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This dissertation is concerned with the synagogue-affiliated Jews of Portland, Oregon. Employing an elaborate questionnaire this writer examined the ritual practices (home and synagogue) and traditional beliefs of Judaism as practiced or accepted by the Orthodox, Conservative, and Reform Jews of Portland and thereby attempted to reach a conclusion whether the three groups are actually three in practice or merely three in name.

The findings of the study, in regard to the synagogue-affiliated Jews of Portland, include:

- 1) The Jewish laymen's degree of performance of rituals is well below that theoretically required or suggested by their respective rabbis and denominations;
- 2) In actual practice the Orthodox perform traditional rituals and accept traditional beliefs more consistently than the Conservative, who in turn practice traditional rituals and accept traditional beliefs more consistently than the Reform;

- 3) The Orthodox and Conservative are almost equally observant of those rituals which each denomination considers major; however, the Reform are not as devoted to their major rituals as the Orthodox or Conservative are to theirs;
- 4) The Conservative and Reform are almost equal in devotion to those rituals considered minor by their respective denominations (there is very little devotion to them);
- 5) The average educational background of the Reform member is higher than that of the Conservative member, which in turn is higher than that of the Orthodox member;
- 6) Those with the lowest educational background in each denomination (except in Reform Judaism) tend to be the most observant of rituals and accept the most traditional beliefs in that denomination. There is a general tendency to become less observant and accept fewer traditional beliefs as one acquires more educational background. This generalization, however, ceases to be a valid instrument of differentiation when one compares people of college education (as within the Reform movement). The validity of this differentiating device is most striking when comparing people of grammar school and high school backgrounds (as within the Orthodox and Conservative groups);
- 7) There are two separate and distinct groups (Orthodox and Reform) in Portland in regard to practice of rituals of the home,

rituals of the synagogue, and acceptance of traditional attitudes and beliefs. (This individuality of denomination exists not only when the previously mentioned rituals and beliefs are considered individually but also when they are considered collectively.);

- 8) The Conservative, however, are merely a midway group between the Orthodox and the Reform whose members, on the average, could generally feel comfortable in parts of either the Orthodox or Reform groups.

THE JEWS OF PORTLAND (OREGON):
THEIR RELIGIOUS PRACTICES AND BELIEFS

by

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THE JEWS OF PORTLAND (OREGON): THEIR RELIGIOUS PRACTICES AND BELIEFS

I. INTRODUCTION

Statement of Problem

Studies have been made in Washington, D. C. (2, p. 100-116), Milwaukee, Wisconsin (15), Memphis, Tennessee (16, p. 4-5, 8-9), Miami, Florida (17, p. 4-7), and Suburbia, U. S. A. (9) describing the religious practices of the Jews of those cities or areas. Some of these studies have not only indicated the religious practices and beliefs of the Jews as a whole but have even indicated to what extent traditions are practiced and beliefs accepted by the members of the individual branches of Judaism found in each city (Orthodox, Conservative, Reform). Not only have the Jews of certain specific cities become interested in the religious practices and beliefs of their fellow Jews but the Reform movement itself also undertook a massive survey of the Reform Jews of the entire United States (14, p. 1-3).¹ However, within Portland (Oregon) no study has previously been made of the religious practices and beliefs of the individual

¹ No information concerning national surveys conducted by the Orthodox or Conservative groups is included in this study due to the fact that no reliable information concerning the religious activities of both groups, or either group, has been gathered for public perusal by the parent organizations of these two groups. Saul Bernstein, Administrator of the Union of Orthodox Jewish Congregations of

religious denominations within Portland Jewry or even of the Jewish population as a whole.

This study is devoted to two areas of investigation: first, to give an x-ray picture of the members of the three denominations in regard to their religious practices and beliefs, to indicate what percentage of its members practice specific rituals and accept specific beliefs; and, second, to consolidate the data so as to see whether religiously the three Jewish denominations of Portland are actually three in practice or merely three in name but one in practice.

By dividing the statistical information into nine groups (1) men 45 years of age and younger, 2) women 45 years of age and younger, 3) men 46 years of age and older, 4) women 46 years of age and older, 5) men and women 45 years of age and younger, 6) men and women 46 years of age and older, 7) men of all ages, 8) women of all ages, 9) total membership (all ages and all sexes)) it is possible to

America, in a letter to this writer dated May 8, 1962, stated, "We have not conducted scientific surveys on the immediate subject with which you are concerned, and any surveys our organization has undertaken have been designed for internal use." Dr. Bernard Segal, Executive Director of the United Synagogue of America (Conservative), in a letter to this writer dated May 22, 1962, stated, "I would gladly help you with a copy of the report on the survey which we published about ten years ago. . . . However, I don't think you need to feel disappointed if you don't succeed in seeing this report. It was not one of our better jobs, and, incidentally, this happens to be the reason why we never reprinted it. It was done rather amateurishly, and is full of errors."

note whether sex and/or age is a significant factor in regard to religious practices and beliefs in any one specific group or in all groups; by interviewing the different denominational rabbis of Portland in regard to the relative importance of the different rituals and beliefs it is also possible to note the allegiance of Portland's Jewish laymen to the practices and beliefs espoused by their respective rabbis; and in conclusion, in evaluating this information it is possible to conclude whether all three Portland Jewish denominations are merely divisions in name and title only or in practice too.

The Sample

In Portland, there are three major synagogues (led by rabbis) and four minor synagogues (led by laymen). The major synagogues are the Shaarie Torah Congregation (Orthodox), the Neveh Shalom Congregation (Conservative), and the Temple Beth Israel (Reform). The smaller synagogues are the Linath Hazedek Congregation, Congregation Tifereth Israel, Congregation Ahavath Achim, and Congregation Keser Israel. (Of the smaller congregations which have no formal affiliation with any national denominational organization, only Congregation Keser Israel can definitely be classified as Orthodox in philosophy and practice while the other three small congregations would necessarily either be classified as Orthodox or Conservative in practice, but definitely not Reform.)

During the time that this study was being made (1961-62) the Shaarie Torah Congregation had a membership of 310 family members (consisting of "260 family members" and "50 widowed lady members, a total of 310 members");² the Neveh Shalom Congregation had a membership of "792 members;"^{3, 4} and the Temple Beth Israel had a membership of "750 affiliated families."⁵ (The four smaller synagogues had an estimated joint membership of 125 families.)

Sixty-eight Orthodox members, 76 Reform members, and 118 Conservative members were interviewed, using the same questionnaire⁶ for all. In regard to actual membership this meant that 21.9% of the Orthodox families of Portland, 10.1% of the Reform families

²Walsh, Phyllis, Office Secretary Shaarie Torah Congregation, Letter to Rabbi Jack Segal. March 13, 1962.

³Bettman, Karl, Executive Secretary Neveh Shalom Congregation, Letter to Rabbi Jack Segal. March 23, 1962.

⁴A member of the Neveh Shalom Congregation Board of Directors, however, estimated the membership as "... 794 members in good standing (that have paid their obligations in full for 1961). Our total book membership is around 870 [the additional 76 being those who have not paid their last year's annual membership dues] . (Steinberg, Ben, Member Neveh Shalom Congregation Board of Directors, Postcard to Rabbi Jack Segal. April 2, 1962.)

⁵Lesman, Celia H., Executive Secretary Temple Beth Israel. Letter to Rabbi Jack Segal. February 22, 1962.

⁶For the actual Portland questionnaire see Appendix 1.

of Portland, and 14.9% of the Conservative families of Portland were interviewed.

In order not to get a representation of replies skewed in one direction, groups of people belonging to the different synagogues were interviewed at Sisterhood functions, Brotherhood functions, meetings, breakfasts, luncheons, dinners, etc. -- functions which were not of a religious nature. This was done so that there might also be a representation of members who were very slightly attached to the traditions of their denomination but who attended "secular" affairs, dinners, meetings, etc., conducted in the Social Hall or meeting rooms of the synagogue. If only people coming from a religious service were interviewed the results would probably have been skewed in the direction of the traditional. A true representation of Portland's synagogue-affiliated Jews would not have been achieved.

Testing Device and Definitions

The questionnaire⁷ employed in the interviews to solicit the desired information consisted of 69 major questions and 21 sub-questions, a total of 90 questions. It consisted of questions pertaining to rituals performed in the home, rituals performed in the synagogue (or outside of the home), and attitudes and beliefs. Due to

⁷ See Appendix 1.

the fact that each of the three denominations does not accord equal importance to all of the traditions and beliefs included in the interview, and due to the fact that the different denominations generally accord different values to the same tradition or belief, a table⁸ was also included indicating the different values of the different traditions and beliefs to each denomination and their relationship to the values assigned to them by their sister denominations. In this manner the writer was able to devise a scale indicating the relative importance of the rituals and beliefs to each denomination.

Among the terms employed in this study which require at least partial definition are:

- 1) Orthodox Judaism--that branch of Judaism adhering most devotedly to the biblical traditions and rituals and also the later traditions instituted by the rabbis.
- 2) Reform Judaism--that branch of Judaism which emphasizes the ethical principles of Judaism rather than its rituals.
- 3) Conservative Judaism--that branch of Judaism which may be considered somewhere between the other two extremes.
- 4) Blessing before the meal--the rabbis, in post-Biblical days,

⁸ See Appendix 2, Table 63. (The "Actual Values" of Table 63 are the result of calculations involving statistics compiled from the questionnaire. The importance of the "Actual Value" will be indicated later on.)

instituted the blessing before meals (Berakoth 48a).

- 5) Blessing after the meal--after each meal Jews are obliged to recite a blessing as it is stated in the Bible "And thou shalt eat and be satisfied and bless. . . ." (Deuteronomy 8:10).
- 6) Covering the head at meals--Orthodox Jews are obliged to cover their heads at all times; Reform Jews are not obliged to cover their heads at any time; Conservative Jews cover their heads at least during religious services and usually during meals.
- 7) Friday evening Kiddush--a blessing recited over the wine prior to eating the Friday evening dinner.
- 8) Kindling Friday evening candles--the mother of the Jewish household usually lights at least two candles in her home on Friday evening thereby ushering in the Sabbath (Shabbath 25b).
- 9) Hanukah--A Jewish festival usually celebrated in December with the kindling of candles.
- 10) Purim--A Jewish festival usually celebrated in March with the giving of gifts and the reading of the Scroll of Esther in the synagogue.
- 11) Passover Seder--the family meal eaten on the first and second evenings of Passover. The ancient story of the exodus

from Egypt is read at this meal.

- 12) Tephillin--small prayer boxes and straps used during weekday morning services at Orthodox and Conservative services (Deuteronomy 6:8).
- 13) Shibe'ah Memorial Services--services of mourning for the dead conducted in the home of the mourners for seven consecutive days after the burial.
- 14) Mezuzah--a small rectangular piece of parchment with the biblical passages Deuteronomy 6:4-9 and 11:13-21 written thereon placed upon the doorposts of Jewish homes (Deuteronomy 6:9; 11:20).
- 15) Dietary Laws (kosher)--biblical and rabbinic laws regulating the foods which may be eaten by Jews (at present only the Orthodox and Conservative accept these regulations) (Leviticus 11:3; Deuteronomy 14:6).
- 16) Passover Dietary Laws--those laws specifically regulating the foods which may be eaten on the Passover festival (Exodus 12:19; 13:7).
- 17) Yahrtzeit--the anniversary of the death of a beloved one commemorated by the recitation of the kaddish prayer.
- 18) Yizkor--special prayers recited for the dead four times a year.
- 19) Kaddish--a special prayer recited specifically for the dead.
- 20) Torah Reading Service--the reading of Scripture from a

parchment scroll on the Sabbath (and on Monday and Thursday mornings in many Orthodox and Conservative synagogues).

- 21) Rosh Hashanah--the Jewish New Year festival usually celebrated in September.
- 22) Yom Kippur--the Day of Atonement, usually considered the most holy day of the Jewish calendar, marked by fasting and prayer. It is also celebrated in September or early October.
- 23) Sukkoth--the Jewish Festival of Booths commemorating the Jewish wandering in the desert after the Egyptian exodus. It is celebrated either late in September or in October.
- 24) Shavuoth--the festival of Pentecost commemorating the receiving of the Ten Commandments on Mount Sinai. It is usually celebrated in May or June.
- 25) Bar Mitzvah--the Sabbath service in which the 13 year old boy reads a selection from the prophets thereby indicating his coming of age within the Jewish religion.
- 26) Bath Mitzvah--a service fairly similar to the Bar Mitzvah service in which a girl of approximately 12 years of age participates. This is of fairly recent origin.
- 27) Revelation--Orthodox Judaism accepts as an historical fact that

God supernaturally communicated with Moses on Mount Sinai and gave him the Ten Commandments; Reform Judaism interprets that event but does not accept it as an historical incident; there is no attitude inherent in Conservative Judaism in regard to this matter since Conservative rabbis can be found ranging along the entire spectrum, from the right of the Orthodox to the left of the Reform.

- 28) Future Life--Orthodox Judaism speaks of a life after death; Reform Judaism and Conservative Judaism also speak of a future life but they do not attempt to specifically define it.
- ✓ 29) Mixed Marriage--a mixed marriage is one in which the Jewish partner marries a gentile who is not converted to Judaism prior to the marriage. The Bible prohibits Jews from entering mixed marriages, as it is stated, "Neither shalt thou make marriages with them [any of the seven nations of the land of Canaan]: thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For he will turn away thy son from following me, that they may serve other Gods" (Deuteronomy 7:3-4). Orthodox and Conservative Judaism strictly adhere to this prohibition while Reform Judaism is more lenient in this matter, permitting its rabbis to officiate

at mixed marriages if they so desire.⁹

30) Christian Festivals and Celebrations--the Bible prohibits incorporation of non-Jewish religious rituals into the practices of the Jewish people. It states "...neither shall ye walk in their statutes" (Leviticus 18:3). The reason for this is, "Take heed to thyself that thou be not ensnared to follow them. . and that thou inquire not after their gods, saying: 'How used these nations to serve their gods, even so will I do likewise. ' Thou shalt not do so unto the Lord thy God. . . " (Deuternonmy 12:30-31). Orthodox and Conservative Judaism place major emphasis upon this while Reform Judaism places less emphasis upon it.

⁹ It has been reported that within Reform Judaism "approximately 35% of the Reform rabbinate is considered to presently be performing mixed marriages" (20).

II. DEVOTION TO RITUALS

Attachment to "Major" and "Minor" Rituals

The statistics tabulated in the first 61 Tables of Appendix 2 definitely indicate that the three Jewish denominations in Portland react differently toward the different Jewish traditions, rituals, and beliefs. This writer therefore asked the four active rabbis¹⁰ of Portland, representing the three denominations, to evaluate the importance of the different rituals, customs, and traditions according to the beliefs of their specific denominations. In order to set a means of comparison of the different rituals it was decided to assign the rituals and beliefs the values specified in Table 62 of the Appendix, thereby indicating their relative importance to each specific denomination.

The numerical value systems indicated in Table 63 of the Appendix were devised by Rabbi Yonah Geller (for the Orthodox), Rabbi

¹⁰ Rabbi Joshua Stampfer is presently the rabbi of the Conservative Neveh Shalom Congregation; however, Rabbi Philip Kleinman, until he retired in 1956, was the rabbi of the Neveh Zedek Congregation (Conservative)(which in 1961 amalgamated with the Ahavai Shalom Congregation to form the Neveh Shalom Congregation). Rabbi Kleinman is presently on the staff of the Jewish Education Association of Portland. Hence there are four rabbis for the three denominations.

Philip Kleinman (for the Conservative).¹¹ and Rabbi Emanuel Rose (for the Reform). These values were assumed to be the theoretical values assigned to these traditions using a rating system made by each denomination. In order to determine the actual attitude of the members of the denominations toward the specific traditions, "Actual Values" were calculated by multiplying the "Theoretical Values" assigned to the specific traditions by the percentage of the denomination actually practicing the ritual or accepting the specific belief. This new value was called the "Actual Value." (See Table 63 of the Appendix for a comparison of the "Theoretical Values" and the Actual Values" for a list of 24 rituals, traditions, and beliefs.)

Table 63 of the Appendix indicates that while the Orthodox assign a total value of 132 to the 24 listed traditions and beliefs, the Conservative assign to them a value of 113, and the Reform assign to them a value of 77.5. Hence one may deduce from this, on the basis of the 24 traditions specified in this list, that the performance of rituals and traditions is of most value to the Orthodox, of lesser

¹¹ Rabbi Joshua Stampfer, rabbi of the Neveh Shalom Congregation, was also asked to devise a Conservative numerical value system for the rituals, customs, and traditions; however, in a letter to this writer, dated September 14, 1962, Rabbi Stampfer replied, "I further regret that I have little interest in questionnaires but I am sure that your book will be a success without my modest contribution." Hence Rabbi Kleinman alone had to devise the Conservative numerical value system even though there are two Conservative rabbis in Portland.

value to the Conservative, and of considerably less value to the Reform. While there is only a numerical differential of 19 points between the Orthodox and Conservative groups there is a 54.5 point differential between the Orthodox and the Reform and a 35.5 point differential between the Conservative and Reform. Hence, the Orthodox and Conservative are similar in the sense that both groups place great emphasis on the performance of rituals (even though the Orthodox may do this to a greater extent than the Conservative); however, the Reform differ considerably from the other groups and place much less emphasis on rituals than the two previously mentioned groups.

In order to compare the actual practices of the three denominational groups of Portland this writer devised a "Coefficient of Observance," equal to the sum of the "Actual Values" divided by the sum of the "Theoretical Values" ($C = \frac{\Sigma A. V.}{\Sigma T. V.}$). Coefficients were calculated for three separate and distinct situations:

1) Where the sum of the "Actual Values" for each denomination is divided by the corresponding sum of the "Theoretical Values" (C_a);

2) Where the partial sum of the "Major Actual Values"¹²

¹²"Major" rituals are defined as those rituals given a numerical value of 3.5 and higher.

is divided by the corresponding partial sum of the "Major Theoretical Values" (Cm);

3) Where the partial sum of the "Minor Actual Values"¹³ is divided by the corresponding partial sum of "Minor Theoretical Values" (Ci).

The "Ca" values of Table 64 of the Appendix indicate that the Orthodox are generally more observant of their rituals than the Conservative are of their rituals; and the Conservative, in turn, are more observant of their rituals than the Reform are of their rituals.

The "Cm" and "Ci" values were established in order to differentiate between the denominational "major" and "minor" rituals. The "Cm" values indicate how devoted the members of the three denominations are to their denominationally "major" rituals. The Orthodox and Conservative values for "Cm" are almost equal (Orthodox .61, Conservative .58) while the Reform value is considerably lower (.48). This indicates that the Orthodox and Conservative members of Portland are almost equally devoted to their respective "major" rituals, those rituals stressed by their leaders. However, it should be noted that the Conservative give "major" status to considerably fewer rituals than the Orthodox. Similarly, the "Cm"

¹³"Minor" rituals are defined as those rituals given a numerical value of 3.0 and less.

value for the Reform indicates that the Reform members of Portland are less devoted to their "major" rituals than the Orthodox and Conservative are to their respective "major" rituals. It should also be noted that the Reform give "major" status to considerably fewer rituals than either the Orthodox or Conservative.

The values for "Ci" given in Table 64 of the Appendix (Conservative .21, Reform .28) indicate that the Conservative and Reform¹⁴ are fairly equal in "devotion" to their respective "minor" rituals--there is very little "devotion" to their "minor" rituals. (In fact, the Reform of Portland are slightly more devoted to their "minor" rituals.) The extremely low values for "Ci" indicate that those rituals which were given "minor" status by the rabbis were greatly ignored by their congregants. (However, one should not conclude from this that the observance of rituals by Congregants is directly dependent upon the rabbinic attitude toward the specific ritual for it is quite possible that the converse is true--that the rabbis evaluate the rituals in light of the degree of observance of the ritual on the behalf of the congregants.)

¹⁴No value was calculated for the Orthodox since only one of the 24 rituals was considered by Rabbi Geller as being "minor" (as defined by this writer). Hence there was not sufficient data to make a proper calculation of "Ci."

Relation Between Performance of Rituals
and Years of Schooling

In order to learn whether there is a direct relationship within each denomination between the years of schooling and the observance of the rituals and traditions a scale was devised whereby it is possible to grade the four component groups of each denomination (1. men aged 45 and younger, 2. women aged 45 and younger, 3. men aged 46 and older, 4. women aged 46 and older) as to the most observant, least observant, and intermediary observant groups. Table 65 of the Appendix indicates the evaluation system for observance. In order to be considered more observant than the next division one must have at least a 5% degree of observance more than the next group. For example if the following four groups observe a particular ritual in the following manner:

A-----93%

B-----78%

C-----70%

D-----61%

then the scoring system would be as follows:

A----- 4

B----- 3

C----- 2

D----- 1

However, if the differential between two groups, for example between A and B, is less than 5% (if A is 93% and B is 91%) then these two groups would share the combined values of the most observant and second most observant groups and hence each would receive a score of 3.5.

Employing this system of scoring, values were assigned to the four age-sex groups for 18 rituals, traditions, and beliefs. These rituals and beliefs were divided into three groups:

- 1) Rituals of the home,
- 2) Synagogue Rituals,
- 3) Beliefs and Attitudes.

The three Jewish denominations were not compared to each other on the basis of these values but rather the four age-sex groups within each denomination were compared to each other. (Tables 66, 67, 68 of the Appendix indicate the values assigned to the different groups on the basis of the assigned values stated in Table 65 of the Appendix.)

Table 66 indicates that within Portland's Orthodox community the women aged 46 and older are by far the most constantly observant of the four Orthodox age-sex groups while the men aged 46 and older are by far the least constantly observant of the groups. Table 66 also indicates that the older Orthodox women (46 years of age and older) received the least amount of formal schooling (6.6 years) of

any of the four groups.

It seems quite possible that people of little education, especially when they have not even completed a grammar school education, are readily amenable to become extremely devoted to the rituals of a religion, far more than well-schooled and educated people, due to the fact that they fall prey to superstitious beliefs and expect that a devotion to the rituals of one's religion may be personally beneficial.

It is also quite possible that one of the effects of a good educational background is to teach individuals to think for themselves and to question the "absolutes" of past generations. (This need not mean that these "absolutes" must be overthrown, but at least they become matters for discussion.) On the other hand, people who have had very little schooling, both formal and informal, tend to accept the "verities" of the past to a greater extent than those who have had the opportunity to study and think. Hence it is quite understandable why the older Orthodox women of Portland, with an average of 6.6 years of schooling, tend to be continually more observant than the other Orthodox age-sex groups who have better scholastic backgrounds.

This theory, superficially, does not seem to explain why the older Orthodox men (46 years of age and older) are the least observant of all the Orthodox groups. Since they merely average 9.2 years of schooling this theory would seem to predict that they would be fairly similar to the older Orthodox women rather than the least

observant.

It is quite possible, however, that the majority of these men "broke" with Orthodox tradition many years ago when most of them arrived from Europe and were obliged to work on the Sabbath, work on the holidays, and commit other infractions of the Orthodox laws in order to earn a living to support themselves and their families. After a while this "way of life" may have become "habitual" and even later when they no longer had to transgress Orthodox law to earn a livelihood they merely continued their previous actions;¹⁵ however, these actions were originally precipitated because they were absolutely necessary for the preservation of their lives and the lives of their families.

It is quite possible that had these men jointed the Conservative or Reform synagogues of Portland they might have been considered the more observant of these groups, especially the latter, however, many of them did not join Conservative or Reform synagogues not because of religious convictions but rather because of a feeling of being socially and educationally uncomfortable in these groups. The average number of years of schooling for all the members of the Orthodox congregation is 10.3 years, only 1.1 years of schooling

¹⁵ This is quite similar to Dr. Gordon Allport's Functional Autonomy.

above their average. However, the average number of years of schooling for all the members of the Conservative congregation is 13.0 years, 3.8 years of schooling above their average, and the average number of years of schooling for all the members of the Reform congregation is 15.2 years, 6.0 years of schooling above their average. Hence it is quite possible that while there may be no, or little, difference between their religious practices or theological beliefs and those of the Conservative or even the Reform movements, they still remained with the Portland Orthodox group in order not to feel "socially or educationally uncomfortable."

This theory, that within a specific group those with the least educational background tend to be constantly more observant than those with a greater educational background, and those with the greatest educational background tend to be the least regularly observant, seems to be well substantiated by the statistics of Table 67 of the Appendix concerning the members of Portland's Conservative congregation.

Within Portland's Conservative denomination the older women (aged 46 and older) are by far the most constantly observant of the four Conservative age-sex groups while the young men (aged 45 and younger) are by far the least constantly observant of the four groups. An inverse relationship between ritual observance and years of schooling exists in regard to these groups. The older women

average only 10.7 years of schooling (the least for the Conservative denomination) while the younger men average 15.5 years of schooling (the most for the Conservative denomination). The other two groups (younger women and older men) are between the two extremes in regard to degree of observance, and similarly both of these groups lie between the two extremes in regard to years of schooling.

Within Portland's Reform movement this theory once again, superficially, does not seem to be accurate since Table 68 of the Appendix indicates that the younger men, younger women, and the older women of the Reform movement are almost exactly similar in regard to degree of observance while the older Reform men score highest in regard to degree of observance for the four Reform age-sex groups. Superficially this seems strange since the older Reform men have the second highest scholastic background of the four groups while the older Reform women, with the smallest scholastic background of the four, seem to be the least observant.

This writer contends that these statistics do not invalidate the theory but rather merely require a qualification to the theory. The qualification is that the theory applies only when dealing with a group where the constituents of the group have merely a grammar school or a high school education, or where the gamut of educational backgrounds is fairly widespread extending from grammar school to college. However, if all the constituents of the group have at least the

beginnings of a college education, as is noted in the Reform sample where even the group with the least amount of formal education averaged 13.8 years of schooling (within the college sophomore year), this theory is not applicable. The reason for this is that there is a critical cut-off point beyond which a person's way of thinking does not change. It seems fairly logical to say that the manner of thinking of a Ph. D. and a person who has done two years of post-doctoral study will not differ merely because of the difference of two years of additional study. Hence, almost all the Reform groups (except the older Reform men) are almost equal in their constancy of observance of the rituals.

The Relationship of the Three Denominations to Each Other

Many rabbis in the United States have commented that outside of the great metropolises of the United States (New York, Chicago, Philadelphia, Boston, Baltimore, and several other large cities) the three Jewish denominations are three in name only; however, in practice they are almost, if not exactly, alike. It is extremely difficult, they say, to distinguish between the Orthodox and the Conservative, the Conservative and the Reform, and even between the Orthodox and the Reform in the smaller cities. Membership in a particular congregation labeled with a specific denominational

appelation is not precipitated by conviction and the performance of the denominational traditions, they contend, but rather by "ancestral" and family membership, social reasons, etc.

In order to compare the three denominations of Portland to learn whether they are actually one in practice but merely three in name, or whether they are three in name and practice too, this writer compared the three groups, using two different methods, in regard to 41 rituals of the home, rituals of the synagogue, and attitudes and beliefs. (See Table 69 of the Appendix.)

Using the performance of rituals by the Orthodox of Portland as the norm this writer compared the performance of these same rituals as performed by the Conservative and also by the Reform of Portland to this norm. Table 69 of the Appendix is divided into three sections so that this comparison may be made in regard to a) rituals of the home, b) rituals of the synagogue, c) attitudes and beliefs, and d) a combination of all three.

Let "R, T" represent a term "Relative Traditionalism" connoting the relative performance of the traditional rituals and the acceptance of the traditional beliefs of a specific group in comparison to the Orthodox of Portland. Hence R, T would represent the Relative Traditionalism of a specific denomination (d) (given the subletter "c" for Conservative and "r" for Reform) and for a specific type of tradition (t) (given the subletter "h" for home rituals, "s" for synagogue

rituals, "a" for attitudes and beliefs, and "tot" for a combination of all three). Hence $R. T. c, h$ would represent the value of the Conservative performance of the rituals of the home divided by the Orthodox performance of those same rituals. Similarly $R. T. r, tot$ would represent the Reform value for all the 41 rituals and beliefs divided by the Orthodox value.

Table 70 of the Appendix indicates a value of .79 for $R. T. c, tot$ which is .21 below the Orthodox value of 1.00 and .22 above the value of $R. T. r, tot$. Hence this implies that in Portland the Conservative group stands traditionally midway between the Orthodox and Reform groups, that if a spectrum of observance could be devised the Orthodox and the Reform would be at separate locations on the spectrum with the Conservative midway between both of them.

This midway value can also be noted in the subdivisions:

- 1) $R. T. c, h$ is .24 below the norm, while $R. T. r, h$ is .24 below $R. T. c, h$;
- 2) $R. T. c, s$ is .25 below the norm, while $R. T. r, s$ is .22 below $R. T. c, s$;
- 3) $R. T. c, a$ is .14 below the norm, while $R. T. r, a$ is .16 below $R. T. c, a$.

Hence it may be safely stated that one specific differentiation among the members of the three groups may be made from their observance of the traditional rituals and the acceptance of the

traditional beliefs. The Orthodox are the most observant of these traditional rituals and beliefs, followed by the Conservative group, who in turn are followed by the Reform. The Conservative group is midway between the other groups in regard to the observance of traditional rituals and the acceptance of traditional beliefs.

However, in order to demonstrate whether the three denominations are actually three in name and practice or merely in name only the Chi Square statistical tool must be employed (4, p. 221-226). In the Tables employed to calculate the χ^2 values, (Tables 71-79) the unparenthesized numbers indicate the number of people interviewed who would fit into each category. (These values were calculated by employing the results of Table 69.) The starred numbers in the parentheses indicate the theoretical values which would apply if the hypothesis of independence would exist whereby the denominations in question could be considered as coming from one population. In Table 80, indicating the calculated χ^2 values, the starred values indicate the calculated χ^2 values which were higher than 3.84, the χ^2 value for one degree of freedom at the 5% level of significance. For those values the hypothesis of independence cannot be accepted.

In Table 80 the first two subnotations indicate calculations made for two specific denominations ("o" for Orthodox, "c" for Conservative, "r" for Reform) while the third subnotation indicates the aspect of Judaism in question ("h" is for home rituals, "s" is for

synagogue rituals, "b" is for traditional beliefs, "t" is for a composite of all three). Hence χ^2 c, r, s would apply to Table 76, an evaluation of the relationship between the Conservative and Reform in regard to synagogue rituals.

The χ^2 Values at the 5% level of significance indicate that the Orthodox and Reform in Portland are distinctly different and separate in regard to their religious practices concerning synagogue ritual, home ritual, acceptance of traditional beliefs--and also in regard to a composite view of all three considered together. Tables 71 and 72, however, indicate that in practice the Conservative group of Portland is not entirely unique as a religious denomination but rather, on the average, its members can be part of either the Orthodox or Reform populations (probably of the left wing of the Orthodox or the right wing of the Reform). This similarity exists especially in regard to the practice of the rituals of the home. It does not, however, exist in regard to the practice of the rituals of the synagogue where all three denominations act uniquely. A similarity between Orthodox and Conservative Judaism in contradistinction to a dissimilarity between Conservative and Reform Judaism, however, presents itself in regard to the acceptance of traditional beliefs.

In conclusion, the χ^2 values seem to indicate two definitely distinct groups (Orthodox and Reform) with the Conservative being a midway group whose members, on the average, could generally

feel comfortable in parts of either the Orthodox or Reform groups.

✓ This conclusion would seem to hypothesize that within Portland Jewry there are only two theological groups, the Orthodox and the Reform; however, the Conservative would not be a third theological entity but rather a group which meets a sociological need rather than a theological need. Possibly, many of today's Conservative members would have been satisfied with a "modern Orthodox" Judaism but did not want to be stigmatized with the label "Orthodox" which to many symbolized "old fashioned" or "out of date." Similarly, many of today's Conservative members would have been satisfied with a "moderate Reform" Judaism but did not want to be stigmatized with the label "Reform" since to many this was merely one brief step away from Unitarianism or Christianity. Hence for psychological and sociological reasons they joined this third group, the Conservative group, midway between the two extremes. However, this theory would require further investigation.

III. SUMMARY AND CONCLUSIONS

✓ The survey of the synagogue-affiliated Jews of Portland, conducted during 1961-62, indicated that there is a great disparity in each denomination (Orthodox, Conservative and Reform) in regard to that which is theoretically expected of each member and that which is fulfilled by the individual member, with the practiced being well below the theoretical goal set by the denominational rabbis. In actual performance the Orthodox perform traditional rituals and accept traditional beliefs more consistently than their Conservative fellow Jews, who in turn perform traditional rituals and accept traditional beliefs more consistently than their Reform fellow Jews; however, this is to be expected since the latter two groups have negated many traditions and beliefs to which the Orthodox still cling quite tenaciously.

However, it is interesting to note that the Orthodox and Conservative are almost equally observant of those rituals which each denomination considers to be of major importance. But the Reform are not as devoted to their major rituals as the Orthodox or Conservative are to theirs. Hence we may note a looser attachment to ritual and to denominational belief in Reform than in either Orthodox or Conservative Jewry where ritual and denominational beliefs still play important roles. In regard to those rituals or beliefs which are

considered minor by the individual denominations the Conservative and Reform are fairly similar, with very little devotion to them.

✓ The educational backgrounds of the members of the three denominations of Portland tend to lean in the direction of more average education for the more religiously liberal (Reform) with less average education for the more religiously conservative (with a small "c") (Orthodox). Those with the lowest educational background in each denomination (except in Reform Judaism) tend to be the most observant of rituals and accept the most traditional beliefs in that denomination. There is a tendency to become less observant and accept fewer traditional beliefs as one acquires more education. This generalization, however, ceases to be a valid instrument of differentiation when one compares people of college education (as within the Reform movement). The validity of this differentiating device is more striking when comparing people of grammar school and high school backgrounds (as within the Orthodox and Conservative groups) but ceases to retain validity when considering groups of college educated individuals.

This survey indicated that two separate and distinct religious groups (Orthodox, and Reform) exist in Portland not only in name but also in regard to practice of rituals in the home, rituals in the synagogue, and acceptance of traditional beliefs. However, the
 ✓ Conservative group is merely a group midway between the other

two whose members, on the average, could generally feel comfortable in parts of either the Orthodox or Reform groups.

✓ This study also suggested that further information is needed to learn whether Jews join the Conservative movement in Portland principally for sociological and psychological reasons rather than for theological reasons.

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APPENDICES

APPENDIX 1

PORTLAND QUESTIONNAIRE

1. a. I attend religious services at least once monthly.
A) Yes _____
B) No _____
b. I attend religious services at least once every two weeks.
A) Yes _____
B) No _____
2. I generally attend religious services only on the High Holidays except for an occasional Bar Mitzvah or other special event at which time I also attend religious services.
A) Yes _____
B) No _____
3. I have a prayer book in my home.
A) Yes _____
B) No _____
4. I have a Bible in my home.
A) Yes _____
B) No _____
5. A Prayer Book has been used by me at least once during the past month
A) Yes _____
B) No _____
6. A Bible has been used by me at least once during the past month.
A) Yes _____
B) No _____
7. A blessing is regularly recited before meals at my home.
A) Yes _____
B) No _____
8. A blessing is regularly recited after meals at my home.
A) Yes _____
B) No _____
9. The Tephillin (phylacteries) are regularly donned by at least one male member of my household every week day.
A) Yes _____
B) No _____

10. I strictly adhere to the Dietary Laws even out of my home.
A) Yes _____
B) No _____
11. The Dietary Laws (Kashruth) are strictly observed in my home.
A) Yes _____
B) No _____
12. Even though I do not strictly adhere to the Dietary Laws, still I try to keep some of them.
A) Yes _____
B) No _____
13. I buy only kosher meat.
A) Yes _____
B) No _____
14. I feel that the price of kosher meat is too high.
A) Yes _____
B) No _____
15. I occasionally buy kosher meat.
A) Yes _____
B) No _____
16. I presently do not purchase kosher meat; however, if the price were comparable to non-kosher meat and of the same quality, I would purchase it.
A) Yes _____
B) No _____
17. The Dietary Laws have no religious meaning for me.
A) Yes _____
B) No _____
18. I would like to know more about the Dietary Laws.
A) Yes _____
B) No _____
19. I would like to have the annual dinners conducted by the different Jewish Community Organizations (Israel Bonds, Hadassah, etc.) catered kosher.
A) Yes _____
B) No _____
C) Don't care _____
20. I use two sets of dishes at my home: one for dairy products and one for meat products.
A) Yes _____
B) No _____

21. No bread or bread products are brought into my home on Passover.
A) Yes _____
B) No _____
22. I strictly adhere to the laws of Passover even out of my home.
A) Yes _____
B) No _____
23. I attend a Seder on the first evening of Passover.
A) Yes _____
B) No _____
24. I attend a Seder on the second evening of Passover.
A) Yes _____
B) No _____
25. I make no attempt at all to adhere to any of the specific dietary laws of Passover.
A) Yes _____
B) No _____
26. I believe that before a Jew marries a non-Jewish person, the non-Jewish person should be converted to Judaism.
A) Yes _____
B) No _____
27. I am totally opposed to the marriage of a Jew to a non-Jew when the non-Jewish partner does not convert to Judaism.
A) Yes _____
B) No _____
28. I am opposed to a Jew marrying a gentile even when the gentile converts to Judaism.
A) Yes _____
B) No _____
29. Candles are kindled in my home on Friday evenings.
A) Yes _____
B) No _____
30. Hanukah candles are kindled in my home on Hanukah.
A) Yes _____
B) No _____
31. a. I have a Christmas tree in my home during Christmas.
A) Yes _____
B) No _____

- b. Even though I do not have a Christmas tree in my home during Christmas, I feel that there is nothing wrong with Jewish people having Christmas trees.
- A) Yes _____
B) No _____
- c. We hang stockings in our home during the Christmas holiday.
- A) Yes _____
B) No _____
- d. We exchange gifts on Hanukah.
- A) Yes _____
B) No _____
- e. If d is answered "yes" is this done in order (1) not to make the children feel different, or (2) merely because it is a nice custom, or (3) for both reasons?
- 1 _____
2 _____
3 _____
32. a. I fast on Yom Kippur.
- A) Yes _____
B) No _____
- b. My business is closed on Yom Kippur.
- A) Yes _____
B) No _____
- c. I do not work on Yom Kippur. (Both employees and employers answer this.)
- A) Yes _____
B) No _____
33. a. I give my young children Easter baskets or Easter eggs during the Easter festival.
- A) Yes _____
B) No _____
- b. I wish I would have been born a Christian rather than a Jew.
- A) Yes _____
B) No _____
34. My children remain out of school (or did remain out of school when they were of school age) during the Holidays.
- a. Rosh Hashanah (first day)
- A) Yes _____
B) No _____
- b. Rosh Hashanah (second day)
- A) Yes _____
B) No _____
- c. Yom Kippur
- A) Yes _____
B) No _____

43. I believe that boys should be Bar Mitzvah.
A) Yes _____
B) No _____
44. I believe that girls should also take part in a similar service called the Bath Mitzvah.
A) Yes _____
B) No _____
45. If you answered "yes" to #44, state whether you think it should be on Friday evening, or Saturday morning, or either Friday or Saturday.
A) Friday evening (only) _____
B) Saturday morning (only) _____
C) either Friday or Saturday _____
46. I, the one who answered this questionnaire, am a
A) Male _____
B) Female _____
47. I am _____ years of age.
48. I understand quite well the religious principles represented by my Congregation (be it Orthodox, Conservative, or Reform).
A) Yes _____
B) No _____
49. I consider myself a Sabbath observant Jew (at least according to my own definition even though possibly not according to the Traditional definition.)
A) Yes _____
B) No _____
50. I would like to have the main Jewish religious service changed from either Friday evening or Saturday morning to Sunday morning.
A) Yes _____
B) No _____
51. I would like to have the American rabbinate officially change the Jewish Sabbath from Saturday morning to Sunday morning.
A) Yes _____
B) No _____
52. I feel that if the main Jewish religious service were at about 11 A. M. on Sunday morning many more Jewish people would flock to the Synagogue than presently do.
A) Yes _____
B) No _____

53. I have a mezuzah on the doorpost of my home.
 A) Yes _____
 B) No _____
54. Have you ever belonged to a synagogue of a different persuasion than that to which you presently belong?
 A) Yes _____
 B) No _____
- a. Which one? A) Orthodox _____
 B) Conservative _____
 C) Reform _____
55. How many years of formal education have you had? _____
56. At meal times, do all male members (or about all) of the household don skullcaps?
 A) Yes _____
 B) No _____
57. I (or the male head of the household) recite the morning, afternoon, and evening prayers every day, or almost every day. (Shaharith, Minha, Ma'arib).
 A) Yes _____
 B) No _____
58. I believe that a supernatural revelation occurred at Mt. Sinai when Moses received the Torah.
 A) Yes _____
 B) No _____
 C) Not sure _____
59. I believe in some form of afterlife (after death).
 A) Yes _____
 B) No _____
 C) Not sure _____
60. I regularly attend, or would attend, Yizkor services for my deceased relatives. (Answer this even if your parents are presently alive.)
 A) Yes _____
 B) No _____
61. Encircle the correct answer:
 A. I consider Passover: 1) a minor, 2) major festival.
 B. I consider Sukkoth: 1) a minor, 2) major festival.
 C. I consider Shavuoth: 1) a minor, 2) major festival.

62. I always make an attempt to visit a Sukkah (in a private home or at a Synagogue or Temple) on Sukkoth.
 A) Yes _____
 B) No _____
63. I usually attend religious services on Purim to hear the reading of the Megillah.
 A) Yes _____
 B) No _____
64. Encircle the holidays that you feel the rabbis should rescind and officially remove from the calendar of religious days.
 A. 1st day of Rosh Hashanah
 B. 2nd day of Rosh Hashanah
 C. Yom Kippur
 D. Sukkoth
 E. Passover
 F. Hanukah
 G. Shavuoth
 H. Purim
65. I feel that memorial services after the death of a beloved one should be conducted for _____ days at the home of the deceased (or a close relative).
66. I believe that Kaddish should be recited daily by a mourner for (a) 11 months, (b) _____ months, or (c) _____ days.
67. I am a member of an _____
 _____ A. Orthodox Synagogue
 _____ B. Conservative Synagogue
 _____ C. Reform Temple
 _____ D. Unaffiliated
68. The Kiddush is recited in my home at least every other Friday evening.
 A) Yes _____
 B) No _____
69. I give gifts on Purim
 A) Yes _____
 B) No _____

APPENDIX 2

Tables 1 - 9 refer to the study done by the Jewish Welfare Federation, entitled "Jewish Census - Portland Urbanized Area." This was done in Portland in 1957. It is listed as number 12 in the Bibliography

TABLE 1. Age Distribution--1957.

Age	Ratio of Jews in Portland to Total Population of Portland Jews	Ratio of U. S. Population to Total U. S. Population
0 - 5	10.3%	13.5%
6 - 10	10.4	10.2
11 - 15	7.3	8.0
15 - 20	4.9	6.2
21 - 34	12.8	18.8
35 - 49	23.0	34.3
50 - 64	19.5	
65 and over	10.9	9.9

TABLE 2. Age Distribution--1957.

Age	Ratio of Jews in Portland to Total Population of Portland Jews	Ratio of U. S. Population to Total U. S. Population
0 - 34	45.7	56.7
35 and over	53.4	43.1

TABLE 3. Jewish Portland Area--1957.

Number in Household	Number of households	Percent of households	Portland Metropolitan area 1950 - percent of households
1	474	17.0%	14.2%
2	857	30.8	33.9
3	470	16.9	21.2
4	604	21.7	17.0
5	271	9.7	8.3
6	86	3.1	3.2
7	14	0.5	1.2
8 & over	5	0.2	1.0

TABLE 4. Origin of Birth.

Place of birth of Jewish population of Portland	
Oregon	47.0%
Rest of U. S.	26.2
Europe	24.4
Other	2.1
Not reported	0.3

TABLE 5. Jewish Population Distribution in Portland.

Location	Percent of total Jewish Population
N. E. Portland	34.7%
S. W. Portland	31.2
S. E. Portland	19.2
N. W. Portland	7.2
North Portland	2.1
Clark County, Wash.	2.6
Oswego area	1.5
West Slope, Beaverton	1.2
Other	0.5

TABLE 6. A Breakdown of the Jewish Labor Force of Portland--
October, 1957.

<u>Description</u>	<u>Percent</u>	
Self-employed	45.9%	
Full-time workers	47.4	
Part-time workers	5.3	
Unemployed	1.4	

<u>Occupation</u>	<u>Number</u>	<u>Percent</u>
Physicians	109	3.8%
Attorneys	101	3.5
Teachers	89	3.1
Dentists	66	2.3
Accountants	41	1.4
Other professional or Semi-professional	201	7.0
Sales, Office, Clerical	1581	54.9
Laborers	130	4.5
Other	564	19.6

TABLE 7. Occupations Distribution of Jewish Residents of Portland.

<u>Industry</u>	<u>Percent</u>
Agriculture	0.2%
Manufacturing	13.3
Construction	1.5
Retail Trade	33.8
Wholesale Trade	10.0
Services	20.9
Government	7.7
Other	12.5

TABLE 8. Schooling of Portland Residents.

Schooling	Jewish Population 1957	General Population of Portland 1957
Graduate college work	10.5%	8.2%
College degree	22.2	
High School completed	42.9	39.7
Grade School completed	14.3	39.5
Did not complete grade school	10.1	12.6

TABLE 9. Marital Status in Portland.

Marital Status (persons 14 years and over)	Jewish population	Portland general population
Married	74%	68%
Single	15	18
Widowed and divorced	11	14

TABLE 10. Jewish Children Enrollment at Portland Religious Schools.

School	Number enrolled
Temple Beth Israel	575 ¹
Neveh Shalom Congregation	520 ²
Shaarie Torah Congregation (Sunday School)	125 ³
Shaarie Torah Congregation (Teenage Hebrew School)	10 ³
Shaarie Torah Congregation (Day School)	19 ³
Portland Hebrew School	225 ⁴

¹Lesman, Celia H., Executive Secretary Temple Beth Israel. Letter to Rabbi Jack Segal. June 5, 1962. (This statistic relates to the 1961-62 school year.)

²Bettmann, Karl, Executive Secretary Neveh Shalom Congregation. Letter to Rabbi Jack Segal. May 29, 1962. (This statistic relates to the 1961-62 school year.)

³Walsh, Phyllis, Office Secretary Shaarie Torah Congregation, Letter to Rabbi Jack Segal. May 29, 1962. (This statistic relates to the 1961-62 school year.)

⁴Ettinger, Ceil, Teacher-Portland Hebrew School. Letter to Rabbi Jack Segal. June 3, 1962. (This statistic relates to the 1961-62 school year.)

TABLE 11. Average Age of Synagogue-Affiliated Jews of Portland.

	Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	
Orthodox	39.5	37.1	59.2	59.3	
Conservative	38.6	37.8	54.5	59.1	
Reform	37.8	35.6	59.1	52.4	
	Men and Women aged 45 and younger	Men and Women aged 46 and older	Men of all ages	Women of all ages	Total membership (all ages and both sexes)
Orthodox	38.2	59.2	50.0	49.9	50.0
Conservative	38.3	56.7	47.0	51.5	48.9
Reform	36.4	56.0	50.1	41.9	45.4
All denominations combined					47.7

TABLE 12. Average Number of Years of Schooling of Synagogue-Affiliated Jews of Portland.

	Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	
Orthodox	15.0	12.4	9.2	6.6	
Conservative	15.5	13.6	12.5	10.7	
Reform	17.1	14.8	15.5	13.8	
	Men and Women aged 45 and younger	Men and Women aged 46 and older	Men of all ages	Women of all ages	Total membership (all ages and both sexes)
Orthodox	13.6	7.7	11.9	9.1	10.3
Conservative	14.8	11.7	13.9	11.8	13.0
Reform	15.6	14.7	16.2	14.4	15.2
All denominations combined			14.5	12.4	13.4

TABLE 13. Average Number of School Years Completed by Members of the Jewish and General Populations of Portland.

	Males 25 years of age and older	Females 25 years of age and older	Males and females combined, ages 25 and older
General population of Portland	11.9 years	12.1 years	12.1 years
General population of the State of Oregon	11.2	12.1	11.8
Synagogue-affiliated Jewish population of Portland	14.5	12.4	13.4

TABLE 14. Average Number of School Years Completed by Members of the Orthodox, Conservative, and Reform Denominations of Portland as compared to the General Populations of Portland and Oregon.

	Males 25 years of age and older	Females 25 years of age and older	Males and females combined, ages 25 and older
Orthodox	11.9 years	9.1 years	10.3 years
Conservative	13.9	11.8	13.0
Reform	16.2	14.4	15.2
General population of Portland	11.9	12.1	12.1
General population of the State of Oregon	11.2	12.1	11.8

TABLE 15. Percentage of Synagogue Members Who Previously Belonged to a Denomination other than Their Present Denomination.

	Men 45 years and younger	Women 45 years and younger	Men 46 years and older	Women 46 years and older	
Orthodox	28.6%	31.3%	12.5%	37.5%	
Conservative	70.8	53.8	28.6	26.8	
Reform	42.9	48.1	73.7	62.5	
	Men and women 45 years and younger	Men and women 45 years and older	Men of all ages	Women of all ages	Total membership (all ages and both sexes)
Orthodox	30.0%	21.0%	20.0%	29.0%	25.0%
Conservative	64.9	34.2	47.2	36.4	43.5
Reform	46.3	70.6	60.6	53.5	56.6
All denominations combined					45.8

TABLE 16. Denomination to Which Those Who Changed Were Previously Affiliated.

TABLE 16. Denomination to which those who Changed were Previously Affiliated.						
		Men 45 years and younger	Women 45 years and younger	Men 46 years and older	Women 46 years and older	
At present Orthodox	Previously only Conservative	75.0%	80.0%	100.0%	100.0%	
	Previously only Reform	25.0	20.0	0.0	0.0	
	Previously Conser- vative and Reform	0.0	0.0	0.0	0.0	
At present Conservative	Previously only Orthodox	81.3	71.4	62.5	72.7	
	Previously only Reform	12.5	28.6	12.5	9.1	
	Previously both Orthodox and Reform	6.2	0.0	26.0	18.2	
At present Reform	Previously only Orthodox	33.3	7.7	7.7	0.0	
	Previously only Conservative	66.7	69.2	46.2	77.8	
	Previously both Ortho- dox and Conservative	0.0	23.1	46.2	22.2	
		Men and women 46 years and older	Men and women 45 years and younger	Men and women 46 years and older	Men of all ages	Total membership (all ages and both sexes)
At present Orthodox	Previously only Conservative	77.8%	100.0%	83.3%	90.9%	88.4%
	Previously only Reform	22.2	0.0	16.7	9.1	11.8
	Previously Conser- vative and Reform	0.0	0.0	0.0	0.0	0.0
At present Conservative	Previously only Orthodox	78.2	68.4	75.0	72.2	73.8
	Previously only Reform	17.4	15.8	12.5	16.7	14.3
	Previously both Orthodox and Reform	4.4	15.8	12.5	11.1	11.9
At present Reform	Previously only Orthodox	15.8	4.5	15.8	4.5	9.8
	Previously only Conservative	68.1	59.1	52.6	72.7	63.4
	Previously both Ortho- dox and Conservative	15.8	36.4	31.6	22.8	26.8

TABLE 17. Denominational Origin of Synagogue Members 45 Years and Younger.

	Orthodox members 45 years and younger	Conservative members 45 years and younger	Reform members 45 years and younger
From only Orthodox	69.9%	50.8%	7.3%
From Orthodox and Conservative			7.3
From Orthodox and Reform		2.9	
From only Conservative	23.1	35.1	36.0
From Conservative and Reform	0.0		
From only Reform	7.0	11.2	49.4

TABLE 18. Percentage of Synagogue-Affiliated Jews of Portland Who Regularly Recite a Blessing Before Meals.

	Men aged 45 years and younger	Women aged 45 years and younger	Men aged 46 years and older	Women aged 46 years and older	
Orthodox	35.7%	25.0%	25.0%	52.3%	
Conservative	16.0	7.1	7.1	13.7	
Reform	16.7	12.5	11.1	6.7	
	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total membership (all ages and both sexes)
Orthodox	30.0%	40.5%	30.0%	40.5%	35.8%
Conservative	12.8	9.4	11.3	10.3	10.9
Reform	16.1	8.8	12.5	8.8	10.7
All denominations combined	17.0	14.4			15.0

TABLE 19. Percentage of Synagogue-Affiliated Jews of Portland Who Regularly Recite a Blessing After Meals.

	Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	
Orthodox	14.2%	18.7%	12.5%	35.0%	
Conservative	8.0	7.1	3.6	11.8	
Reform	0.0	3.7	5.3	0.0	
	Men and Women aged 45 and older	Men and Women aged 46 and older	Men of all ages	Women of all ages	Total membership (all ages and both sexes)
Orthodox	16.7%	25.0%	13.3%	27.8%	21.2%
Conservative	7.7	7.5	5.7	10.3	7.6
Reform	2.4	2.9	3.0	2.3	2.6
All denominations combined					7.9

TABLE 19A. Percentage of Synagogue-Affiliated Jews of Portland Who Regularly Wear a Head-Covering (Hat, Yarmulke, etc.) at Meals.

	Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	
Orthodox	21.4%	25.0%*	18.8%	22.7%*	
Conservative	8.3	0.0*	3.7	9.8*	
Reform	0.0	0.0*	0.0	0.0*	
	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and sexes)
Orthodox	23.3%	21.1%	20.0%	23.7%*	22.1%
Conservative	5.3	5.8	5.9	5.1*	5.6
Reform	0.0	0.0	0.0	0.0*	0.0
All denominations combined					6.1

*Since women are not obliged to wear a head-covering at meal time, these statistics, therefore, refer to the men of their household.

TABLE 20. Percentage of Synagogue-Affiliated Jews of Portland Who Recite the Friday Evening Kiddush at Least Every Second Week.

	Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	
Orthodox	57.1%	50.0%	31.2%	54.5%	
Conservative	58.3	28.6	42.9	27.5	
Reform	35.7	63.0	26.3	31.3	
	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
Orthodox	53.5%	44.7%	43.3%	52.6%	48.5%
Conservative	47.4	35.8	50.0	28.2	40.7
Reform	53.7	28.6	30.3	51.2	42.1
All denominations combined					42.5

TABLE 21. Percentage of Synagogue-Affiliated Jewish Homes of Portland Where the Friday Evening Candles are Regularly Kindled.

	Men aged 45 and younger	Women aged 45 and younger	Men 46 years and older	Women 46 years and older	
Orthodox	76.9%	58.7%	60.0%	86.3%	
Conservative	84.0	64.3	60.7	70.6	
Reform	64.3	70.4	31.6	56.3	
	Men and women 45 years and younger	Men and women 46 years and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
Orthodox	72.4%	75.7%	67.9%	78.9%	74.2%
Conservative	76.9	66.0	71.7	69.2	70.7
Reform	68.3	42.9	45.5	65.1	56.6
All denominations combined					65.6

TABLE 22. Percentage of Synagogue-Affiliated Jews of Portland Who Kindle the Hanukah Candles During the Hanukah Festival.

	Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	
Orthodox	100. 0%	100. 0%	75. 0%	86. 4%	
Conservative	100. 0	100. 0	92. 9	78. 0	
Reform	92. 9	100. 0	68. 4	81. 3	
	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
Orthodox	100. 0%	81. 6%	86. 6%	92. 1%	89. 7%
Conservative	100. 0	86. 5	96. 2	86. 8	92. 3
Reform	97. 6	74. 3	78. 8	93. 0	86. 8
All denominations combined					89. 6

TABLE 23. Percentage of Synagogue-Affiliated Jews of Portland Giving Gifts to Friends and Relatives on Hanukah.

	Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	
Orthodox	100. 0%	100. 0%	81. 3%	95. 5%	
Conservative	95. 8	100. 0	100. 0	92. 2	
Reform	92. 9	96. 3	78. 9	93. 8	
	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
Orthodox	100. 0%	89. 5%	90. 0%	97. 4%	94. 1%
Conservative	97. 4	96. 2	98. 1	94. 9	96. 7
Reform	95. 1	85. 7	84. 8	95. 3	90. 8
All denominations combined					93. 9

TABLE 24. Reasons Given by Synagogue-Affiliated Jews of Portland for Giving Gifts on Hanukah
(Percentages refer to those who give gifts.)

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older
1. So that children should not feel different from Christian children	Orthodox	15.4%	0.0%	27.3%	0.0%
	Conservative	9.5	0.0	23.1	5.3
	Reform	20.0	4.3	10.0	6.7
		Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages
					Total member- ship (all ages and both sexes)
	Orthodox	7.1%	11.5%	20.8%	0.0%
	Conservative	5.7	15.9	17.0	3.1
	Reform	9.1	8.0	15.0	5.3
2. It is a nice custom		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older
	Orthodox	61.5%	66.7%	45.4%	66.7%
	Conservative	81.0	92.9	50.0	81.6
	Reform	60.0	82.6	50.0	86.6
		Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages
					Total member- ship (all ages and both sexes)
	Orthodox	64.3%	57.7%	54.2%	66.7%
	Conservative	85.7	63.6	63.8	87.5
	Reform	75.8	72.0	55.0	84.2
3. Both reasons		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women 46 and older
	Orthodox	23.1%	33.3%	27.3%	33.3%
	Conservative	9.5	7.1	26.9	13.1
	Reform	20.0	13.1	40.0	6.7
		Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages
					Total member- ship (all ages and both sexes)
	Orthodox	28.6%	30.8%	25.0%	33.3%
	Conservative	8.6	20.5	19.2	9.4
	Reform	15.1	20.0	30.0	10.5

TABLE 25. Percentage of Synagogue-Affiliated Jews of Portland Giving Gifts to Friends and Relatives on Purim.

	Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	
Orthodox	28.6%	37.5%	43.8%	40.9%	
Conservative	33.3	21.4	40.0	41.2	
Reform	7.1	0.0	10.5	25.0	
	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
Orthodox	33.3%	42.1%	36.7%	39.5%	38.2%
Conservative	28.9	40.0	36.7	33.3	35.2
Reform	2.4	17.1	9.1	9.3	9.2
All denominations combined					25.2

TABLE 26. Portland Synagogue-Affiliated Jews Who Attend a Seder on Passover.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older
I. Attend Seder on first evening of Passover	Orthodox	100.0%	100.0%	100.0%	95.0%
	Conservative	96.0	100.0	100.0	97.9
	Reform	100.0	100.0	94.7	93.8
		Men and Women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages
					Total mem- bership (all ages and both sexes)
	Orthodox	100.0%	91.7%	100.0%	97.1%
	Conservative	97.4	98.1	98.1	97.4
	Reform	100.0	94.3	97.0	97.8
	All denominations combined				97.8
		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older
II. Attend Seder on second evening of Passover	Orthodox	92.9%	81.3%	93.8%	71.4%
	Conservative	64.0	78.6	60.7	61.7
	Reform	50.0	30.8	31.6	21.4
		Men and Women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages
					Total mem- bership (all ages and both sexes)
	Orthodox	86.7%	81.1%	93.3%	75.7%
	Conservative	69.2	60.7	62.3	67.3
	Reform	37.5	27.3	39.4	27.5
	All denominations combined				54.9

TABLE 27. Synagogue-Affiliated Jewish Families of Portland in Whose Family at Least One Male Member Dons the Tephillin Every Week Day.

Member Dons the Tephillin Every Week Day.						
	Men 45 years and younger	Women 45 years and younger	Men 46 years and older	Women 46 years and older		
Orthodox	12.0%	12.5%	13.3%	15.8%		
Conservative	4.0	0.0	7.1	11.8		
Reform	0.0	0.0	0.0	0.0		
		Men and women 45 years and younger	Men and women 46 years and older	Men of all ages	Women of all ages	
					Total mem- bership (all ages and both sexes)	
Orthodox		12.7%	13.5%	12.7%	13.1%	13.0%
Conservative		2.6	9.4	5.7	7.7	6.7
Reform		0.0	0.0	0.0	0.0	0.0
All denominations combined						5.3

TABLE 28. Synagogue-Affiliated Jews of Portland Who Daily Recite the Morning, Afternoon, and Evening Prayers.

Evening prayers.						
	Men 45 years and younger	Women 45 years and younger	Men 46 years and older	Women 46 years and older		
Orthodox	14.3%	18.8%	18.8%	22.7%		
Conservative	0.0	0.0	3.8	9.8		
Reform	0.0	3.7	0.0	0.0		
<hr/>						
	Men and women 45 years and younger	Men and women 46 years and older	Men of all ages	Women of all ages	Total mem- bership (all ages and sexes)	
Orthodox	20.0%	21.2%	20.0%	21.2%	19.1%	
Conservative	0.0	5.9	2.0	5.1	3.4	
Reform	2.4	0.0	0.0	2.4	1.3	
All denominations combined					5.2	

TABLE 29. Synagogue-Affiliated Jews of Portland Who Feel that Shibe'ah Memorial Services should be Recited at the Home of the Deceased (or a close Relative) for a Specified Number of Days.

		Men 45 years and younger	Women 45 years and younger	Men 46 years and older	Women 46 years and older	
Orthodox	0 days	8.3%	0.0%	0.0%	8.3%	
	1 day	8.3	30.0	18.2	0.0	
	2 days	8.3	0.0	18.2	8.3	
	3 days	16.7	0.0	27.2	0.0	
	7 days	58.3	70.0	36.4	83.4	
		Men and women 45 years and younger	Men and women 46 years and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
Orthodox	0 days	4.5%	3.6%	4.5%	3.8%	4.0%
	1 day	18.2	7.1	13.0	11.0	12.0
	2 days	4.5	10.7	13.0	3.8	8.0
	3 days	9.0	10.7	21.7	0.0	10.0
	7 days	63.6	67.9	47.8	81.4	66.0
		Men 45 years and younger	Women 45 years and younger	Men 46 years and older	Women 46 years and older	
Conservative	0 days	21.7%	28.6%	11.5%	25.5%	
	1 day	4.3	7.1	30.8	11.8	
	2 days	8.7	7.1	11.5	5.9	
	3 days	4.3	14.3	15.4	15.7	
	7 days	61.0	42.9	30.8	41.1	
		Men and women 45 years and younger	Men and women 46 years and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
Conservative	0 days	24.3%	17.7%	16.3%	26.3%	20.9%
	1 day	5.4	21.6	18.4	10.5	14.7
	2 days	8.1	8.8	10.2	5.3	8.4
	3 days	8.1	15.7	10.2	15.8	12.4
	7 days	54.1	36.2	44.9	42.1	43.6
		Men 45 years and younger	Women 45 years and younger	Men 46 years and older	Women 46 years and older	
Reform	0 days	71.4%	40.7%	31.6%	37.5%	
	1 day	21.4	33.3	52.6	50.0	
	2 days	0.0	3.7	0.0	0.0	
	3 days	0.0	7.4	10.5	0.0	
	7 days	7.2	14.9	5.3	12.5	
		Men and women 45 years and younger	Men and women 46 years and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
Reform	0 days	51.2%	34.3%	48.5%	39.5%	43.4%
	1 day	29.3	51.4	39.4	39.5	39.5
	2 days	2.4	0.0	0.0	2.3	1.3
	3 days	4.9	5.7	6.1	4.7	5.3
	7 days	12.2	8.6	6.0	14.0	10.5
All denominations combined					Total membership (all ages and both sexes)	
	0 days					26.2%
	1 day					23.2
	2 days					4.5
	3 days					8.1
	7 days					38.0

TABLE 30. Synagogue-Affiliated Jews of Portland Having Prayer Books and Bibles and Using Them at Least Once a Month.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
I. Have prayerbook at home	Orthodox	92.8%	87.5%	87.5%	95.2%	90.0%	91.8%	90.0%	91.8%	91.0%
	Conservative	96.0	85.7	96.4	90.2	92.3	94.3	96.2	89.7	93.5
	Reform	71.4	81.5	94.7	93.3	78.1	94.1	84.9	85.7	85.3
	All denominations combined									89.8
II. Have used a prayerbook during past month	Orthodox	71.4	93.3	64.2	85.7	82.7	77.1	67.8	88.8	79.6
	Conservative	58.3	71.4	62.5	82.3	63.1	75.6	60.0	79.4	69.6
	Reform	50.0	81.5	68.4	81.3	70.7	74.3	60.6	81.4	72.4
	All denominations combined									72.4
III. Have Bible at home	Orthodox	92.8	93.7	68.7	80.9	93.3	75.6	80.0	86.4	83.5
	Conservative	92.0	92.9	96.4	88.2	92.3	92.5	94.3	89.7	92.4
	Reform	78.6	100.0	94.7	100.0	92.7	97.1	87.9	100.0	94.7
	All denominations combined									91.8
IV. Have read from a Bible during the past month	Orthodox	53.3	60.0	60.0	77.3	56.6	70.2	56.6	70.2	64.1
	Conservative	45.8	57.1	50.0	51.0	50.0	51.2	47.5	53.8	50.6
	Reform	42.9	63.0	44.4	87.5	56.1	64.7	43.8	72.1	60.0
	All denominations combined									56.7

TABLE 31. Synagogue-Affiliated Jews of Portland Having Mezuzoth on the Door(s) of Their Home(s).

	Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger
Orthodox	100.0	87.5	81.3	77.3	93.3
Conservative	84.0	85.7	78.6	81.3	84.6
Reform	57.1	51.9	42.1	66.7	53.7

	Men and women aged 46 and older	Men of all ages	Women of all ages	Total mem- bership (all ages and both sexes)
Orthodox	78.9	90.0	81.6	85.3
Conservative	82.0	81.1	83.8	82.2
Reform	52.9	53.7	57.1	53.3
All denominations combined				71.0

TABLE 32. Synagogue-Affiliated Jews of Portland Observing Different Aspects of the Dietary Laws.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
I. Observe the Dietary Laws <u>in</u> their homes	Orthodox	35.7%	37.5%	31.2%	50.0%	36.6%	42.1%	33.3%	44.7%	39.7%
	Conservative	12.0	7.1	10.7	15.7	10.3	13.2	11.3	12.8	12.0
	Reform	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	All denominations combined									12.3
II. Observe the Dietary Laws <u>even</u> <u>out</u> of their homes	Orthodox	28.5	18.7	13.3	38.0	23.3	27.8	20.6	29.7	25.7
	Conservative	0.0	7.1	3.6	9.8	3.4	5.7	1.9	9.2	4.3
	Reform	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	All denominations combined									6.2
III. Buy only Kosher meat	Orthodox	42.8	46.7	43.8	54.5	44.8	50.0	43.3	51.4	47.8
	Conservative	12.0	14.3	10.7	15.7	12.8	13.2	11.3	15.4	13.0
	Reform	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	All denominations combined									13.5
IV. Have two sets of dishes: one for meat and one for dairy	Orthodox	35.7	37.5	31.2	50.0	36.6	42.1	33.3	44.7	39.7
	Conservative	12.0	7.1	14.3	29.4	10.3	20.8	13.2	20.5	16.3
	Reform	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	All denominations combined									13.6

TABLE 33. Comparison of Orthodox Jews of Milwaukee and Portland in regard to the Dietary Laws.

	Observed by Milwaukee's Orthodox Jews*	Observed by Portland's Orthodox Jews
Observe the Dietary Laws even <u>out</u> of the home	33.7%	25.7%
Keep two sets of dishes: one for dairy and one for meat products	62.1	39.7
Buy meat <u>only</u> from a kosher butcher	71.0	47.8

* Source: (15)

TABLE 34. Comparison of Jews of Greater Washington and Portland in Regard to the Dietary Laws.

	<u>Orthodox</u>		<u>Conservative</u>		<u>Reform</u>	
	<u>Washington*</u>	<u>Portland</u>	<u>Washington*</u>	<u>Portland</u>	<u>Washington*</u>	<u>Portland</u>
Always purchase kosher meat	66.8%	47.8%	29.7%	13.0%	3.1%	0.0%
Use two sets of dishes: one for dairy and one for meat products	66.1	39.7	22.6	16.3	2.1	0.0

* Source: (2)

TABLE 35. Reactions of Synagogue-Affiliated Jews of Portland Who Do Not Observe the Dietary Laws to Other Aspects of the Dietary Laws.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
I. Attempt to observe some of the Dietary Laws	Orthodox	90.9%	100.0%	85.7%	76.9%	95.2%	81.5%	88.0%	86.9%	87.5%
	Conservative	52.0	23.0	66.7	73.8	42.1	70.2	59.6	54.5	57.6
	Reform	14.3	7.4	26.3	20.0	9.8	23.5	21.2	11.9	16.0
II. Do not presently purchase kosher meat but would do so if it were comparable in price and quality to non-Kosher meat	Orthodox	63.6	62.5	70.0	54.5	63.1	61.9	66.7	57.8	62.5
	Conservative	24.0	28.5	25.0	39.2	25.6	32.1	24.5	36.9	29.3
	Reform	21.4	11.1	10.5	6.3	14.6	8.6	15.2	9.3	11.8

TABLE 36. Sundry Statistics Concerning the Dietary Laws in Regard to Synagogue-Affiliated Jews of Portland.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women 45 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
I. The Dietary Laws are considered meaningless	Orthodox	23.0%	20.0%	26.6%	9.1%	21.4%	16.2%	25.0%	13.5%	18.5%
	Conservative	28.0	35.7	46.4	27.1	30.8	37.2	37.7	29.7	33.9
	Reform	85.7	85.2	61.1	75.0	85.4	67.6	71.9	81.4	77.3
	All denominations combined									51.3
II. Would like to know more about the Dietary Laws	Orthodox	83.3	71.4	76.9	87.5	76.9	82.7	80.0	80.0	80.0
	Conservative	36.0	57.1	42.3	73.8	43.6	56.5	39.2	67.6	50.6
	Reform	50.0	23.1	38.9	14.3	32.5	28.1	43.8	20.0	30.6
	All denominations combined									47.5
III. Would like to have Portland Jewish communal dinners (U. J. A., Israel Bonds, etc.) catered kosher	Orthodox									
	yes -	92.3	68.8	68.8	90.0	79.3	80.6	79.3	80.6	80.0
	no -	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	do not care -	7.7	31.2	31.2	10.0	20.7	19.4	20.7	19.4	20.0
	Conservative									
	yes -	40.0	21.4	39.3	45.1	33.3	43.1	39.6	37.8	38.9
	no -	12.0	7.1	10.7	9.8	10.3	7.8	11.3	5.4	8.9
	do not care -	48.0	71.5	50.0	45.1	56.4	49.1	49.1	56.8	52.2
	Reform									
	yes -	0.0	7.4	22.2	0.0	4.9	11.8	12.5	4.7	8.0
	no -	50.0	29.6	27.8	37.5	36.6	32.4	37.5	32.6	34.7
	do not care -	50.0	63.0	50.0	62.5	58.5	55.8	50.0	62.7	57.3
	All denominations combined									
	yes -									33.3
	no -									17.8
	do not care -									48.9

TABLE 37. Observance of the Passover Festival Dietary Laws by Synagogue-Affiliated Jews of Portland.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
I. Do not bring bread or bread products <u>into</u> the home on Passover	Orthodox	78.5%	68.8%	73.3%	90.9%	73.3%	83.7%	75.8%	81.5%	79.1%
	Conservative	68.0	50.0	70.8	80.4	61.5	75.5	69.4	69.2	69.3
	Reform	46.2	37.0	42.1	46.7	40.0	44.1	43.8	40.5	41.9
	All denominations combined									
II. Strictly adhere to the laws of Pass- over (prohibiting the eating of bread or bread products) even <u>out</u> of the home	Orthodox	78.5	50.0	62.5	80.0	63.3	72.2	70.0	66.7	68.2
	Conservative	48.0	35.7	28.6	68.6	43.6	48.1	37.7	57.9	46.2
	Reform	21.4	18.5	15.8	13.3	19.5	14.7	18.2	16.7	17.3
	All denominations combined									38.2
III. No attempt at all is made to adhere to <u>any</u> of the laws of Pass- over	Orthodox	0.0	0.0	21.4	4.5	0.0	11.1	11.5	2.8	6.3
	Conservative	24.0	0.0	18.5	6.8	15.4	12.5	21.1	2.8	14.6
	Reform	23.1	25.9	33.3	18.8	25.0	26.5	29.0	23.3	25.7
	All denominations combined									17.8

TABLE 38. Religious Service Attendance Habits of Synagogue-Affiliated Jews of Portland.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and all sexes)
I. Attend religious services at least once a month	Orthodox	69.3%	86.6%	76.9%	77.7%	78.5%	77.4%	73.0%	81.8%	77.9%
	Conservative	40.9	57.1	56.3	78.0	47.2	70.0	47.4	71.1	59.2
	Reform	28.6	37.0	84.2	62.5	34.2	78.6	60.6	46.5	52.6
	All denominations combined									59.7
II. Attend religious services at least every two weeks	Orthodox	50.0	62.5	50.0	54.5	56.6	52.6	50.0	57.8	54.4
	Conservative	12.0	14.3	18.8	49.0	12.8	36.6	14.6	35.9	27.8
	Reform	7.1	11.1	52.6	43.8	9.8	48.6	33.3	23.3	27.6
	All denominations combined									34.6
III. Attend religious services only on High Holidays (except for occasional Bar Mitz- vah or other special event)	Orthodox	15.3	12.5	35.7	25.0	13.7	29.4	25.9	19.4	22.2
	Conservative	57.1	7.1	61.5	18.6	37.1	35.3	58.8	14.3	36.2
	Reform	42.9	60.0	17.6	18.8	53.8	18.2	29.0	43.9	37.5
	All denominations combined									34.4

TABLE 39. Comparison of Regular Synagogue Attendance in Different Cities.

	<u>Orthodox</u>			<u>Conservative</u>		
	<u>At least once a week</u>	<u>At least twice a month</u>	<u>At least once a month</u>	<u>At least once a week</u>	<u>At least twice a month</u>	<u>At least once a month</u>
Milwaukee, Wisc.	21.7%	-	25.8%	-	-	-
Greater Washington, D. C.	23.3	27.3	42.1	15.1	27.2	40.8
Memphis, Tenn.	13	-	-	-	-	-
Dade County (Miami), Fla.						
Entire U. S. A.						
Portland, Oregon		54.4	77.9	-	27.8	59.2
	<u>Reform</u>			<u>All Denominations Combined</u>		
	<u>At least once a week</u>	<u>At least twice a month</u>	<u>At least once a month</u>	<u>At least once a week</u>	<u>At least twice a month</u>	<u>At least once a month</u>
Milwaukee, Wisc.						
Greater Washington, D. C.	7.6%	16.3%	42.7%			
Memphis, Tenn.	13.					
Dade County (Miami), Fla.				20		
Entire U. S. A.	31	-	62	9-12 ⁽⁵⁾	-	24? ⁽⁶⁾
Portland, Oregon		27.6	52.6	-	34.6	59.7

⁵ The 9% value is the statistic stated in the Catholic Digest, November, 1952 (pp. 1-7) survey, while the 12% value is the statistic stated by Dr. Marshall Sklare in Conservative Judaism: An American Religious Movement (pp. 38-39). This statistic actually refers to all Jews, not only synagogue members.

⁶ The 24% value is quote by Dr. Sklare. The ? is due to the fact that no appropriate statistic is given in the Catholic Digest survey, and, therefore, the 24% statistic should be considered an approximation. The statistic actually refers to all Jews, not only synagogue members.

TABLE 40. The Observance by Synagogue-Affiliated Jews of Portland of Rituals Pertaining to the Memorializing of Dead Beloved Ones.

		Men 45 years and younger	Women 45 years and younger	Men 46 years and older	Women 46 years and older	Men and women 45 years and younger	Men and women 46 years and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
I. Do observe or would observe the Yahrtzeit (anniver- sary of death) of a beloved relative by attending religious services on the Friday evening prior to the Yahrtzeit	Orthodox	50.0%	31.3%	68.8%	31.8%	40.0%	47.4%	60.0%	31.2%	44.1%
	Conservative	92.0	100.0	92.6	92.0	94.9	92.3	92.3	94.9	93.4
	Reform	85.7	92.6	89.5	81.3	90.2	85.7	87.9	88.4	88.2
	All denominations combined									83.0
II. Do observe, or would observe, the Yahrtzeit of beloved relative by attending religious services on the exact day of the Yahrtzeit (even if it is a weekday)	Orthodox	92.9%	100.0	100.0	81.0	96.2	89.2	96.7	87.9	92.1
	Conservative	68.0	61.5	51.9	66.0	65.8	58.8	59.6	64.9	61.8
	Reform	46.2	30.4	57.9	13.3	36.1	38.2	53.1	23.7	37.1
	All denominations combined									56.9
III. Regularly attend (or would attend) Yizkor services for deceased relatives	Orthodox	100.0	100.0	92.9	90.5	100.00	91.4	100.0	94.4	95.3
	Conservative	91.7	100.0	81.5	94.0	93.8	88.2	86.3	96.9	90.4
	Reform	50.0	52.9	72.2	46.7	51.7	60.6	63.3	50.0	56.5
	All denominations combined									77.5

TABLE 41. Attitude of the Synagogue-Affiliated Jews of Portland toward the Daily Recitation of the Kaddish.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
Orthodox	0 days	0.0	0.0	0.0	5.3	0.0	2.9	0.0	3.3	1.8
	one month or less (but not 0 days)	25.0	18.2	6.7	10.5	21.7	8.8	14.8	13.3	14.0
	11 months	75.0	81.8	92.3	84.2	78.3	88.3	85.2	83.4	84.2
Conservative	0 days	39.1	28.6	28.6	21.6	35.1	25.2	33.3	23.7	29.3
	one month or less (but not 0 days)	17.4	35.7	39.3	25.5	24.3	32.7	29.4	28.9	29.2
	11 months	43.5	35.7	32.1	52.9	40.6	42.1	37.3	47.4	41.4
Reform	0 days	42.9	69.2	36.8	50.0	60.0	42.9	39.4	61.9	52.0
	one month or less (but not 0 days)	42.9	15.4	47.4	31.3	25.0	40.0	45.5	21.4	32.0
	11 months	14.2	15.4	15.8	18.7	15.0	17.1	15.1	16.7	16.0
All denominations combined	0 days									34.8
	one month or less (but not 0 days)									28.4
	11 months									36.8

TABLE 42. Attitude of Synagogue-Affiliated Jews of Portland toward the Religious Service.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total Member- ship (all ages and both sexes)
I. Enjoy religious service which is entirely in Hebrew	Orthodox	61.5%	7.1%	68.8%	33.3%	33.3%	48.6%	65.5%	22.9%	42.1%
	Conservative	33.3	21.4	42.9	31.3	28.9	37.2	38.5	27.0	33.7
	Reform	14.3	3.7	5.3	7.1	7.3	6.1	9.1	4.9	6.8
	All denominations combined									24.4
II. Enjoy religious service which is almost entirely in English	Orthodox	30.8	46.7	35.7	45.0	39.3	41.2	33.3	45.7	40.3
	Conservative	29.2	46.2	42.9	43.4	35.1	43.1	36.5	44.4	39.8
	Reform	78.6	70.4	57.9	66.7	73.2	61.8	66.7	69.1	68.0
	All denominations combined									51.3
III. Enjoy religious service which is ap- proximately half Hebrew and half English	Orthodox	85.7	78.6	86.7	90.5	82.1	88.9	86.2	85.7	85.9
	Conservative	79.2	85.7	88.0	85.7	87.8	83.7	86.8	85.1	
	Reform	57.1	76.9	81.2	100.0	70.0	89.7	70.0	84.6	78.2
	All denominations combined									82.5
IV. Enjoy community singing during service rather than merely having synagogue functionaries conduct	Orthodox	92.9	100.0	93.3	95.2	96.7	94.4	93.1	97.3	95.5
	Conservative	88.0	92.9	96.0	81.6	89.7	89.8	92.0	86.8	89.8
	Reform	42.8	74.1	58.8	78.6	63.4	67.7	51.6	75.6	65.3
	All denominations combined									80.0
V. Do not enjoy any Jewish religious service	Orthodox	7.1	0.0	15.4	14.3	3.4	14.7	11.1	8.3	9.5
	Conservative	0.0	0.0	3.7	2.0	0.0	2.6	2.0	1.6	1.8
	Reform	0.0	0.0	0.0	6.7	0.0	3.0	0.0	2.4	1.4
	All denominations combined									2.9

TABLE 43. Attitude of Synagogue-Affiliated Jews of Portland toward Changing the Main Service of the Week from Saturday (or Friday Night) to Sunday.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total mem- bership (all ages and both sexes)
I. Would like to have main religious service changed from Friday Evening, or Saturday, to Sunday	Orthodox	7.1%	6.3%	6.3%	0.0%	6.7%	2.7%	6.7%	3.7%	4.5%
	Conservative	0.0	7.1	0.0	2.1	2.8	1.9	0.0	5.3	2.3
	Reform	14.3	11.1	5.3	0.0	12.2	2.9	9.1	7.1	8.2
	All denominations combined									5.1
II. Believe that many more Jewish people would flock to the synagogue if the main service was changed to Sunday at 11 A.M.	Orthodox	0.0	12.5	18.8	9.0	6.7	13.2	10.0	10.5	10.3
	Conservative	13.6	0.0	4.0	6.4	8.3	5.5	8.5	2.7	6.1
	Reform	21.4	7.4	5.3	0.0	12.2	2.9	12.1	4.7	7.9
	All denominations combined									7.5

TABLE 44. Synagogue-Affiliated Jews of Portland who can Properly Recite the Blessings at the Torah, Without Stammering, When Being Honored by being called to the Torah.

	Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total Member- ship (all ages and both sexes)
Orthodox	85.7%	64.3%*	69.2%	72.2%*	75.0%	71.0%	77.8%	68.8%*	72.9%
Conservative	76.0	71.4*	85.7	88.1*	74.4	87.5	81.1	82.4*	81.6
Reform	30.8	48.0*	57.9	53.8*	42.1	56.3	46.9	50.0*	48.6
All denominations combined									63.9

* Refers to their husbands.

TABLE 45. Portland Hebrew School Enrollment According to Denominational Affiliation.⁷

	Number of children in Portland Hebrew School	Percentage of total enrollment at Portland Hebrew School
Shaarie Torah Congregation (Orthodox)	21	10.7%
Neveh Shalom Congregation (Conservative)	98	49.7
Temple Beth Israel (Reform)	62	31.5
Non-affiliated	16	8.1
Total	197	100.0

⁷Ettinger, Asher, Principal, Portland Hebrew School. Letter to Dr. Jack Segal. October 16, 1962.

TABLE 46. Total Enrollment of Portland Students in Hebrew Education (exclusive of Sunday School) According to Denominational Affiliation.

	Number of students in either Portland Hebrew School or Hillel Academy	Percentage of total enrollment at Portland Hebrew School or Hillel Academy
Shaarie Torah Congregation (Orthodox)	38	16.0%
Neveh Shalom Congregation (Conservative)	111	48.6
Temple Beth Israel (Reform)	62	26.1
Non-affiliated	26	11.1
Total	237	100.0

TABLE 47. Proportion of Orthodox, Conservative, and Reform Enrollment (exclusive of Non-Affiliated Enrollment) at the Portland Hebrew School and Hillel Academy.

	Percentage of total enrollment at Port- land Hebrew School and Hillel Academy (exclusive of non- affiliated)	Percentage of total membership of the three synagogues
Shaarie Torah Congregation (Orthodox)	18.0%	16.0%
Neveh Shalom Congregation (Conservative)	52.6	42.7
Temple Beth Israel (Reform)	29.4	40.6

TABLE 48. Holiday Practices of Synagogue-Affiliated Jews of Portland.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 45 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
I. Fast on Yom Kippur*	Orthodox	78.6%	62.5%	73.3%	100.0%	70.0%	89.2%	75.9%	84.2%	80.6%
	Conservative	64.0	71.4	39.3	60.8	66.7	49.1	50.9	64.1	56.5
	Reform	57.1	48.1	52.6	18.8	51.2	37.1	54.5	37.2	44.7
	All denominations combined									55.7
II. Keep business (or professional office) closed on Yom Kippur	Orthodox	55.6	85.7	54.5	76.9	68.8	66.7	55.0	80.0	67.5
	Conservative	60.0	60.0	66.7	70.0	60.0	67.6	63.6	66.7	64.4
	Reform	27.3	54.5	43.8	63.6	45.5	51.9	37.0	57.6	48.3
	All denominations combined									58.4
III. Do not work on Yom Kippur	Orthodox	100.0	85.7	88.9	90.0	92.3	89.5	93.3	88.2	90.6
	Conservative	82.6	100.0	86.3	70.8	86.2	81.8	84.4	82.4	83.8
	Reform	71.4	87.5	85.7	Insufficient # replied	80.0	Insufficient # replied	78.6	Insufficient # replied	76.0**
	All denominations combined									81.8
IV. Make an attempt to visit a Sukkah on Sukkoth	Orthodox	64.3	68.8	62.5	77.3	66.7	71.1	63.3	73.7	69.1
	Conservative	45.8	50.0	28.6	62.7	47.4	45.3	37.3	59.0	46.2
	Reform	42.9	34.6	50.0	50.0	37.5	50.0	46.9	40.5	43.2
	All denominations combined									48.8
V. Attend religious services on Purim to hear the reading of Megillah	Orthodox	57.1	68.8	57.1	42.1	63.3	48.5	57.1	54.3	55.6
	Conservative	33.3	35.7	50.0	45.1	34.2	47.2	42.3	41.0	41.8
	Reform	21.4	0.0	22.2	6.3	7.3	14.7	21.9	2.3	10.7
	All denominations combined									31.5

* If a person could not fast because of ill health but would have fasted had he, or she, been in good health, the person was instructed to answer in the affirmative.

** On the basis of those who replied.

TABLE 49. Habits of Synagogue-Affiliated Jews of Portland in Regard to Sending their Children to School on the Different Holidays.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
Children remain (or did remain) out of school on:										
I. First day of Rosh Hashanah	Orthodox	92.3%	100.0%	92.3%	100.0%	96.4%	97.0%	92.3%	100.0%	96.7%
	Conservative	91.7	100.0	96.1	100.0	94.6	97.9	94.0	100.0	96.5
	Reform	100.0	100.0	100.0	93.8	100.0	97.1	100.0	97.7	98.6
	All denominations combined									97.4
II. Second day of Rosh Hashanah	Orthodox	69.2	93.3	72.7	95.0	82.1	97.1	70.8	94.3	84.7
	Conservative	54.1	46.1	34.6	65.1	51.4	48.9	44.0	58.8	50.0
	Reform	14.3	7.4	0.0	7.1	9.8	3.1	6.3	7.3	6.9
	All denominations combined									38.4
III. Yom Kippur	Orthodox	84.6	100.0	84.6	100.0	93.1	93.8	84.6	100.0	93.4
	Conservative	91.7	100.0	100.0	100.0	94.6	100.0	96.0	100.0	97.6
	Reform	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
	All denominations combined									97.8
IV. Passover	Orthodox	30.8	33.3	41.7	52.4	32.1	47.1	36.0	44.4	41.0
	Conservative	25.0	15.4	34.6	31.8	21.6	33.3	30.0	25.7	28.2
	Reform	0.0	7.4	11.1	20.0	5.0	15.2	6.5	11.9	9.6
	All denominations combined									22.8
V. Shavuoth	Orthodox	14.3	18.7	30.8	40.0	16.7	36.4	22.2	30.6	27.0
	Conservative	12.5	7.7	11.5	20.9	10.8	14.9	12.0	14.7	13.1
	Reform	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	All denominations combined									10.1
VI. Sukkoth	Orthodox	14.3	18.7	30.8	40.0	16.7	36.4	22.2	30.6	27.0
	Conservative	8.3	7.7	11.5	19.4	8.1	12.8	10.0	11.8	10.7
	Reform	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	All denominations combined									9.0

TABLE 50. Attitude of Synagogue-Affiliated Jews toward the Jewish Festivals of Passover, Sukkoth, and Shavuoth.*

		Men aged 45 and younger	Women 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total Membership (all ages and both sexes)
I. Consider Passover a major festival	Orthodox	92.9%	100.0%	75.0%	95.2%	96.7%	87.9%	84.6%	97.3%	92.1%
	Conservative	95.5	92.9	82.1	91.6	94.4	86.5	88.0	92.1	89.8
	Reform	100.0	88.9	88.9	80.0	92.7	84.8	93.8	85.7	91.7
	All denominations combined									91.0
II. Consider Sukkoth a major festival	Orthodox	69.2	31.3	61.5	61.9	48.3	61.8	65.4	48.6	55.6
	Conservative	40.9	14.3	28.6	44.4	30.6	34.6	34.0	33.3	33.7
	Reform	21.4	3.7	11.1	38.5	9.8	22.6	15.6	15.0	15.3
	All denominations combined									30.1
III. Consider Shavuoth a major festival	Orthodox	46.1	31.3	61.5	61.9	37.9	61.8	53.8	48.6	50.8
	Conservative	27.3	21.4	32.1	47.8	25.0	39.2	30.0	37.8	33.3
	Reform	7.1	14.8	16.7	35.7	12.2	25.0	12.5	22.0	17.8
	All denominations combined									30.0

* The statistics stated in Table 50 minus 100% equals the percentage of people who consider the particular festival a minor festival.

TABLE 51. Attitude of Synagogue-Affiliated Jews of Portland toward Officially Abrogating Certain Jewish Festivals.

		Men aged 45 and younger	Women 45 and younger	Men aged 46 and older	Women 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
I. The first day of Rosh Hashanah	Orthodox	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	Conservative	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	Reform	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	All denominations combined									0.0
II. The second day of Rosh Hashanah	Orthodox	15.4	6.3	6.3	10.0	10.3	7.9	10.3	7.9	9.0
	Conservative	4.0	0.0	28.6	15.7	2.6	22.6	17.0	12.3	14.1
	Reform	21.4	25.9	26.3	25.0	24.4	25.7	24.2	25.6	25.0
	All denominations combined									17.7
III. Yom Kippur	Orthodox	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	Conservative	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	Reform	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	All denominations combined									0.0
IV. Sukkoth	Orthodox	0.0	0.0	0.0	4.5	0.0	2.6	0.0	2.6	1.5
	Conservative	0.0	0.0	0.0	2.0	0.0	1.3	0.0	1.5	0.9
	Reform	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	All denominations combined									0.6
V. Passover	Orthodox	0.0	0.0	0.0	4.5	0.0	2.6	0.0	2.6	1.5
	Conservative	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	Reform	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	All denominations combined									0.3

TABLE 51 (Continued)

		Men aged 45 and younger	Women 45 and younger	Men aged 46 and older	Women 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all	Total membership (all ages and both sexes)
VI. Hanukah	Orthodox	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	Conservative	4.0	0.0	0.0	0.0	2.6	0.0	1.9	0.0	0.9
	Reform	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	All denominations combined									0.4
VII. Shavuoth	Orthodox	7.7	0.0	0.0	4.5	3.6	2.6	3.4	2.6	3.0
	Conservative	0.0	0.0	3.6	2.0	0.0	2.5	1.9	1.5	1.7
	Reform	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	All denominations combined									1.2
VIII. Purim	Orthodox	7.7	0.0	0.0	4.5	3.6	2.6	3.4	2.6	3.0
	Conservative	0.0	0.0	3.6	0.0	0.0	1.3	1.9	0.0	0.9
	Reform	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0
	All denominations combined									0.8

TABLE 52. Attitude of Synagogue-Affiliated Jews of Portland toward Bar and Bath Mitzvah.

		Men aged 45 and younger	Women 45 and younger	Men aged 46 and older	Women 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of ages	Women of ages	Total membership (all ages and both sexes)
I. Boys should be Bar Mitzvah	Orthodox	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
	Conservative	96.0	100.0	100.0	98.0	97.4	98.1	98.1	97.5	97.8
	Reform	61.5	65.4	89.5	80.0	64.1	85.3	78.1	70.7	74.0
	All denominations combined									88.6
II. Girls should be Bath Mitzvah	Orthodox	38.5	20.0	50.0	42.9	28.6	45.9	44.8	33.3	38.5
	Conservative	37.5	61.5	76.9	82.6	45.9	79.6	58.0	75.0	65.5
	Reform	21.4	19.2	68.4	6.7	20.0	41.2	48.5	15.0	29.7
	All denominations combined									46.5
III. Of those answering affirmatively to question #II, on which day should the Bath Mitzvah take place?	Orthodox	50.0	100.0	50.0	62.5	71.4	56.3	50.0	72.7	60.9
	Conservative	33.3	71.4	55.5	82.2	50.0	69.0	35.9	79.3	63.8
	Reform	50.0	0.0	72.7	50.0	25.0	69.2	69.7	16.7	52.4
a) Friday evening (only)	Orthodox	50.0	0.0	25.0	12.5	28.6	18.8	33.3	9.1	21.7
	Conservative	33.3	18.6	20.0	15.6	31.3	16.7	17.9	17.2	20.7
	Reform	50.0	100.0	27.3	50.0	75.0	30.8	33.3	83.3	47.6
b) Saturday morning (only)	Orthodox	50.0	0.0	25.0	12.5	28.6	18.8	33.3	9.1	21.7
	Conservative	33.3	18.6	20.0	15.6	31.3	16.7	17.9	17.2	20.7
	Reform	50.0	100.0	27.3	50.0	75.0	30.8	33.3	83.3	47.6
c) either Friday or Saturday	Orthodox	0.0	0.0	25.0	25.0	0.0	24.9	16.7	18.2	17.4
	Conservative	33.3	0.0	25.0	2.2	18.7	14.3	46.2	3.5	15.5
	Reform	Insufficient replies were available for this calculation.								

TABLE 53. Bar Mitzvahs in Portland.

	<u>September 1960- September 1961</u>	<u>September 1961- September 1962</u>
Shaarie Torah Congregation ⁸ (Orthodox)	10	8
Neveh Shalom Congregation ⁹ (Conservative)	23	24
Temple Beth Israel (Reform) ¹⁰	15	15

⁸ Walsh, Phyllis, Secretary--Shaarie Torah Congregation. Letter to Rabbi Jack Segal. July 24, 1962.

⁹ Bettman, Karl, Executive Secretary--Neveh Shalom Congregation. Letter to Rabbi Jack Segal. June 27, 1962.

¹⁰ Lesman, Celia H., Executive Secretary--Temple Beth Israel. Letter to Rabbi Jack Segal. June 20, 1962.

TABLE 54. Bath Mitzvahs in Portland.

	<u>September 1960- September 1961</u>	<u>September 1961- September 1962</u>
Shaarie Torah Congregation ¹¹ (Orthodox)	0	0
Neveh Shalom Congregation ¹² (Conservative)	2	2
Temple Beth Israel (Reform) ¹³	0	0

¹¹ Walsh, Phyllis. loc. cit.

¹² Bettmann, Karl. loc. cit.

¹³ Lesman, Celia H. loc. cit.

TABLE 55. Attitude of Synagogue-Affiliated Jews of Portland toward Supernaturalisms.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total membership (all ages and both sexes)
1) Believe that a <u>super- natural</u> revelation oc- curred at Mt. Sinai when Moses received the Torah	Orthodox									
	yes	71.4	81.3	81.3	86.4	76.7	84.2	76.7	84.2	80.9
	no	28.6	0.0	12.4	9.1	13.3	10.5	20.0	2.6	11.7
	not sure	0.0	18.7	6.3	4.5	10.0	5.3	3.3	13.2	7.4
	Conservative									
	yes	25.0	42.8	57.1	58.8	31.6	58.5	42.3	53.8	47.3
	no	41.7	35.7	25.0	31.4	39.5	28.3	32.7	33.0	33.0
	not sure	33.3	21.5	17.9	4.8	28.9	13.2	25.0	12.9	19.7
	Reform									
	yes	21.4	33.3	41.2	31.3	29.3	36.4	32.3	32.6	32.4
	no	78.6	37.0	58.8	50.0	51.2	54.5	67.7	41.9	52.7
	not sure	0.0	29.7	0.0	18.7	19.5	9.1	0.0	25.5	14.9
	All denominations combined									
	yes									46.9
	no									37.4
	not sure									15.7
2) Believe in some form of afterlife	Orthodox									
	yes	57.1	93.8	56.3	77.3	76.6	68.4	56.7	84.2	72.1
	no	42.9	0.0	24.9	13.6	20.1	18.4	33.3	7.9	19.1
	not sure	0.0	6.2	18.8	9.1	3.3	13.2	10.0	7.9	8.8
	Conservative									
	yes	33.3	42.8	53.6	54.9	31.6	54.7	40.4	51.3	45.1
	no	50.0	50.0	28.6	33.3	50.0	30.2	38.5	38.5	38.5
	not sure	16.7	7.2	17.8	11.8	18.4	15.1	21.1	10.2	16.4
	Reform									
	yes	14.3	42.3	50.0	18.8	31.3	35.3	34.4	32.2	33.3
	no	85.6	54.0	50.0	81.2	66.3	64.7	63.6	65.6	65.6
	not sure	0.0	3.7	0.0	0.0	2.4	0.0	0.0	2.2	1.1
	All denominations combined - yes									44.9
	- no									46.2
	- not sure									8.9

TABLE 56. Percentage of those Having Some Form of Positive Attitude Toward a Divine Supernatural Revelation at Sinai.

	Total percentage of those definitely accepting principle of supernatural revelation at Sinai	Total percentage of those definitely or possibly accepting the principle of a supernatural revelation at Sinai
Orthodox	80.9%	88.3%
Conservative	47.3	67.0
Reform	32.4	47.3

TABLE 56 A. Percentage of those Accepting Some Form of Positive Attitude Toward a Belief in an Afterlife.

	Total percentage of those definitely accepting a belief in some form of afterlife	Total percentage of those definitely or possibly accepting a belief in some form of afterlife
Orthodox	72.1%	80.9%
Conservative	45.1	61.5
Reform	33.3	34.4

TABLE 57. Attitude of Synagogue-Affiliated Jews of Portland toward Themselves in Regard to Being Sabbath Observers and Understanding the Principles of their Religious Denominations.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total mem- bership (all ages and both sexes)
1) Consider one's self a Sabbath observing Jew (at least according to personal definition, even though possibly not ac- cording to traditional definition)	Orthodox	35.7%	37.5%	37.5%	54.5%	36.7%	47.4%	36.7%	47.4%	42.6%
	Conservative	48.0	28.6	71.4	52.1	41.0	62.7	60.4	43.2	53.3
	Reform	64.3	40.7	63.2	66.7	48.8	64.7	63.6	50.0	56.0
	All denominations combined									52.6
2) Understand quite well the religious principles represented by the Con- gregation to which affil- iated	Orthodox	92.9	93.8	87.5	70.0	93.3	77.8	90.0	80.6	84.8
	Conservative	80.0	92.9	89.3	85.1	84.6	88.2	84.9	89.2	86.7
	Reform	85.7	85.2	100.0	87.5	85.4	94.3	93.9	86.0	89.5
	All denominations combined									87.5

TABLE 58. Attitude of Synagogue-Affiliated Jews of Portland toward Christians when Mixed-Marriage or Intermarriage is Considered.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total Member- ship (all ages and both sexes)
I. Believe that before a Jew marries a non-Jew, the non-Jew should be converted to Judaism	Orthodox	84.6%	64.2%	73.3%	72.2%	74.1%	72.7%	78.5%	68.8%	73.3%
	Conservative	62.5	42.9	69.2	68.0	55.3	68.6	66.0	59.0	62.9
	Reform	42.9	69.2	72.2	53.5	60.0	63.6	59.4	63.4	61.6
	All denominations combined									64.1
II. Totally opposed to the marriage of a Jew to a non-Jew when the non-Jew does not convert to Judaism	Orthodox	84.6	78.6	68.8	90.0	81.5	80.6	75.9	85.3	81.0
	Conservative	37.5	50.0	55.6	55.3	42.1	56.0	47.1	54.1	50.0
	Reform	21.4	42.3	44.4	21.4	35.0	34.4	35.0	35.0	34.7
	All denominations combined					45.8	51.4			49.0
III. Opposed to the marriage of a Jew to a non-Jew even if the non-Jew converts to Judaism	Orthodox	61.5	53.3	50.0	90.0	57.1	72.2	55.2	74.3	65.6
	Conservative	12.5	50.0	29.6	47.7	25.0	37.5	21.6	48.5	32.1
	Reform	7.1	19.2	11.1	26.7	15.0	18.2	9.4	22.0	16.4
	All denominations combined					26.3	35.5	22.2	42.2	31.3

TABLE 59. Ethnocentrism as a Function of Years of Schooling.

	Are opposed to the marriage of a Jew to a non-Jew even if the <u>non-Jew converts to Judaism</u>	Years of Schooling
Orthodox	65. 6%	10. 3 years
Conservative	32. 1	13. 0
Reform	16. 4	15. 2
All synagogue-affiliated members combined	31. 3	

TABLE 60. The Observance of Christian Customs by Synagogue-Affiliated Jews of Portland.

		Men aged 45 and younger	Women aged 45 and younger	Men aged 46 and older	Women aged 46 and older	Men and women aged 45 and younger	Men and women aged 46 and older	Men of all ages	Women of all ages	Total member- ship (all ages and both sexes)
I. Have a Christmas tree at home during Christmas	Orthodox	0.0%	0.0%	7.1%	4.7%	0.0%	5.6%	3.6%	2.7%	3.1%
	Conservative	0.0	0.0	0.0	2.0	0.0	1.3	0.0	1.7	0.9
	Reform	14.3	7.4	0.0	0.0	9.8	0.0	6.3	4.7	5.3
	All denominations combined									3.0
II. Have Christmas stockings in home during Christmas Festival	Orthodox	0.0	6.7	0.0	4.8	3.4	2.7	0.0	5.6	3.0
	Conservative	8.0	7.1	3.7	2.1	7.7	3.9	5.8	5.3	5.6
	Reform	21.4	18.5	0.0	6.3	19.5	2.3	9.4	14.0	12.0
	All denominations combined									7.7
III. Feel that there is nothing wrong with another Jew having a Christmas tree in his home during Christmas	Orthodox	23.1	0.0	7.1	10.5	11.1	9.1	14.8	6.1	10.0
	Conservative	24.0	7.1	14.3	8.3	17.9	11.5	18.9	8.6	14.3
	Reform	35.7	18.5	10.5	25.0	24.4	17.1	21.2	20.9	21.1
	All denominations combined									16.3
IV. Give children Easter baskets or Easter eggs during the Easter festival	Orthodox	7.7	26.7	0.0	0.0	17.9	0.0	3.8	11.4	8.2
	Conservative	4.0	0.0	20.0	4.5	2.6	12.8	12.0	2.9	8.2
	Reform	42.9	33.3	5.9	6.7	36.6	6.3	22.6	23.8	23.3
	All denominations combined									14.3
V. Wish they were born Christians rather than Jews	Orthodox	0.0	0.0	0.0	4.8	0.0	2.8	0.0	2.7	1.5 yes
	Conservative	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0	0.0 yes
	In doubt	8.0		5.6		5.3	2.1	5.7		3.4 in doubt
	Reform	0.0	3.7	0.0	0.0	2.6	0.0	0.0	2.4	1.4 yes
	All denominations combined									0.9 yes 1.5 in doubt

TABLE 61. Comparison of National and Local Reform Habits in
Regard to Use of Christian Symbols.

	N. F. T. B. Study of National Reform Habits	Portland Survey
Have Christmas tree in home	21%	5.3%
Opposed to having Christmas tree in Jewish homes	54	78.9
Hang stockings in home on Christmas	34	12.0

TABLE 62. Value System to be Used to Compare the Different
Rituals, Customs, Traditions, and Beliefs.

	Numerical Value
Maximum value to denomination	6
	5
	4
Medium value to denomination	3
	2
	1
No value to denomination	0

TABLE 63. Comparison of "Theoretical Values" and "Actual Values".

	"Theoretical Value" given to particular ritual by specific denomination			"Actual Value" achieved by members of specific denomination		
	Orthodox	Conservative	Reform	Orthodox	Conservative	Reform
1) Attend religious services <u>at least</u> once every two weeks	5*	5*	6.0*	2.72*	1.39*	1.66*
2) Blessing is regularly recited <u>before</u> meals	6*	4*	3.5*	2.15*	0.44*	0.37*
3) Blessing is regularly recited <u>after</u> meals	6*	3	1.0	1.27*	0.23	0.03
4) Tephillin are worn daily (by males)	6*	6*	0.0	0.78*	0.40*	0.00
5) Dietary Laws observed <u>in</u> home	6*	6*	0.5	2.38*	0.72*	0.00
6) Dietary Laws observed <u>out</u> of home	5*	3	0.5	1.29*	0.13	0.00
7) Bread products are not brought into home on Passover	6*	6*	4.0*	4.75*	4.16*	1.68*
8) Attend first Seder	6*	6*	6.0*	5.90*	5.92*	5.84*
9) Attend second Seder	6*	4*	2.0	5.02*	2.59*	0.66
10) Light Friday evening candles	6*	6*	6.0*	4.45*	4.24*	3.40*
11) Light Hanukah candles	6*	6*	6.0*	5.38*	5.54*	5.21*
12) Fast on Yom Kippur	6*	6*	5.5*	4.82*	3.39*	2.49*
13) Keep business closed on Yom Kippur	6*	5*	5.0*	4.05*	3.22*	2.42*
14) Keep children out of school on second day of Rosh Hashonah	6*	6*	0.5	5.08*	3.00*	0.03
15) Children remain out of school on Sukkoth	5*	3	3.5*	1.35*	0.32	0.0*
16) Observe the <u>exact</u> day of Yahrtzeit	6*	6*	0.5	5.53*	3.71*	0.19
17) Observe Bar Mitzvah (boy should be Bar Mitzvah)	6*	6*	5.0*	6.00*	5.87*	3.70*
18) Observe Bath Mitzvah (girl should be Bath Mitzvah)	1	2	1.0	0.39	1.31	0.30
19) Have Mezuzah on door(s)	6*	6*	3.0	5.12*	4.92*	1.60
20) Wear skull-cap (head-covering) at meals	4*	3	0.5	0.88*	0.17	0.00
21) Recite <u>daily</u> Shharith, Minhah, and Ma'arib services	4*	3	0.5	0.76*	0.10	0.00
22) Visit a Sukkah on Sukkoth	6*	3	6.0*	4.15*	1.39	2.59*
23) Hear reading of Megillah on Purim	6*	3	5.0*	3.34*	1.25	0.54*
24) Recite Kiddush Friday evening	6*	6*	6.0*	2.91*	2.44*	2.53*
(*) Partial Total	131	90	67.5	80.09	51.95	32.43
Grand Total	132	113	77.5	80.48	56.85	35.24

TABLE 64. Comparison of Different Coefficients of Observance.

	<u>Orthodox</u>	<u>Conservative</u>	<u>Reform</u>
Ca	. 61	. 50	. 45
Cm	. 61	. 58	. 48
Ci	*	. 21	. 28

* Insufficient information is available to properly calculate Ci for the Orthodox group.

TABLE 65. Point Scale Indicating Relative Position of Observance of Each Group.

	<u>Points</u>
Most observant of four divisions	4
Second most observant division	3
Third most observant division	2
Least observant of four divisions	1

TABLE 66. Scoring System Indicating Degree of Observance of Rituals among the Four Orthodox Age-Sex Groups.

	Men 45 years of age and younger	Men 46 years of age and older	Women 45 years of age and younger	Women 46 years of age and older
A. <u>Rituals of the Home</u>				
1) recite a blessing before meals	3.0	1.5	1.5	4.0
2) attend first seder	2.5	2.5	2.5	2.5
3) attend second seder	3.5	3.5	2.0	1.0
4) observe shibe'ah seven days	2.0	1.0	3.0	4.0
5) observe Dietary laws even out of home	3.0	1.0	2.0	4.0
6) do not eat bread or bread products even out of home on Passover	3.5	2.0	1.0	3.5
7) fast on Yom Kippur	3.0	2.0	1.0	4.0
B. <u>Synagogue Rituals</u>				
8) attend services at least once a month	1.0	2.5	4.0	2.5
9) attend services at least once every two weeks	2.0	2.0	4.0	2.0
10) (would) attend Yizkor services	3.5	1.5	3.5	1.5
11) visit a Sukkah on Sukkoth	1.5	1.5	3.0	4.0
12) attend services on Purim to hear reading of Megillah	2.5	2.5	4.0	1.0
C. <u>Beliefs and Attitudes</u>				
13) believe in supernatural revelation at Sinai	1.0	2.5	2.5	4.0
14) believe in some form of hereafter after death	1.5	1.5	4.0	3.0
15) consider one's self a Sabbath observer	2.0	2.0	2.0	4.0
16) believe that before a Jew marries a non-Jew the non-Jew should be converted to Judaism	4.0	2.5	1.0	2.5
17) totally oppose marriage of a Jew to non-Jew when non-Jew does not convert to Judaism	3.0	1.0	2.0	4.0
18) oppose the marriage of Jew to non-Jew even if the latter converts to Judaism	3.0	1.5	1.5	1.5
<hr/>				
Rituals of the home A	20.5	13.5	13.0	23.0
Synagogue rituals B	10.5	10.0	18.5	11.0
Beliefs and attitudes C	14.5	11.0	13.0	19.0
<hr/>				
TOTAL	45.5	34.5	44.5	53.0
<hr/>				
Years attended school	15.0	9.2	12.4	6.6
<hr/>				

TABLE 67 Scoring System Indicating Degree of Observance of Rituals and Beliefs Among the Four Conservative Age-Sex Groups.

		Men 45 years of age and younger	Men 46 years of age and older	Women 45 years of age and younger	Women 46 years of age and older
A. <u>Rituals of the Home</u>					
1)	recite a blessing before meals	3.5	2.5	2.5	3.5
2)	attend first Seder	2.5	2.5	2.5	2.5
3)	attend second Seder	2.0	2.0	4.0	2.0
4)	observe Shibe'ah seven days	4.0	1.0	2.5	2.5
5)	observe Dietary Laws even out of home	1.5	1.5	3.5	3.5
6)	do not eat bread or bread products even out of home on Passover	3.0	1.0	2.0	4.0
7)	fast on Yom Kippur	2.5	1.0	4.0	2.5
B. <u>Synagogue Rituals</u>					
8)	attend services at least once a month	1.0	2.5	2.5	4.0
9)	attend services at least once every two weeks	1.5	3.0	1.5	4.0
10)	(would) attend Yizkor services	2.5	1.0	4.0	2.5
11)	visit a Sukkah on Sukkoth	2.0	1.0	3.0	4.0
12)	attend services on Purim to hear reading of Megillah	1.5	4.0	1.5	3.0
C. <u>Beliefs and Attitudes</u>					
13)	believe in supernatural revelation at Sinai	1.0	3.5	2.0	3.5
14)	believe in some form of hereafter after death	1.0	3.5	2.0	3.5
15)	consider one's self a Sabbath observer	2.0	4.0	1.0	3.0
16)	believe that before a Jew marries a non-Jew the non-Jew should be converted to Judaism	2.0	3.5	1.0	3.5
17)	totally oppose marriage of Jew to non-Jew where non-Jew does not convert to Judaism	1.0	3.5	2.0	3.5
18)	oppose the marriage of Jew to non-Jew even if the latter converts to Judaism	1.0	2.0	3.5	3.5
<hr/>					
	Rituals of the Home A	19.0	11.5	21.0	20.5
	Synagogue Rituals B	8.5	11.5	12.5	17.5
	Beliefs and Attitudes C	8.0	20.0	11.0	20.5
<hr/>					
	TOTAL	35.5	43.0	44.5	58.5
	Years attended school	15.5	12.5	13.6	10.7

TABLE 68. Scoring System Indicating Degree of Observance of Rituals and Beliefs Among the Four Reform Age-Sex Groups.

		Men 45 years of age and younger	Men 46 years of age and older	Women 45 years of age and younger	Women 46 years of age and older
A. <u>Rituals of the Home</u>					
1)	recite a blessing before meals	3.5	1.5	3.5	1.5
2)	attend first Seder	3.5	1.5	3.5	1.5
3)	attend second Seder	4.0	2.5	2.5	1.0
4)	observe shibe'ah seven days	1.5	1.5	3.5	3.5
5)	observe Dietary Laws even out of home	2.5	2.5	2.5	2.5
6)	do not eat bread or bread products even out of home on Passover	3.5	1.5	3.5	1.5
7)	fast on Yom Kippur	4.0	3.0	2.0	1.0
B. <u>Synagogue Rituals</u>					
8)	attend services at least once a month	1.0	4.0	2.0	3.0
9)	attend services at least once every two weeks	1.5	4.0	1.5	3.0
10)	(would) attend Yizkor services	2.5	4.0	2.5	1.0
11)	visit a Sukkah on Sukkoth	2.0	3.5	1.0	3.5
12)	attend services on Purim to hear reading of Megillah	3.5	3.5	1.0	2.0
C. <u>Beliefs and Attitudes</u>					
13)	believe in supernatural revelation at Sinai	1.0	4.0	2.5	2.5
14)	believe in some form of hereafter after death	1.5	4.0	1.5	3.0
15)	consider one's self a Sabbath observer	3.0	3.0	1.0	3.0
16)	believe that before a Jew marries a non-Jew the non-Jew should be converted to Judaism	1.0	3.5	3.5	2.0
17)	totally oppose marriage of Jew to non-Jew when non-Jew does not convert to Judaism	1.5	3.5	3.5	1.5
18)	oppose the marriage of Jews to non-Jews even if the latter converts to Judaism	1.0	2.0	3.0	4.0
<hr/>					
	Rituals of the home	A	22.5	14.0	21.0
	Synagogue Rituals	B	10.5	19.0	8.0
	Beliefs and Attitudes	C	9.0	19.0	15.0
<hr/>					
	TOTAL		42.0	52.0	44.0
<hr/>					
	Years attended school		17.1	15.5	14.8
<hr/>					
				13.8	

TABLE 69. Comparison of Religious Performances of the Three Denominations of Portland.

	Percent of Orthodox performing this ritual or accepting this belief	Percent of Conservative performing this ritual or accepting this belief	Percent of Reform performing this ritual or accepting this belief
RITUALS OF THE HOME			
1) Recite a blessing before meals	35.8	10.9	10.7
2) Recite a blessing after meals	21.2	7.6	2.6
3) Wear a head covering (yarmulka) at meals	22.1	5.6	0.0
4) Recite Kiddush at least every second week	48.5	40.7	42.1
5) Kindle Friday evening candles	74.2	70.7	56.6
6) Kindle the Hanukkah candles	89.7	92.3	86.8
7) Attend Passover Seder on first evening of Passover	98.4	98.7	97.4
8) Attend Passover Seder on second evening of Passover	83.6	64.4	32.9
9) At least one male of the family dons the tephillin daily	13.0	6.7	0.0
10) Recite the morning, afternoon, and evening prayers daily	19.1	3.4	1.3
11) Observe shibbe'ah memorial services for seven days	66.0	43.6	10.5
12) Have mezuzah(s) in home on doorpost(s)	86.3	82.2	53.3
13) Observe Dietary Laws in home	39.7	12.0	0.0
14) Observe Dietary Laws even out of home	25.7	4.3	0.0
15) Do not bring bread or bread products into home on Passover	79.1	69.3	41.9
16) Do not eat bread or bread products even out of home on Passover	68.2	46.2	17.3
RITUALS OF THE SYNAGOGUE			
17) Attend religious services at least every two weeks	54.4	27.8	27.6
18) Attend religious services at least once a month	77.9	59.2	52.6
19) Observe Yahrzeit on exact anniversary of death	92.1	61.8	37.1
20) Regularly attend Yizkor services	95.3	90.4	56.5
21) Recite mourners' Kaddish for eleven months	84.1	41.4	16.0
22) Fast on Yom Kippur	80.6	56.5	44.7
23) Keep business closed on Yom Kippur	67.5	64.4	48.3
24) Visit a Sukkah on Sukkoth	69.1	46.2	43.2
25) Hear the Megillah on Purim	55.6	41.8	10.7
26) Children remain out of school on First day Rosh Hashanah	96.7	96.5	96.8
27) Children remain out of school second day Rosh Hashanah	84.7	50.0	6.9
28) Children remain out of school on Yom Kippur	93.4	97.6	100.0
29) Children remain out of school on Passover	41.0	28.2	9.6
30) Children remain out of school on Sukkoth	27.0	10.7	0.0
31) Children remain out of school on Shavuoth	27.0	13.1	0.0

TABLE 69 (Continued)

	Percent of Orthodox performing this ritual or accepting this belief	Percent of Conservative performing this ritual or accepting this belief	Percent of Reform performing this ritual or accepting this belief
ATTITUDES AND OPINIONS			
32) Believe that boys should be Bar Mitzvah	100.0	97.8	74.0
33) Believe that girls should be Bath Mitzvah	38.5	65.5	29.7
34) Believe that a supernatural revelation occurred at Mt. Sinai	80.9	47.3	32.4
35) Believe in some form of afterlife after death	72.1	45.1	33.3
36) Believe that before a Jew marries a non-Jew, the non-Jew should be converted to Judaism	73.3	62.9	61.6
37) Oppose marriage of Jew to non-Jew even when latter converts to Judaism	65.6	32.1	16.4
38) Totally oppose marriage of Jew to non-Jew when the latter does not convert to Judaism	81.0	50.0	34.7
39) Do not have Christmas tree at home	96.9	99.1	94.7
40) Do not have Christmas stocking in home during Christmas	97.0	94.4	88.0
41) Do not give Easter baskets to children	91.8	91.8	76.7
TOTALS			
A - Rituals of the Home	869.6	658.6	453.4
B - Rituals of the Synagogue	1046.5	785.4	551.8
C - Attitudes and Opinions	797.1	686.0	541.5
Combined Totals	2713.2	2130.0	1546.7

TABLE 70. The "Relative Traditionalism" of the Conservative and Reform Groups of Portland.

	Relative Traditionalism
R. T. _{c, h}	.76
R. T. _{c, s}	.75
R. T. _{c, a}	.86
R. T. _{c, tot}	.79
R. T. _{r, h}	.52
R. T. _{r, s}	.53
R. T. _{r, a}	.70
R. T. _{r, tot}	.57

TABLE 71. Actual and Theoretical Values for Orthodox-Conservative Observance of Home and Synagogue Rituals and Acceptance of Traditional Beliefs.

(1) (A)	Observe Home & Synagogue Rituals & Accept Traditional Beliefs	Denominations		
		Orthodox	Conservative	Total
	yes	45 (39 [*])	61 (67 [*])	106
	no	<u>23 (29[*])</u>	<u>57 (51[*])</u>	<u>80</u>
	Total	68	118	186

TABLE 72. Actual and Theoretical Values for Conservative-Reform Observance of Home and Synagogue Rituals and Acceptance of Traditional Beliefs.

(1)				
(B)	Observe Home & Synagogue Rituals & Accept Traditional Beliefs	<u>Denominations</u>		
		<u>Conservative</u>	<u>Reform</u>	<u>Total</u>
	yes	61 (55) [*]	29 (35) [*]	90
	no	<u>57 (63)[*]</u>	<u>46 (40)[*]</u>	<u>103</u>
	Total	118	75	193

TABLE 73. Actual and Theoretical Values for Orthodox-Conservative Observance of Home Rituals.

(2)				
(A)	Observe Home Rituals	<u>Orthodox</u>	<u>Denominations</u> <u>Conservative</u>	<u>Total</u>
	yes	37 (31) [*]	48 (54) [*]	85
	no	<u>31 (37)[*]</u>	<u>70 (64)[*]</u>	<u>101</u>
	Total	68	118	186

TABLE 74. Actual and Theoretical Values for Conservative-Reform Observance of Home Rituals.

(2)				
(B)	Observe Home Rituals	<u>Denominations</u>		
		<u>Conservative</u>	<u>Reform</u>	<u>Total</u>
	yes	48 (42) [*]	21 (27) [*]	69
	no	<u>70 (76)[*]</u>	<u>54 (48)[*]</u>	<u>124</u>
	Total	118	75	193

TABLE 75. Actual and Theoretical Values for Orthodox-Conservative Observance of Synagogue Rituals.

(3) (A) Observe Synagogue Rituals	<u>Denominations</u>		<u>Total</u>
	<u>Orthodox</u>	<u>Conservative</u>	
yes	48 (40 [*])	61 (69 [*])	109
no	<u>20</u> (28 [*])	<u>57</u> (49 [*])	<u>77</u>
Total	68	118	186

TABLE 76. Actual and Theoretical Values for Conservative-Reform Observance of Synagogue Rituals.

(3) (B) Observe Synagogue Rituals	<u>Denominations</u>		<u>Total</u>
	<u>Conservative</u>	<u>Reform</u>	
yes	61 (54 [*])	28 (35 [*])	89
no	<u>57</u> (64 [*])	<u>47</u> (40 [*])	<u>104</u>
Total	118	75	193

TABLE 77. Actual and Theoretical Values for Orthodox-Conservative Acceptance of Traditional Beliefs.

(4) (A) Accept Traditional Beliefs	<u>Denominations</u>		<u>Total</u>
	<u>Orthodox</u>	<u>Conservative</u>	
yes	54 (49 [*])	80 (85 [*])	134
no	<u>14</u> (19 [*])	<u>38</u> (33 [*])	<u>52</u>
Total	68	118	186

TABLE 78. Actual and Theoretical Values for Conservative-Reform Acceptance of Traditional Beliefs.

(4) (B) Accept Traditional Beliefs	<u>Denominations</u>		<u>Total</u>
	<u>Conservative</u>	<u>Reform</u>	
yes	80 (23 [*])	40 (47 [*])	120
no	<u>38</u> (45 [*])	<u>35</u> (28 [*])	<u>73</u>
Total	118	75	193

TABLE 79. Actual and Theoretical Values for Orthodox-Reform Relationships.

1C					
Observe Home & Synagogue Rituals & Accept Traditional Beliefs					
	<u>Denominations</u>				
	<u>Orthodox</u>		<u>Reform</u>		<u>Total</u>
yes	45	(36)*	29	(39)*	74
no	<u>23</u>	(33)*	<u>46</u>	(36)*	<u>69</u>
Total	68		75		143
2C)					
Observe Home Rituals					
	<u>Denominations</u>				
	<u>Orthodox</u>		<u>Reform</u>		<u>Total</u>
yes	37	(28)*	21	(30)*	58
no	<u>31</u>	(40)	<u>54</u>	(45)*	<u>85</u>
Total	68		75		143
3C)					
Observe Synagogue Rituals					
	<u>Denominations</u>				
	<u>Orthodox</u>		<u>Reform</u>		<u>Total</u>
yes	48	(36)*	28	(40)*	76
no	<u>20</u>	(32)*	<u>47</u>	(35)*	<u>67</u>
Total	68		75		143
4C)					
Accept Traditional Beliefs					
	<u>Denominations</u>				
	<u>Orthodox</u>		<u>Reform</u>		<u>Total</u>
yes	54	(45)*	40	(49)*	94
no	<u>14</u>	(23)*	<u>35</u>	(26)*	<u>49</u>
Total	68		75		143

TABLE 80. Chi - Square Values.

1A)	$\chi^2_{o, c, t}$	3.41	
1B)	$\chi^2_{c, r, t}$	3.15	
1C)	$\chi^2_{o, r, t}$	11.53	*
2A)	$\chi^2_{o, c, h}$	3.36	
2B)	$\chi^2_{c, r, h}$	3.41	
2C)	$\chi^2_{o, r, h}$	9.42	*
3A)	$\chi^2_{o, c, s}$	6.11	*
3B)	$\chi^2_{c, r, s}$	4.31	*
3C)	$\chi^2_{o, r, s}$	16.21	*
4A)	$\chi^2_{o, c, b}$	2.88	
4B)	$\chi^2_{c, r, b}$	4.55	*
4C)	$\chi^2_{o, r, b}$	10.09	*
