations than do Conservative Jews, and Conservative Jews in turn give more than Reform Jews.

Both affiliation with a religious movement and membership in a Jewish congregation are associated with higher levels of giving, whether to synagogues, Jewish organizations, or non-Jewish organizations. Members of congregations, whether or not they identify with a religious movement, give at higher rates than non-members who nevertheless identify with a movement, and both groups give at higher rates than those who neither identify with a movement nor belong to a synagogue. The vast majority of synagogue members contribute to congregations through membership dues (which legally are tax-deductible charitable contributions) and other gifts. However, membership in a congregation is associated with higher levels of giving not only to Jewish organizations, but also to non-Jewish organizations.

## Giving rates by religious movement affiliation and synagogue membership



Among survey respondents, synagogue membership rates range from a high of 64% among the Orthodox, to 56% among the Conservative-identified respondents, to 42% among those who say they are Reform.<sup>6</sup> Among those who are members of congregations, there are few differences among Orthodox, Conservative, and Reform Jews with respect to whether they give. However, there are large differences between Conservative and Reform members with respect to the amounts they give to Jewish organizations and congregations. Synagogue members who identify with the three major movements give to Jewish congregations as well as Jewish organizations at roughly equal rates. Orthodox, Conservative, and Reform synagogue members also differ little with respect to giving to non-Jewish organizations. At the same time, among members of congregations, Conservative Jews give almost twice as much, on average, to Jewish organizations as do Reform members (\$2,350 vs. \$1,270), and the Conservative-Reform gap also applies to amounts given to their respective congregations (\$1,480 vs. \$980).

# 3



## MAJOR FINDING 3

**Identification with a Jewish religious movement is associated with higher giving rates and amounts, especially by those who are not synagogue members, and especially to Jewish organizations.**

When it comes to non-Jewish organizations, Orthodox and Conservative, and Reform Jews give at broadly similar rates and amounts; but synagogue members affiliated with all three movements give more than non-members.

63% of American Jews in this study identify with one of the three largest religious movements—nearly twice as many as are members of a congregation. Among Orthodox, Conservative, and Reform Jews who are not synagogue members, giving rates and amounts given to congregations and Jewish organizations tend to track more consistently with the levels of social engagement associated with each movement: Orthodox highest, Conservative second, Reform third. This rank ordering is also closely associated with the relative levels of Jewish social connectedness, as measured by such indicators as marital patterns (in-marriage, non-marriage, or inter-marriage), proportion of Jewish friends, religious service attendance, and volunteering for religious and charitable organizations. Among American Protestant Christian denominations regarded as more religiously traditional or conservative, affiliates generally display higher rates of religious commitment and religiously based social engagement; similar distinctions among Jewish religious movements may help account for analogous patterns and philanthropic variations among American Jews affiliated with the major religious movements.

Giving to non-Jewish organizations, however, does not follow this pattern. Although un-synagogued Reform Jews in general give at lower rates to give to non-Jewish organizations, the average amount given is larger.

Reform Jews who are not synagogue members not only give at noticeably lower rates and in lower amounts to all religious and charitable organizations, but also exhibit substantially lower rates of Jewish social engagement and congregational membership. In some respects, despite their self-description as “Reform,” they more closely resemble Jews with no movement identification. However, unlike “Orthodox” and “Conservative,” the term “Reform” may be, for some people, a generic self-description rather than as a specific indicator of formal identification with or genuine attachment to the Reform movement.<sup>7</sup> The possibility that a movement label has become a generic term somewhat complicates any analysis of movement-related differences.

### Giving rates and mean amounts, by membership & religious movement



# 4



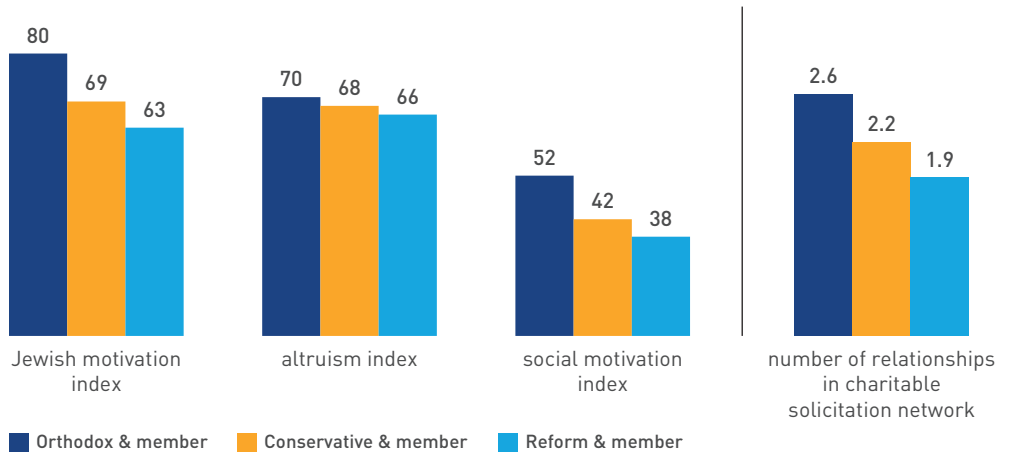
## MAJOR FINDING 4

**In addition to Jewish social engagement, three additional factors are associated with higher giving rates and amounts: specific Jewish motivations to give, social considerations for giving, and the variety of relationships within which American Jews are asked to give.**

Orthodox Jews are most likely to have specifically Jewish and social motivations for giving and report the widest variety of relationships with people who asked them to give; they are followed by Conservative Jews and, in turn, Reform Jews.

As noted in *Connected to Give: Key Findings*, specific motivations are nowhere near as strong a factor in giving as is personal connectedness to one’s community. The higher a donor’s level of Jewish social engagement, the more likely he or she is to rank explicitly Jewish motivations—the “belief that my giving will help improve Jewish life and the Jewish community” and “a commitment to being Jewish”—as extremely or very important reasons to give. That said, among members of congregations, three characteristics help us understand why they give to Jewish organizations and congregations: a specifically Jewish motivation to give, a socially-situated motivation to give (out of relationships, expectations, etc.) and, most importantly, the variety of relationships (family, work, social, and so on) within which respondents are approached to make charitable contributions. On all three measures—again, reflecting differences in levels of Jewish social engagement—the Orthodox out-score Conservative Jews, and both out-pace Reform Jews.

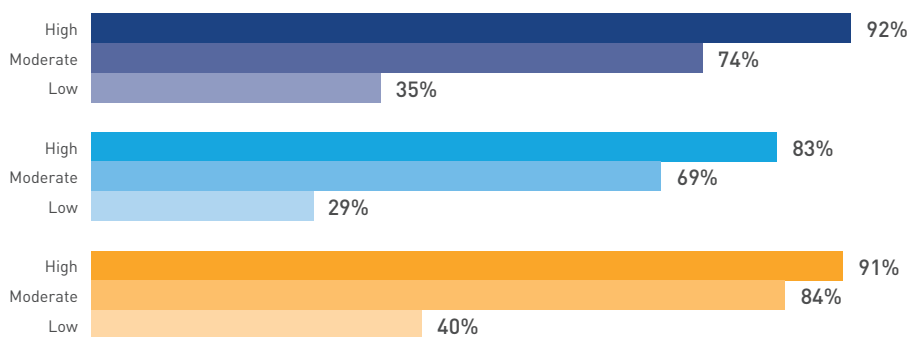
### Motivations and Jewish social networks



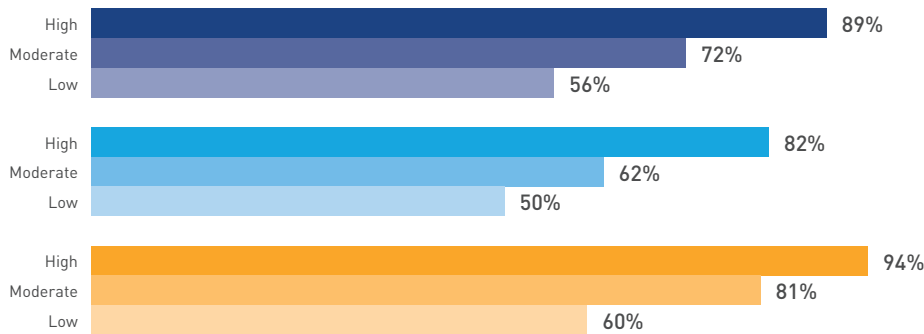
Members of the movements differ only slightly with respect to age and income. Higher rates of giving among Orthodox Jews cannot be attributed to age or income. Giving rates and amounts of giving generally are higher among people who are older or who have higher household incomes, but Orthodox Jews tend to be both younger and less affluent than other Jews.<sup>8</sup> Orthodox Jews' higher giving rates are largely attributable to their higher levels of Jewish social engagement. Moreover, Conservative synagogue members with moderate and high levels of Jewish social engagement give at higher rates and higher amounts than their Reform counterparts. Even among synagogue members alone, and even controlling for Jewish social engagement, in terms of the amounts given to Jewish congregations and other Jewish organizations, Orthodox Jews lead, followed in turn by Conservative Jews and then Reform Jews.

### Giving rates among Conservative and Reform members by Jewish social engagement

#### Conservative



#### Reform



■ Jewish congregations   
 ■ Jewish organizations   
 ■ non-Jewish organizations

# 5



## MAJOR FINDING 5

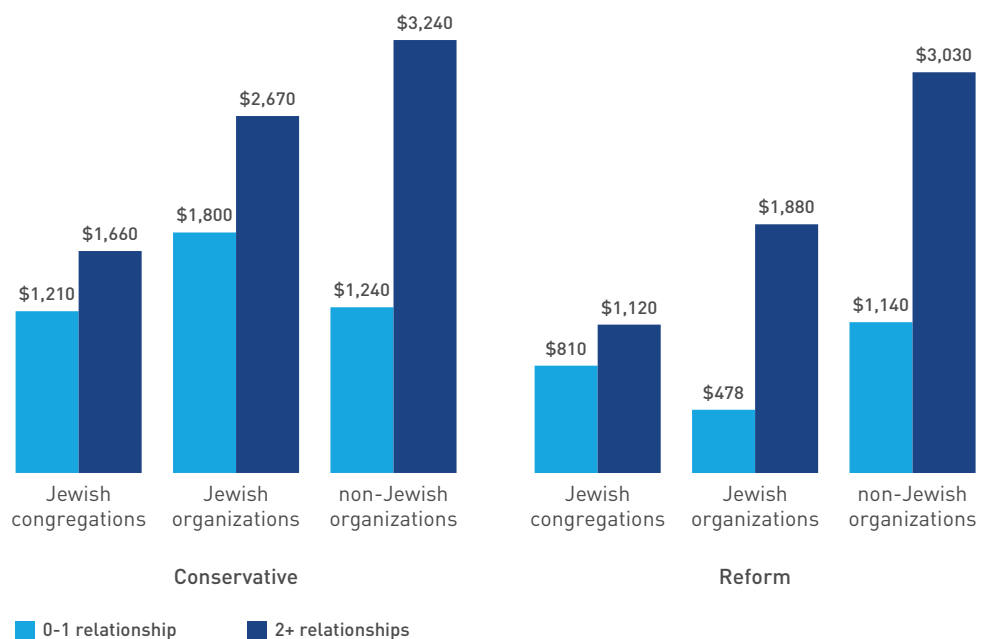
**The greater the variety of relationships—familial, professional, and social—within which American Jews are asked to give, the more likely they are to do so, and the more they give.**

While still secondary to Jewish social engagement, greater diversity of relationships within which charitable solicitation takes place is associated with higher giving rates to Jewish organizations and congregations, while higher household income is associated with larger amounts given.

Charitable solicitation networks—the range of familial, professional, and social relationships within which people are approached to make charitable contributions—affect giving rates. We asked respondents whether any of the following people had asked them to make a charitable contribution in the past year: friend, husband/wife/spouse/partner, child, sibling, parent, boss, co-worker, neighbor, or member of an organization to which they belong. Indeed, not only do solicitors produce donors, but the inverse also is true: donors attract solicitors. Philanthropic people get known for their philanthropy, and they stimulate friends, family, and colleagues to ask them to give.

As noted above, Orthodox Jews tend to have the broadest networks, suggesting that they are solicited in the widest variety of environments: among family, at work, in social settings, and elsewhere. Among synagogue members who are affiliates of the other two major movements—regardless of the breadth or diversity of their philanthropic networks—Conservative Jews contribute more and more often than Reform Jews.

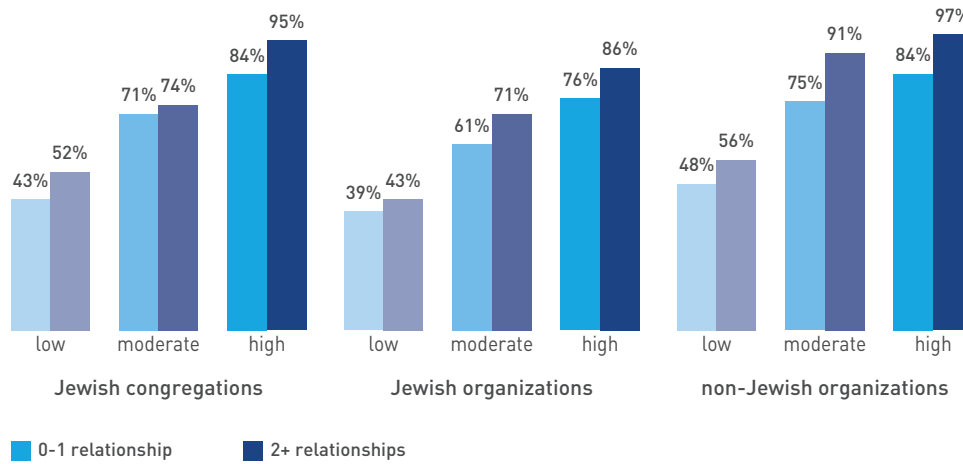
**Giving rates and mean amounts, by breadth of charitable solicitation network (Conservative and Reform affiliates, synagogue members only)**





Taken together, both levels of Jewish social engagement and the extent to which they are solicited by others predict Jewish giving. While being approached by numerous solicitors is philanthropically productive at all levels of Jewish engagement, it is especially productive among the most highly engaged, that is, those with the most Jewish friends, spouses, service attendance, and voluntary activity.

**Giving rates and mean amounts, by breadth of charitable solicitation network (Conservative and Reform affiliates, synagogue members only)**



## CONCLUSION

---

Jewish connectedness, congregational membership, affiliation with Jewish religious movements, and the specific movement with which one affiliates all are highly predictive of American Jewish giving, whether to congregations, Jewish organizations, or non-Jewish organizations. Within and beyond synagogues—within and beyond religious movements—the extent to which people maintain social ties with other Jews strongly associates with whether they give to Jewish organizations and congregations and, more decisively, how much they give. Beyond the overall power of Jewish social networks, an additional connectedness-based factor drives giving: having relationships with people who ask for contributions. All other things being equal, someone who reports that a wider variety of people ask him or her to give is more likely to do so, and more likely to contribute higher amounts.

In addition, and especially outside the congregational context, Orthodox, Conservative and Reform affiliations strongly correlate with patterns of Jewish giving. The ways in which Orthodox Jews out-score Conservative Jews and both out-score Reform Jews remains consistent, no matter what controls we apply. Congregational membership, age, Jewish social engagement, and charitable solicitation networks certainly help explain the inter-denominational gaps and even reduce them. However, the patterns persist, especially with respect to giving amounts, and especially with respect to Conservative-Reform giving gaps.

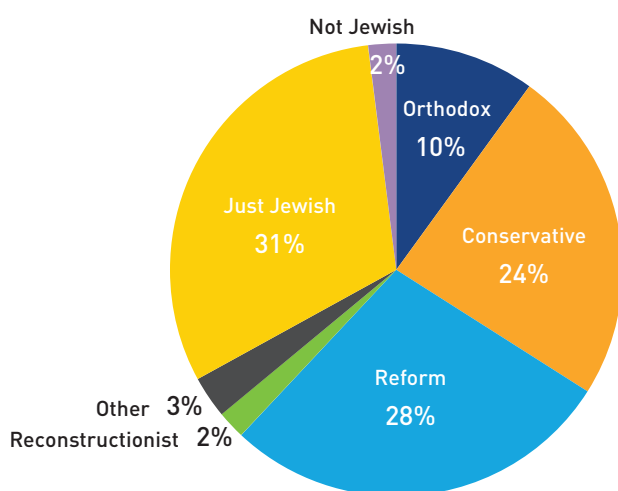
Congregational and religious movement variations in Jewish philanthropic behavior also relate to larger questions of movement variation and continuity. Within and beyond both congregations and religious movements, Jewish social ties—whether through friendships among Jews, Jewish in-marriage, volunteering, participation in religious services, or embeddedness in charitable solicitation networks—drive giving. In short, even for synagogue members and people who identify with religious movements—and all the more so for everyone else—broadening and mobilizing the philanthropic base entails multiplying and deepening social relationships among American Jews.

# ENDNOTES

<sup>1</sup> For a full explanation of the study's methods, see "Methods" in *Connected to Give: Key Findings* (pp. 23-24) or online at [connectedtogive.org/methods](http://connectedtogive.org/methods) for more details. While all survey reporting in the *Connected to Give* series is based on identical datasets, differences among researchers in calculation methods, especially with respect to handling of missing values, may yield corresponding differences in specific results, which therefore may vary somewhat from one report to another, even if patterns and trends remain the same.

<sup>2</sup> Due to the small number of respondents who identified as Reconstructionist or as formal affiliates of other movements, specific patterns related to those movements are not discussed here.

## Religious movement affiliation



Note: descriptive charts reflect weighted statistics.

<sup>3</sup> For example, the gaps in Jewish engagement between in-married and intermarried are far higher for the population as a whole than they are for those who are congregationally affiliated (see Cohen, Ukeles, and Miller, 2011, pp. 142-143).

<sup>4</sup> The results in Major Finding 1 were calculated by Mark Ottoni-Wilhelm.

<sup>5</sup> All reported medians in the *Connected to Give* series have been calculated using the same data handling methods by Mark Ottoni-Wilhelm and Amir D. Hayat. As elsewhere, estimated medians in *Connected to Give: Synagogues and Movements* are based on amounts given by donors in each category, and therefore are larger than they would have been if all American Jews (not just donors in each category) had been included in the calculations. While the estimated median among American Jewish donors who give to Jewish congregations is \$656, the estimated median among American Jewish donors who give to all congregations (not just Jewish ones) is \$750.

<sup>6</sup> The National Study of American Jewish Giving asked respondents in separate questions whether they belong to a synagogue, temple, or minyan and whether they identified with a religious movement. The two variables are independent of one another: no assumption may be made about whether or not a synagogue member who identifies with a given religious movement in fact belongs to a congregation affiliated with that movement.

<sup>7</sup> See, for example, Lazerwitz, Dashefsky, Winter, and Tabory, 1997; Cohen, Ukeles, and Miller, 2001; Pew Research Center, 2013.

<sup>8</sup> NSAJG respondents who identify as Orthodox and are members of a congregation report a mean age of 47.9 and a mean household income of \$133,000. Conservative members report a mean age of 52.9 and a mean household income of \$148,000. Among Reform members, reported means are 53.4 years old and \$156,000 in annual household income.

## AFTERWORD

---

Amidst shifting concepts of identity, rejection of ideological rigidity and a crowded marketplace for leisure time activities, religious movements and synagogues alike are under enormous pressure to evolve and demonstrate their relevance to the next generation. *Connected to Give: Synagogues and Movements* documents the vital role congregations play in American Jewish giving, as well as the continuing relevance of religious movements, especially for those who are not synagogue members. This report speaks to the very real and tangible impact that Jewish social engagement through synagogue membership and movement affiliation has on American Jewish giving to all causes, whether through congregations, Jewish organizations, or non-Jewish organizations.

We hope the findings reported here will spark conversations and creative responses. For example, synagogues can be a vibrant philanthropic platform not only for themselves, but also for the non-congregational Jewish nonprofit world, and they help power Jewish giving to support broader charitable concerns. Taking a panoramic view of American Jewish giving, in all its forms, offers congregations new opportunities to deepen the engagement of their existing members and attract new ones as well. For religious movements, this report points to a different kind of opportunity: engaging those who are *not* members of congregations but nonetheless share movement values, culture, and commitments—and whose pathways to Jewish giving might take a wide variety of routes. Congregations and movements alike—indeed all causes—will benefit from broadening the familial, social, professional, and voluntary networks within which conversations about charitable giving take place.

Much remains to be learned about the many American Jews who do not consider themselves Reform, Conservative, or Orthodox, or who don't identify with a movement at all. For the nearly two thirds of American Jews who do identify with a religious movement or who participate in congregational life in some way, the data in this report demonstrates just how strongly they are *connected to give*.

A.D.B., J.K., & M.L.

## REFERENCES

---

Cohen, Steven M., Ron Miller, and Jacob B. Ukeles. 2012. *Jewish Community Study of New York: 2011 - 6. Philanthropic Giving*. New York: UJA-Federation of New York. <http://www.bjpa.org/Publications/details.cfm?PublicationID=14213>

Steven M. Cohen, Jacob B. Ukeles, and Ron Miller. 2012. *Jewish Community Study of New York: 2011 - Comprehensive Report*. New York: UJA-Federation of New York. <http://www.bjpa.org/Publications/details.cfm?PublicationID=14186>

Lazerwitz, Bernard, Arnold Dashefsky, Alan J. Winter, and Ephraim Tabory. 1997. A Study of Jewish Denominational Preferences: Summary Findings. *American Jewish Year Book 1997*, pp. 115-40. New York: American Jewish Committee and the Jewish Publication Society. <http://www.bjpa.org/Publications/details.cfm?PublicationID=17657>

Pew Research Center. 2013. *A Portrait of Jewish Americans: Findings from a Pew Research Center Survey of U.S. Jews*. Washington: Pew Research Center Religion & Public Life Project. <http://www.pewforum.org/files/2013/10/jewish-american-full-report-for-web.pdf>

## CONNECTED TO GIVE CONSORTIUM

---

**Funding Partners:** Andrea & Charles Bronfman Philanthropies, Max M. & Marjorie S. Fisher Foundation, Emanuel J. Friedman Philanthropies, Harold Grinspoon Foundation, Jewish Community Foundation of San Diego/Leichtag Foundation Partnership, Koret Foundation, Lippman Kanfer Family Foundation, Marcus Foundation, Joseph Meyerhoff and Rebecca Meyerhoff Awards Committee, Jack and Goldie Wolfe Miller Fund, The Morningstar Foundation, The Natan Fund, Rose Community Foundation (Denver), Jewish Community Federation of San Francisco, the Peninsula, Marin and Sonoma Counties, Charles and Lynn Schusterman Family Foundation, and Birthright Israel NEXT. Additional support was provided by Mandell Berman.

**Steering Committee:** Jeffrey R. Solomon (chair), Adina Dubin Barkinskiy, Michael Bohnen, Sanford R. Cardin, Seth Cohen, Kate Conn, Danielle Foreman, Jennifer Gorovitz, Rabbi Irving Greenberg, Lee Meyerhoff Hendler, Felicia Herman, Jay Kaiman, Scott Kaufman, Morlie Levin, Adin Miller, Alicia Schuyler Oberman, Marcella Kanfer Rolnick, Rafi Rone, Simone Friedman Rones, Charlene Seidle, Andrés Spokoiny, Dara Weinerman Steinberg, Douglas Bitonti Stewart, Shawn Landres (ex officio)

**Research Advisory Committee:** Joshua Avedon, Felicia Herman, Lisa Farber Miller, and Dara Weinerman Steinberg; Professor Shaul Kelner, Vanderbilt University, independently reviewed the research design.

**Connected to Give: Synagogues and Movements Key Finding 1:** Mark Ottoni-Wilhelm

### Research Team:

- ▶ Shawn Landres, Jumpstart (chair)
- ▶ GBA Strategies: Jim Gerstein (principal investigator), Michael Bocian, and Eliana Fishman
- ▶ Indiana University Lilly Family School of Philanthropy: Professors Una Osili (principal investigator), Mark Ottoni-Wilhelm, Debra Mesch, Melanie A. McKittrick, Amir D. Hayat, Jonathan J. Bergdoll, and Traci Wilmoth
- ▶ Professor Steven M. Cohen, Hebrew Union College-Jewish Institute of Religion and the Berman Jewish Policy Archive
- ▶ Professor Sarah Bunin Benor, Hebrew Union College-Jewish Institute of Religion
- ▶ Professor Evelyn Dean-Olmsted, Universidad de Puerto Rico, Rio Piedras
- ▶ Professor Ayala Fader, Fordham University
- ▶ Kari Dunn Saratovsky, KDS Strategies
- ▶ Sian Winship, Hershey Cause Communications

## Communication Team:

- ▶ Joshua Avedon, Jumpstart (chair)
- ▶ Hershey Cause Communications
- ▶ Advisory Committee: Adin Miller, Marcella Kanfer Rolnick, Kari Dunn Saratovsky, Roben Kantor Smolar, Douglas Bitonti Stewart

## ABOUT JUMPSTART

---

Jumpstart is a philanthropic research & design lab based in Los Angeles. Jumpstart's unique combination of research, convenings, and funding enables creative changemakers—philanthropists and institutional leaders alike—to realize their own visions and advance the common good. Funders turn to Jumpstart for analysis and forecasting based on original research reports such as *The Innovation Ecosystem* (2009), *Haskalah 2.0* (2010), *The 2010 Survey of New Jewish Initiatives in Europe: Key Findings* (2010), *The Jewish Innovation Economy* (2011), and the *Connected to Give* report series (2013). For funders seeking to achieve collective impact, Jumpstart designs and facilitates highly collaborative summits that connect, inform, and empower leaders with the capacity to create meaningful change in their communities. Through fiscal sponsorship and other funding vehicles, Jumpstart delivers resources to new initiatives that are reshaping community life around the world. For more information, please visit [jumpstartlabs.org](http://jumpstartlabs.org) or email [connect@jumpstartlabs.org](mailto:connect@jumpstartlabs.org).

### How to cite this report

Steven M. Cohen and J. Shawn Landres. 2014. *Connected to Give: Synagogues and Movements*. Los Angeles: Jumpstart.

### Disclaimer

Unless expressly stated otherwise, the findings, interpretations, and conclusions expressed in this report do not necessarily represent the views of Jumpstart or any of the members of the NSAJG/NSARG consortium.

### Copyright notice

©2014 Jumpstart Labs. All rights reserved. This report may not be reposted or mirrored online without the express permission of Jumpstart Labs. This single copy of the report is for your personal use only. Professional or commercial use is prohibited except by Jumpstart's express permission.

Please link to this report using this URL: [synagoguesmovements.connectedtogive.org](http://synagoguesmovements.connectedtogive.org)

**Connected to Give series editors:** Joshua Avedon and J. Shawn Landres

**Information Design:** Joshua Avedon

**Original Publication & Design:** Hershey Cause Communications

**Production and Key Art:** Hillel Smith

[connectedtogive.org](http://connectedtogive.org)

