

Conservative & Reform Congregations in the United States Today: Findings from the FACT-Synagogue 3000 Survey of 2010

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Report is an expanded analysis of data collected by Dr. Steven M. Cohen for the Synagogue Studies Institute of Synagogue 3000, with draft of report written in July 2011. Results of survey have been issued as a Synagogue 3000 Report in March 2012 (*Reform and Conservative Congregations: Different Strengths, Different Challenges*); it is available at all three websites (www.synagogue3000.org, www.bjpa.org and www.jewishdatabank.org)

The July 2011 draft of this report was revised by Dr. Jonathon Ament and Professor Steven M. Cohen with the assistance of Dr. Ron Miller, Associate Director of the North American Jewish Data Bank. It is intended to be of assistance to researchers interested in the topic and who may plan to analyze the data file available at the Data Bank website.

The Faith Communities Today Study

Every two years, Faith Communities Today (FACT) conducts a survey of congregational leaders (lay people, clergy, and professionals) across dozens of religious faith communities and denominations in the United States. As FACT describes itself: “The FACT series of national surveys of American Congregations is a project of the Cooperative Congregational Studies Partnership (CCSP). CCSP is a multi-faith coalition of denominations and religious groups hosted by Hartford Seminary’s Hartford Institute for Religion Research. ... The primary purposes of CCSP are developing research-based resources for congregational development and advancing the public understanding of the most numerous voluntary organizations in the U.S. – our religious congregations.”

For the 2010 study, the Synagogue Studies Institute of Synagogue 3000 coordinated the segment addressed to Jewish congregations. Following is a straightforward report of the major results from the 2010 survey. We distinguish Reform from Conservative leaders and, where helpful, disaggregate the results by size of congregation. The narrative is sparse on interpretation and, instead, seeks to provide a clear presentation of the raw findings.

The Questionnaire: Revising the FACT Instrument

FACT supplied us with a standard questionnaire to be used in the survey of all faith traditions in the United States. As noted in “Holy Toll Report” by David A Roozen, available at www.faithcommunitiestoday.org: “The Cooperative Congregational Studies Partnership (CCSP) developed a common core questionnaire of just over 150 questions consisting of items from the FACT2000, FACT2005 and FACT2008 surveys, plus a section on the 2008 recession. Copies of all questionnaires are available at www.faithcommunitiestoday.org.”

We slightly modified the FACT questionnaire to adapt it to a Jewish leadership. For example, rather than asking about services on the weekend, we distinguished three types of services: Friday night, Shabbat morning with no Bar Mitzvah, Shabbat morning with a Bar Mitzvah. We also introduced a question on Israel-oriented programming and deleted some items that were distinctively appropriate to Christian churches.

A copy of the FACT-S3K questionnaire appears on pages 44-53. ¹

The URJ & USCJ Leaders’ Sample

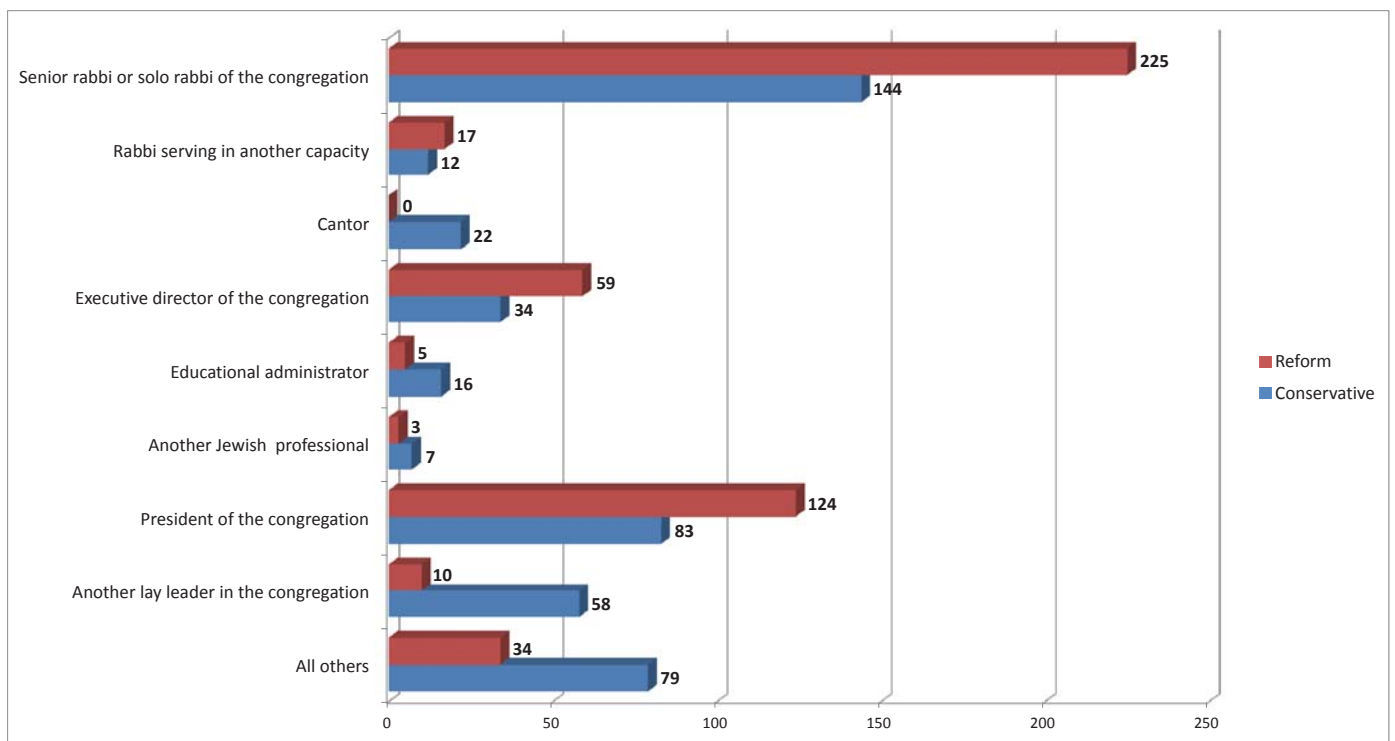
With the gracious assistance of the Union for Reform Judaism and United Synagogue of Conservative Judaism, we sent survey invitations to rabbis, cantors, educators, executive directors, other professionals, presidents, and other lay leaders in all their member congregations. We received responses to the on-line survey from Reform leaders and Conservative leaders.

In all, we obtained usable responses from leaders of 946 congregations – 465 from Conservative congregations and 481 from Reform congregations.

Where more than one leader from a congregation responded, we gave preference to clergy, presidents, executive directors, and others (in that order), as detailed here:

Type of Respondent in the Sample by Denomination (unweighted, all responses)

In Conservative congregations, almost 40% of the responses came from clergy. For the Reform leaders, clergy constituted about more than half of the leaders responding. Presidents comprised about 18% of the Conservative respondents, and more than a quarter of their Reform counterparts.



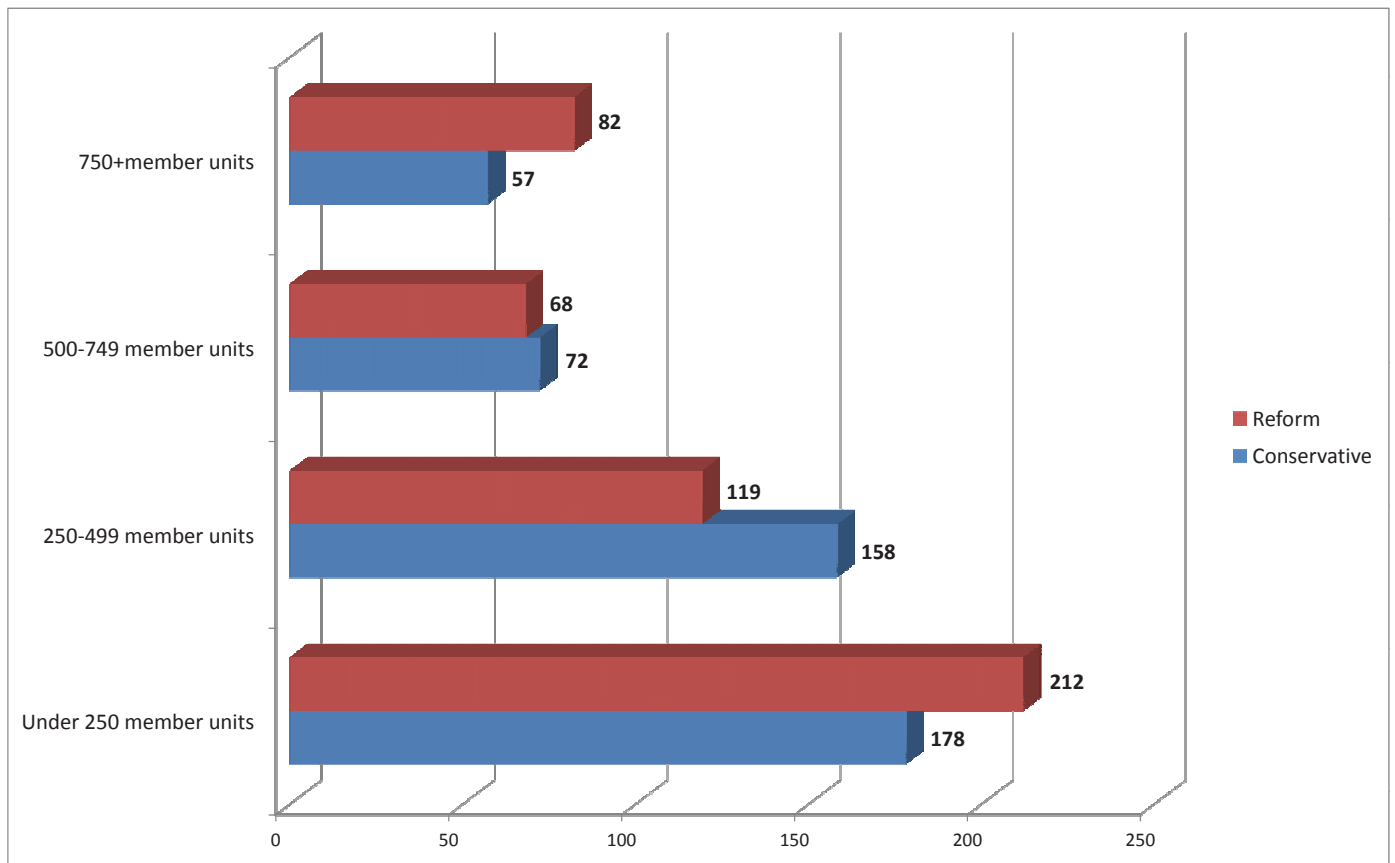
Diversity in Size, Region, and Size of Local Community

As can be seen from the tables below, the congregations vary widely by size, geographic distribution and size of the larger communities in which they are situated.

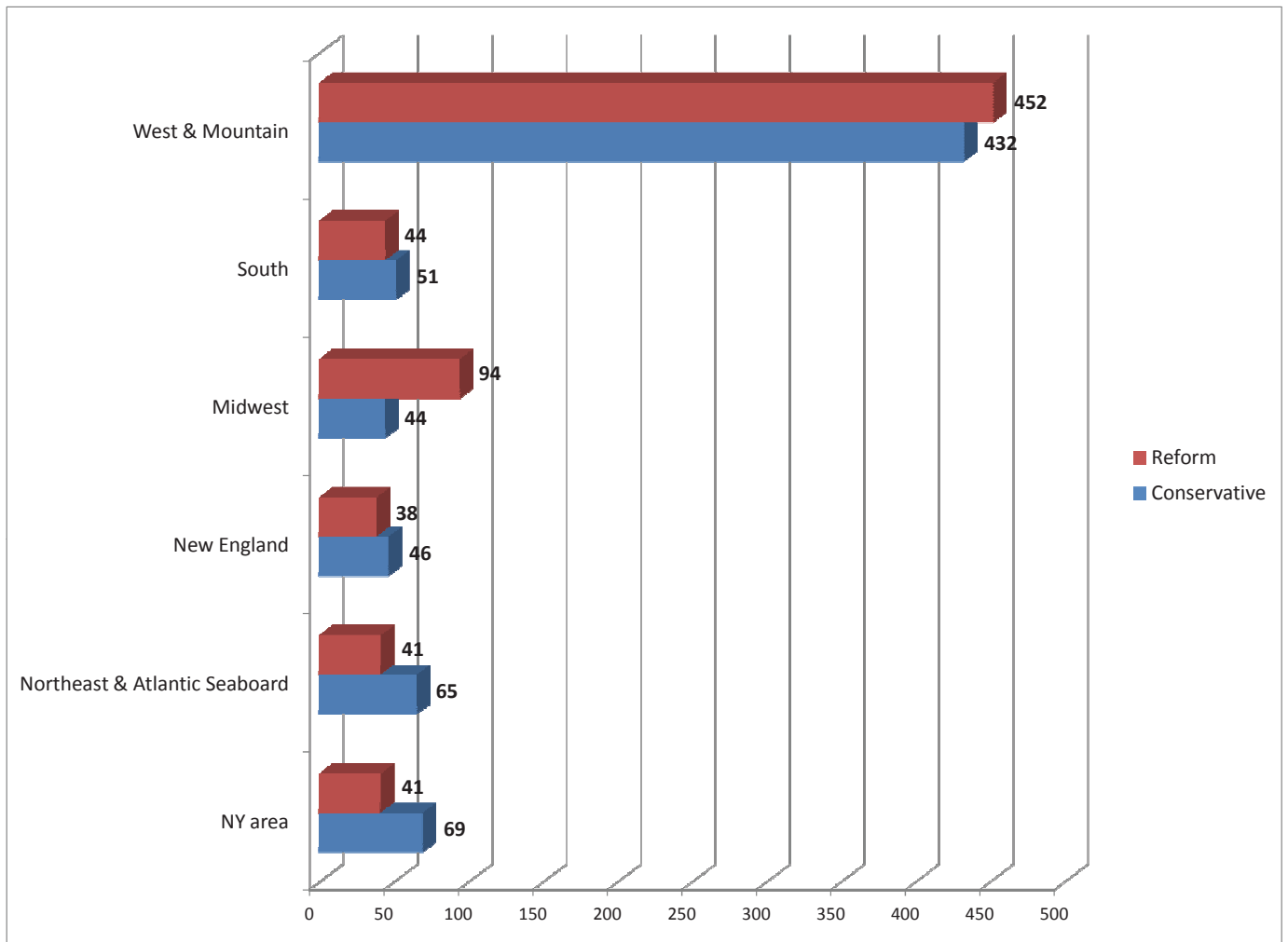
Number of Congregations in the Sample, by Size of Congregation

(unweighted, all responses)

In this sample, as in the universe, larger congregations (those with 750 members or more) constitute a significantly greater fraction of Reform congregations than of their Conservative counterparts. Of Conservative congregations in this sample, 12% contained 750 members or more, contrasted with 17% among Reform congregations.



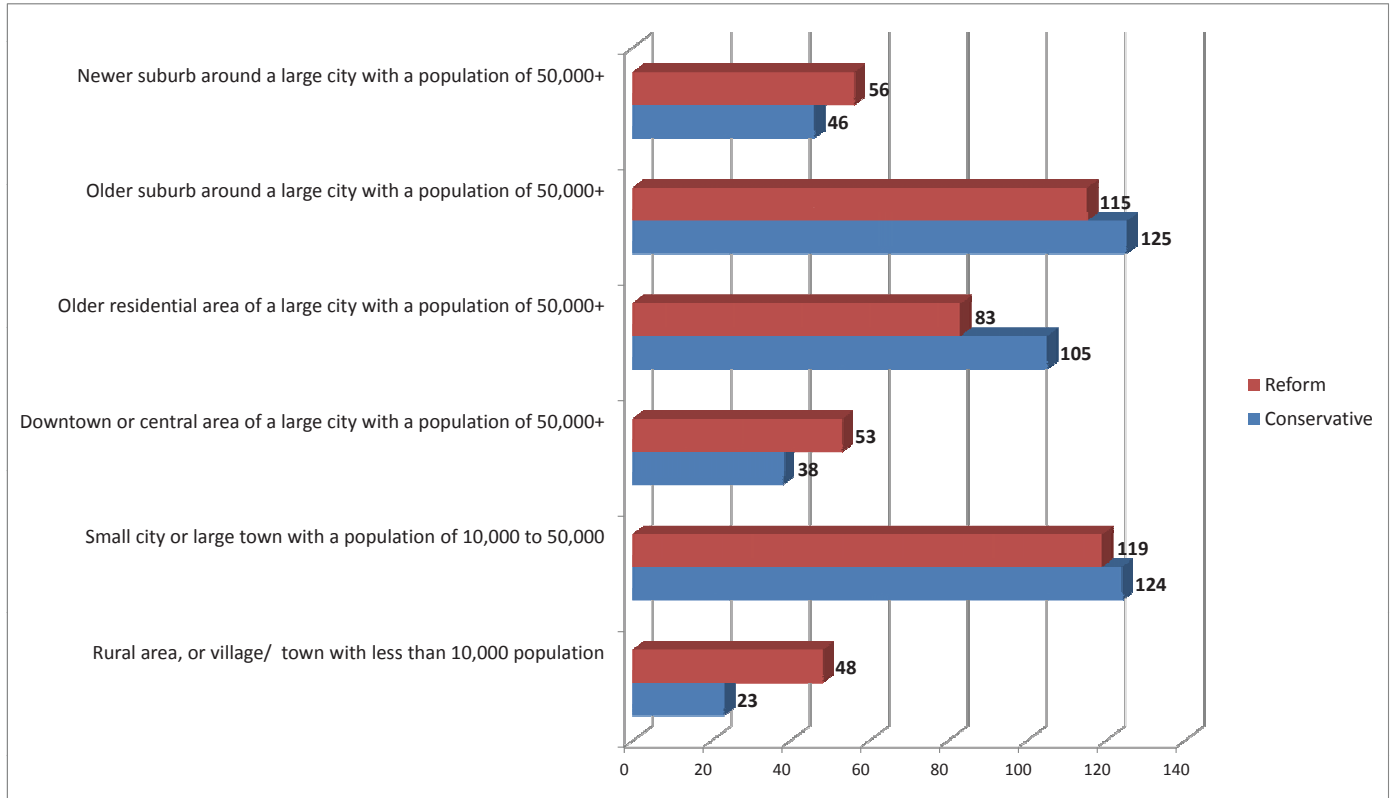
Regional Location of Congregations in the Sample by Denomination (unweighted, all responses)



In terms of number of congregations, the Conservative movement is more concentrated in New York and the Northeast than the Reform (about a third of the former vs. less than a fifth of the latter). In contrast, the Reform movement is more than twice as concentrated in the Midwest as is the Conservative movement.

Size of Local Community for Congregations in Sample by Denomination (unweighted, all responses)

On a proportional basis, more of the Reform congregations are found in rural areas or smaller towns. Conservative congregations are more concentrated than Reform congregations in older suburbs, reflecting the height of Conservative congregational expansion in the post-World War II period.



Accounting for Variations in Congregational Size: Weighting the Results

As detailed above, congregations vary dramatically in size, with some reporting fewer than 100 or 200 members, and a small number containing 1000 members or more. If we wanted the results to represent **each congregation** equally, regardless of size, we would leave the cases unweighted – one congregation, one “vote.” However, if the results presented below are to reflect the experience of the **congregants**, we need to take congregational size into account. After all, some respondent-leaders supplied information that pertains to 1,000 congregants. At the same time, other respondents in effect answered on behalf of only 100 congregants. To take into account the variations in congregational size and represent congregants rather than congregations, we need to weight the results in accord with the size of congregation.

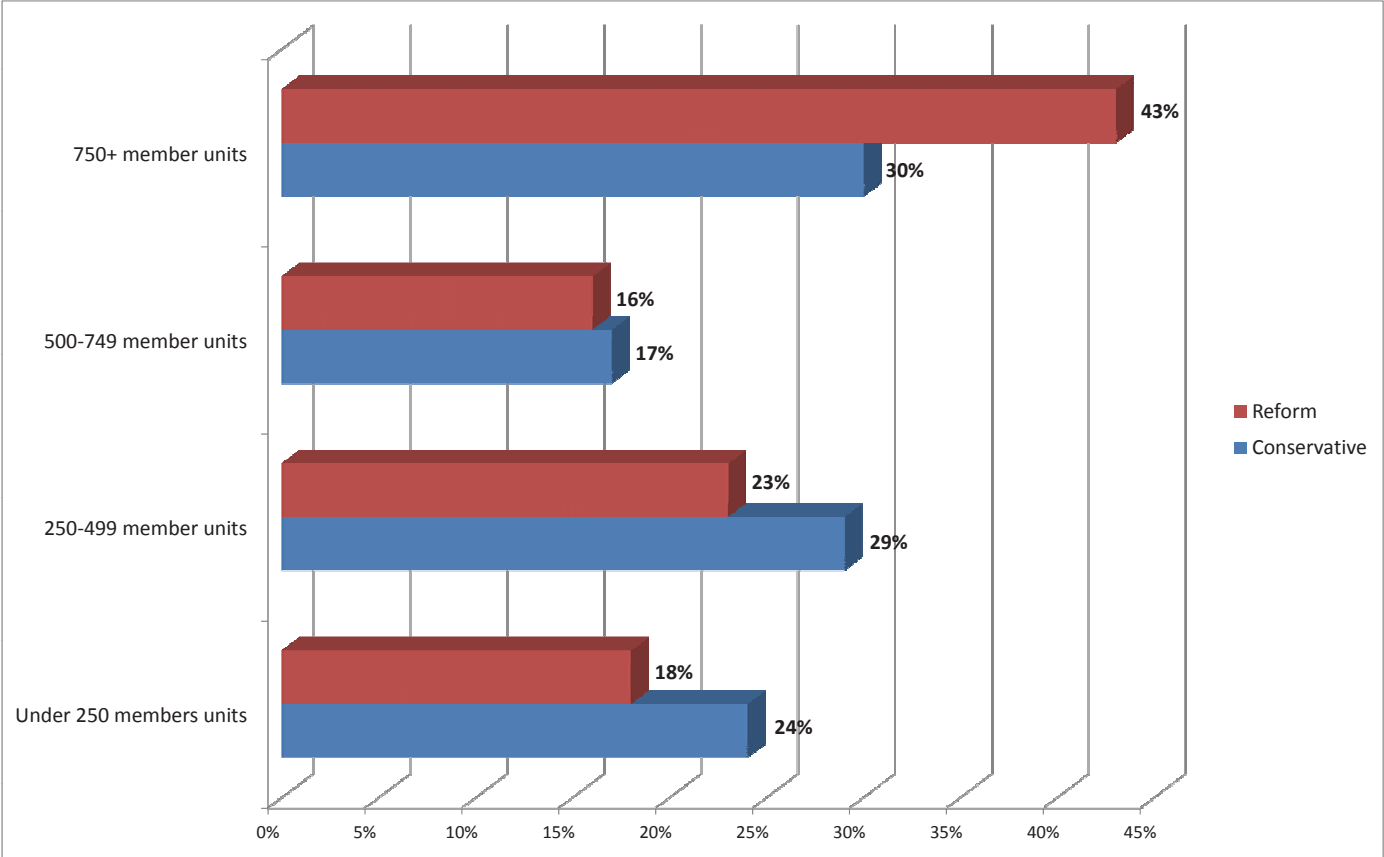
Accordingly, henceforward, **results are weighted** by size of congregation. In other words, the president of a congregation with 900 family units would get 9 “votes” as compare with the president of a congregation with only 100 family units. Thus, the results reported below reflect the characteristics of synagogues as experienced by the Jewish population overall, insofar as that population belongs to Conservative and Reform congregations, irrespective of size. In fanciful terms, the unweighted data, in the early part of this analysis, resemble the US Senate: every state (congregation) gets the same number of votes. The weighted part of the analysis (most of it) is akin to the House: every state/congregation is represented according to its population size.

For example, where we see the number 42% regarding Israel-oriented programming in the Conservative column, we should read that datum as saying, “Of Conservative congregants, 42% have Israel programming offered in their congregations.” The datum should NOT be read as saying, “Of Conservative congregations, 42% offer Israel programming.”

On Average, Reform Congregations are Much Bigger

In fact, correcting for size of congregation, substantial differences emerge between the two denominations. That is, far more Reform congregants are found in larger congregations (750+ members) than are Conservative congregants (43% vs. 30%). In contrast, while 53% of Conservative congregants belong to synagogues with fewer than 500 members, just 41% of Reform congregants are found in temples that small. Conservative congregants may experience greater intimacy than Reform counterparts for reasons of size alone. In contrast, owing to the greater number and variety of programs offered by larger congregations, Reform congregants may find more opportunities for different types of programs and experiences for the simple reason that their congregations are, on average, bigger than the Conservative ones.

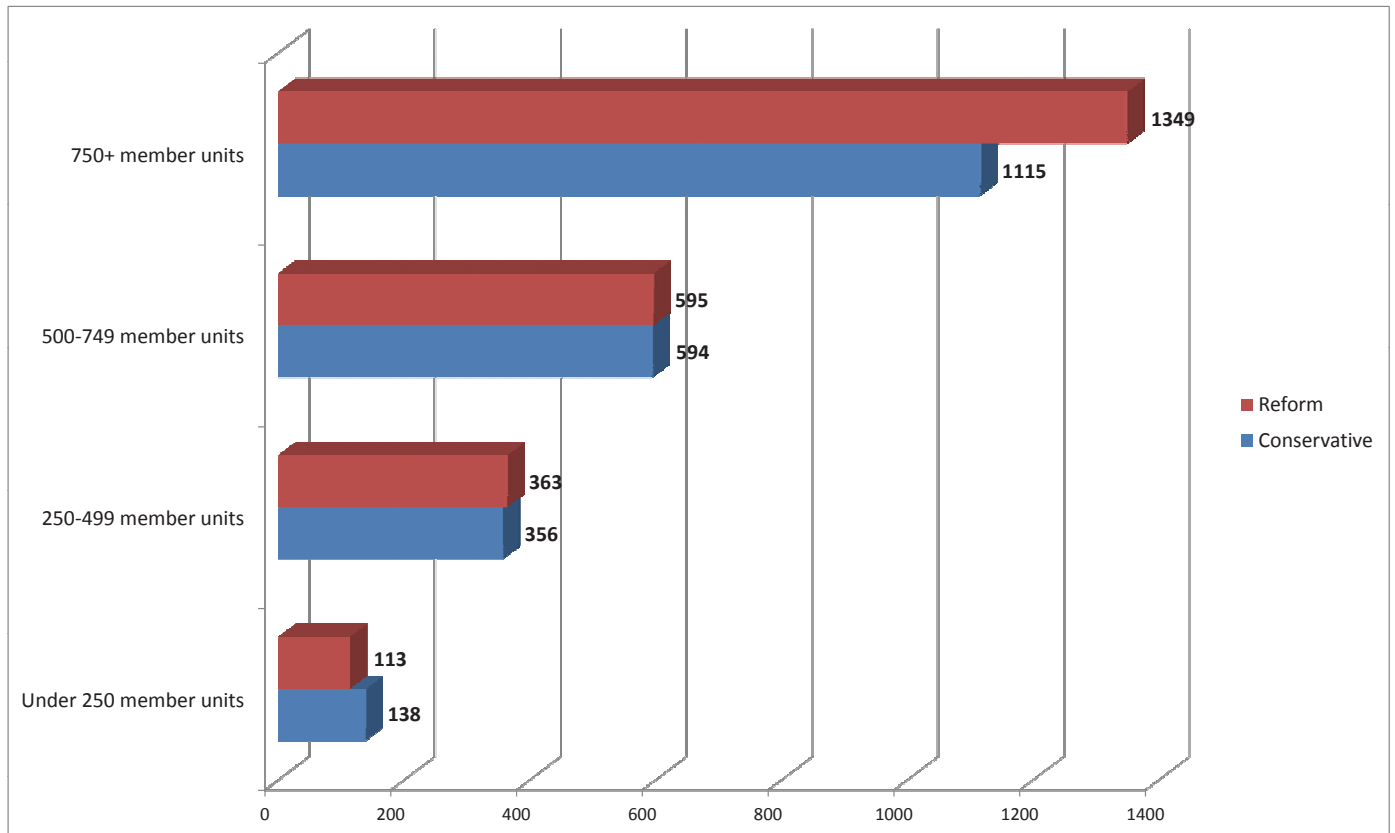
Size of Congregation Distributions by Denomination (weighted²)



Differences at the Top

Within any size category, except for the largest, the size of Conservative and Reform congregations is about the same. Among the largest congregations, Reform temples are more than 20% larger than Conservative shuls.

Average Number of Member Units Within Size Categories by Denomination

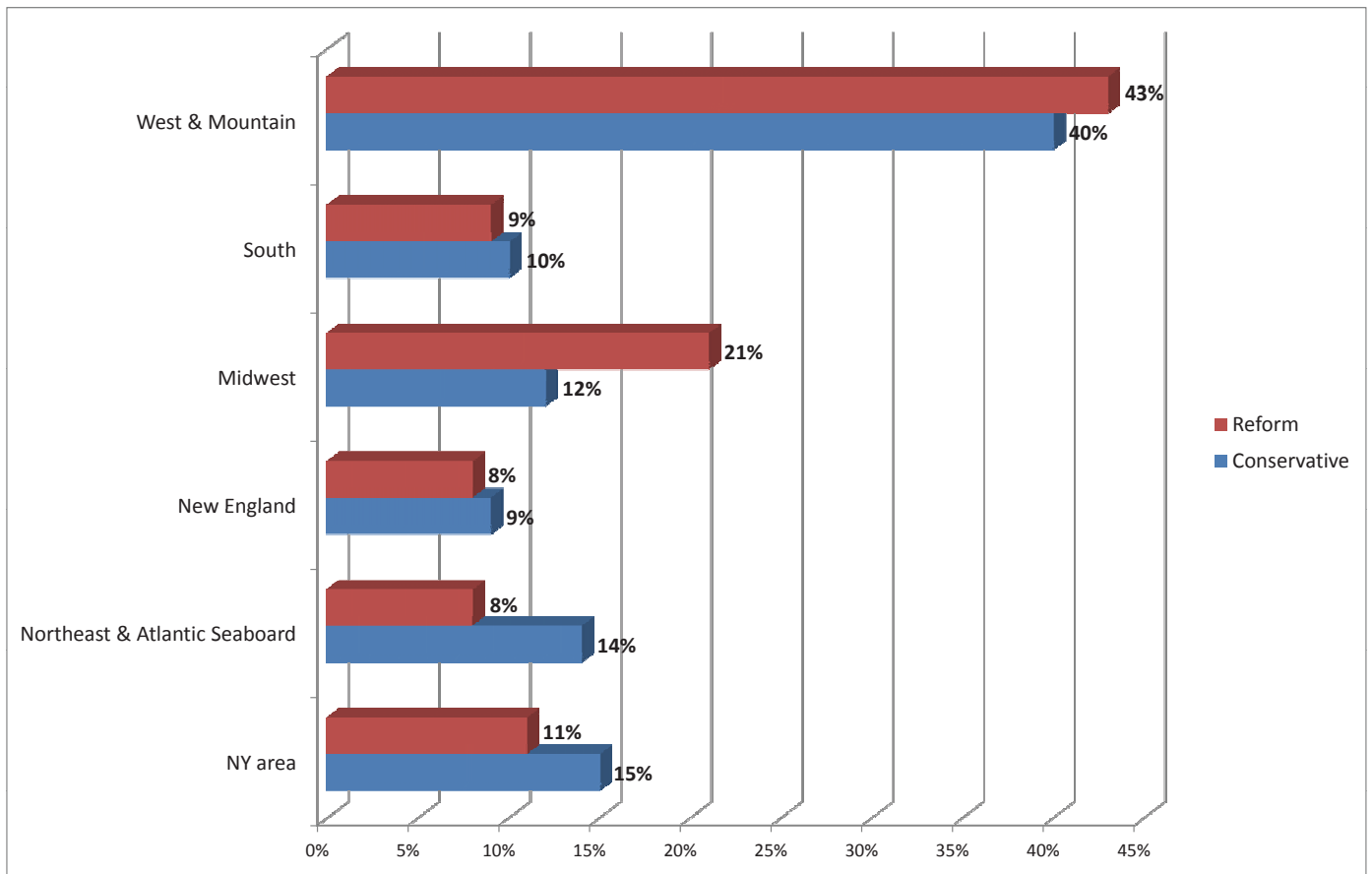


Regional Variations

Conservative congregants are relatively concentrated in New York and the Northeast, with twice as many of them in those parts of the country than Reform Jews. Conversely, the Midwest houses almost twice as high a proportion of Reform Jews as of Conservative Jews.

These geographic differences reflect, in part, historical developments dating back a century or more. The Conservative movement grew substantially in the mid-twentieth century as the children of immigrants, largely located in the Northeast, built Conservative congregations. The Reform movement in the US traces its origins to small town Jewry in several Midwestern states. Notably, the Conservative movement's JTS is located in New York and the Reform movement's HUC-JIR "mother campus" is found in Cincinnati.

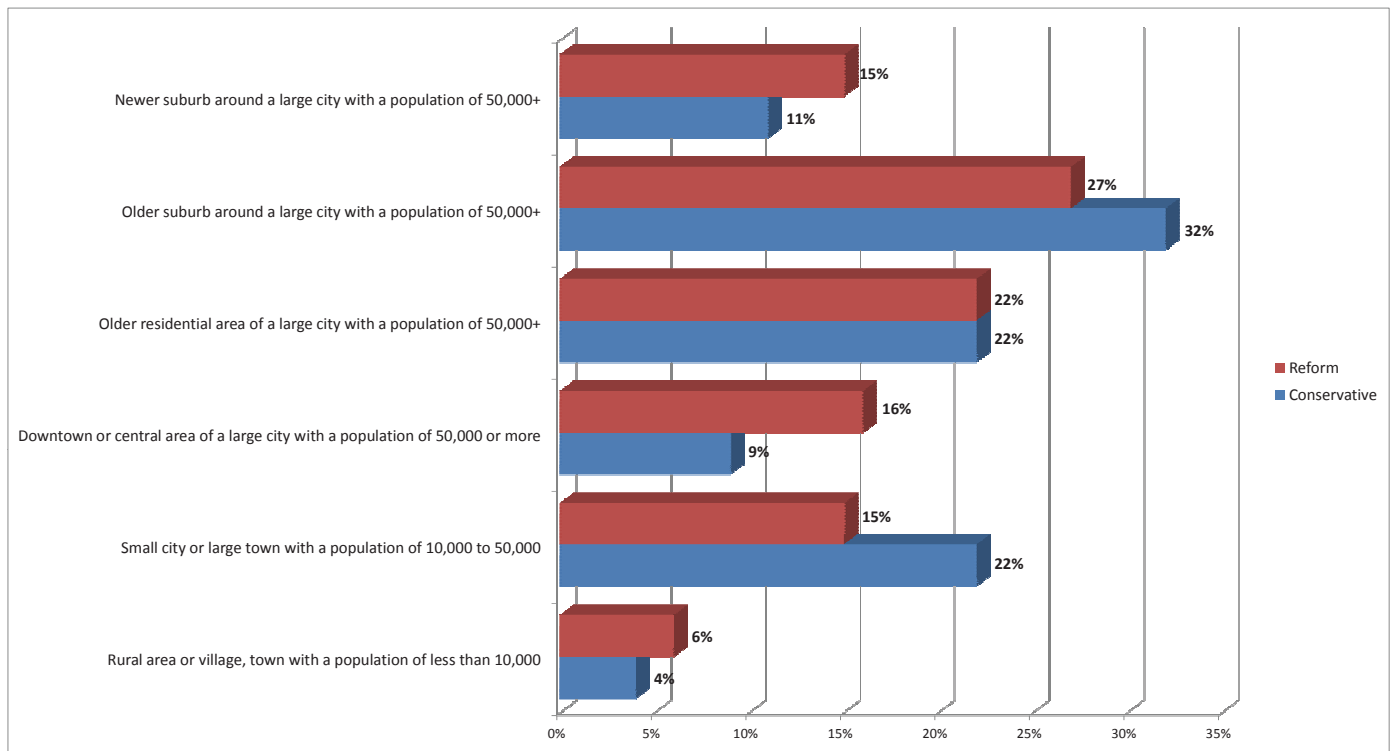
Regional Distributions of Conservative and Reform Congregants³



Size of Place Variations

Conservative congregants are relatively concentrated in older suburbs and smaller cities. Reform congregants are relatively concentrated in newer suburbs and center cities. When combined with the results for region, Conservative congregants reside in areas of older Jewish settlement, and Reform more often in areas of more recent Jewish settlement.

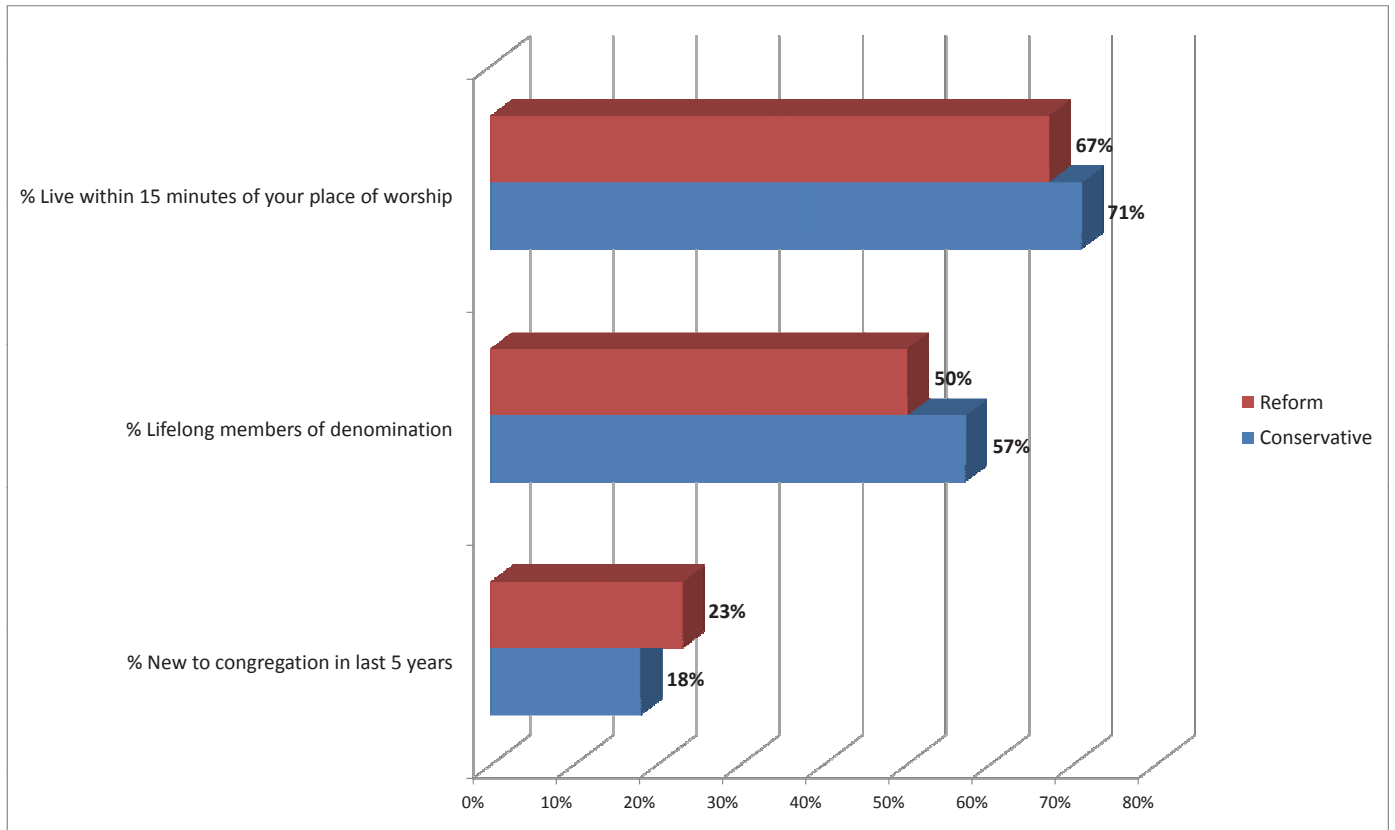
Surrounding Communities for Conservative and Reform Congregants



Conservative Veterans, Reform Newcomers

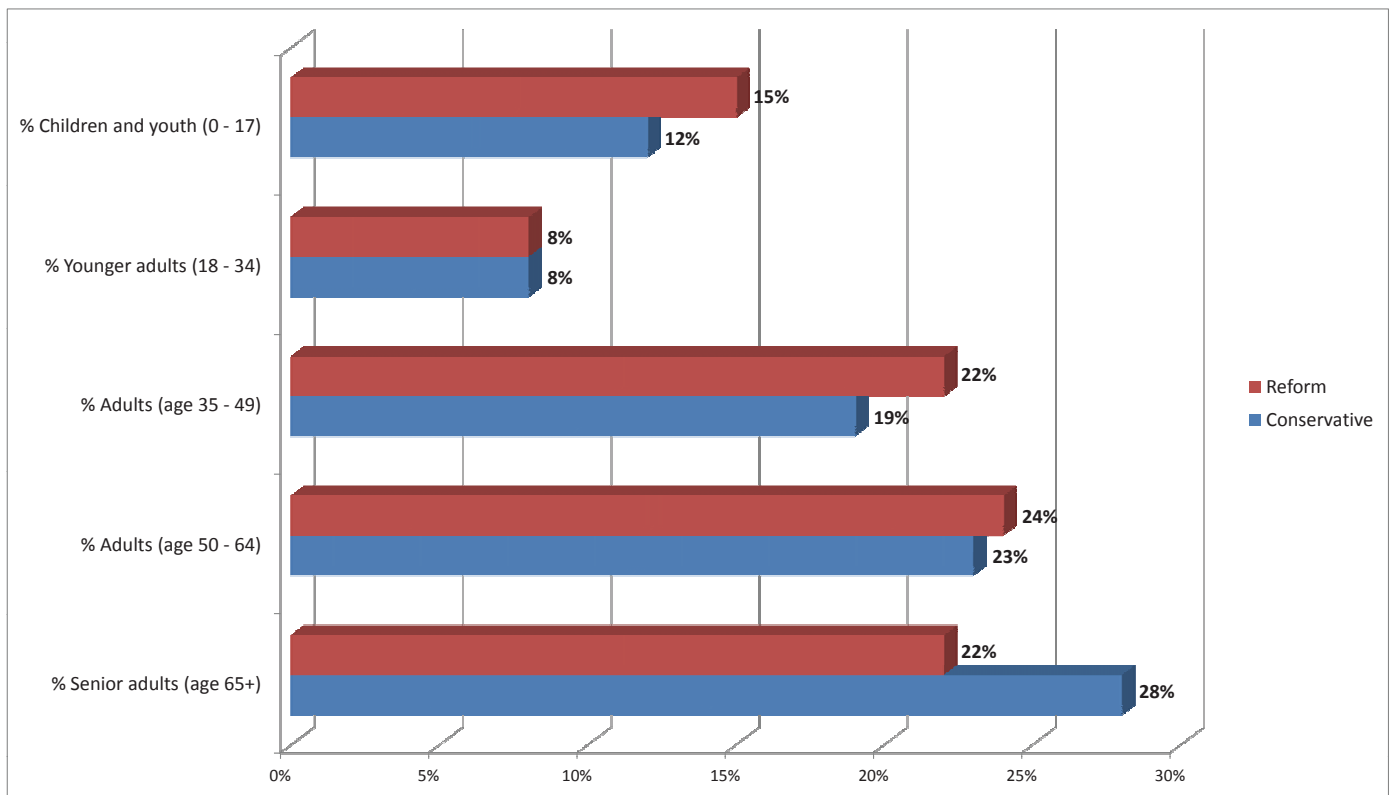
Conservative congregations, compared to Reform congregations, have larger numbers of life-long members and fewer new members. One possible inference is that Conservative congregations are growing less (or declining more) than Reform congregations. Another possibility is that Reform congregations experience more turnover with congregants spending shorter durations as members and with others coming to take their place. Such would be the case for congregants whose primary reason for joining is to educate their children through Bar/Bat Mitzvah, and then leave when their youngest child passes the Bar/Bat Mitzvah milestone.

In addition, reflecting both the greater traditionalism of Conservative congregants and the spatial distributions of the residential communities in which they dwell, the Conservative congregants are slightly more likely than Reform congregants to live within 15 minutes of their respective synagogues.



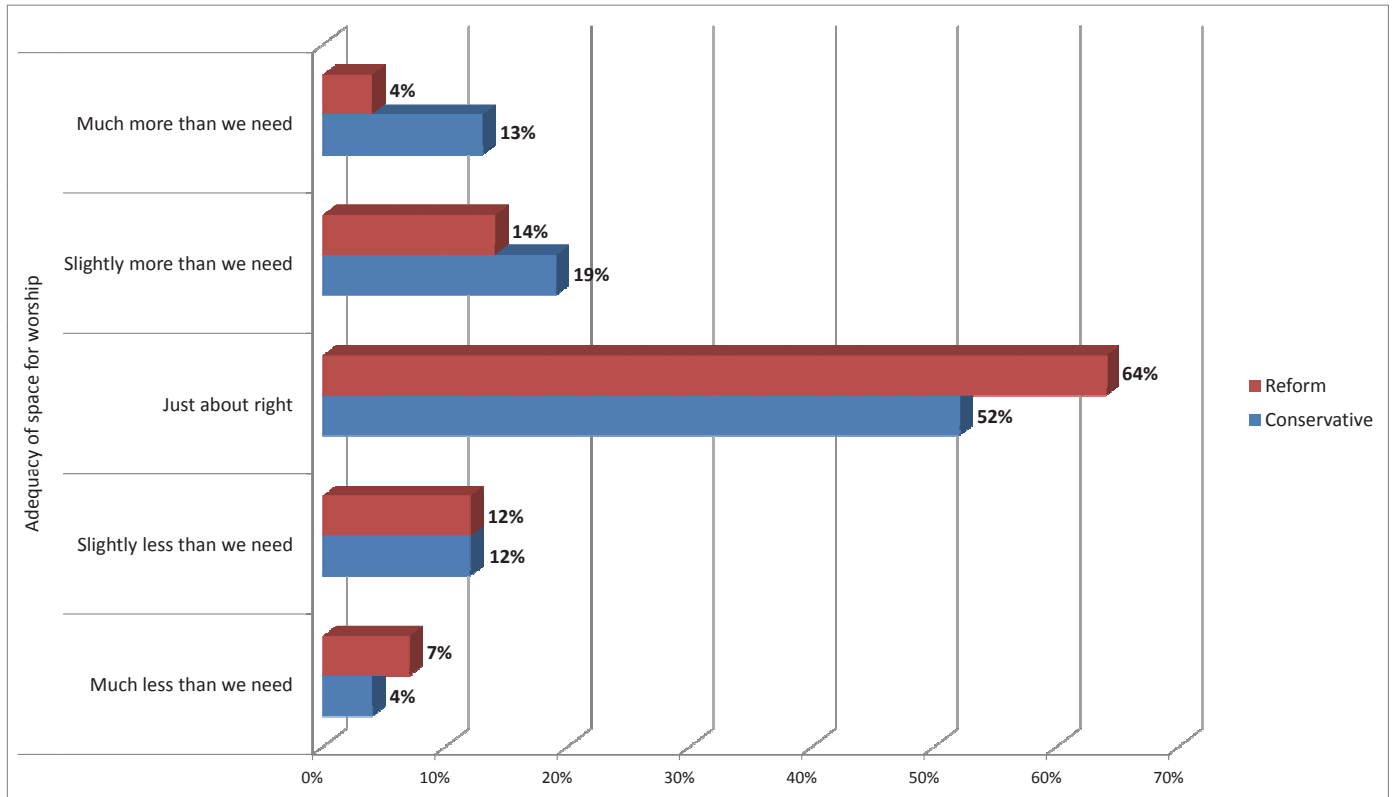
Few Young Adults in Either Conservative or Reform Congregations

Consistent with their variations in congregational and denominational seniority, the two denominations also differ with respect to congregants' age profiles. Compared to Reform, Conservative congregants consist of more senior adults and fewer children. Leaders of both denominations report very few younger adults as members: About 8% of Conservative and Reform congregations are age 18-34, a proportion consistent with the widely shared view that outside of Orthodoxy, younger adults are largely absent from Jewish congregational life. In fact, among Conservative congregations, the proportion age 65+ is more than triple that of those 18-34 (26% vs. 9%). For every 10 young adults in a Conservative congregation, we find 30 seniors; in every Reform congregation, we find over 27 seniors.



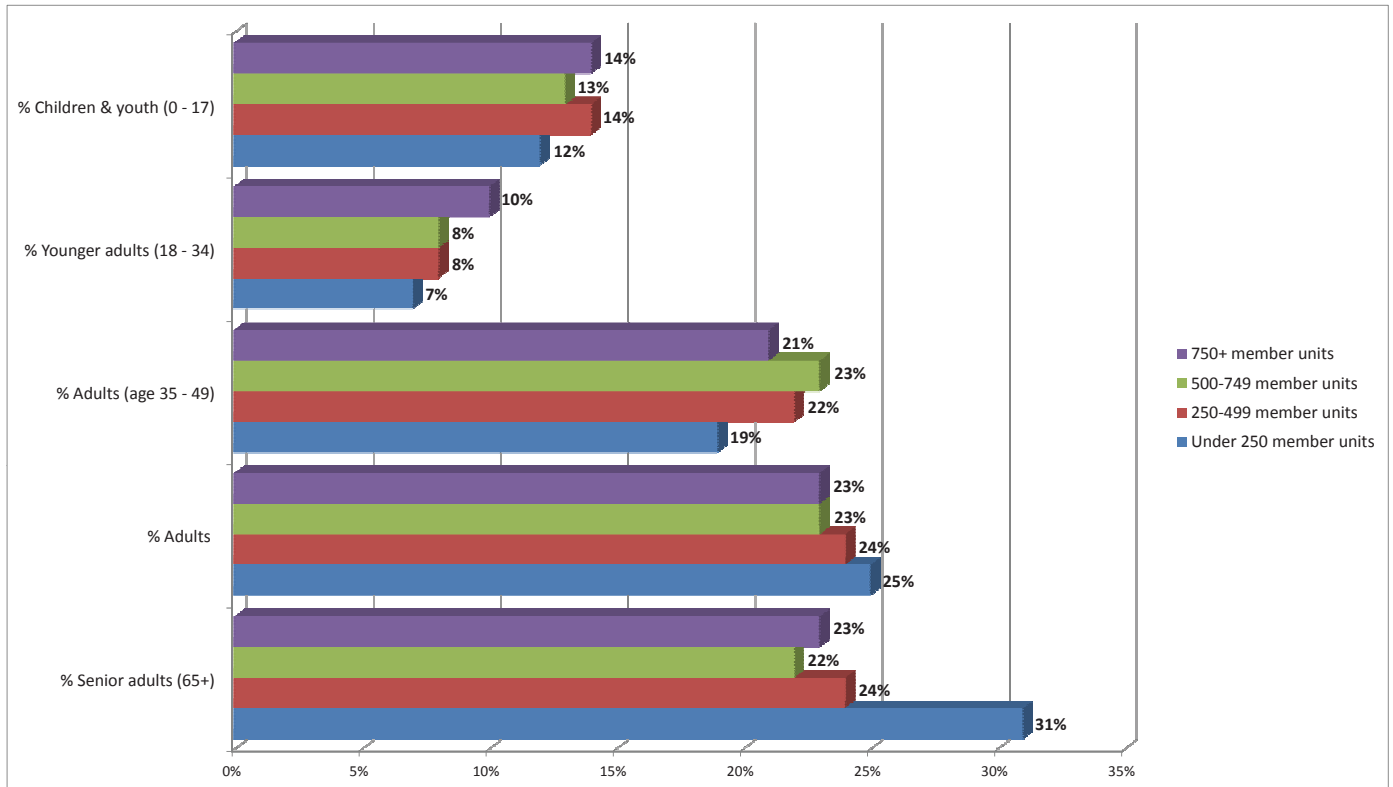
More Empty Sanctuaries in Conservative Congregations

Consistent with inference of recent declines in size, Conservative leaders are far more likely to regard their space for worship as “more than we need.” Fully 13% say their congregations have “much more space than they need,” as contrasted with just 4% of Reform congregational leaders. The larger percentage reported for Conservative synagogues also reflects the age in which those synagogues were constructed. Since Conservative synagogues are more likely to be found in older areas of settlement, they are also more likely to reflect building schemes of an era that favored larger sanctuaries, as compared to newer conceptions of synagogue space that prefer variable spatial usage and smaller sanctuaries overall.



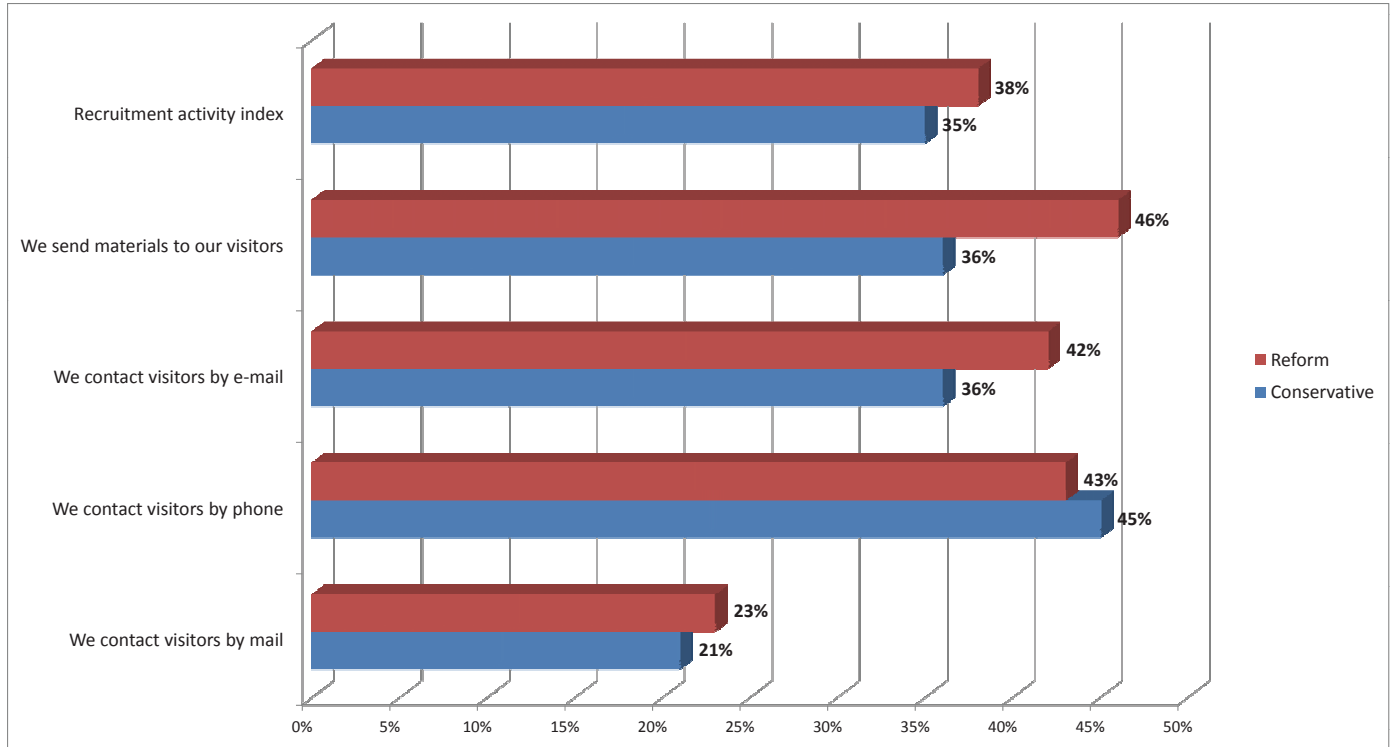
Smaller Congregations: More Senior Adults, Fewer Young Adults

The smallest congregations report especially high percentage of adults 65+ and the lowest proportion of younger adults, 18-34. In such congregations (with under 250 members), seniors outnumber young adults by more than 4:1 (31% vs. 7%). Small congregations do not necessarily imply an aging population, of course – some small synagogues actually specialize in attracting young people. Indeed, as we are about to see, smaller congregations are more likely to be actively engaged in recruiting new members. But many of the small synagogues included in the study come from small Jewish communities or areas of older Jewish settlement where the Jewish population has dwindled over the years and where the local Jewish population is relatively aging, with few young Jews moving into the area to take the place of older members who retire and move away or who die.

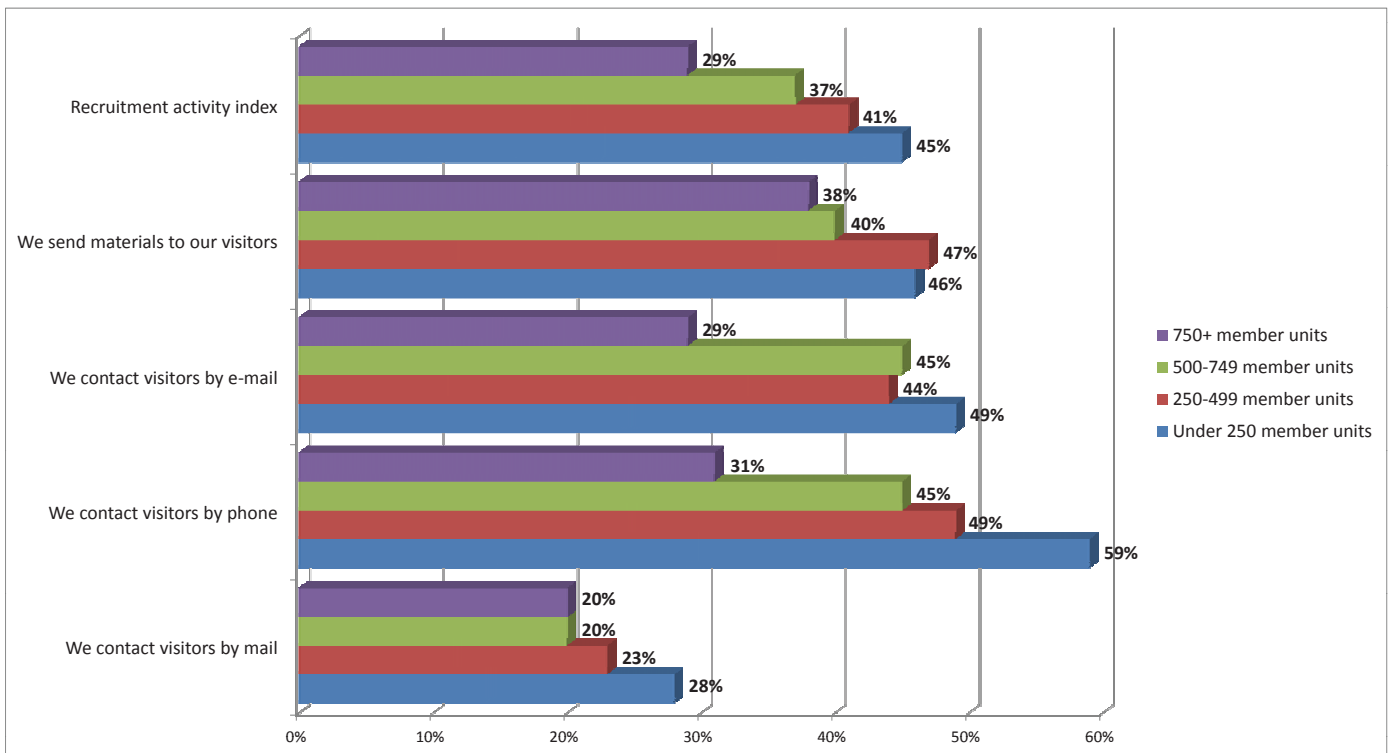


Impersonal Approaches to Recruiting Congregants

Among all congregations, responses to visitors are generally impersonal rather than some sort of follow-up contact made personally by clergy or congregants. Reform congregations are slightly more likely to engage in recruitment efforts than are Conservative congregations.



At the same time, smaller congregations are more active in contacting visitors. For example, almost 60% of the smallest congregations follow up with a phone call, while fewer than 33% of the largest congregations do so.



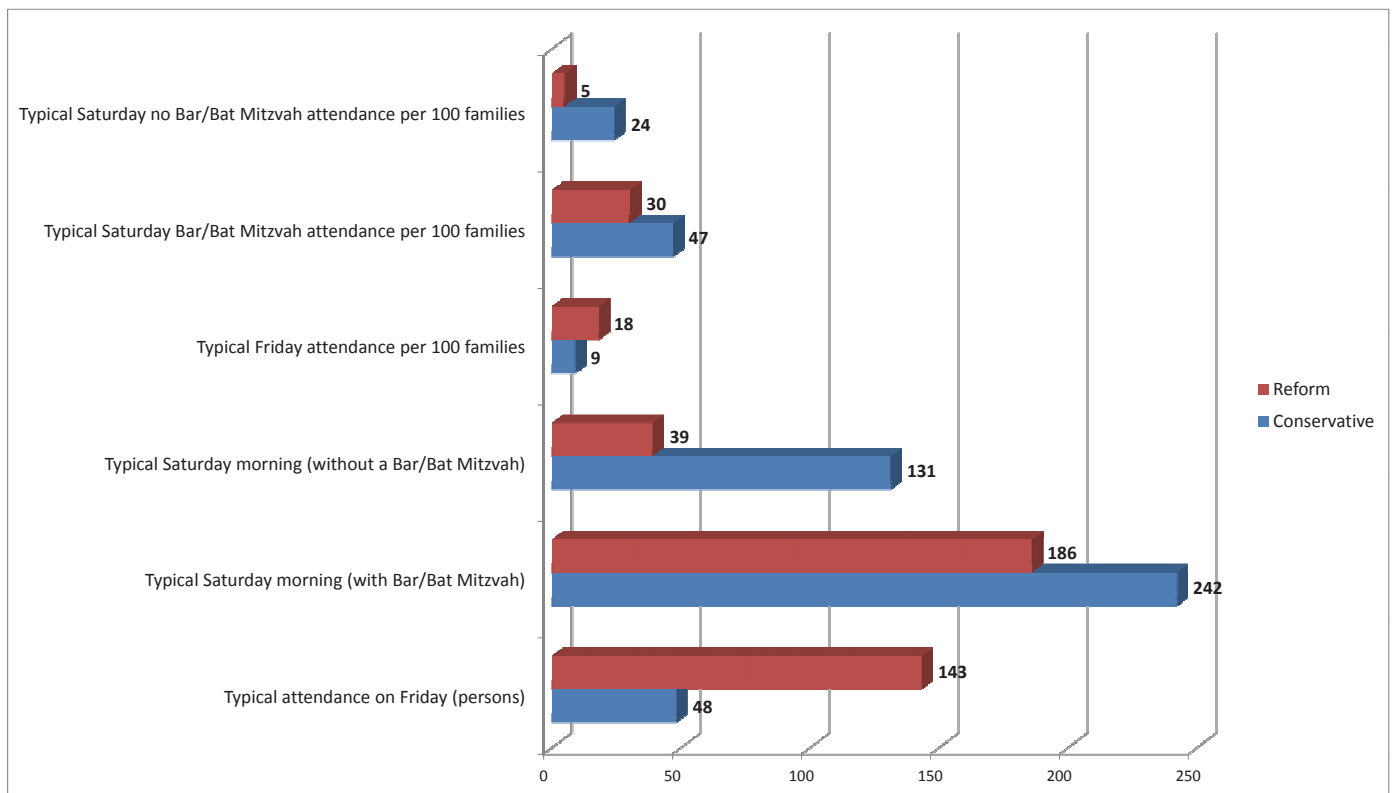
Worship Services: Higher Per Capita Attendance by Conservative Congregants

The two denominations display distinctive patterns of religious services. The better-attended (non-Bar/Bat Mitzvah) service in Reform congregations is held Friday night; in Conservative congregations, the larger service takes place on Shabbat morning. A Bar/Bat Mitzvah produces five times as many congregants as otherwise in Reform temples, as compared with less than a doubling in Conservative shuls.

At their respective high-attendance services, Conservative shuls experience significantly higher rates of per capita attendance than Reform temples: 24 attendees per 100 Conservative families on Shabbat mornings as opposed to 18 for Reform congregants on Friday nights. On Shabbat mornings with a Bar/Bat Mitzvah, the Conservative congregations out-draw their Reform counterparts as well, with per capita rates of 47 to 30 – a reflection of an ongoing Shabbat morning worshipping community in Conservative congregations to which the Bar/Bat Mitzvah invitees are added.

Other comparisons also illustrate the varying rates of service attendance. On Fridays, proportionally twice as many Reform congregants attend services as do Conservative congregants. On Saturday mornings, with no Bar/Bat Mitzvahs, hardly any Reform congregants attend services, such that the Conservative to Reform per capita ratio stands at almost 5:1. Bar/Bat Mitzvahs produce a bigger leap in Reform attendance (from a very low base) than among Conservative congregants, but, even so, Sabbath morning Conservative services are far better attended than Reform services.

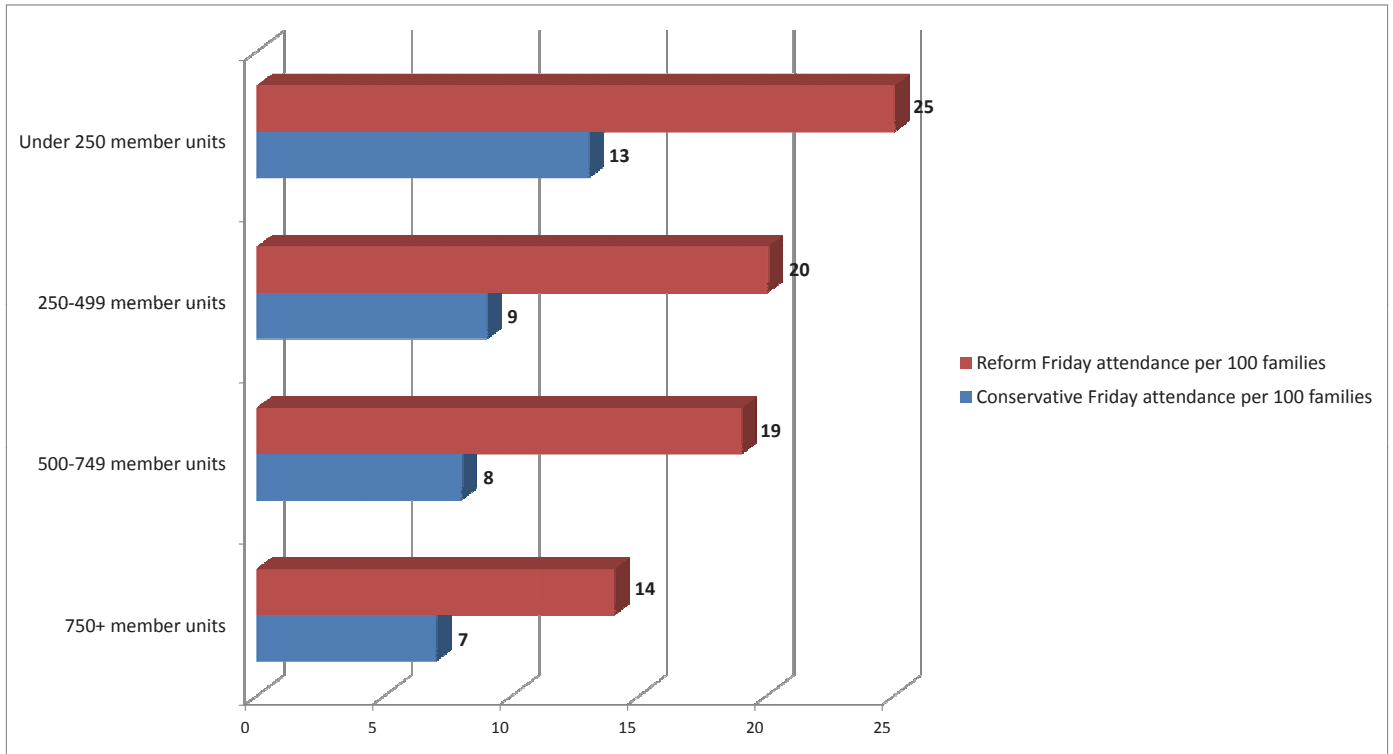
Worship Attendance Metrics for Friday and Saturday, by Denomination



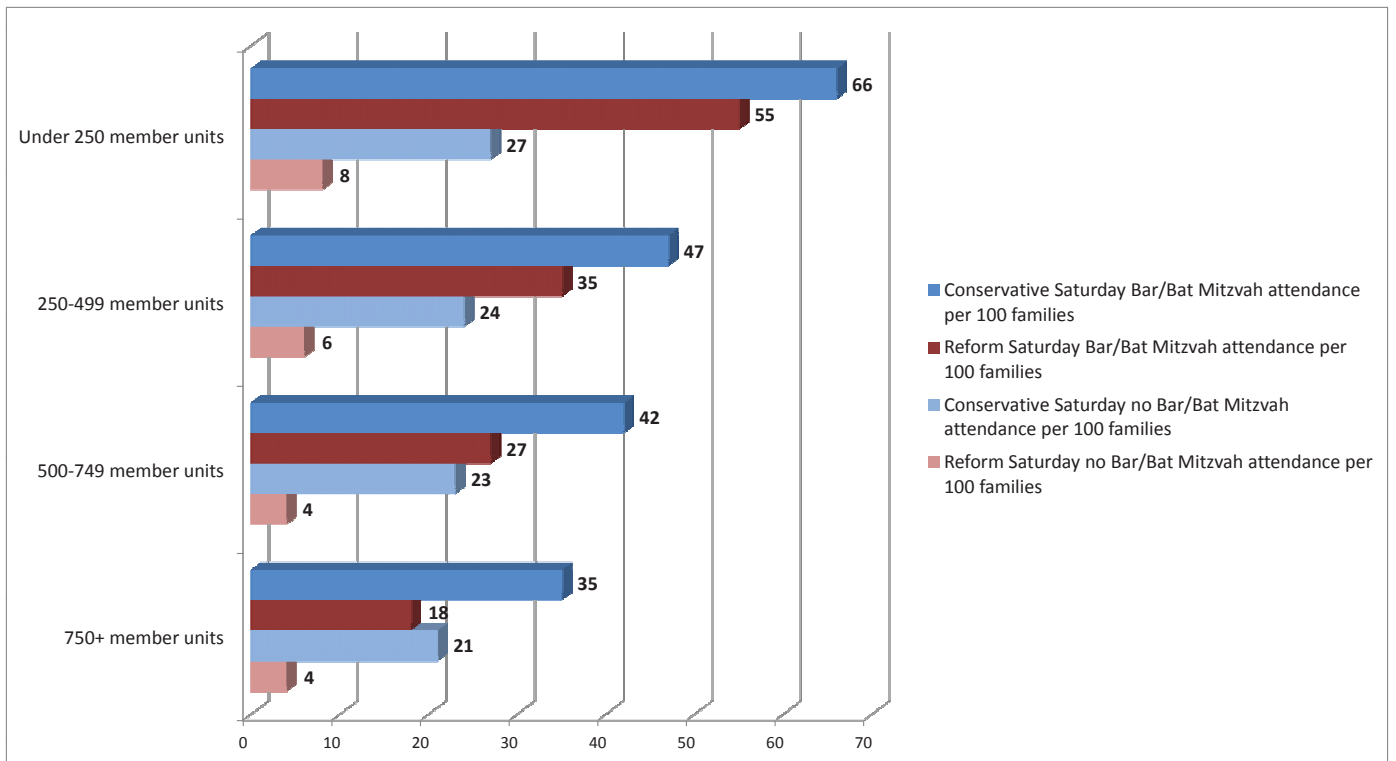
Smaller Congregations Mean More Attendance per Family

Worship attendance varies by size. For both denominations, smaller congregations mean larger per capita levels of service attendance. For example, in small Reform temples, Friday night services average 25 worshippers per 100 family units as compared with just 14 among the largest congregations. In Conservative congregations, on Shabbat morning, the comparable figures range from 27 to 21. As a congregation grows, its percentage of service-attending members shrinks.

Worship Attendance Metrics on Friday by Congregation Size



Worship Attendance Metrics on Saturday by Congregation Size

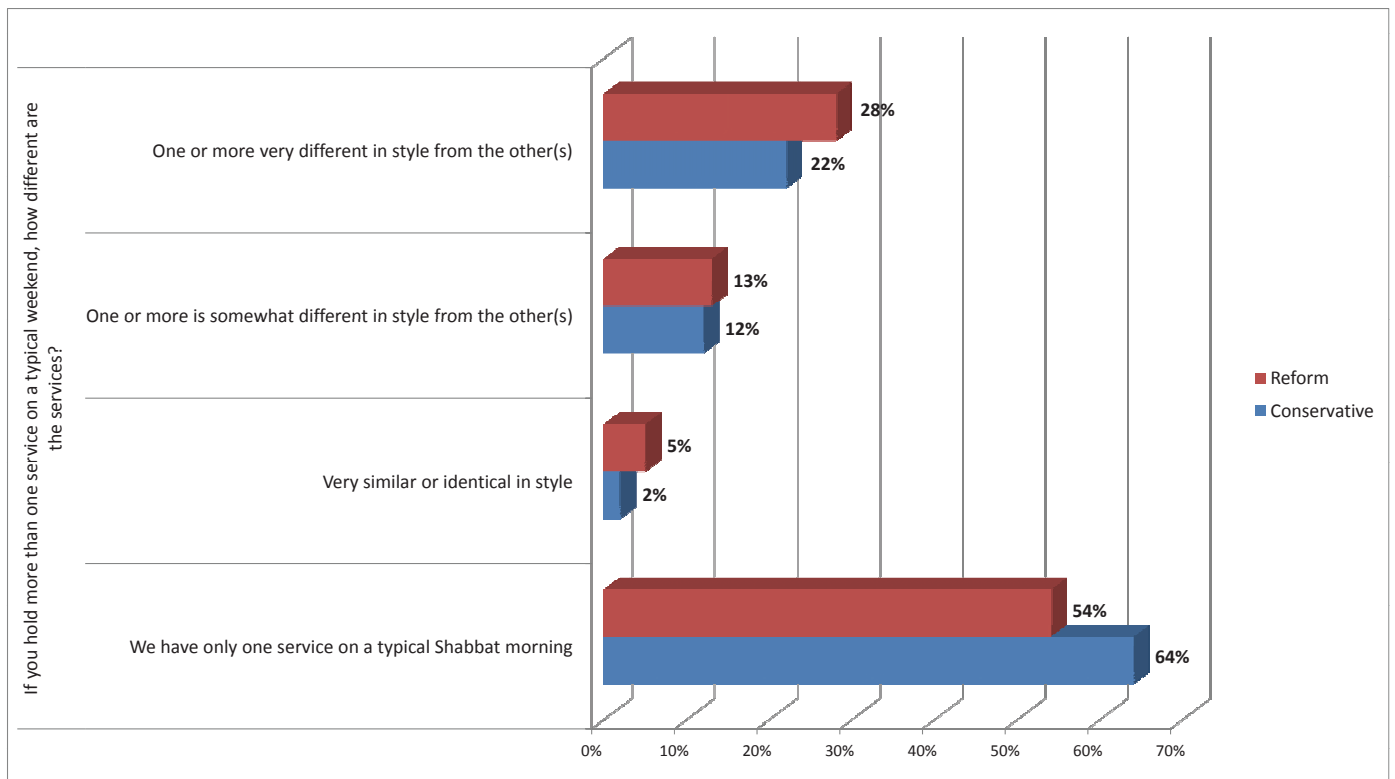


Reform Means More Variety and More Change in Worship Services

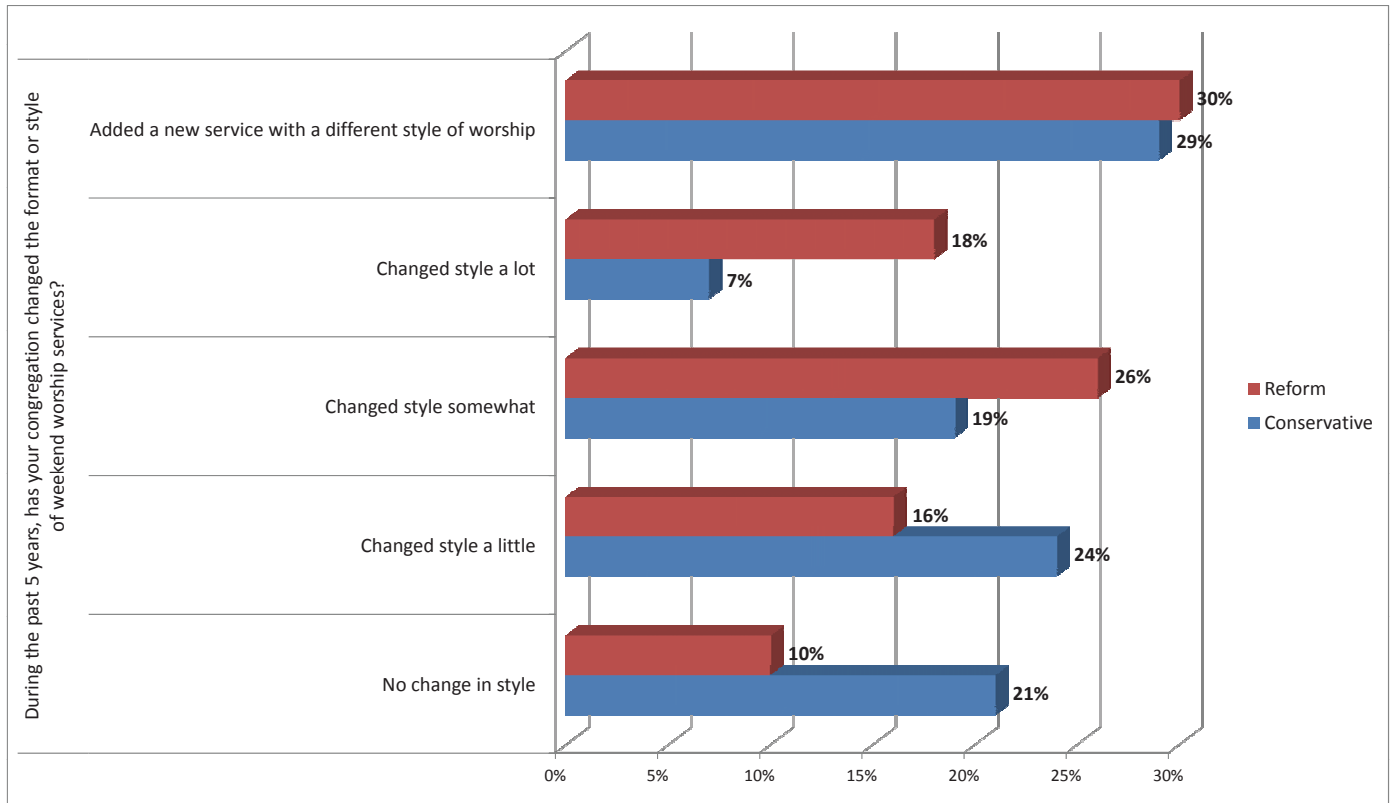
Reform temples report slightly more varied services than Conservative shuls. Among Conservative congregations, 22% claim to have multiple services with very different styles. Among Reform counterparts, the figure reaches 28%.

Different Types of Services by Denomination

In the last five years, Reform services have changed significantly more than Conservative services. 55% of Conservative shuls, but 74% of Reform temples report that they have 1. changed worship style “somewhat” or “a lot,” or 2. added an entirely new service with a different style of worship.

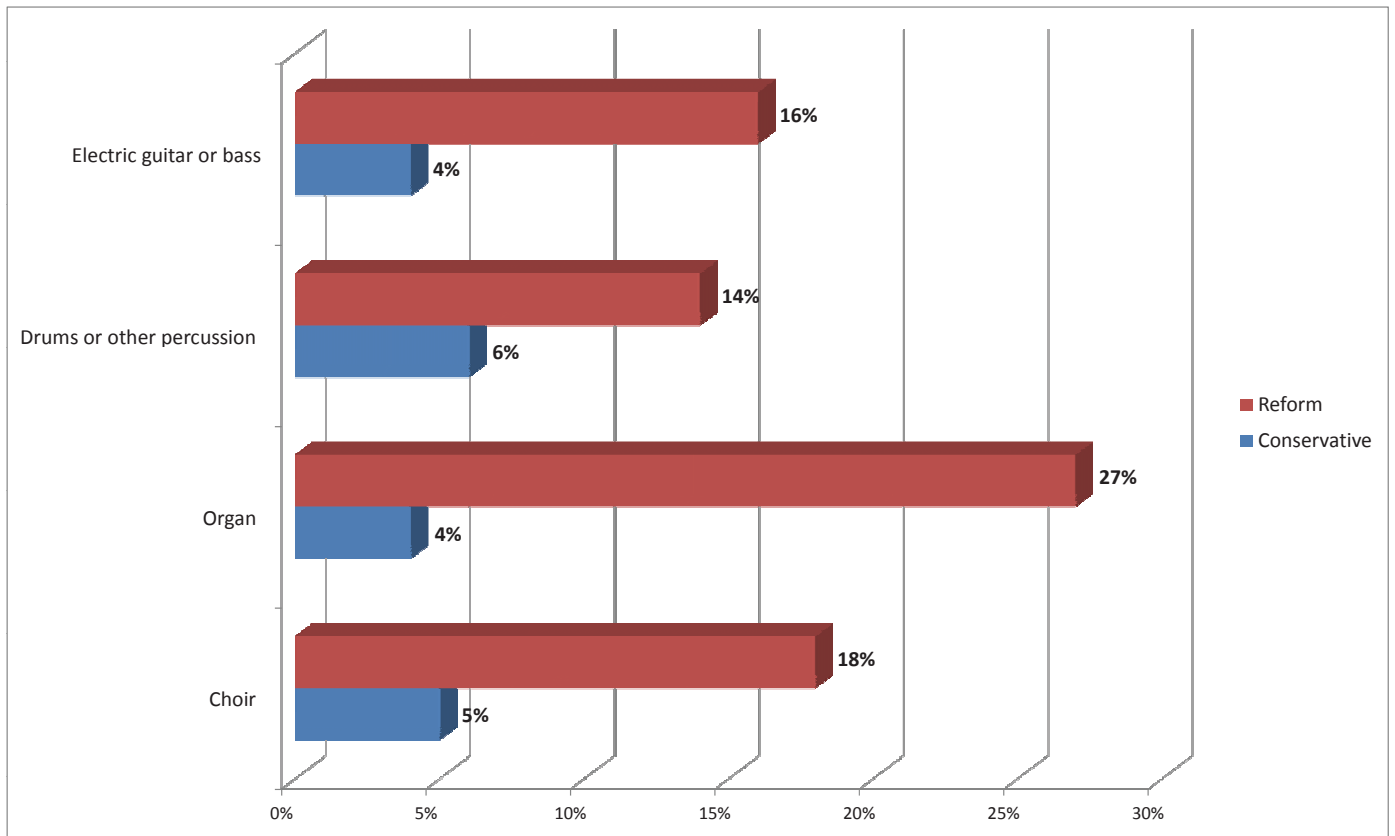


Change in Style of Services by Denomination

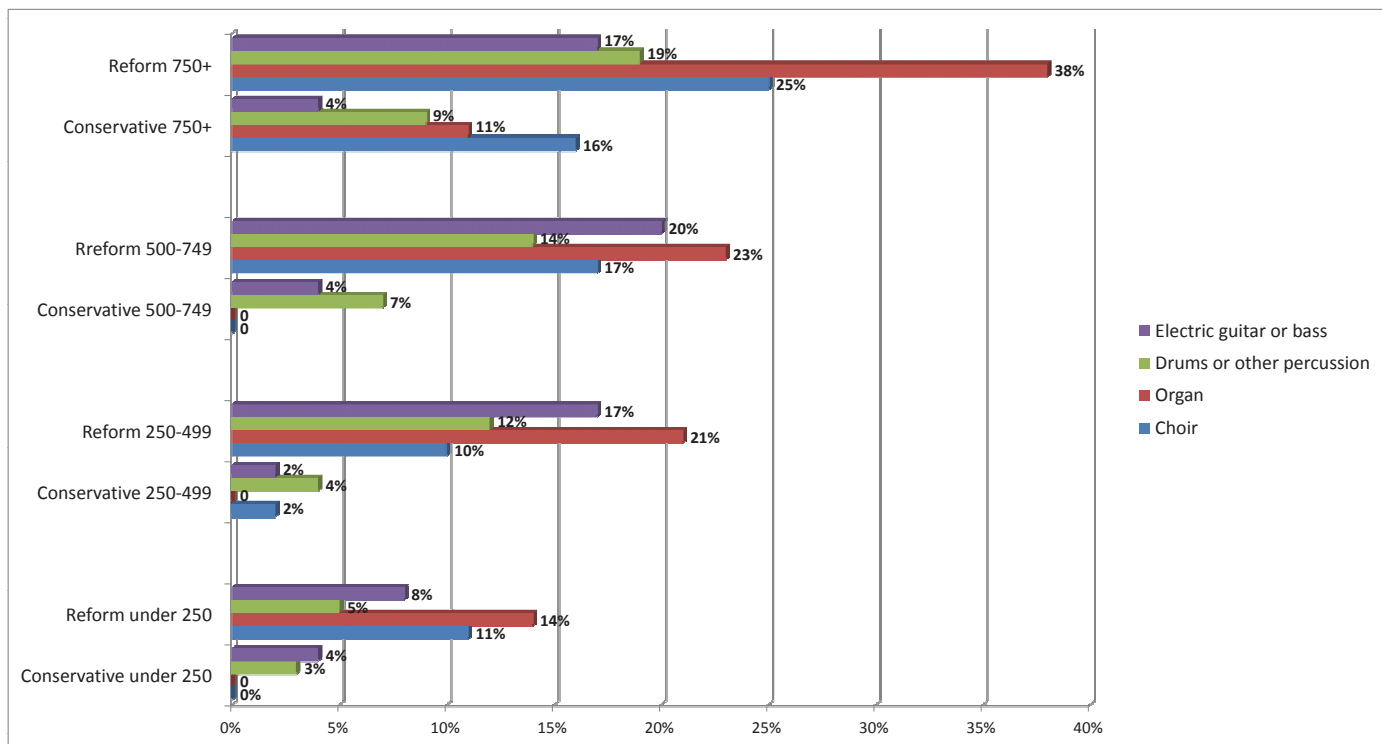


Reform Features More Music, Especially in Larger Congregations

Not surprisingly, Reform outdistances Conservative services in featuring musical instruments.. Not only are organs more prevalent; so too are choirs, drums and guitars – features that are hardly seen by Conservative congregants.



If we factor in size, we find that instrumental usage grows with size: larger Reform temples more often feature choirs, organs and drums; Within Conservative ranks, larger congregations outstrip smaller ones in use of choir and organ. At the very least, large size correlates with greater availability of resources to spend on worship enhancement through instruments.



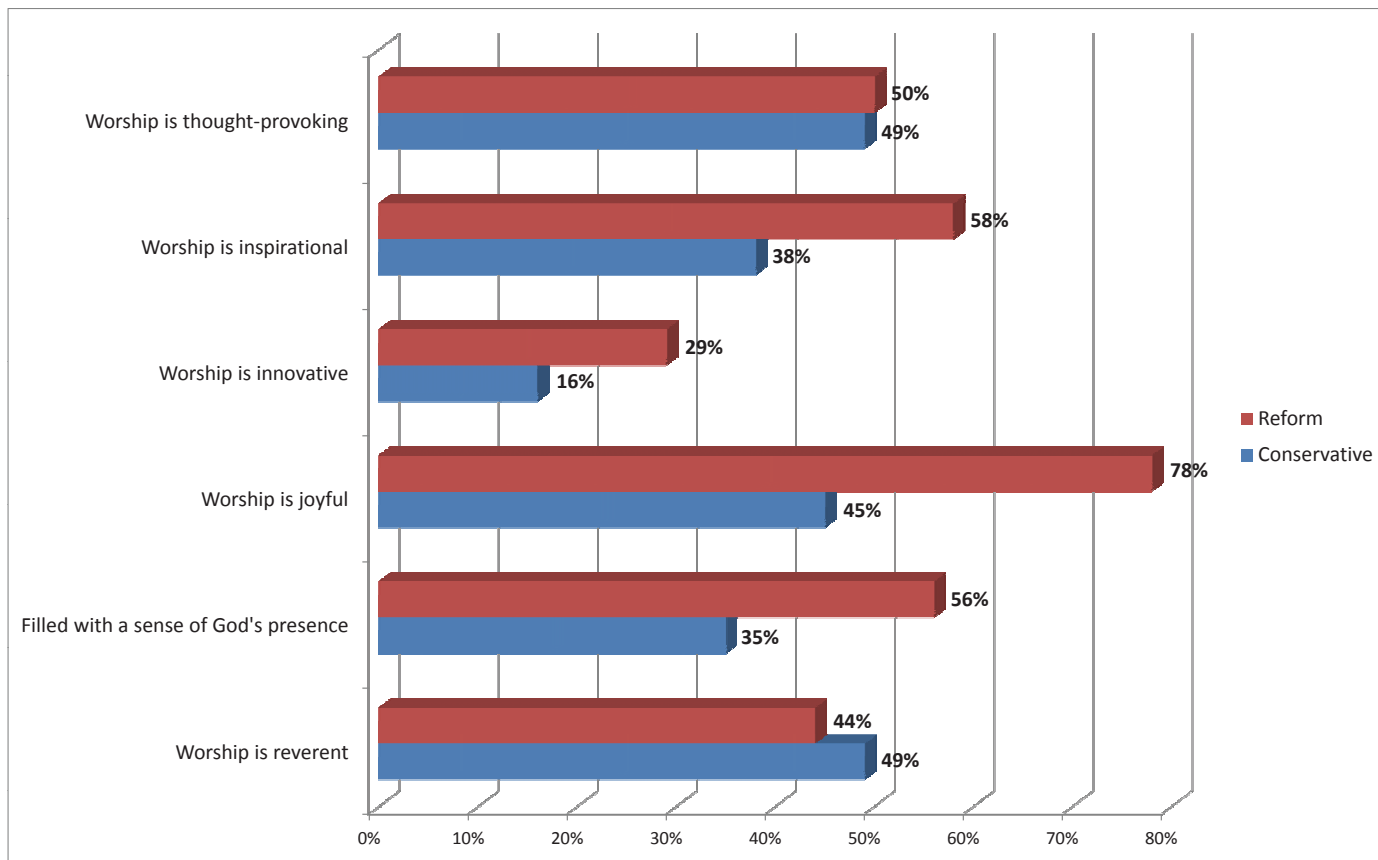
Reform Rate Services Higher, but No Apparent Attendance Impact

Reform leaders rate their services as more joyful, innovative, inspirational and filled with a sense of God’s presence. For example, just 45% of Conservative leaders call their services “joyful” in contrast with 78% of Reform leaders. Only with respect to “reverent” do Conservative leaders out-score Reform counterparts (and by a small margin). In short, for the most part, Reform leaders assess their services more highly than do Conservative leaders.

But despite the presence of more-highly regarded services in Reform temples, as we have seen, attendance levels at Conservative services are higher. Paradoxically, perhaps, Conservative congregations produce more “consumers” of a seemingly less attractive “product.”

The Conservative lead in attendance could be attributed to the varying levels of average Jewish education and engagement. On most measures (e.g., subjective importance of being Jewish, giving to Jewish charities, visits to Israel, etc.), Conservative Jews do surpass their Reform counterparts. It may also correlate to other factors, however: the average age of the population, for example – older people attend more frequently than younger people.

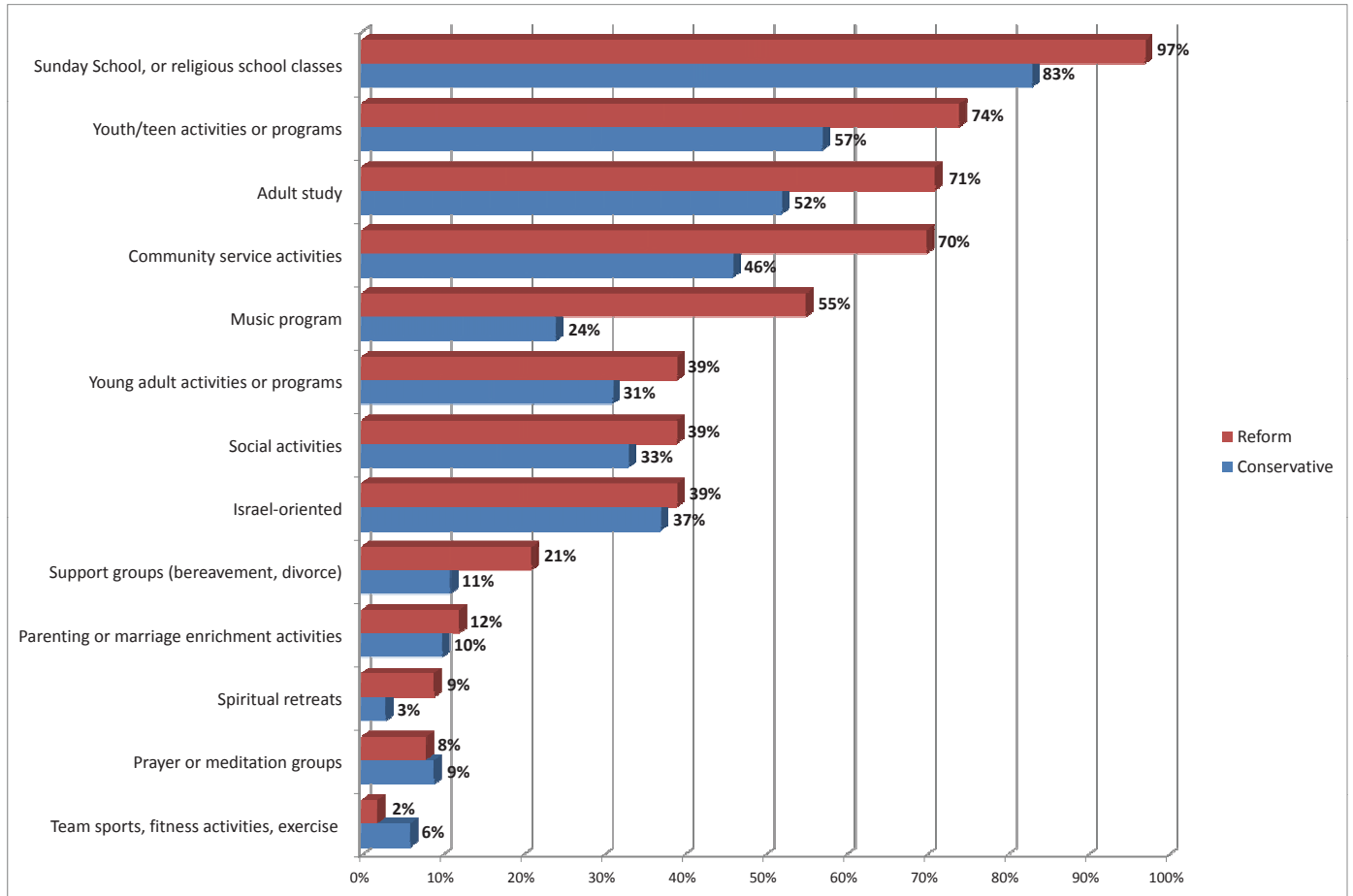
It is possible, however, that the perceived quality of services do influence attendance, but within denominations rather than across denominations. To test this hypothesis, we examined the impact of the characterizations of the services for Reform and Conservative congregations separately, asking, in effect, does service quality boost attendance. Surprisingly (perhaps), among both Reform and Conservative congregations, more innovative, joyful and innovative services (at least, according to the leaders' perceptions) attract no more worshippers than do the more "routine" sorts of services. In short, with respect to generating higher attendance at services, the underlying interest of the "consumer" may matter more than the attractiveness of the "product." The data presented here indicate that good services don't necessarily produce good numbers.



Yet independent qualitative observation of a few notable worship sites turns up surprisingly large attendance patterns, which sometimes can be linked to certain specific changes in service style or in personnel hired to lead the services. Our data here are insufficient to explain those exceptions. We can say that overall, positive survey evaluations of services as joyful, creative, and so forth do not necessarily reflect or translate into higher attendance figures. But we have yet to develop a survey vehicle that does account for such success.

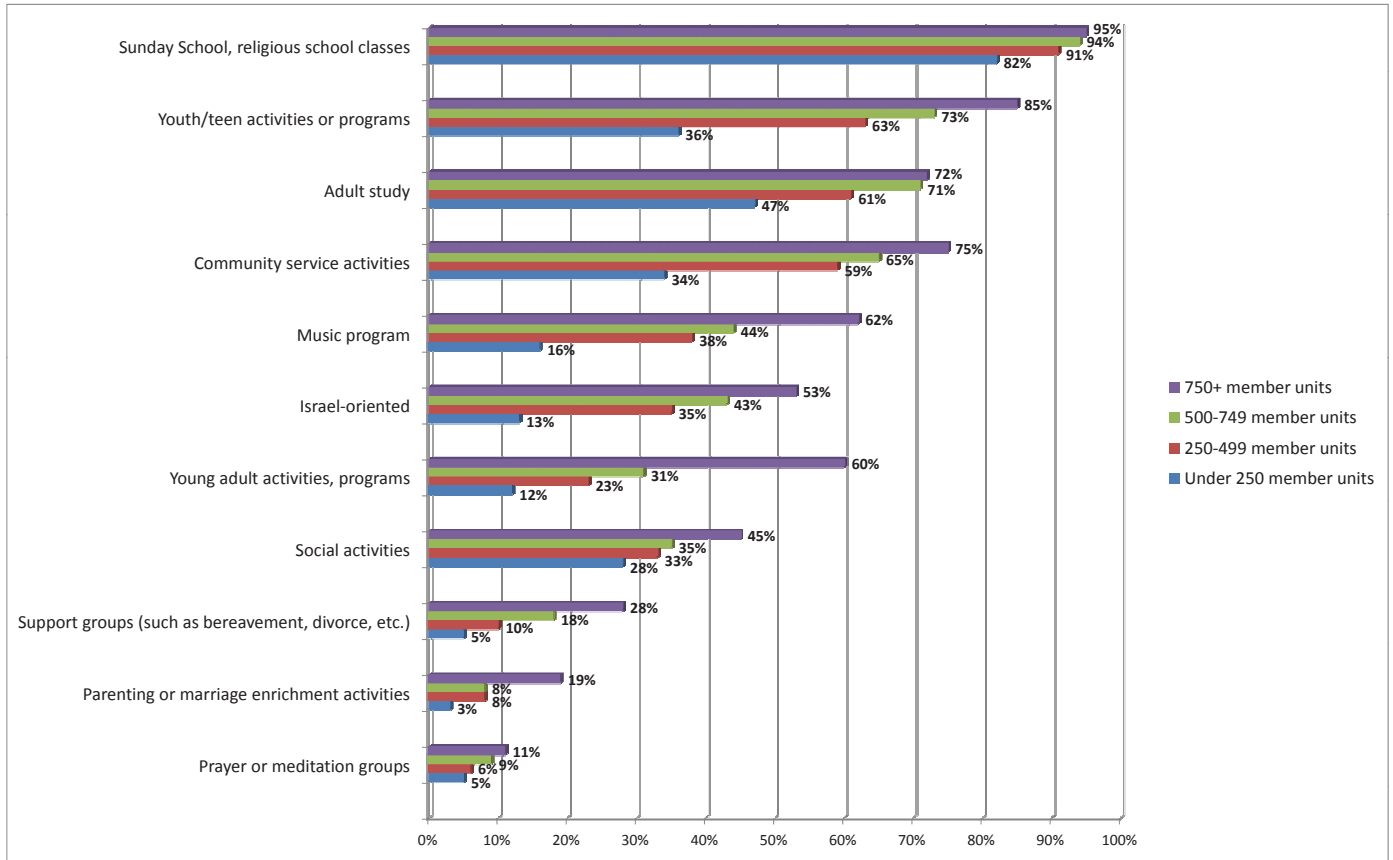
Program Areas: Reform Congregations Offer Wider Variety

Compared to Conservative shuls, Reform leaders say their temples provide more frequent programming in such areas as: youth programs, adult study, community service, music, young adult activities and spiritual retreats. One reason for the Reform lead is that Reform congregations are larger, and larger congregations have greater resources to spend – not just on music (as we saw above) but on programming in general.



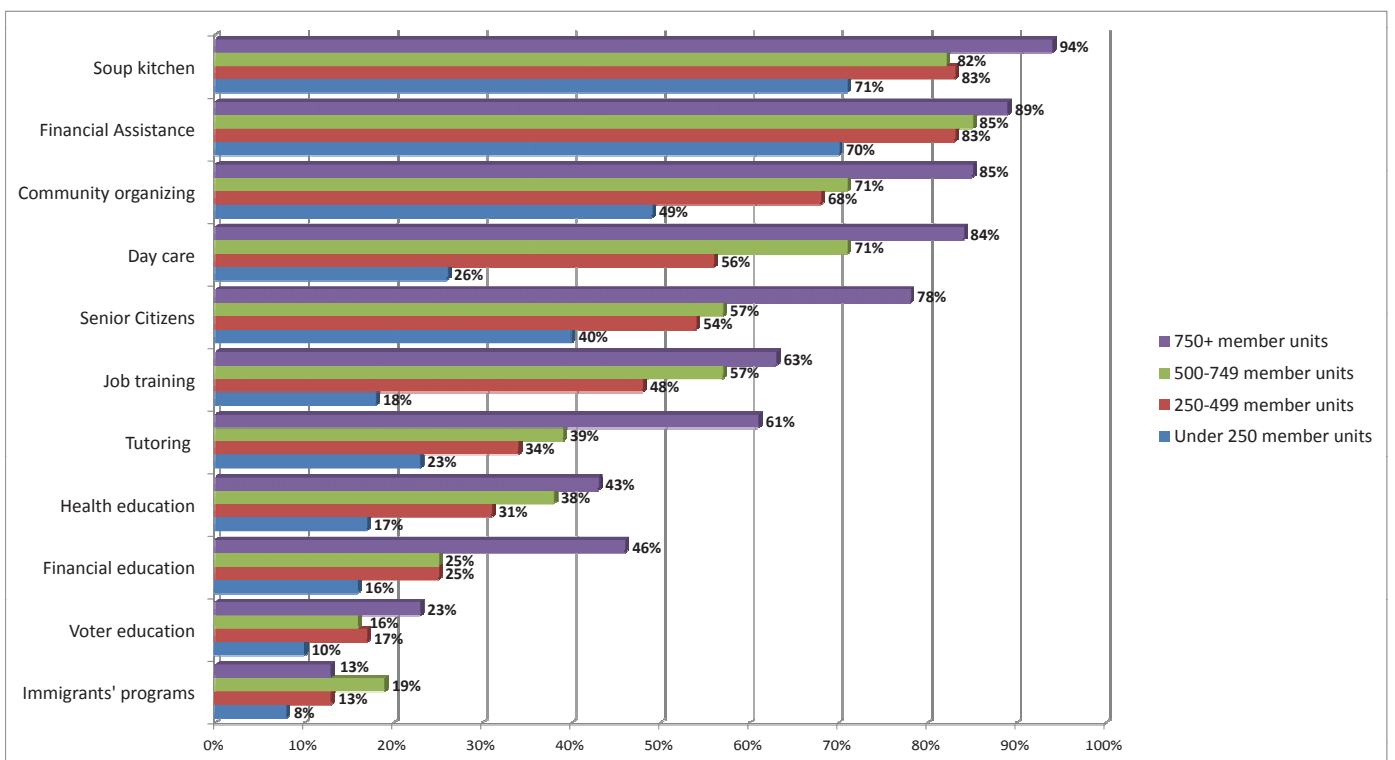
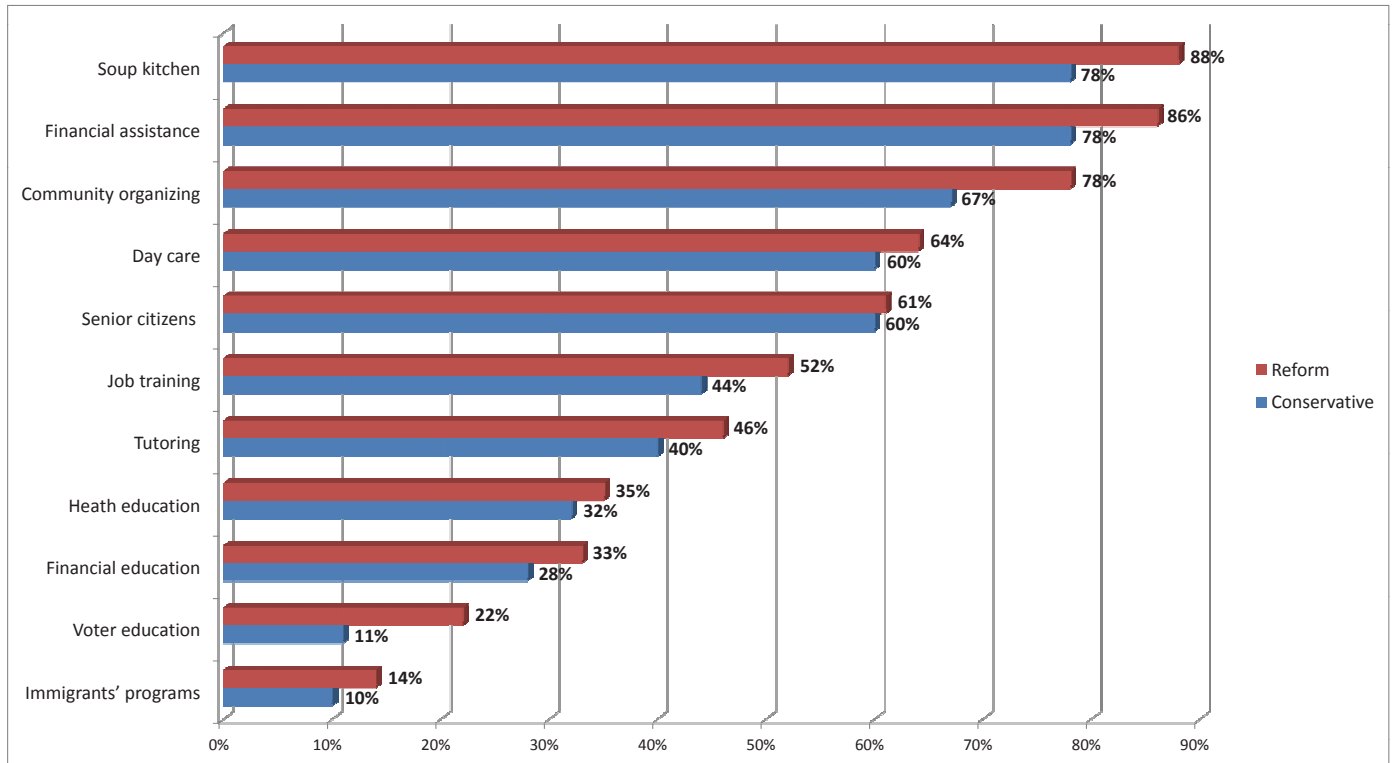
Larger Congregations Offer a Wider Variety of Programs

The presence of almost all sorts of programs increases with size of congregation. Probably the only near-exception to this generalization is religious school, a feature common to almost all congregations (overall, 92% of congregants belong to congregations with a religious school).



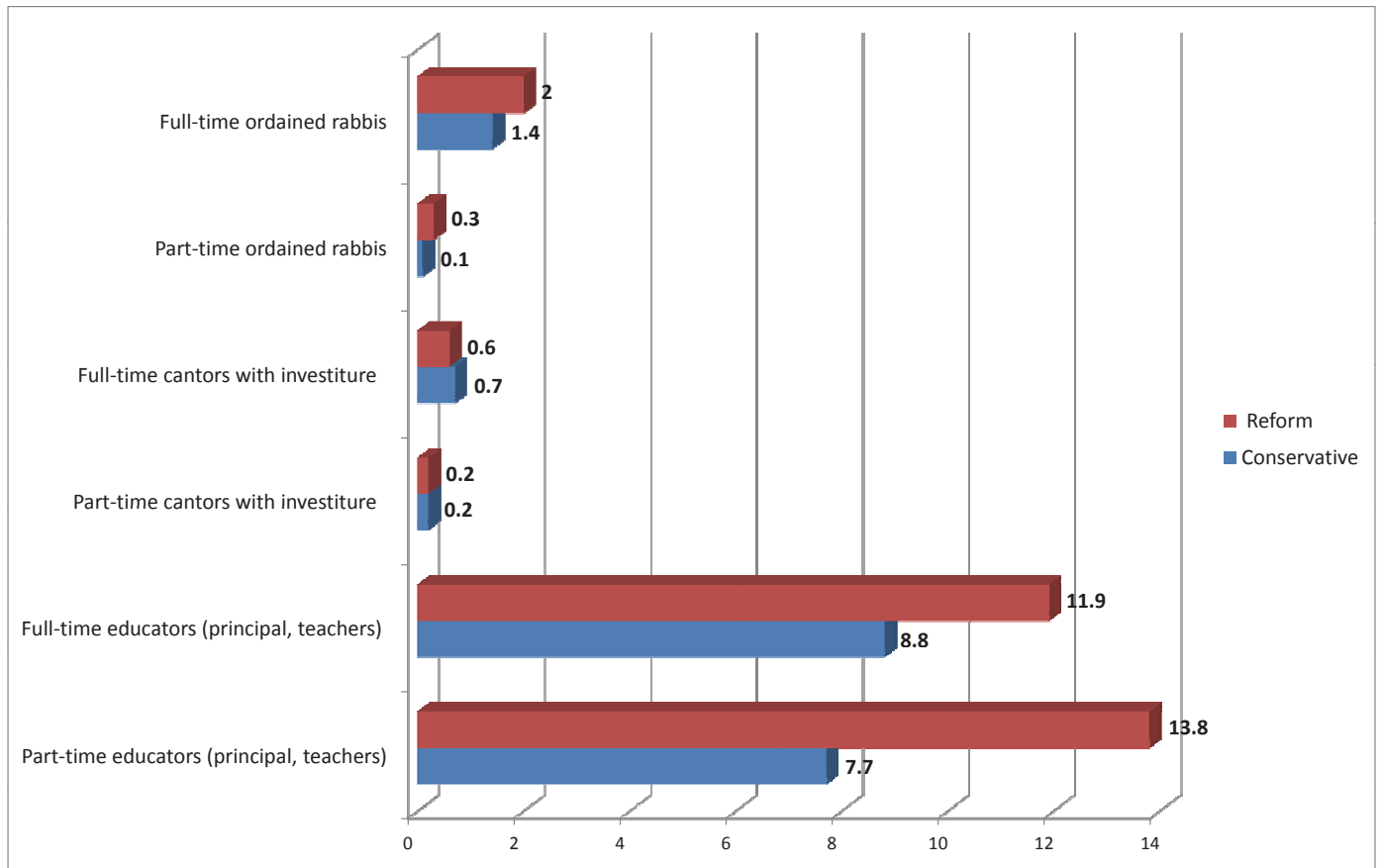
Reform and Larger Congregations Report More Social Action Activities

The same pattern extends to social action activities, where Reform congregations consistently out-score Conservative counterparts, in part because Reform congregations are larger, but also because Reform places greater emphasis on social action, historically and contemporaneously, ideologically and programmatically.

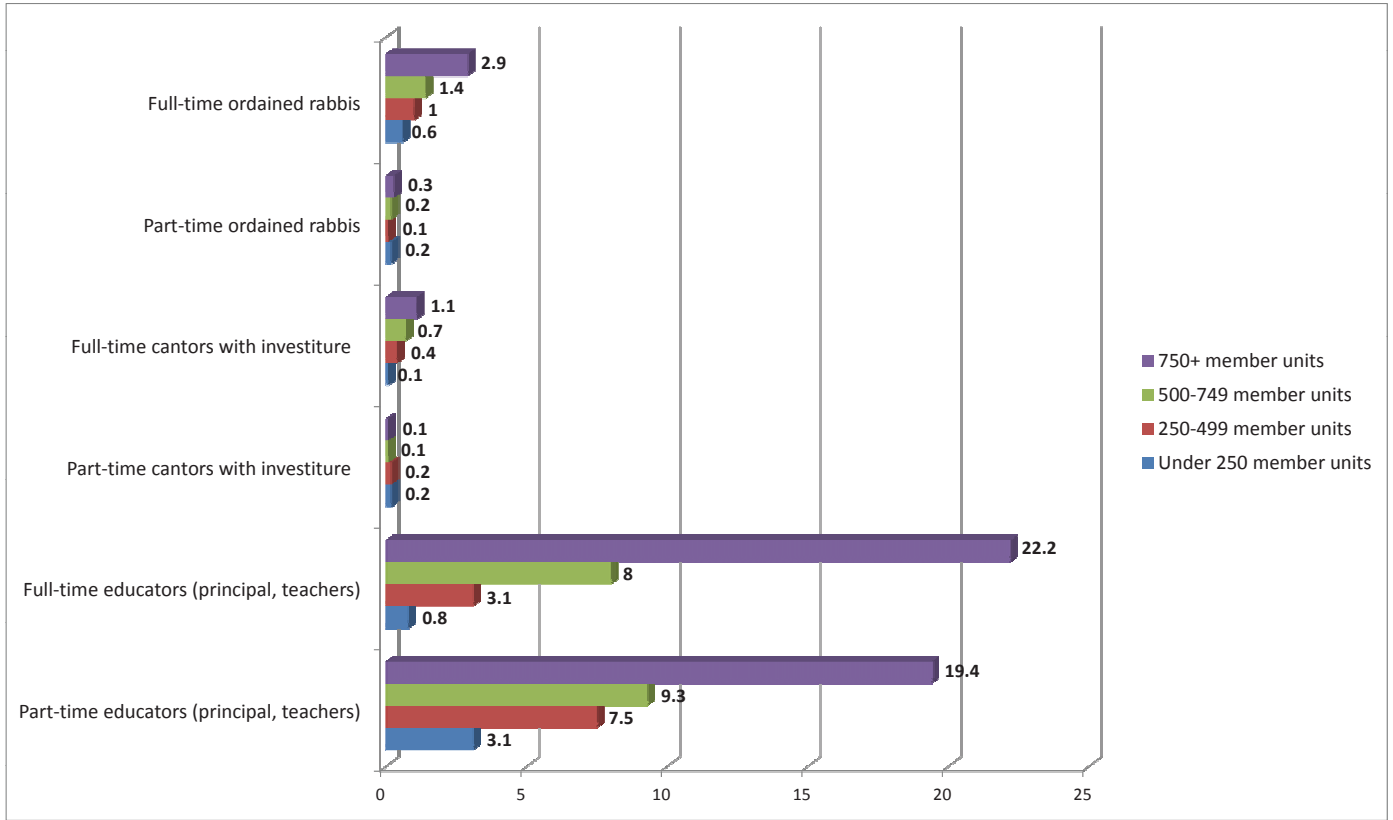


Staffing Patterns: Educators Most Numerous

Educators comprise the largest category of those working for congregations, far out-numbering rabbis, whose numbers in turn surpass cantors. Overall, Reform congregations – owing to their larger size – report greater numbers of staff members than do Conservative congregations, and, in particular, many more educators. The sole exception is cantors, where the numbers for the two denominations are about equal, reflecting the fact that Conservative services are more “cantorcentric” than Reform.

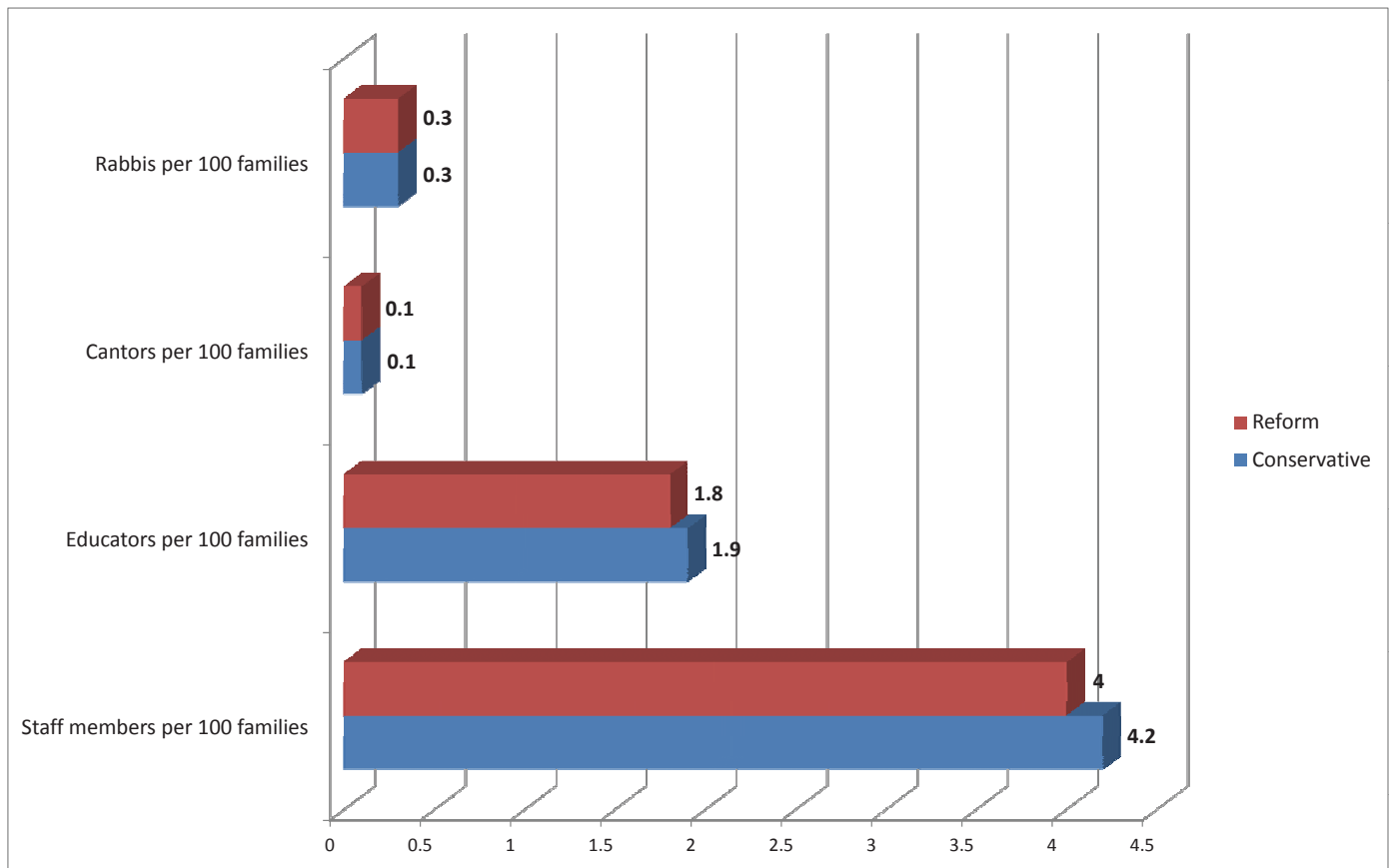


Staff grows with the size of the congregation, especially the educational staff.

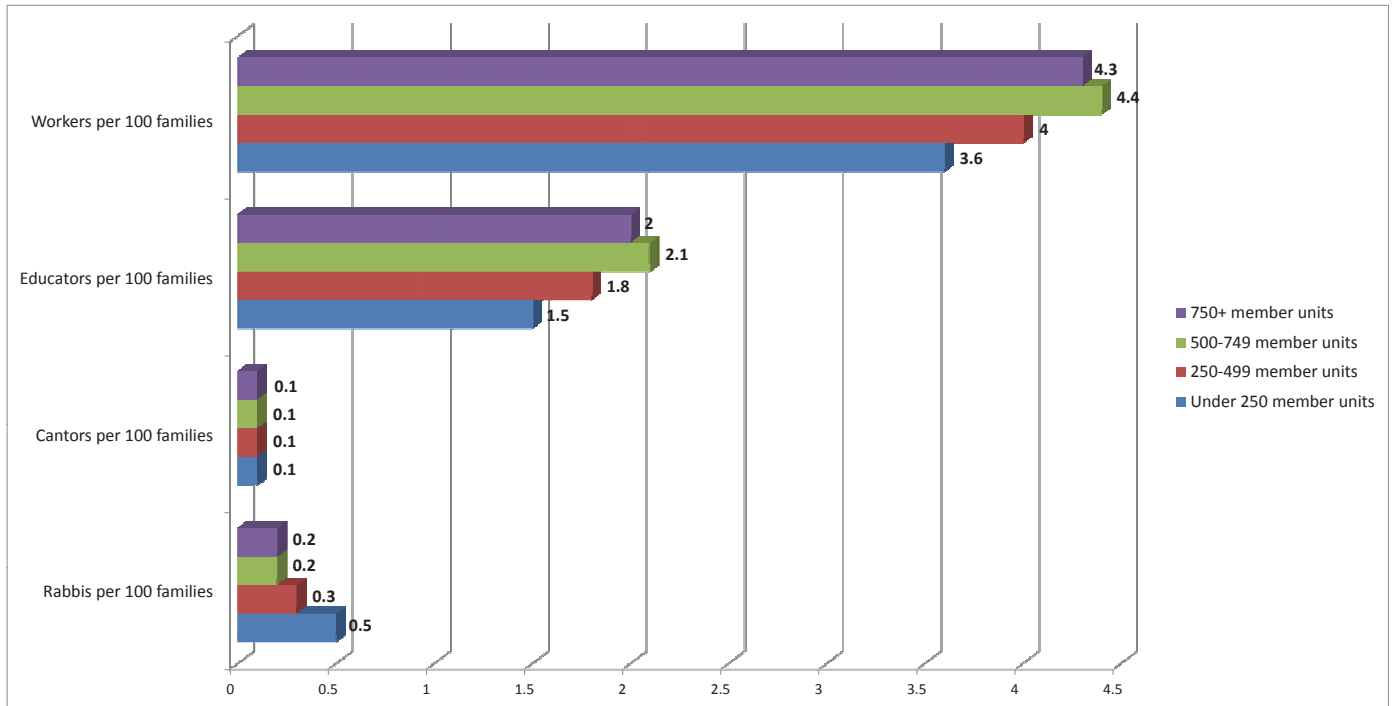


Denominational Parity in Staff Size per Membership Units

Notwithstanding these differences in pattern regarding *type* of staffing (rabbis, cantors, educators, etc.), in terms of total number of staff per 100-member families, both denominations are the same. In both Conservative and Reform congregations, we find about four staff members for every 100 member families. On average, in both denominations, one rabbi serves about 330 families. Cantors, in contrast, are employed far less frequently, on the order of about a third as frequently as rabbis. In other words, on average and controlling for membership size, congregations engage about three times as many rabbis as they employ cantors.

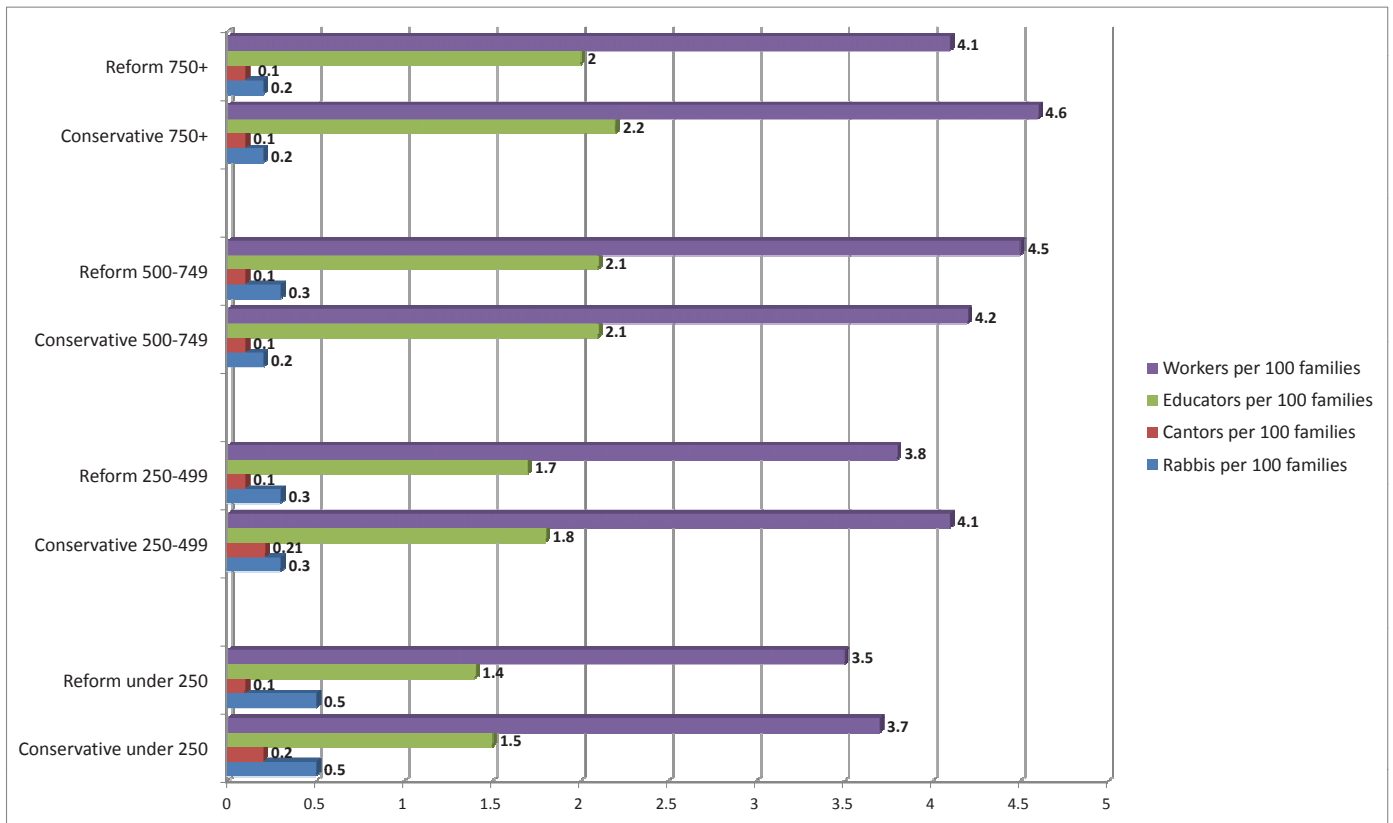


The number of staff per capita rises somewhat by size of congregation. However, congregants in smaller congregations are served by about twice as many rabbis per family member unit as do those in intermediate and larger congregations. The larger congregations report more educators per capita. In other words, at some point in their growth, growing congregations are likely to add educators and hold steady the number of clergy.



Size, Not Denomination, is the Driving Force in Staffing Patterns

Reform and Conservative congregations of the same size generally display similar staffing patterns.



Finances: Denominational Variations

Reform congregations overall have larger budgets, primarily because they are larger in average size than Conservative congregations. In fact, on a per capita basis, budgets are similar for Conservative and Reform congregations.

Reform congregations spend more of their funds on staff and devote more to their denominational body (the URJ) than do Conservative shuls (to the USCJ).

Denomination	Approximate total budget	Dollars per family	Percentage for Staff	Percent to UCSJ or URJ
Conservative	\$1,767,000	\$2,800	44%	3%
Reform	\$2,182,000	\$2,700	48%	4%

The smallest congregations spend far less per family than do the larger congregations. While congregations with fewer than 250 member units spend about \$2,100 per family, spending peaks at \$3,300 for congregations with 500-749 families. The size-related growth in the synagogue's average income per family unit may reflect any of several possible factors: the economic circumstances of the areas in which larger congregations are located, the preference of more affluent Jews to prefer larger congregations, the longevity associated with larger congregations, or the relative vitality of larger congregations, as smaller congregations may be found more frequently at the beginning or the end of the congregational life cycle.

Size: Number Units	Approximate total budget	Dollars per family	Percentage for staff	Percent of budget to UCSJ or URJ
Under 250 members	\$342,000	\$2,100	42%	4%
250-499	\$993,000	\$2,600	45%	4%
500-749	\$1,946,000	\$3,300	46%	3%
750+	\$3,737,000	\$2,900	48%	4%

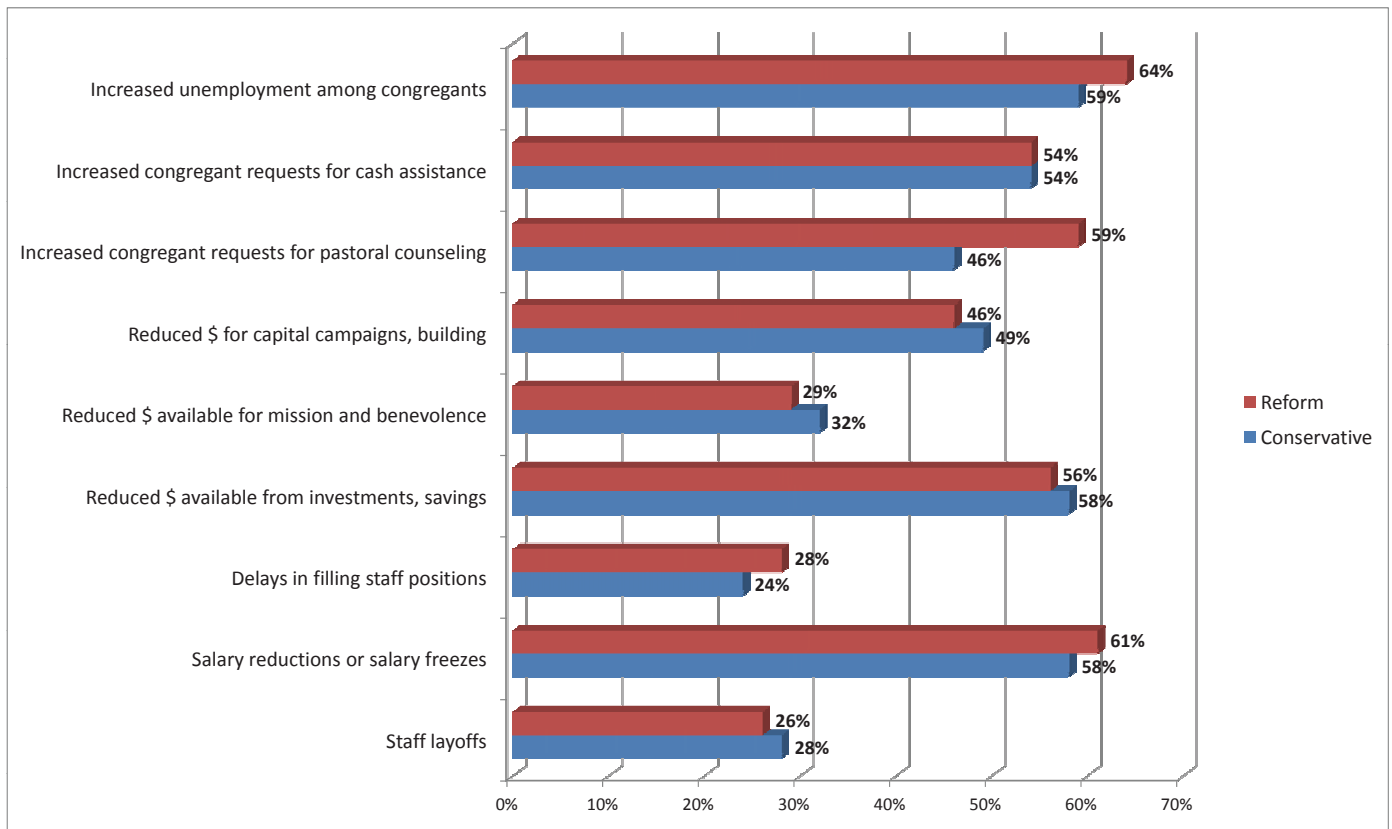
In congregations of fewer than 500 member units, Conservative synagogues outspend their Reform counterparts. The reverse is true for the larger congregations.

At all levels of congregational size, except for the largest congregations, the Reform synagogues outspend the Conservative shuls in terms of percent of budget devoted to staff and to the denominational movement (URJ or USCJ).

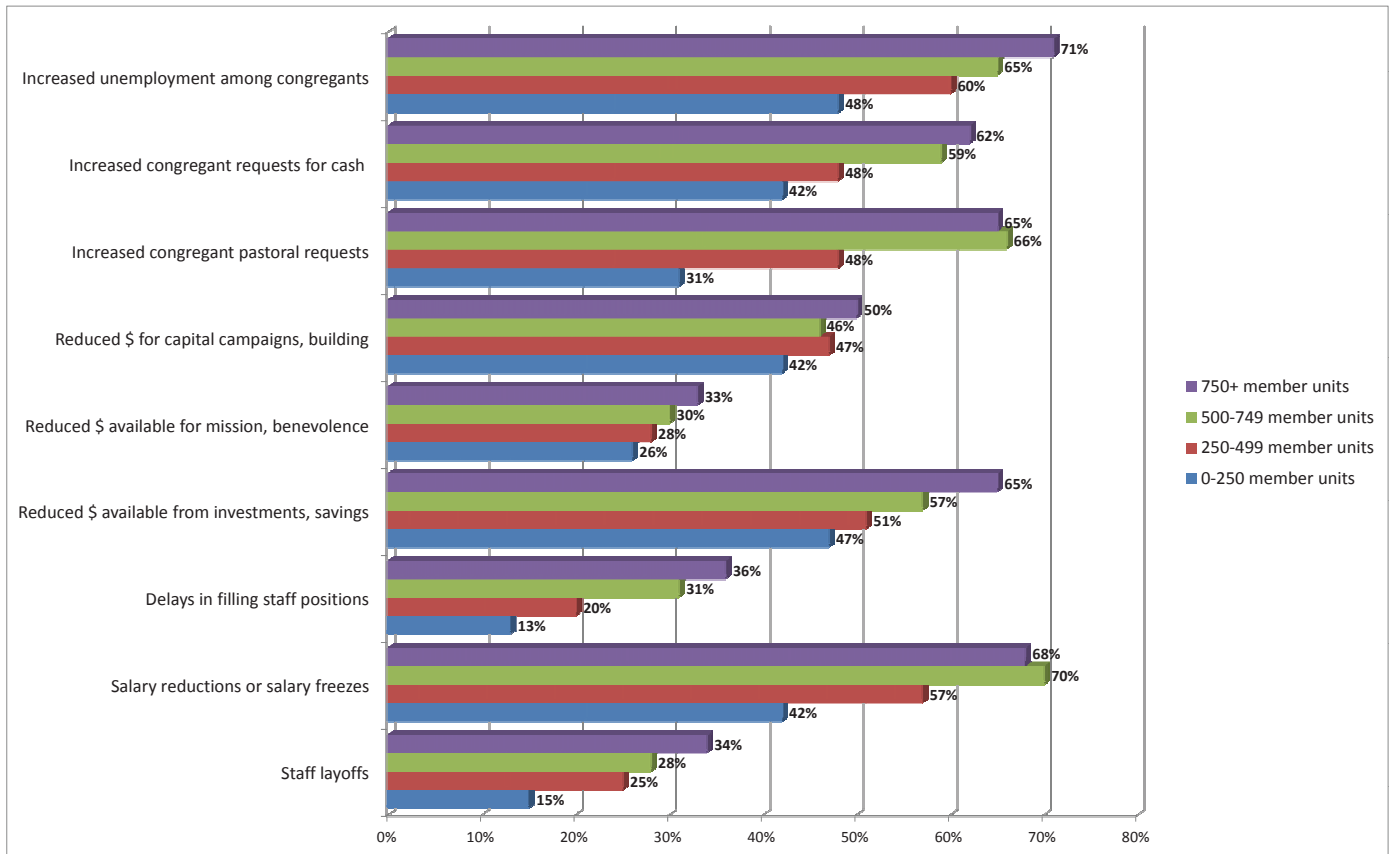
Denomination and Size	Approximate total budget	Dollars per family	Percentage used for staff
Conservative under 250	\$403,000	\$2,300	39%
Reform under 250	\$295,000	\$2,000	44%
Conservative 250-499	\$1,043,000	\$2,800	42%
Reform 250-499	\$957,000	\$2,500	49%
Conservative 500-749	\$1,811,000	\$3,000	41%
Reform 500-749	\$2,022,000	\$3,400	49%
Conservative 750+	\$3,460,000	\$3,100	52%
Reform 750+	\$3,862,000	\$2,700	48%

The Economic Downturn of 2009 and its Impact

Both denominations reported varied and widespread consequences of the economic downturn of 2009. Staff, congregants, programs, and building campaigns all were affected.

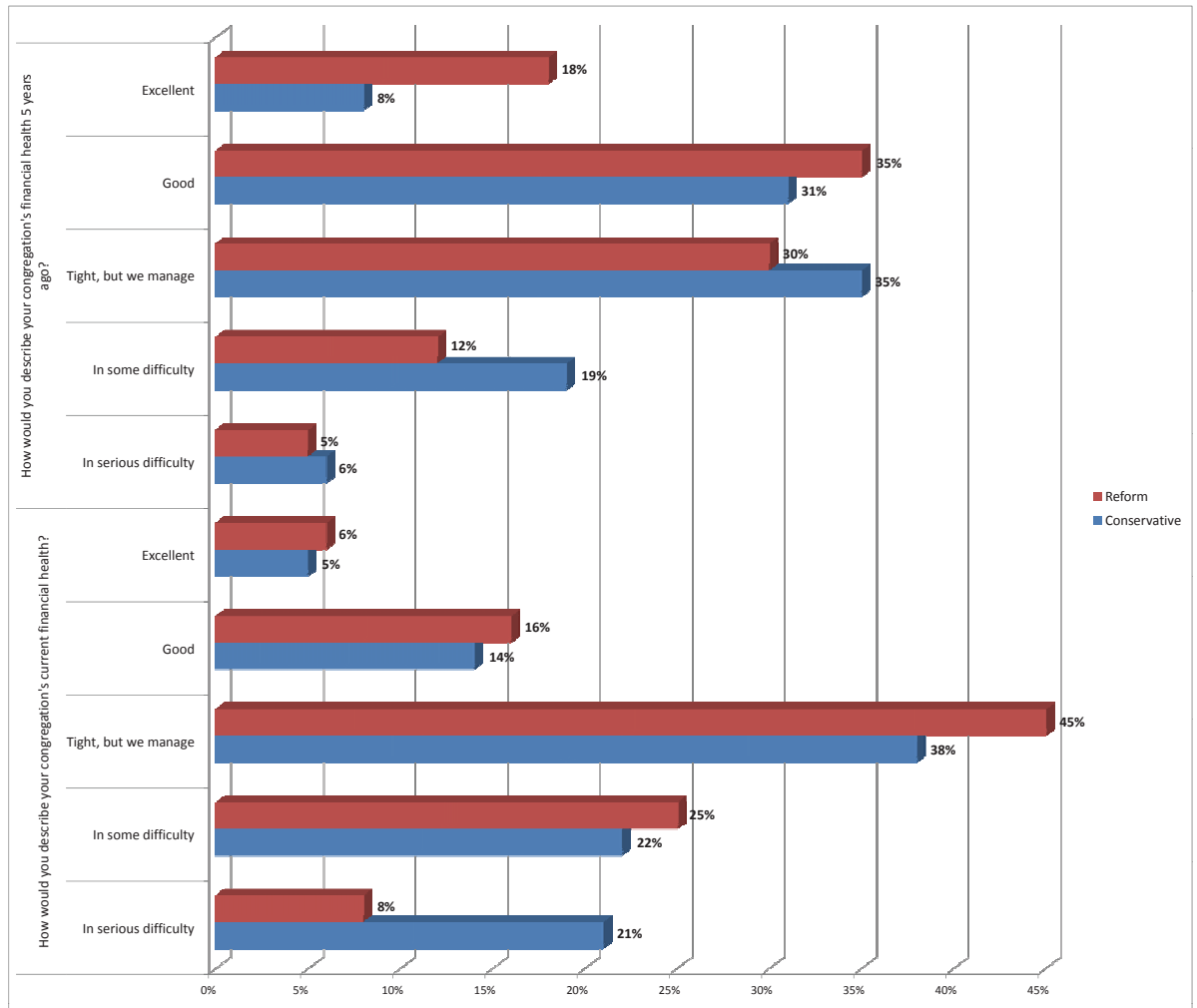


The impact in all areas was more widespread for larger congregations than in the smaller congregations, particularly in expenditures related to staff. For example, only 15% of the smallest congregations reported staff layoffs or furloughs as contrasted with 34% of the largest congregations. The comparable figures for the incidence of salary reductions or freezes are 42% and 68%. This comparison need not lead to the conclusion that large congregations were harder hit than small ones. Indeed, we shall see that the opposite was the case. Larger congregations simply had an “excess” of staff to be laid off; and programming to be curtailed. Smaller congregations had only a single rabbi, perhaps, and an already skeletal staff of teachers. The economic downturn was felt more profoundly in such smaller congregations which had little elasticity with which to weather the economic blow.



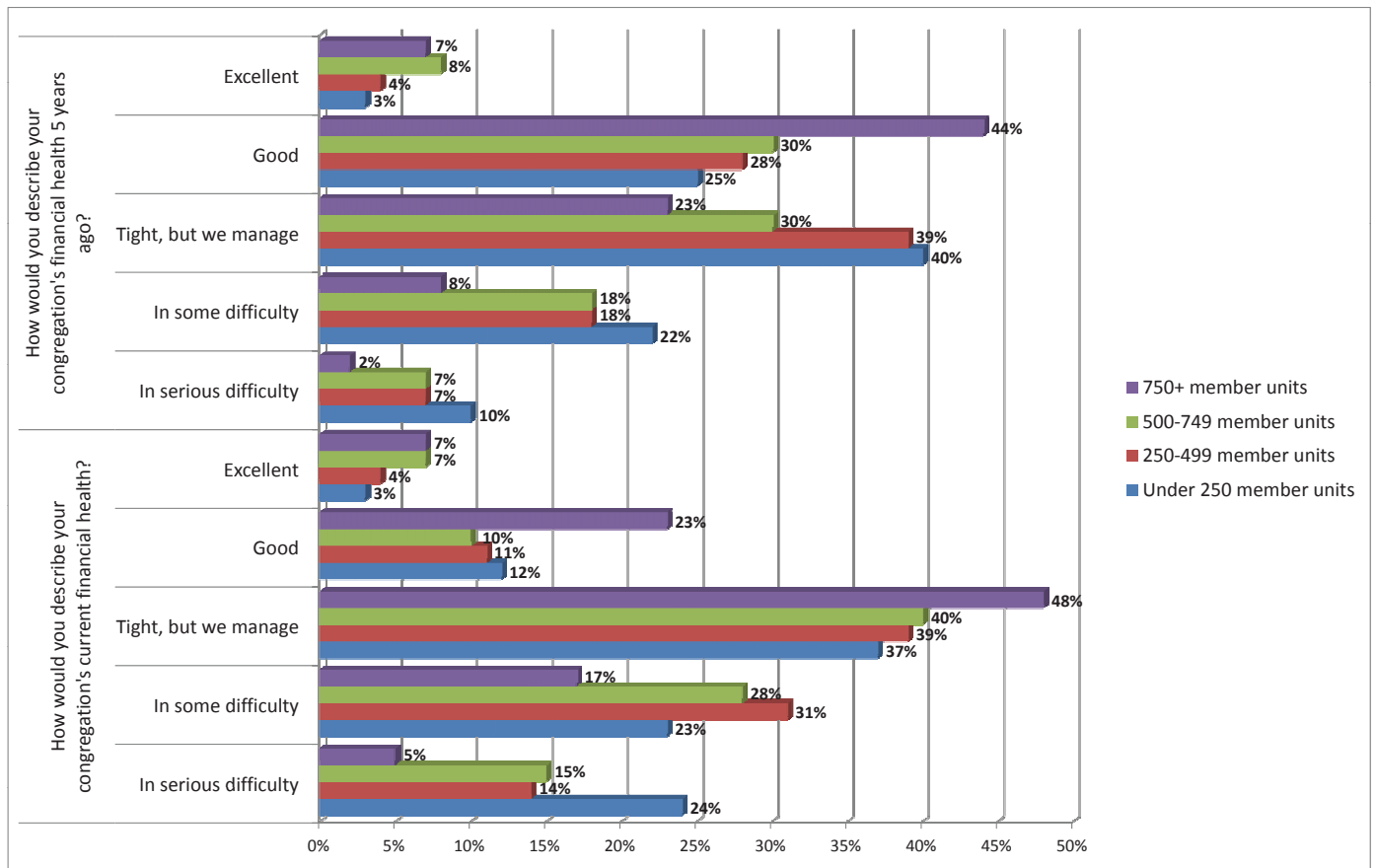
Congregations in Financial Difficulty: Conservative More Than Reform

Asked to describe their congregations' financial health, more Conservative leaders reported difficulty than did their Reform counterparts. As many as 21% of Conservative congregants belonged to congregations in serious difficulty as compared with just 8% of Reform congregants. Of note is the fact that the financial condition of the two movements appears to have declined from just 5 years ago.



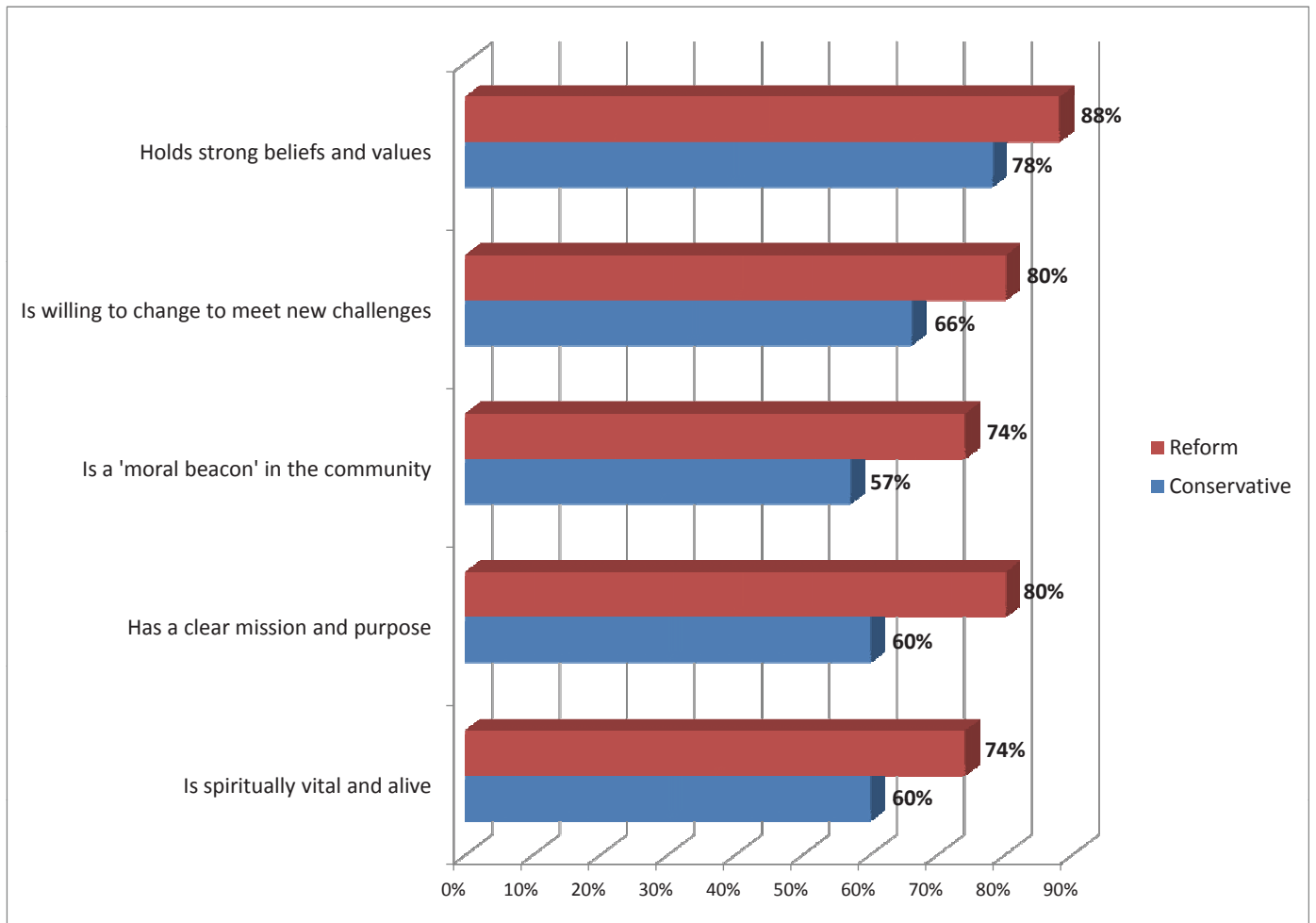
Smaller Congregations Report More Financial Difficulty

Smaller congregations in 2010 were in more serious difficulty than larger congregations.

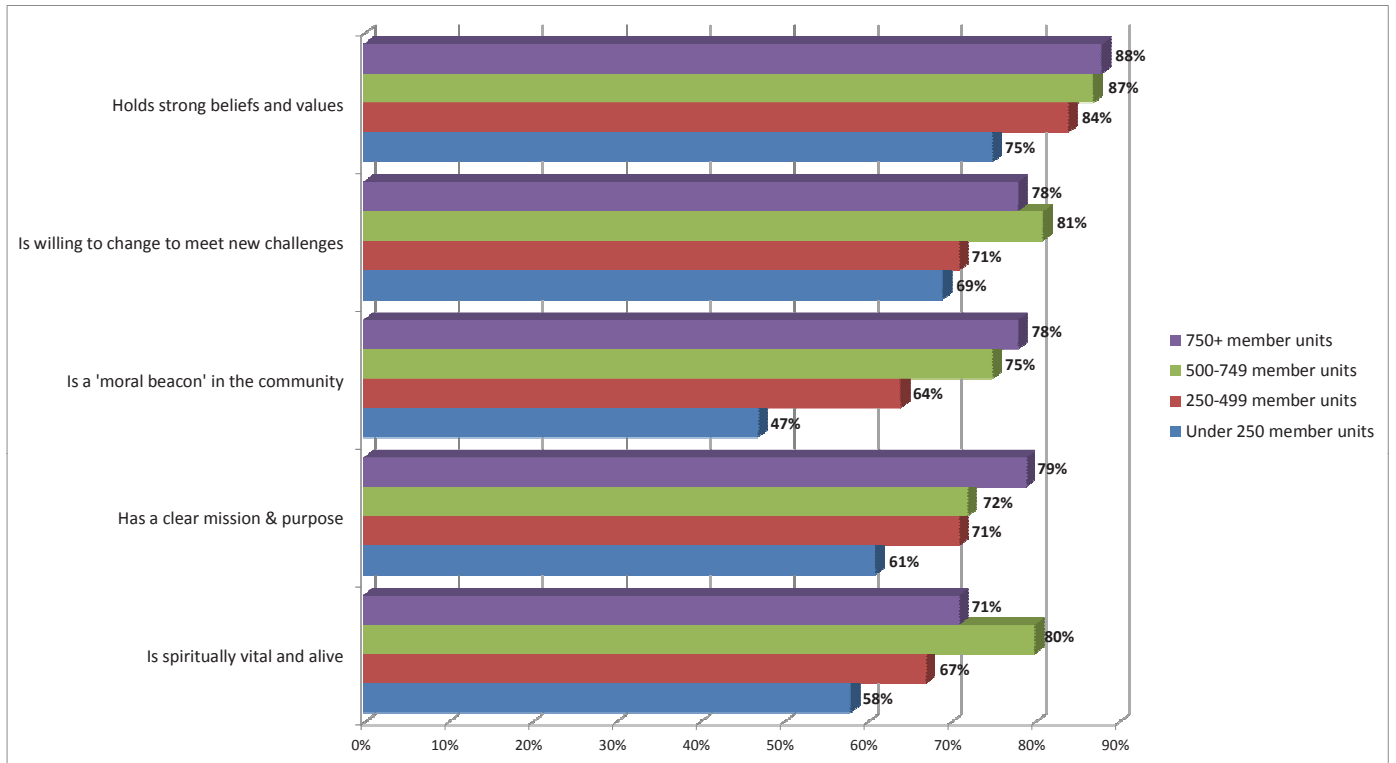


Morale Higher in Reform Congregations

Reform leaders report somewhat more positive characterizations of their congregations' morale. In large part these denominational differences can be explained by the larger size of Reform congregations (see chart, immediately following).



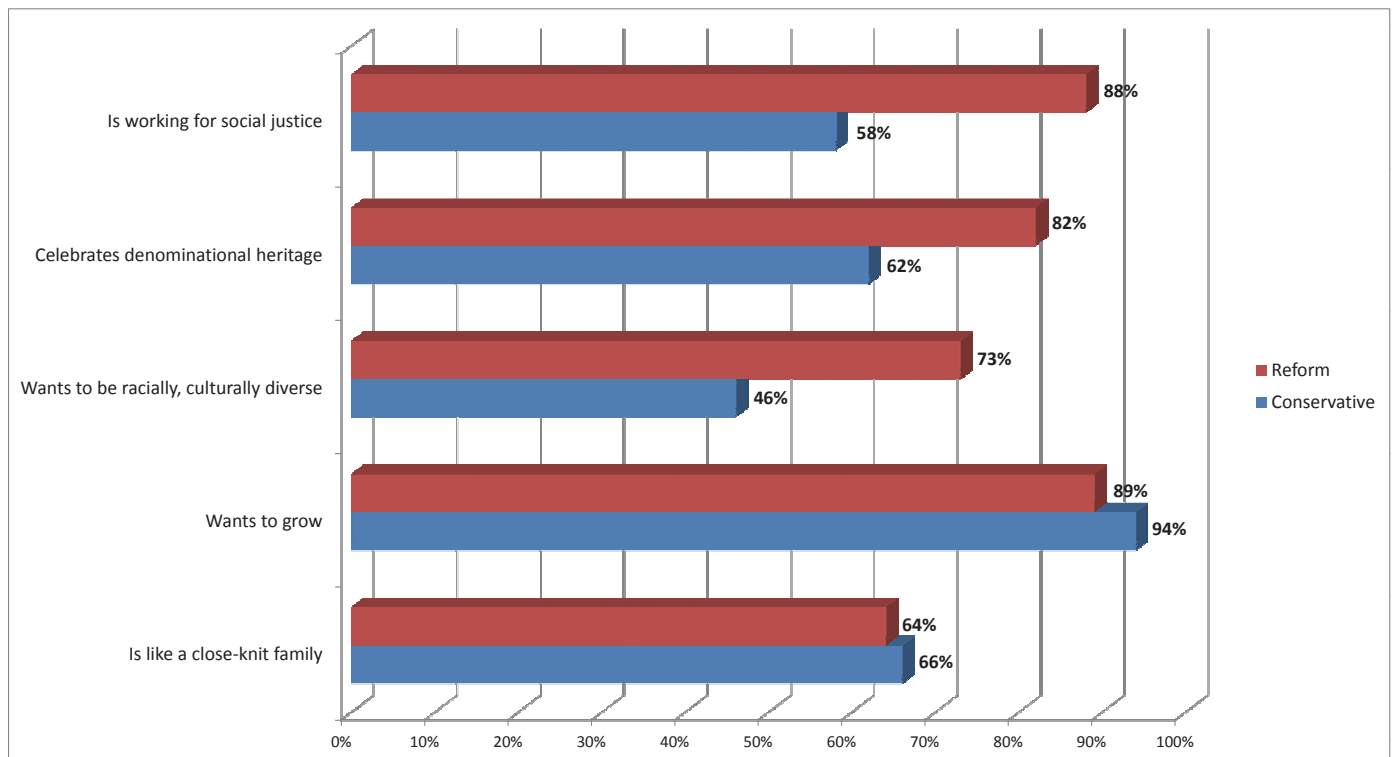
Morale improves substantially with the size of the congregation.



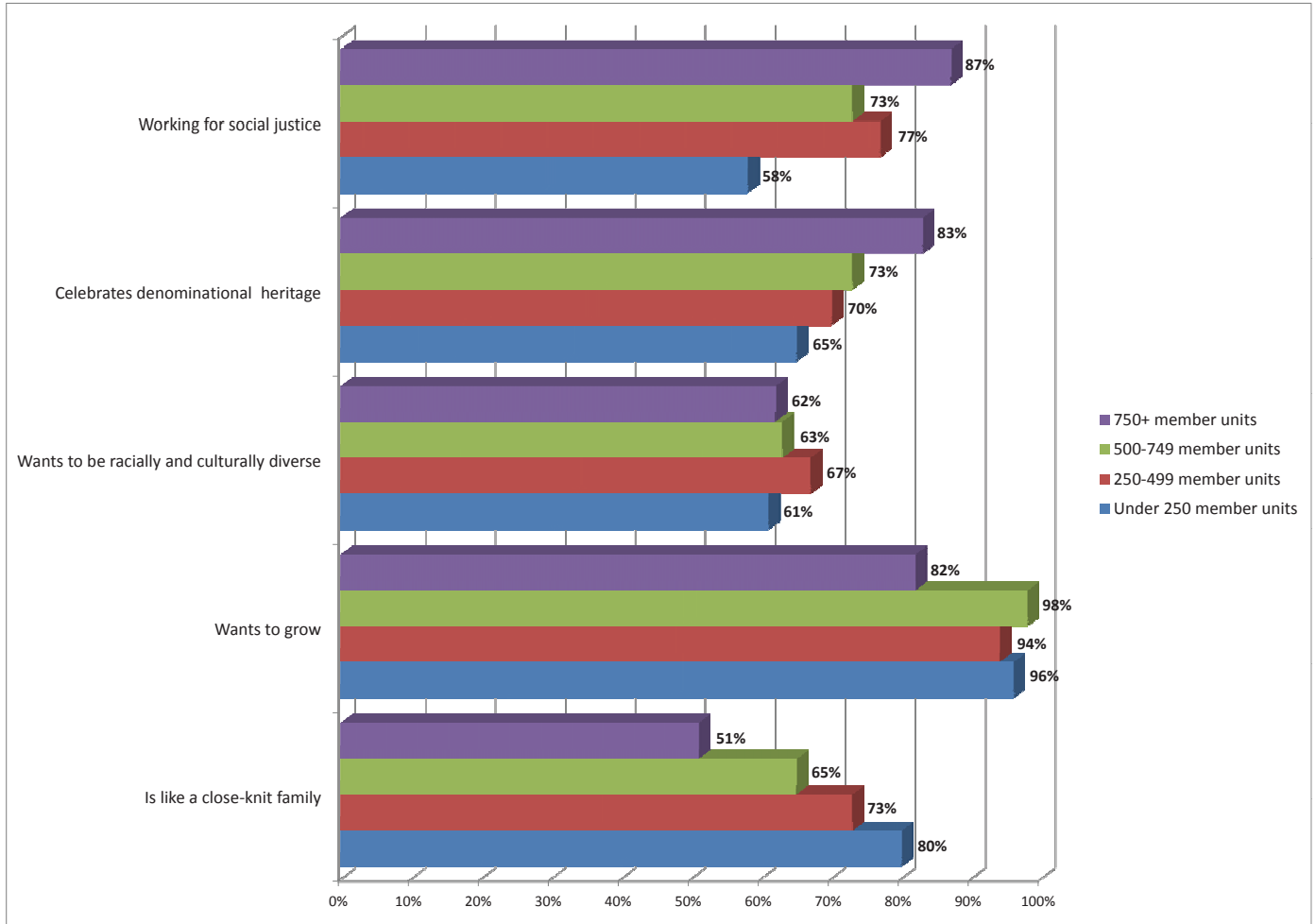
Attitudinal Variations by Size and Between the Denominations

Conservative and Reform leaders differ in predictable ways in how they view their congregations. Conservative leaders very slightly lead Reform leaders in seeing their congregations as places that are like close-knit families and that want to grow. These differences are entirely attributable to the smaller size of Conservative congregations, as demonstrated in a separate analysis of congregation size and denomination.

At the same time, Reform leaders are far more likely to see their congregations as wanting to be culturally diverse, celebrating their denominational heritage and working for social justice. In part these variations reflect the history, ethos and ideology of Reform Judaism, and in part they reflect the tendencies associated with larger congregations.

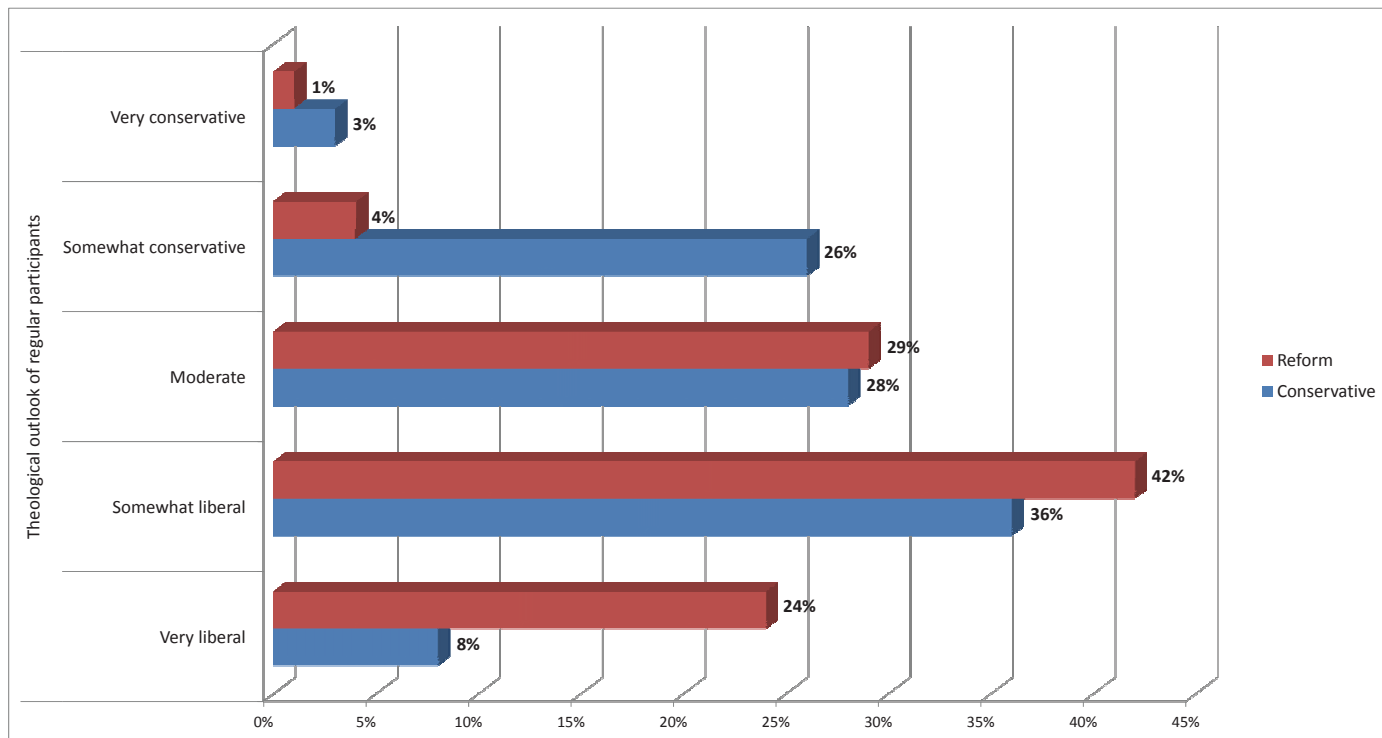


Smaller congregations are more close-knit. Larger congregations are more denominationally identified and more likely to be seen as working for social justice.



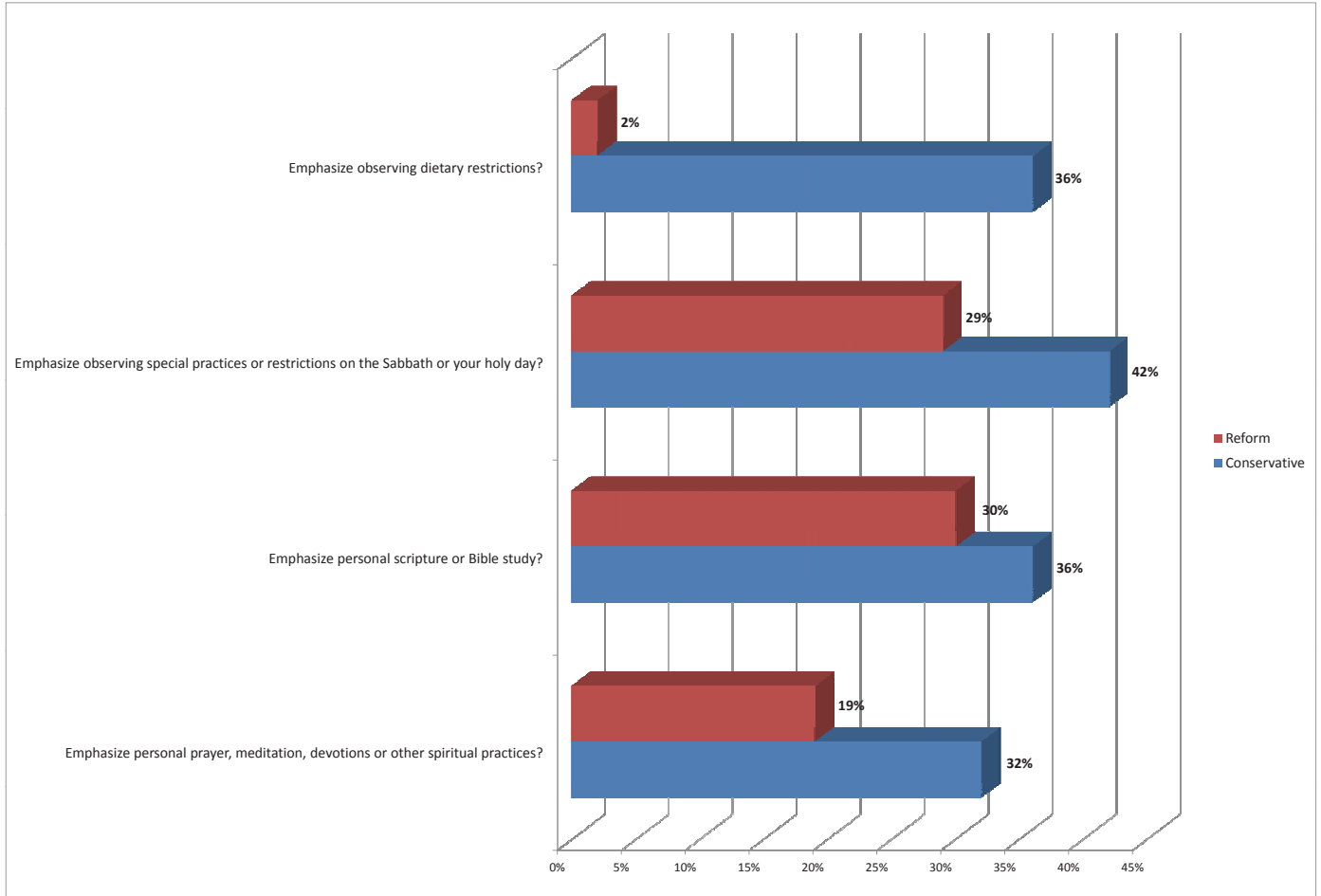
Reform Liberals & Conservative Conservatives

The survey asked the leaders to characterize the theological leanings of their fellow congregants. It surely comes as no great surprise that Conservative congregations are seen by their leaders as more conservative and Reform as more liberal.



Conservative Congregations Place More Emphasis on Religious Practice

The questionnaire (designed as a multi-faith instrument) asked congregational leaders about whether their congregations emphasize a variety of religious practices. In another non-surprising finding, we see that Conservative congregations are more likely to emphasize religious themes of all sorts.



Conclusion

A major strain of thinking among observers of Jewish life sees Conservative and Reform congregations becoming increasingly alike, perhaps to the point where the two major denominations will merge. In point of fact, as this report has shown, these two movements exhibit significant and important variations.

As compared with the Reform temples, Conservative synagogues are somewhat smaller and more often located in the Northeast and older suburban areas. Their congregants attend services more often, even though their rabbis are less upbeat than their Reform colleagues in their evaluation of their religious services. Conservative congregants are somewhat older, and their congregations are more financially stressed with somewhat emptier sanctuaries. Reform Temples are more likely to be growing, to exhibit worship creativity, to show higher morale, to be staff-driven, and to emphasize social justice and attitudinal issues (like egalitarianism) than their Conservative parallels.

In addition to denominational differences, congregations also differ substantially in terms of size. For example, smaller congregations generate higher rates of service attendance, but sponsor a narrower range of programming.

These are among the most salient different by denomination and size, as reported by the leaders of Conservative and Reform Judaism.

End Notes

¹Data Bank note: Questionnaire is also separately available under Documentation at the Data Bank website: www.jewishdatabank.org.

²Again, all survey data presented from this point forward are weighted data, adjusting for congregation size, as discussed above.

³In some tables, numbers may not add precisely or percentages may not add to 100%, due to rounding for presentation; again, missing data may not be included.

For additional information about this report, please contact Steven M. Cohen at Steve34nyc@aol.com.



Your congregation has been selected to participate in a national study of religious life in America. This is not a commercial study, and your responses are confidential. In order to create a complete picture of religious congregations in America we need to hear from you.

This survey can be completed by the leader of your congregation (pastor, priest, etc.), a staff member, or a well-informed lay leader. If any of the questions do not apply to your religious tradition, please feel free to skip them.

Thank you for your willingness to be included in this important national study.

Worship

1. Please describe the worship services your congregation holds on a **typical Shabbat**:

<i>For each day or time on a typical weekend:</i>	Friday	Saturday (with a Bar/Bat Mitzvah)	Saturday (without a Bar/Bat Mitzvah)
Write in the number of worship services held on each day or time			
Write in the average (or typical) attendance for all services on this day or time:			

2. If you hold **more than one service** on a typical Shabbat, how different are these services from each other?

- ₁ We have only one service on a typical Shabbat
- ₂ Very similar or identical in style
- ₃ One or more is *somewhat* different in style from the other(s)
- ₄ One or more *very* different in style from the other(s)

3. **During the past 5 years**, has your congregation *changed the style* of any of its weekend worship services or added a new service with a different style of worship?

- ₁ No change in style
- ₂ Changed style a little
- ₃ Changed style somewhat
- ₄ Changed style a lot
- ₅ Added a new service with a different style of worship

4.

So far in 2010 and for the past 5 years, estimate the **average attendance at your regular Shabbat worship services**. Estimate the attendance for all Shabbat services combined. Do not include weddings or funerals.

AVERAGE ATTENDANCE		AVERAGE ATTENDANCE	
	2010		2007
	2009		2006
	2008		2005

5. How often are the following a part of your congregation's **regular Shabbat worship services**?

✓ ONE ON EACH LINE

	Never	Seldom	Sometimes	Often	Always
Choir	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Organ	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Drums or other percussion instruments	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Electric guitar or bass	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Visual projection equipment	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Reading or performing by children or youth	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅

6. How well do the following describe your congregation's **largest regular Shabbat worship service**?

✓ ONE ON EACH LINE

	Not at all	Slightly	Somewhat	Quite Well	Very Well
Reverent	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Filled with a sense of God's presence	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Joyful.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Innovative	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Inspirational.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Thought-provoking	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅

Programs

1. Does your congregation have any of the following programs or activities? **If yes**, how much emphasis is given to the activity?

	Yes			
	No	Some emphasis	A lot of emphasis	Specialty of the congregation
✓ ONE ON EACH LINE				
Religious school	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Prayer or meditation groups	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Adult text studies	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Fellowships, trips, or other social activities	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Music program	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Spiritual retreats.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Support groups (bereavement, job loss, 12-step)....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Community service activities.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Parenting or marriage enrichment activities.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Young adult activities or programs	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Youth [teen] activities or programs.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Team sports, fitness activities, exercise classes	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄

2. Overall, to what extent are your congregation's active participants involved in recruiting new people?

- ₁ Not at all
₂ A little
₃ Some
₄ Quite a bit
₅ A lot

3. **During the past 12 months**, how often did your congregation hold special events or programs **to attract people from the community** (such as concerts, fairs, seminars, plays, special meals, etc.)?

- ₁ Never
₂ Once or twice in the last year
₃ Several times in the last year
₄ Once a month or more

4. How are visitors contacted after they attend your worship services or other activities?

✓ ALL THAT APPLY

- ₁ We rarely, if ever, have any visitors
₂ We rarely, if ever, contact our visitors
₃ We contact visitors by mail
₄ We contact visitors by phone
₅ We contact visitors by e-mail
₆ We contact visitors by personal visit
₇ We send materials about our congregation to our visitors

5. **During the past 12 months**, did your congregation provide any of the following services for your own members or for people in the community?

If yes, did you provide these services directly or together with another congregation or group?

	No	Yes	
		Provided directly	Together with another group
✓ ONE ON EACH LINE			
Food pantry or soup kitchen	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃
Cash assistance for individuals or families	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃
Day care, pre-school, before or after-school programs	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃
Tutoring or literacy programs.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃
Health education, clinics, [congregational nurse]	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃
Community organizing, organized social issue advocacy.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃
Job placement, job training, employment counseling	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃
Financial counseling or education	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃
Elderly or home-bound programs	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃
Voter education or registration.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃
Programs for migrants or immigrants	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃

6. How much does your congregation emphasize the following **personal and family religious practices**?

✓ ONE ON EACH LINE	Not at all	A little	Some	Quite a bit	A lot
Personal prayer, meditation, devotions or other spiritual practices	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Personal Torah study	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Fasting	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Keeping Shabbat holy [observing special practices or restrictions on Shabbat]	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Observing dietary restrictions.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Abstaining from premarital sex.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Family devotions	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Parents talking with their children about being Jewish	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅

7. Which of the following technologies does your congregation use on a regular basis?

- ✓ ALL THAT APPLY**
- ₁ E-mail
 - ₂ Website
 - ₃ Blogs
 - ₄ Facebook or other social media
 - ₅ Podcasts
 - ₆ Other → _____

Mission and Identity

1. Do you agree or disagree with each of the following statements?

✓ ONE ON EACH LINE

Our congregation:

	Strongly disagree	Disagree	Neutral/ Unsure	Agree	Strongly agree
Is like a close-knit family.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Is spiritually vital and alive	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Is not that different from other congregations in our community	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Has a clear mission and purpose	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Is a “moral beacon” in our community	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Is willing to change to meet new challenges.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Wants to grow in membership [participants]	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Holds strong beliefs and values.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Wants to be racially and culturally diverse	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Is working for social justice	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅

2. How would you describe the ***theological outlook*** of the majority of your regularly participating adults?

✓ ONE

Very liberal	Somewhat liberal	Moderate	Somewhat conservative	Very conservative
<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅

Participants

1. How many persons (including children) ***regularly participate*** in worship or other religious activities in your congregation? _____

2. Of your regular participants (**the figure given above**), estimate the ***number*** who are:

	American Indian/Alaska Native
	Asian
	Native Hawaiian or other Pacific Islander
	Black or African American
	Hispanic or Latino/a
	White
	Biracial/multiracial

3. Of your regular participants, estimate the **percent** who are:

%	Senior adults, age 65 or older
%	Adults, age 50-64
%	Adults, age 35-49
%	Younger adults, age 18-34
%	Children and youth, age 0-17
100%	Total

4. Of your total regular participants **age 18 and older**, estimate the **percent** who are:

%	Female
%	College graduates
%	New to this congregation in the past 5 years
%	Living within 15 minutes of this congregation's place of worship

5. How many people are associated **in any way** with the religious life of your congregation? _____

Leadership

1. Our congregation has:

- ₁ A principal rabbi with one or more assistant or associate rabbis
- ₂ One principal rabbi with no assistant or associate leaders
- ₃ Co-principal rabbis (two or more rabbis sharing the leadership role equally)
- ₄ No principal rabbi at present

If you have no principal rabbi at present, skip to Question 12

Please describe the **principal rabbi** of your congregation

2. Age _____ Years old

- 3. ₁ Male
- ₂ Female

4. Employment status

✓*ONE*

- ₁ Full-time paid rabbi
- ₂ Full-time unpaid rabbi
- ₃ Part-time paid rabbi
- ₄ Part-time unpaid rabbi

5. Permanent or temporary status

- ₁ Permanent rabbi
- ₂ Interim rabbi
- ₃ Retired, serving as rabbi

6. Highest level of education
₃ College bachelor's degree
₄ Master's degree
₅ Doctoral degree

7. This person became the principal rabbi of your congregation in what year? _ _ _ _

8. How much time does your principal rabbi spend in the following areas?

✓ONE ON EACH LINE	Very Little	Some	Quite a Bit	A Great Deal
Planning and leading worship	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Developing and promoting a vision and purpose for the congregation	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Recruitment.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Recruiting and training lay leaders.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Providing pastoral care (visiting the sick, counseling people)...	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Teaching people about Judaism and Torah.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Leading small groups (for sharing, support, spiritual growth) ..	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Administration, supervision and committee meetings.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Representing the congregation in the community	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Engaging youth and young adults	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Dealing with conflict and disagreements	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄

9. **During the past 3 years**, has your principal rabbi met regularly with other rabbis or ministers in a **small** group for continuing education and support?

- ₁ Yes → If YES, for how long has your leader participated in such a group? _____ years _____ months
₂ No

10. How many people are employed by your congregation **including your principal rabbi**?

WRITE IN NUMBER OF:	Full-time paid employees	Part-time paid employees
Ordained professionals (rabbis and cantors)		
Lay administrative professionals		
Lay program professionals (including musicians)		
Educators (principal, teachers, etc.)		
Clerical or secretarial employees		
Custodial or maintenance employees		
Other employees of the congregation		

11. Do the same people tend to serve in volunteer leadership roles year after year, or does your congregation rotate volunteer service among a larger number of people?

- ₁ The same people tend to serve
- ₂ Although there is some rotation, it tends to be among a limited number of people
- ₃ We have a lot of rotation among persons in volunteer leadership roles

12. **During the past 12 months**, has your congregation been involved in any of the following interfaith activities?

	No	Yes
✓ ALL THAT APPLY ON EACH LINE		
Worship services	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂
Joint celebrations, fairs, meals or cultural events ...	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂
Educational or fellowship activities	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂
Community service activities	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂

13. **During the past 5 years** has your congregation experienced any disagreements or conflict in the following areas?

	No	Yes			
		But it was not serious	Some people left	Some people withheld donations	Leader or staff member left
✓ ALL THAT APPLY ON EACH LINE					
Finances or budget	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
How worship is conducted	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Program priorities	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Actions of denomination or supervisory body	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Rabbi's leadership style	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Rabbi's personal behavior	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Members' personal behavior	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Use of facilities	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅

Finances

1. What was the approximate dollar amount of your congregation's total budget for **2009**? (Do not count funds for capital improvements or primary/secondary schools) \$_____

2. Of this total budget amount, estimate the **percent** that was spent in each of the following categories in **2009** (or most recent fiscal year).

%	Staff salaries and benefits
%	Building operations (utilities, mortgage, insurance, maintenance, etc.)
%	Program support and materials (for religious school, evangelism, education, etc.)
%	Denominational dues
%	All other expenditures
100%	Total

3. How would you describe your congregation's financial health today and five years ago?

Today

- ₁ In serious difficulty
- ₂ In some difficulty
- ₃ Tight, but we manage
- ₄ Good
- ₅ Excellent

2005

- ₁ In serious difficulty
- ₂ In some difficulty
- ₃ Tight, but we managed
- ₄ Good
- ₅ Excellent

4. How would you assess the **impact of the 2008-2009 economic crisis** on your congregation's income?

- ₁ Our income declined a lot
- ₂ Our income declined a little
- ₃ Our income declined at first, but has since rebounded
- ₄ No significant change in income
- ₅ Our income has grown

5. How would you assess the **impact of the 2008-2009 economic crisis** on your congregation in the following areas?

✓ **ONE ON EACH LINE**

Impact on Congregational Staff and Operations

	No impact	Minor impact	Moderate impact	Major impact
Staff layoffs or furloughs	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Staff salary reductions or salary freeze	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Delays in filling staff positions	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Funds available from investments or savings account.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Funds available for denominational dues	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Capital campaign or building program	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄

Impact on Individuals

Requests for pastoral counseling	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Requests for cash assistance	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Requests for emergency housing	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄
Unemployment among members	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄

History, Location, Building and Affiliation

1. In what year was your congregation officially founded?

2. In what **ZIP code** is your congregation’s place of worship **physically located**?

3. How would you describe the **location** of your place of worship?

✓ ONE

- ₁ **Rural area or open country**
- ₂ **Village or town** with a population of less than 10,000
- ₃ **Small city or large town** with a population of 10,000 to 50,000
- ₄ **Downtown** or central area of a **large city** with a population of 50,000 or more
- ₅ **Older residential area** of a **large city** with a population of 50,000 or more
- ₆ **Older suburb** around a **large city** with a population of 50,000 or more
- ₇ **Newer suburb** around a **large city** with a population of 50,000 or more

4. What is the approximate seating capacity of the space where your largest worship service is held? _____

5. How adequate are the following for the **current needs** of your congregation?

✓ ONE ON EACH LINE	Much less than we need	Slightly less than we need	Just about right	Slightly more than we need	Much more than we need
Space for worship.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅
Space for parking.....	<input type="checkbox"/> ₁	<input type="checkbox"/> ₂	<input type="checkbox"/> ₃	<input type="checkbox"/> ₄	<input type="checkbox"/> ₅

6. What is your congregation’s specific denomination? (e.g., Orthodox, Conservative, Reform, Reconstructionist, Independent Minyan, etc.) _____