



2025 Greater Boston Jewish Community Study.



Key findings.

Table of contents.

| | |
|---|----|
| Letter from Rabbi Marc Baker | 3 |
| Acknowledgments | 5 |
| Introduction | 6 |
| Brief methodology | 7 |
| The Jewish community of Greater Boston | 8 |
| Who we are | 11 |
| Families and households | 14 |
| Well-being | 17 |
| Jewish identity and connections | 19 |
| Connection to Israel | 23 |
| Experiences and perceptions of antisemitism | 25 |
| Jewish education | 26 |
| Accessibility and barriers | 29 |
| Conclusion | 32 |
| Notes | 33 |

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cjp.org/CommunityStudy2025

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Dear friends,

On behalf of Combined Jewish Philanthropies, I am thrilled to share with you the **2025 Greater Boston Jewish Community Study**—a new portrait of who we are, how we live, what we care about, and where we might go from here.

This study is a reflection of where we are today and highlights the urgency of this moment in history. **CJP strives to lead with vision, values, and core commitments.** And, to best serve our community, we need to really see and know our community. This study serves as a call to action as we build our shared future. The insights from the study offer us an opportunity not just to be informed; it provides us with critical insights into where the community stands today and how it can evolve, close service gaps, and ensure every person feels part of a shared, thriving, and secure future.

Five key storylines emerged from this study

1. Our community is dynamic, evolving, and multidimensional, with shared interests and commitments that unite us
2. Jewish life is thriving, even as significant barriers limit participation for some members of our community
3. Significant numbers of our community members report concerns about their safety, security, and well-being
4. Our community is deeply committed to Israel, though the nature of that commitment varies widely
5. There are significant generational differences around Israel, antisemitism, well-being, and expressions of Jewish identity

I see this study not as an endpoint, but rather as a beginning. You will find early insights that raise questions, lead to some conclusions, and might inspire new focus and new thinking immediately. I invite you to begin your journey through this work by reading the **Key Findings**—the foundational lens through which the rest of the study comes into view. From there, you can explore the topic reports on subjects ranging from attitudes about Israel and experiences with antisemitism to Jewish connection and education. Each offers insights into the full complexity and promise of our community, and I encourage you to lean into the data with openness and curiosity.

This study is not a once-in-a-decade event; rather it is a critical milestone in an ongoing process of research, listening, and learning from our community about our community. We intend to conduct follow-up studies as part of our continuous efforts to measure, evaluate, and evolve.

Please join me in expressing my profound gratitude to the CJP professionals who spent two years leading this project: Shani Wilkes, Daniel Parmer, Eliza Greenberg, and the extended 2025 Greater Boston Jewish Community

Study team whose dedication, care, and intellectual curiosity made this possible. Thank you to Bill Adler and the entire volunteer Community Study Task Force for their partnership and guidance. I also want to thank our many community leaders, organizations and partners who have helped spread the word about the survey.

I am also thankful for Rosov Consulting for their exhaustive research and for working side-by-side with our CJP colleagues to bring the data to life, weaving analysis with the voices of our community members in ways that feel alive and accessible.

I join with my colleagues in thanking our whole Greater Boston Jewish community. Nearly 4,800 people took the time to respond to the survey; dozens volunteered their time to join listening sessions and focus groups to allow us to bring the data to life with their insights and personal reflections. Your willingness to share is at the heart of this endeavor, and reminds us that we are bound to one another, responsible for one another, and moving forward together.

Thank you for joining CJP on this journey. This is our time to build a community that reflects our highest values and aspirations, that is connected to Israel and the Jewish People, and that remains resilient, strong, and joyfully Jewish for decades, and generations to come.



With gratitude and hope,

Rabbi Marc Baker

President and CEO, Combined Jewish Philanthropies



Acknowledgements.

Combined Jewish Philanthropies is deeply grateful to the many individuals who generously shared their time and expertise to help make the 2025 Greater Boston Jewish Community Study a success.

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Finally, we are grateful to our colleagues at CJP whose contributions strengthened this study in countless ways, with special thanks to Anna Hirshman for her close attention to detail and to Dan Seligson for his diligent support for communications. And, to the many Jewish communal leaders throughout Greater Boston and colleagues at federations throughout the country who shared their wisdom and time with us during the planning of our study.

Introduction.

The 2025 Greater Boston Community Study reveals a vibrant and evolving Jewish community that is united by shared interests and commitments and navigating notable challenges.

Demographic data highlights the diversity along multiple dimensions, showcasing both the vibrancy and complexity of contemporary Jewish life in Greater Boston, with generational differences influencing perspectives on Israel, antisemitism, well-being, and expressions of Jewish identity. While Jewish life flourishes for many, and connections to Israel are strong, barriers to participation persist for some, and concerns about safety, security, and well-being are prevalent.

This study was conducted during an important inflection point for the Greater Boston Jewish community, nearly 18 months after the events of October 7, 2023.¹ In a time of endless news cycles, fractured information, rapid reactions, and assumptions, the 2025 Community Study offers a comprehensive portrait of our community.

For the past 60 years, Combined Jewish Philanthropies (CJP) has sponsored a comprehensive, scientific study every decade to deepen understanding of Jewish life in Greater Boston. The 2025 Greater Boston Jewish Community Study, the seventh of its kind, offers a snapshot in time and opens the door to ongoing exploration of our community's experiences, challenges, and aspirations.

The findings will help organizations and their leaders understand how people identify, connect, and live Jewishly; assess the needs of vulnerable populations; and plan strategic investments to address gaps and support a healthy, thriving, and inclusive community.

This report provides a summary of the key findings from a series of 12 reports covering a range of topics, including:

- a demographic portrait of Greater Boston's dynamic and multidimensional Jewish community
- how our community connects to Jewish life, including both attitudes and behaviors
- barriers that limit participation
- the safety, security, and well-being of Jewish families and households

Brief methodology.

The 2025 Greater Boston Jewish Community Study is an independent research initiative sponsored by Combined Jewish Philanthropies. The study was led by Rosov Consulting and SSRS between December 2024 and April 2025. Researchers used a probability-based survey and interviews to gather information from Jewish households across Greater Boston.

A total of 4,776 adults living in Jewish households completed the survey. Participants were randomly selected from samples of residential addresses and lists provided by 89 Jewish organizations. This approach helped ensure the study included those who are only somewhat or not at all involved in Jewish life.

The survey was available in English, Russian, Spanish, and Hebrew, and people could complete it online, by mail, or by phone. Most responses came through the online version, but many also used paper surveys or spoke with interviewers by phone.

The survey asked about 200 questions about personal and household characteristics, Jewish identity, community involvement, education, Israel, antisemitism, health, and finances. The study was reviewed and approved by the University of Southern Maine's Institutional Review Board to ensure it met ethical research standards. The margin of error for the full sample is ± 2.6 percentage points.

To add more depth, the study included over 50 one-on-one interviews and 12 focus groups, with over 70 survey participants, based on specific topics or social and demographic characteristics. These conversations helped researchers understand personal experiences and perspectives.



To explore more on the Greater Boston Jewish study, read the [Methodological Reports](#).

Glossary

Terms used in the reports

Jewish household: A home in which one or more Jewish adults reside. All Jewish households have at least one Jewish adult living in them. About half of them are also home to one or more adults or children, or sometimes both, who are not Jewish.

Adults

- **Jewish adults:** A person who identifies as Jewish by religion, ethnicity, culture, parentage, or how they were raised, so long as they do not also identify with another religion.
- **Adults who are not Jewish:** Adults living in Jewish households who do not identify as or consider themselves Jewish by religion, ethnicity, culture, parentage, or how they were raised.

Children

- **Jewish children:** A person ages 0-17 who is being raised Jewish by religion, or Jewish and another religion, or is considered Jewish aside from religion, including ethnically or culturally.
- **Children who are not Jewish:** Children ages 0-17 who are living in Jewish households who are not being raised Jewish by religion, or Jewish and another religion, or considered Jewish aside from religion.

The Jewish community of Greater Boston.

There are 138,200 Jewish households in Greater Boston, which include adults and children who are Jewish and not Jewish and are spread across six distinct regions.

Our Jewish population

Jewish households are home to 333,100 people, an almost 8% increase from 2015. This includes 277,900 adults and 55,200 children. There are 184,500 adults who are Jewish (66%) and 93,400 adults who are not Jewish (34%), as well as 44,000 children who are Jewish (80% of all children) and 11,200 who are not Jewish (20% of all children).²

These residents, including those who are Jewish and not Jewish, account for 7.8% of all people living in Greater Boston. Jewish residents make up 5.4% of all people living in Greater Boston.



Estimates of Jewish households in Greater Boston and the population living in them

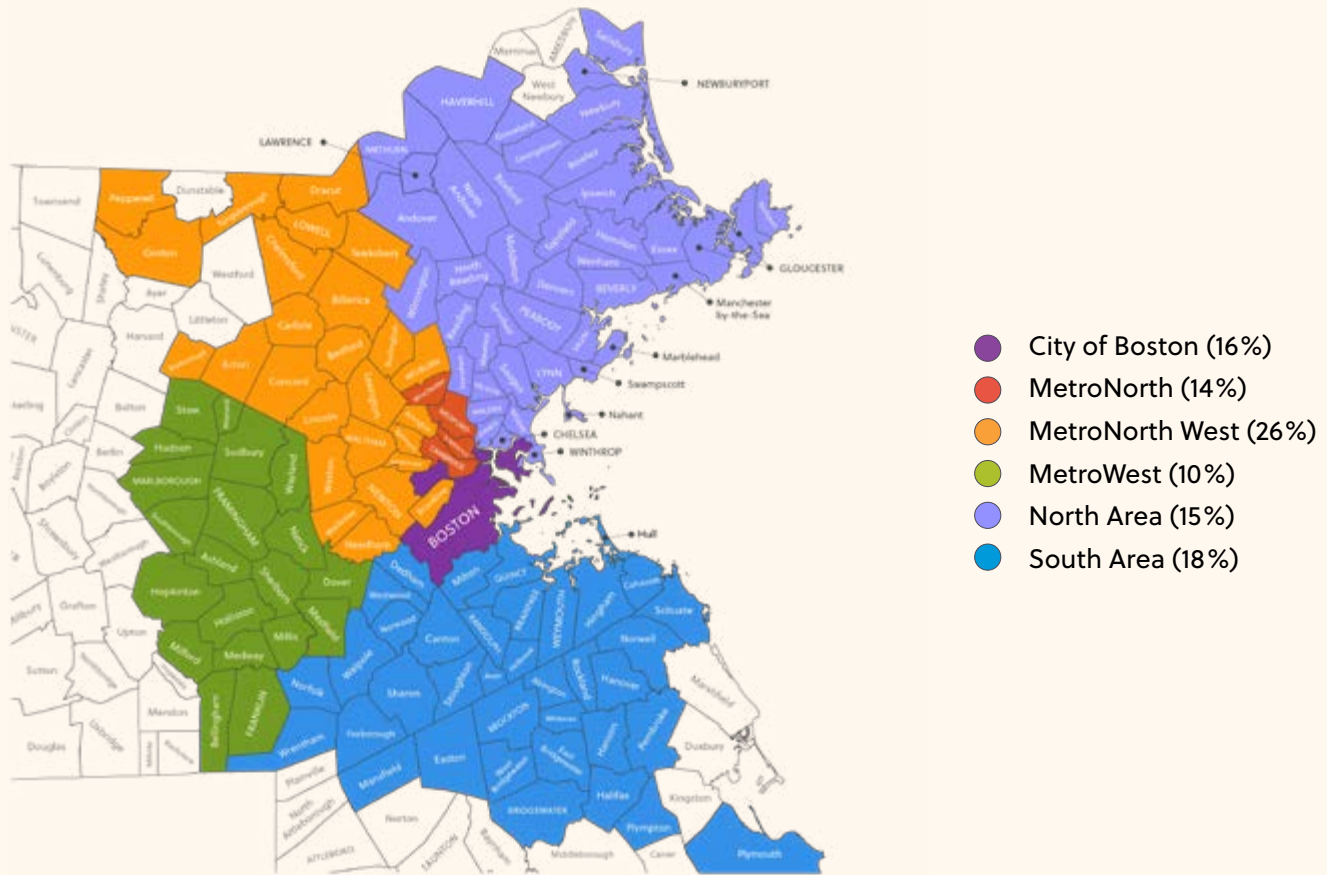
| Individuals in Jewish households | | Adults | | Children | |
|-------------------------------------|---------|------------|---------|------------|--------|
| Jewish | 228,500 | Jewish | 184,500 | Jewish | 44,000 |
| Not Jewish | 104,600 | Not Jewish | 93,400 | Not Jewish | 11,200 |
| Total | 333,100 | Total | 277,900 | Total | 55,200 |

Geography

This study looks at the population distributed across six geographic regions in Greater Boston: City of Boston, MetroNorth, MetroNorth West, MetroWest, North Area, and South Area.³ People living in these regions vary in their sociodemographic and Jewish connections.

No region is monolithic: There is as much variation in characteristics and connections within regions as there is across them. MetroNorth West has the largest number of Jewish households (26% of the total) and a higher share of adults who are 45 and older. The City of Boston (16%), MetroNorth (14%), North Area (14%), and South Area (18%)—all are similar in size. MetroWest has 10% of Jewish households. The City of Boston has the highest share of Orthodox Jews (7%) as well as Jewish day school students, and it also has the highest share of secular and cultural Jews (46%). In the MetroNorth area, Jews report the highest levels of human service needs for someone in their household and the highest proportion of adults experiencing mental health challenges. The Jewish population stands out for having high education and employment levels, and many households with unrelated adults sharing living arrangements.

Map of Jewish households in Greater Boston



List of towns by region

City of Boston: All of the City of Boston

MetroNorth: Cambridge, Somerville, Medford, and Winchester

MetroNorth West: Acton, Arlington, Bedford, Belmont, Billerica, Boxborough, Brookline, Burlington, Carlisle, Chelmsford, Concord, Dracut, Groton, Lexington, Lowell, Needham, Newton, Pepperell, Tewksbury, Tyngsboro, Waltham, Watertown, Wellesley, Weston, and Woburn

MetroWest: Ashland, Bellingham, Dover, Framingham, Franklin, Holliston, Hopkinton, Hudson, Marlborough, Maynard, Medfield, Medway, Milford, Millis, Natick, Sherborn, Southborough, Stow, Sudbury, and Wayland

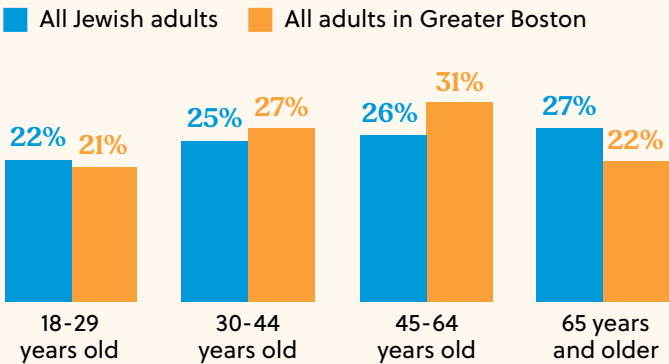
North Area: Andover, Beverly, Boxford, Byfield, Chelsea, Danvers, Essex, Everett, Georgetown, Gloucester, Groveland, Hamilton, Haverhill, Ipswich, Lawrence, Lynn, Lynnfield, Malden, Manchester, Marblehead, Melrose, Methuen, Middleton, Nahant, Newbury, Newburyport, North Andover, North Reading, Peabody, Reading, Revere, Rockport, Rowley, Salem, Salisbury, Saugus, Stoneham, Swampscott, Topsfield, Wakefield, Wenham, Wilmington, and Winthrop

South Area: Abington, Avon, Braintree, Bridgewater, Brockton, Canton, Cohasset, Dedham, East Bridgewater, Easton, Elmwood, Foxboro, Halifax, Hanover, Hanson, Hingham, Holbrook, Hull, Mansfield, Milton, Norfolk, Norwell, Norwood, Pembroke, Plymouth, Plympton, Quincy, Randolph, Rockland, Scituate, Sharon, Stoughton, Walpole, West Bridgewater, Westwood, Weymouth, Whitman, and Wrentham

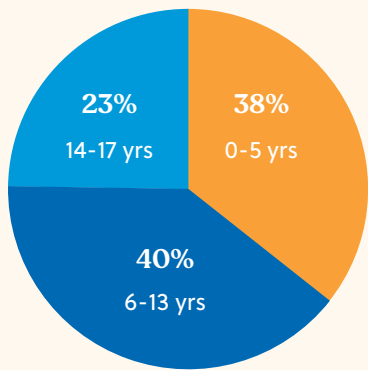
Age

Jewish adults in Greater Boston tend to skew slightly older than the overall adult population. About 27% of Jewish adults are age 65 or older, compared to 22% of other adults in Greater Boston. The youngest age group (18-29) is similar in size across both populations: 22% of Jewish adults and 21% of all adults. Among Jewish children, 38% are 5 years old or younger, 40% are 6-13 years old, and 23% are 14-17 years old.

Ages of Jewish adults and all adults



Ages of Jewish children



Gender

Among Jewish adults, 52% identify as female, 46% identify as male, 2% identify as nonbinary, and less than 0.5% identify in another way.

Race and ethnicity

The Greater Boston Jewish Community study captures diverse expressions of race and ethnicity, and their intersections with Jewish identity. Among Jewish adults, 94% identify as White only and not Hispanic and 6% identify as Hispanic or a race other than White.⁴

About 16% of households include someone who identifies as Hispanic or a race other than White, which is inclusive of the Jewish adults and those adults who do not identify as Jewish.

Race and ethnicity of Jewish adults

| | |
|-----------------------------------|------|
| White, not Hispanic | 94% |
| Hispanic | 3% |
| Asian or Asian American | 1% |
| Black or African American | < 1% |
| American Indian or Native Alaskan | < 1% |
| Other | 1% |



Denomination

Jewish denominational identification reflects a wide range of religious beliefs and practices. The most common denominational identity among Greater Boston Jews is Reform (35%), followed by Conservative (20%), Orthodox (4%),⁵ and Reconstructionist (3%). A small percentage (1%) identify with other denominations.⁶

| Adults who affiliate with a Jewish denomination | Greater Boston Jews | U.S. Jews ⁷ |
|---|---------------------|------------------------|
| Orthodox | 4% | 9% |
| Conservative | 20% | 18% |
| Reform | 35% | 38% |
| Reconstructionist | 3% | 1% |
| Other | 1% | 1% |
| Secular/cultural/no denomination | 37% | 33% |



To explore more on the Greater Boston Jewish Community, read the [By the Numbers](#), [Ages](#), and [Geography](#) reports.

Who we are.

Greater Boston’s Jewish community is vibrant and diverse, with many groups that see Jewish identity as deeply meaningful—even as their connections differ from each other.

Many languages are spoken, with 18% of households regularly speaking languages other than English, primarily Hebrew, Spanish, and Russian. Immigrants, mostly from Israel and Russian-speaking countries, represent 10% of Jewish adults. Another 6% identify as Sephardic or Mizrahi.⁸



18%
of households regularly speak languages other than English, including Hebrew, Spanish, and Russian

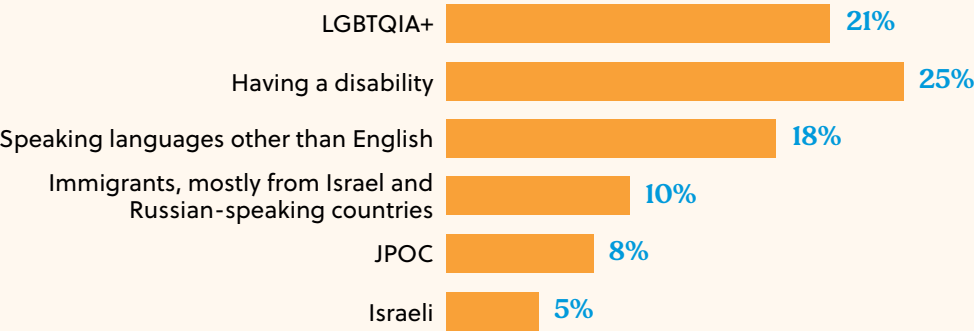


25%
of households have at least one person with a disability

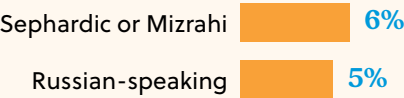
The survey also asked about other aspects of identity. Results show that 25% of households include at least one person with a disability,⁹ 21% of households include at least one person who identifies as LGBTQIA+,¹⁰ and 8% of households include at least one person who identifies as a Jew of color or person of color (JPOC).¹¹

Identities of Jewish adults and households

SOMEONE IN HOUSEHOLD IDENTIFIES AS:



ADULT IS:

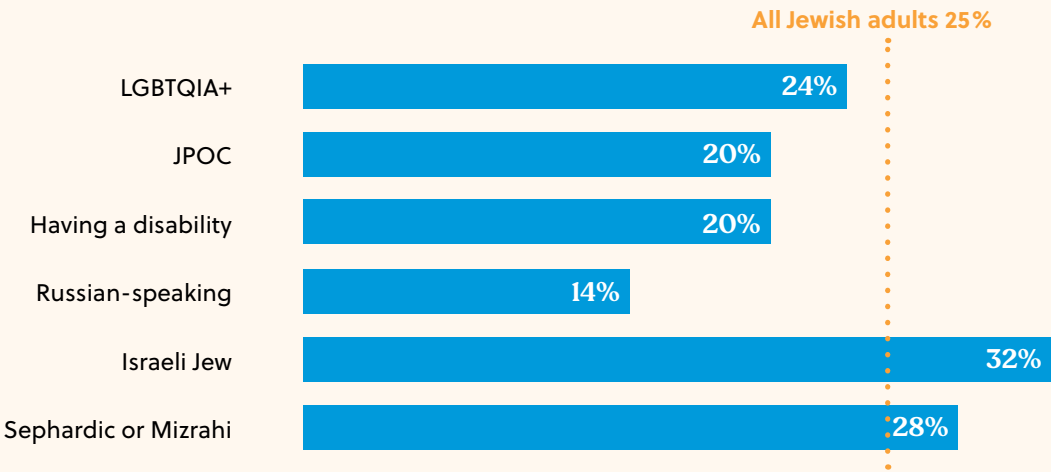


This section focuses on six groups that make up small segments of the Greater Boston Jewish community. They include: LGBTQIA+ Jews, JPOC, Jews with disabilities, Russian-speaking Jews, Israeli Jews, and Jews of Sephardic or Mizrahi heritage. The Greater Boston Jewish community includes many diverse identity groups. Each of these groups represents an important part of the community and across all six groups, the majority of adults say they and their families feel welcome. However, inclusion gaps remain.

| Feeling welcome and connected | Feel that being part of Jewish community is somewhat/very important | Feel somewhat/very connected to the Greater Boston Jewish community | Feel the Greater Boston Jewish community is somewhat/very welcoming to them/their families |
|----------------------------------|---|---|--|
| All Jewish Adults | 55% | 46% | 87% |
| JEWISH ADULTS WHO IDENTIFY AS... | | | |
| LGBTQIA+ | 51% | 40% | 89% |
| JPOC | 63% | 31% | 75% |
| Having a disability | 60% | 45% | 83% |
| Russian-speaking | 67% | 52% | 80% |
| Israeli Jew | 71% | 61% | 83% |
| Sephardic or Mizrahi | 59% | 39% | 80% |

These diverse Jewish populations are vital but under-connected parts of the community. Most individuals in these groups say that being part of a Jewish community is important (55%) and the majority attend programs or events in the Greater Boston area. However, the patterns of their participation in Jewish life vary widely.

Participation in organized Jewish programming at least once a month



“

I would say initially, [I felt] definitely welcome, but it feels superficial after a while and I don't know if it's necessarily because of race. I'm not going to say it is. I hope not. But some people are extremely kind and welcoming. They say, 'Hi, good to see you. How's everything?' But I have noticed that, when rubber hits the road, when you're asking them something that you need assistance with or something like that or just in trying to have a more meaningful connection ... it's a lot harder.

”



To explore more on the Greater Boston Jewish community, read the [Diverse Social Groups](#) report.

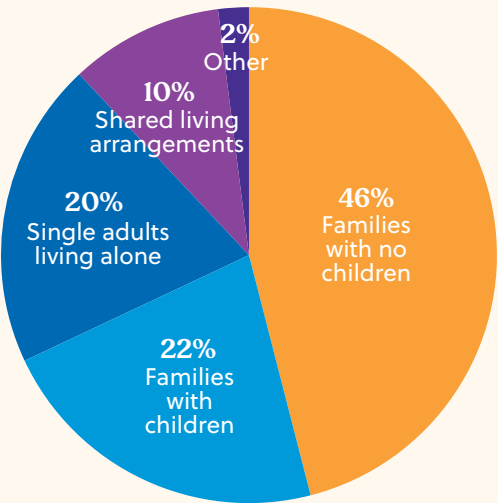
Families and households.

Jewish households in Greater Boston are diverse in how they live and connect to Jewish experiences. Most households have married or partnered couples, but many have single adults or adults in shared living arrangements—each engaging with Jewish life differently.

Overall, more than two-thirds (68%) of Jewish adults are married or partnered, 12% are divorced, separated, or widowed, and 20% are single and have never been married.

Jewish adults in Greater Boston reside in households that can be categorized into four types—families with no children under 18 years old, families with children ages 0-17, single adults living by themselves, and shared living arrangements.

Types of families and households



| Ages | All Jewish adults | Single person household | Families | | Shared living arrangements | |
|--------------------|-------------------|-------------------------|-------------|---------------|------------------------------------|------------|
| | | LIVING BY THEMSELVES | NO CHILDREN | WITH CHILDREN | MULTIGENERATIONAL WITH NO CHILDREN | HOUSEMATES |
| 18-29 years old | 22% | 6% | 21% | 14% | 45% | 77% |
| 30-44 years old | 25% | 23% | 18% | 52% | 14% | 15% |
| 45-64 years old | 26% | 24% | 26% | 32% | 29% | 5% |
| 65 years and older | 27% | 47% | 35% | 2% | 12% | 4% |

Single adults who live by themselves **represent one in five Jewish households** and span all ages and backgrounds. Compared to their married or partnered peers, they tend to be older, face greater economic challenges, and are less connected to Jewish life.

47% are 65 years or older, compared to 30% of all Jewish adults

25% report they are just managing to make ends meet or cannot make ends meet, compared to 17% for all Jewish households

56% have attended in-person or online events, activities, or programs hosted by Jewish organizations in the 12 months before the survey

Many adults are in shared living arrangements of two or more adults who are not married or partnered and do not have children ages 0-17 (10% of Jewish households). These households typically include multigenerational families, often parents and adult children, as well as groups of unrelated adults sharing space as housemates. These two household types differ in age, economic stability, and Jewish engagement.

- 45%** of Jewish adults in multigenerational households are under 30 years old, compared with 77% of those in households with housemates
- 39%** of multigenerational households report they are just managing to make ends meet or cannot make ends meet, compared to 19% for households with housemates
- 71%** of multigenerational households have attended in-person or online events, activities, or programs hosted by Jewish organizations in the 12 months before the survey, compared to 67% for households with housemates

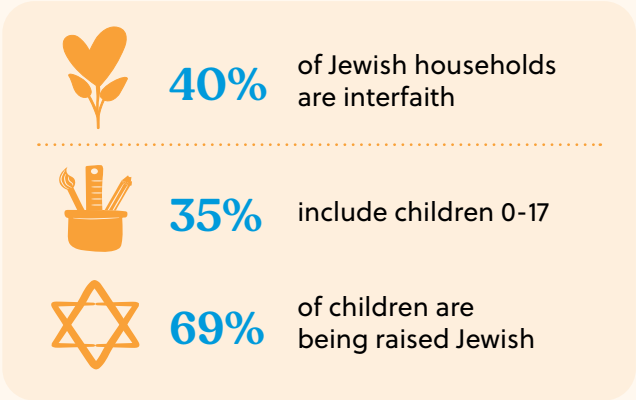
Married and partnered Jewish adults who do not have children under 18 years old living with them comprise the largest share of households (46%). This group reflects a wide range of life stages, from young couples who are just starting their lives together to older adults who are retired. They tend to be older and financially stable, and their Jewish engagement is consistent with the overall population.

- 35%** are 64 years old or older and 26% are 45-64 years old
- 12%** report they are just managing to make ends meet or cannot make ends meet, compared to 17% for all Jewish households
- 63%** have attended in-person or online events, activities, or programs hosted by Jewish organizations in the 12 months before the survey

Families with children under 18 years old represent 22% of households and are the most connected to Jewish life. They tend to be middle aged and financially stable, and their connections to Jewish life are higher than households overall.

- 52%** are 30-44 years old, twice the percentage of all Jewish adults (25%)
- 15%** report they are just managing to make ends meet or cannot make ends meet, compared to 17% for all Jewish households
- 74%** have attended in-person or online events, activities, or programs hosted by Jewish organizations in the 12 months before the survey

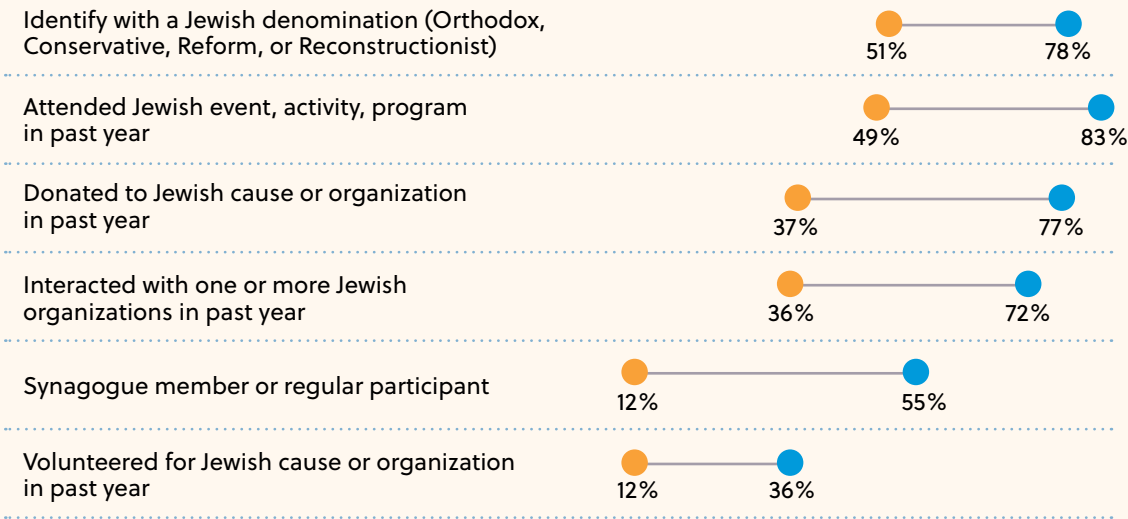
The Greater Boston Jewish community is home to many households that include both individuals who identify as Jewish and those who do not. In fact, 51% of households and families include someone who does not identify as Jewish. **Interfaith families—who are defined as having one spouse or partner who identifies as Jewish and one who does not—make up 40% of all Jewish households.** In these households, 35% have children 0-17 years old, and 69% of these children are being raised Jewish.



Interfaith families and families with two Jewish partners share many social and demographic characteristics. While most Jews in interfaith households report feeling welcome, they are significantly less likely to participate in Jewish communal life or identify with Jewish denominations.

How families connect to Jewish life

● Jewish adults in interfaith families ● Jewish adults in families with two Jewish partners



To explore more on the Greater Boston Jewish community, read the *[Families and Households](#)* report.



Well-being.

Behind the vibrancy of Greater Boston's Jewish community are real challenges that many households face.

Financial strain, health issues, and mental health concerns touch thousands of lives, especially among young adults, LGBTQIA+ individuals, JPOC, and those with disabilities. While most are thriving, more than a third experience economic vulnerability, and one in four lives with a limiting health condition. These realities underscore the importance of building a supportive community that understands and addresses these needs.



33%

of Jewish households reported experiencing one or more indicators of economic adversity



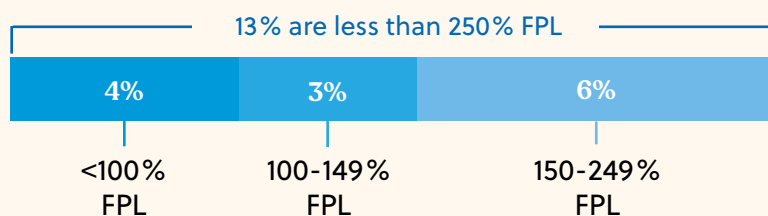
14%

experience loneliness, depression, or anxiety often or always

| Well-Being | Often or always feeling lonely, depressed, or anxious | Percent of households less than 250% FPL | Cannot or just managing to make ends meet |
|---|---|--|---|
| All Jewish Adults | 14% | 13% | 17% |
| Young adults (ages 18-29) | 28% | 18% | 16% |
| JEWISH ADULTS WHO IDENTIFY AS... | | | |
| LGBTQIA+ | 26% | 16% | 20% |
| JPOC | 38% | 12% | 28% |
| Having a disability | 42% | 34% | 39% |

Most Jewish households (83%) describe themselves as financially stable or secure, with nearly half (48%) reporting an annual household income of \$150,000 or more. However, a sizeable number of households grapple with financial insecurity: 13% fall under 250% of the federal poverty level (FPL), including 4% below the poverty line itself.

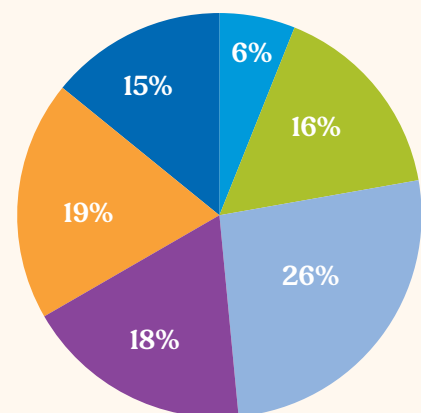
Jewish households within 250% of federal poverty level (FPL)



Household income

- <\$50,000
- \$50,000-\$99,999
- \$100,000-\$149,999
- \$150,000-\$250,000
- \$250,000-\$499,999
- \$500,000 +

UNEMPLOYED
2%



Forty-one percent of households indicated needing one or more services around health, disabilities, and basic needs. While most (83%) received all of the services they needed, 17% reported that at least one service need was unmet.

Households that did not receive the services they needed reported that multiple factors prevented them from getting help. The most common reason was not knowing how or where to ask for help (34%), followed by providers not taking new patients (29%), and difficulties contacting service providers (25%). Costs also loom large as a barrier to accessing necessary services (16%), with economically vulnerable households five times as likely to report that they could not afford services needed (24% compared to 4% of financially stable households).



41%

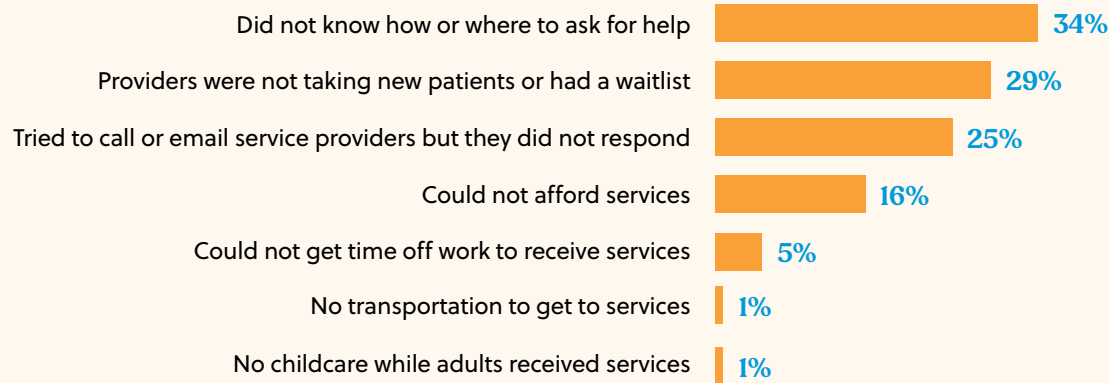
of households indicated needing one or more services around health, disabilities, and basic needs



34%

of those who needed services did not know how or where to ask for help, which was the most common reason for not receiving the help needed

Barriers to households receiving services



To explore more on the Greater Boston Jewish community, read the [Well-being](#) report.

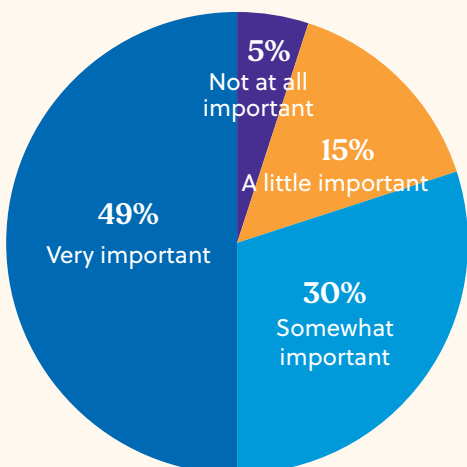
Jewish identity and connections.

Jewish identity runs deep in Greater Boston and the ways people connect to community vary widely. While participation in formal programs is less common, Jewish life thrives in homes and friendships, through holiday celebrations, shared meals, and cultural traditions.

Childhood experiences often shape these connections, and life stage plays a big role: Families with children tend to be more involved, while younger adults seek informal spaces. Synagogues remain central for many, and cultural programs and grassroots groups offer meaningful entry points for others. Together, these patterns reveal a community rich in Jewish identity, and full of opportunities to strengthen connection.

While 79% of Jewish adults feel that being Jewish is very or somewhat important to them, there is a wide range of different and diverse ways to connect to Jewish life. To measure and categorize this diversity among Jewish adults in Greater Boston, an Index of Jewish Connection was developed and is used throughout the series of reports for the 2025 Greater Boston Jewish Community study.

Importance of being Jewish



The index—which is based on a statistical procedure called latent class analysis—captures the primary ways that five segments of Jewish adults connect to Jewish life in Greater Boston. It is not designed to place the groups in a hierarchy of engagement, with some doing “more” and some doing “less.” Instead, it highlights what makes each group distinctive in how they connect in ways that are personally meaningful to Jewish life, distinctions which are reflected in the names given to the groups.

Index of Jewish Connection

A system to measure how Jewish adults connect with Jewish life in Greater Boston



Seeking the Social - 29%

The *Seeking the Social* group is similar to *Family Focused* and, additionally, is more active in communal and organizational events, activities, and programs.



Tenuously Tethered - 27%

The *Tenuously Tethered* group is minimally involved in Jewish life, with infrequent participation in personal, home, and family-based Jewish activities or organizational events and programs.



Family Focused - 17%

The *Family Focused* group is focused on personal, home, and family-based Jewish activities and holiday observances.



Deeply Devoted - 15%

The *Deeply Devoted* group is similar to *Enthusiastically Engrossed* and, additionally, is more focused on synagogue involvement and religious observance.

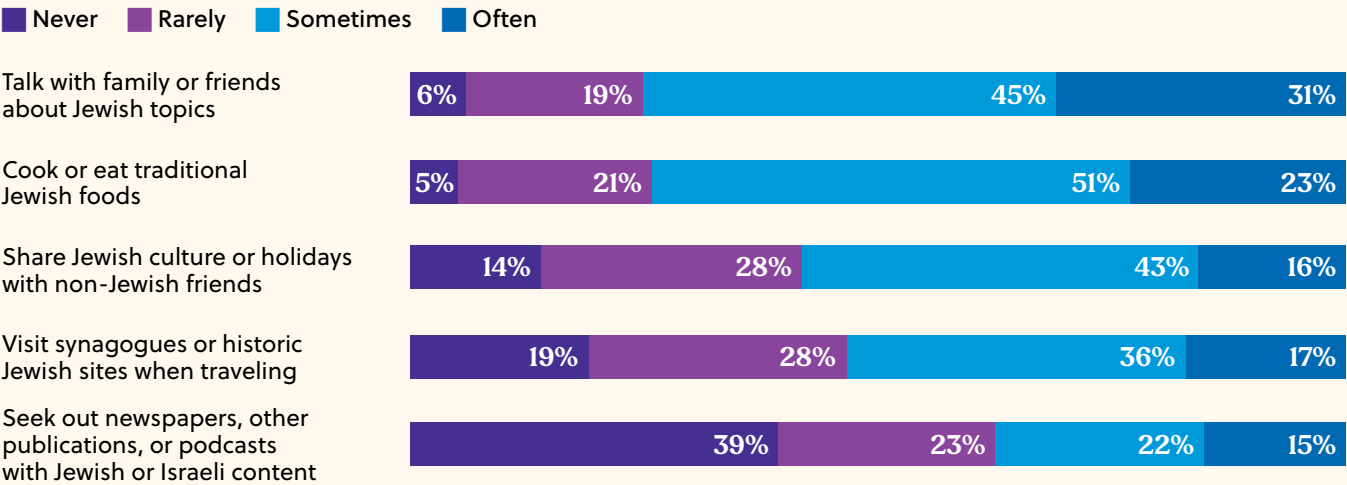


Enthusiastically Engrossed - 12%


The *Enthusiastically Engrossed* group has a wide range of family, personal, home, organizational, and cultural connections to Jewish life.

Jewish identity can be expressed in various ways. For most Jews in Greater Boston, personal Jewish behaviors and activities tend to be more cultural than religious or spiritual. Most Jewish adults (64%) participate in Jewish activities at least a few times a year. The most common personal Jewish activities include talking with family or friends about Jewish topics (76%) and cooking and eating traditional Jewish foods (74%). In addition, 59% indicate they often or sometimes share Jewish culture or holidays with friends who are not Jewish.


Frequency of engaging in personal Jewish activities and behaviors



Two-thirds (65%) of Greater Boston Jews interacted with Jewish organizational activities, events, and programs in the 12 months before the survey.



65% participated in Jewish organizational activities, events, and programs in the 12 months before the survey

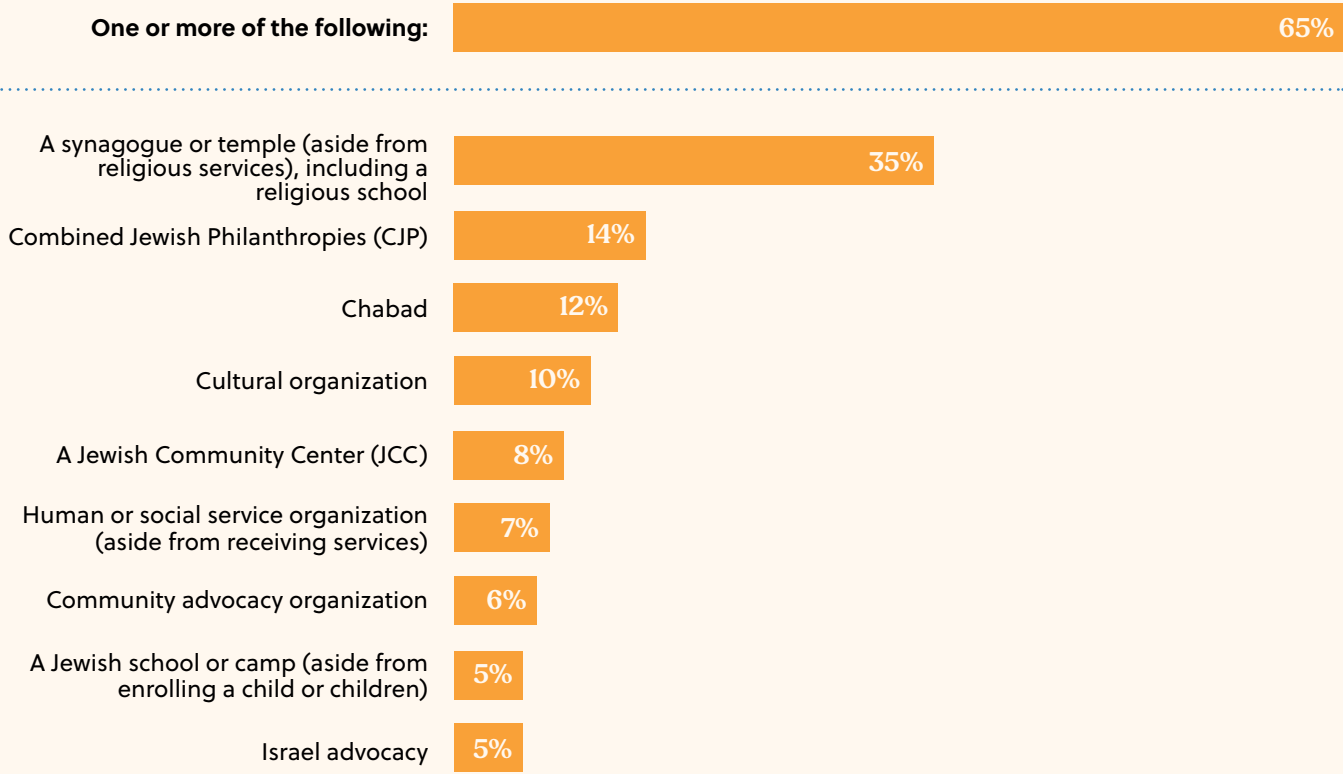


31% say they are, or someone in their household is, a synagogue member or regular participant



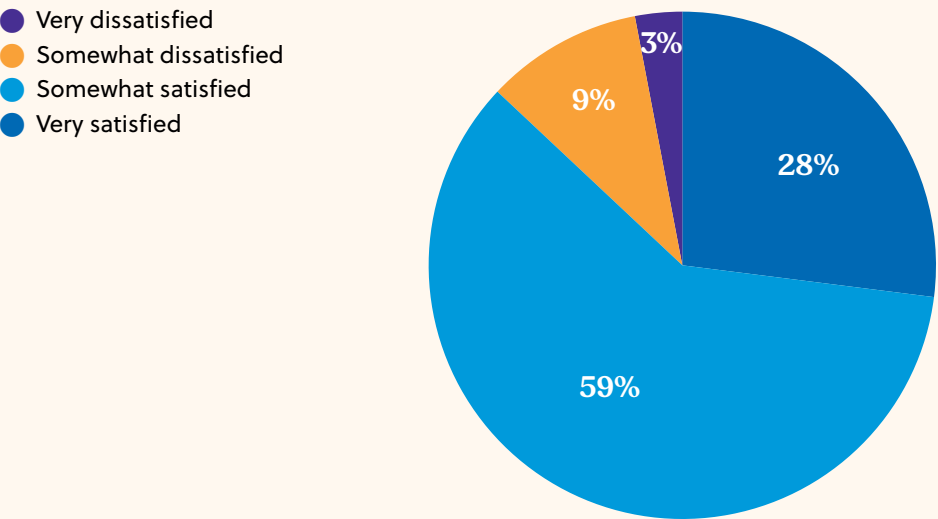
Synagogues remain central hubs for Jewish engagement, not only for religious practice but also for social and cultural connection, especially for families and older adults. Nearly one-third of Jewish adults (31%) say that they or someone in their household is a member or regular participant in a synagogue. In addition, 35% of Jewish adults have attended events, activities, or programs, aside from religious services, at a synagogue or temple.

In-person and online involvement in Jewish organizations



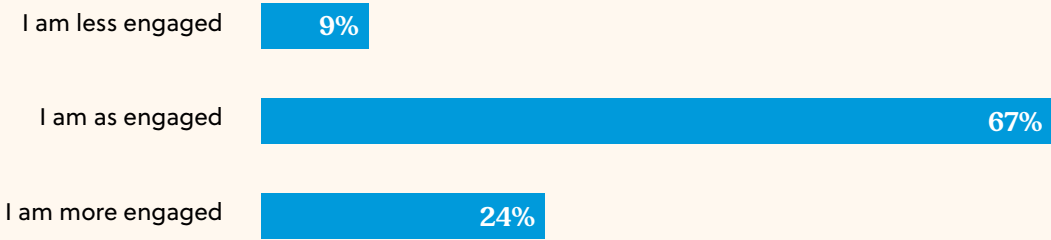
Of the 65% who participated in Jewish programming, 87% were very or somewhat satisfied with their experiences.

Satisfaction with Jewish programming



Following the events of October 7, 2023, national research showed a surge in connections and participation among American Jews, which somewhat diminished over time. The national findings captured during the time period of this survey are comparable to estimates of involvement of Jews in Greater Boston.¹² A quarter (24%) of community members say they became more involved after October 7, while two-thirds (67%) say their involvement remained the same.

Involvement in Jewish life since October 7, 2023



Additionally, the majority (80%) of Jewish adults donated to charity in the 12 months before the survey, underscoring strong values of *tzedakah* (charitable giving) and responsibility for one another and the broader world.



To explore more on the Greater Boston Jewish community, read the following reports: [*Jewish Identity and Behaviors*](#) and [*Jewish Communal and Organizational Connections*](#).



Connections to Israel.


For most Jews in Greater Boston, having a connection to Israel is an important part of their Jewish identity, but how that connection is felt and expressed varies widely. These differences have become more pronounced since October 7, 2023, as people navigate complex emotional, ideological, and familial relationships with Israel.

Views on Zionism span a broad spectrum and are shaped by generational divides, with younger adults less likely to identify as Zionist compared with older adults. It is also clear that community members do not share a common language when using the terms “Zionism” and “anti-Zionism,” particularly among those who self-describe as somewhat or very anti-Zionist.¹³ Many community members seek honest dialogue across these differences, and tensions and perceptions of exclusion often make such conversations difficult. These dynamics reflect not only personal beliefs but also broader patterns of identity, belonging, and safety within and beyond the Jewish community.

Even as views on Zionism vary, a majority of Jewish adults (80%) believe that Israel should be the nation-state of the Jewish people. Additionally, more than two-thirds of Jews in Greater Boston (68%) say having a connection to Israel is an essential or important part of what being Jewish means to them,¹⁴ and half of Jews in Greater Boston feel very or somewhat connected to Israel (51%).

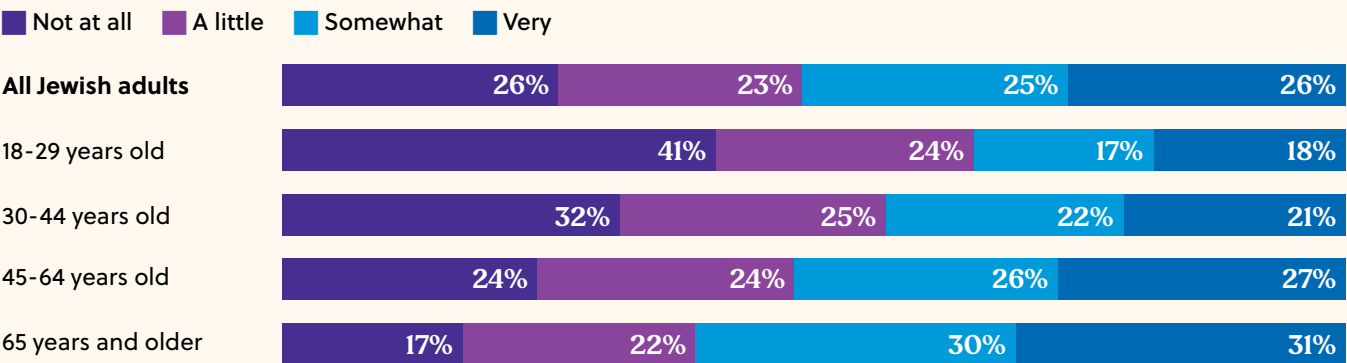
80%


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Connection to Israel

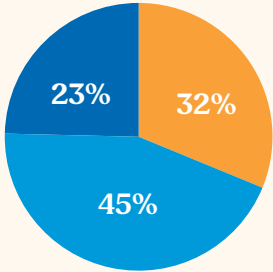


To me, being a Zionist really just comes down to a belief that a Jewish state should exist. ... and it's totally possible to be critical, extremely critical, even, of the Israeli government, which I have many problems with the current ruling coalition, while still having this very intense sense that there is a global Jewish community, that you cannot sever oneself from one half of it and still be fulfilling your responsibilities as a Jew.

The measures of connection to Israel—attitudinal, emotional, social, familial, and behavioral—are highly correlated with one another. The more connected people feel to Israel, the more emotionally attached they are to Israel, and the more their emotional attachments to Israel have grown since the events of October 7, 2023.

Emotional attachment to Israel since October 7

- Weaker attachment
- Attachment stayed the same
- Stronger attachment



In addition, people who feel more connected and emotionally attached to Israel are more likely to have friends and relatives living there, have visited Israel themselves, and frequently follow news about Israel.

Views on Zionism are diverse and generationally divided. The Greater Boston Jewish community reflects a broad ideological spectrum, with significant portions identifying as Zionist (46%), anti-Zionist (18%), or uncommitted to either ideology (37%). In particular, younger Jews ages (18-29 years old) are more likely to remain ideologically uncommitted (30%) or identify as anti-Zionist (38%). Of note, 35% of all those who identify as anti-Zionist say that Israel should be the nation-state of the Jewish People.



53%

of Greater Boston Jewish adults have been to Israel

Ideology and viewpoints about Israel

Percentages of Jews who agree or strongly agree

| | Zionist | Uncommitted | Anti-Zionist |
|--|---------|-------------|--------------|
| It is important for Israel to be a democratic state | 98% | 96% | 93% |
| American Jews have the right to criticize Israel’s government | 90% | 90% | 98% |
| It is important for Israel to be the nation-state of the Jewish people | 97% | 79% | 35% |
| It is important for Israel to be a place where Jewish values and traditions make up the mainstream culture | 94% | 68% | 28% |

Younger Jews are least comfortable sharing their views on Israel in both Jewish and non-Jewish spaces. In particular, slightly more than half (53%) of Jewish college students¹⁵ in Greater Boston are very or somewhat uncomfortable sharing their views about Israel in classes or lectures at their college.

Many Jewish adults share common ground on key principles, such as the importance of Israel being a democratic state and the right to critique the Israeli government. However, perceptions of exclusion or divisive rhetoric create barriers to holding spaces for diverse viewpoints.



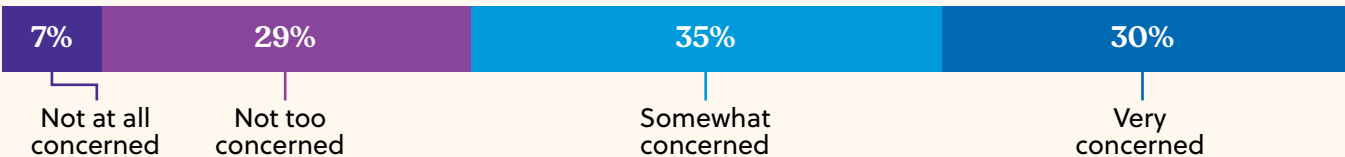
To explore more on the Greater Boston Jewish community, read the [Israel report](#).

Experiences and perceptions of antisemitism.

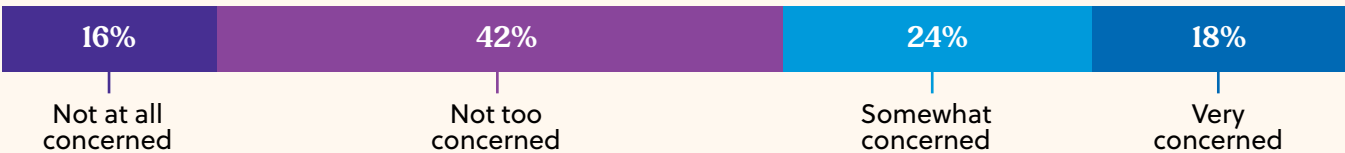
Amid a national and global rise in antisemitism, Jews in Greater Boston are increasingly focused on safety and how the community responds. Nearly all Jewish adults express concern about antisemitism. These concerns shape how people navigate public spaces, express their Jewish identity in person and online, and seek support.

Nearly one in four Jewish adults in Greater Boston have personally experienced or witnessed antisemitism. Concerns among Jewish adults remain high, with many somewhat or very concerned about antisemitism in Greater Boston and their local city or town.

Concerns about antisemitism in Greater Boston



Concerns about antisemitism in local city or town



Antisemitism is driving people to change their behaviors. Many Jewish adults (37%) in Greater Boston have chosen to hide or downplay their Jewishness in some way.

Younger Jews (18-29 years old) were the most likely to avoid these behaviors and activities, driven primarily by not posting content online that would identify them as Jewish or reveal their views on Jewish issues or Israel.

More than a third said they have changed one or more behaviors:

- wearing something identifying themselves as Jewish
- posting something online that would identify that they're Jewish
- discussing Israel—because of concerns about personal safety

Avoiding behaviors because of antisemitism concerns

| | One of more of the following | Avoiding places or events out of safety concerns | Avoiding identifying oneself as Jewish in public | Avoiding posting content online |
|--------------------|------------------------------|--|--|---------------------------------|
| Overall | 37% | 15% | 23% | 28% |
| 18-29 years old | 55% | 19% | 28% | 43% |
| 30-44 years old | 36% | 13% | 24% | 29% |
| 45-64 years old | 38% | 16% | 22% | 28% |
| 65 years and older | 29% | 12% | 19% | 21% |

However, there are other Jewish adults who have “leaned in,” choosing to publicly display their Jewish identity in the face of rising antisemitism.

“

I think you start to see the antisemitism that's always been in people and how they're really quick to say that it's not antisemitism when it is. And I think I've seen that and felt it a lot more since October 7th, and feel it to be much more important to show that I am Jewish. Like, I didn't always wear a Jewish star every day and that's something that's very important to me now.

”

While most Jewish adults can recognize antisemitism when they encounter it, many do not know how to respond or where to turn for help. Nearly three quarters (74%) feel very confident in their ability to identify antisemitism, and nearly two-thirds (63%) feel very confident in their ability to explain antisemitism to others when it occurs. Far fewer feel very confident in their ability to report antisemitism (29%) or know where they can turn to in the Jewish community for support if they are personally a target of antisemitism (24%). These gaps reveal critical opportunities for the Greater Boston Jewish community to build stronger, more visible support systems.



To explore more on the Greater Boston Jewish community, read the [Antisemitism](#) report.

Jewish education.

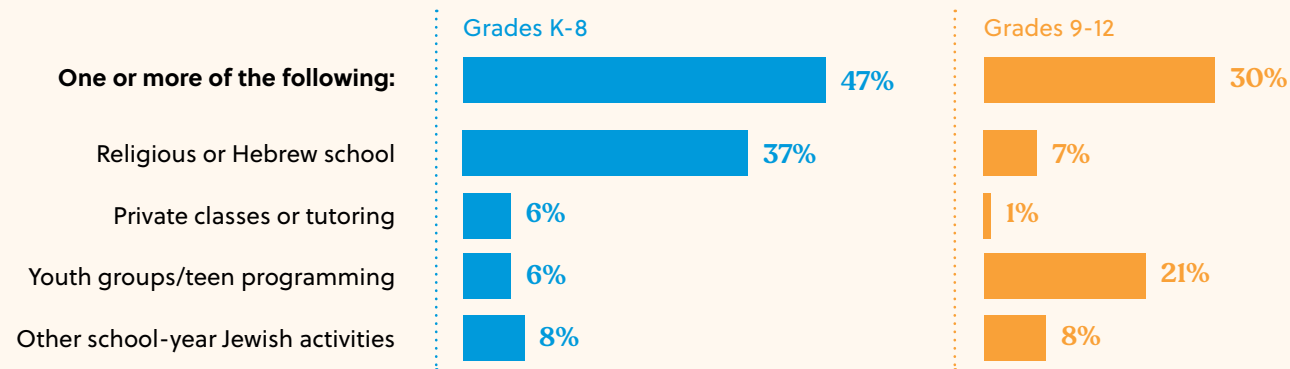
Jewish education plays a central role in shaping identity, transmitting values, and fostering connection across generations. In Greater Boston, nearly four in 10 Jewish children participated in some form of Jewish education in 2024-2025, including early childhood programs, day schools, part-time schooling, summer camps, and youth groups.

Participation is highest among households with two Jewish parents and those deeply engaged in Jewish life, while interfaith and less-connected households participate at lower rates. Barriers such as cost, location, and lack of awareness affect access across all types of programs. Jewish education is also deeply intergenerational: Parents who had Jewish educational experiences as children are significantly more likely to provide similar opportunities for their own children.

Among the 44,000 children being raised Jewish, 26% are in grades K-5, 16% are in grades 6-8, and 21% are in grades 9-12. Over one in 10 Jewish children in grades K-12 were enrolled in a Jewish day school or *yeshiva* (a traditional Jewish educational institution) in 2024-2025.

Participation in Jewish education is influenced by household connections and shifts as children age. Younger children (grades K-8) are more likely to participate in part-time Jewish schooling, while older children (grades 9-12) shift toward youth groups and teen programs.

Types of part-time Jewish education in 2024-25 by age group



Across all ages, children from households with two Jewish parents are more likely to participate in Jewish educational experiences, including early childhood education, day schools, supplemental programs, and summer camps.

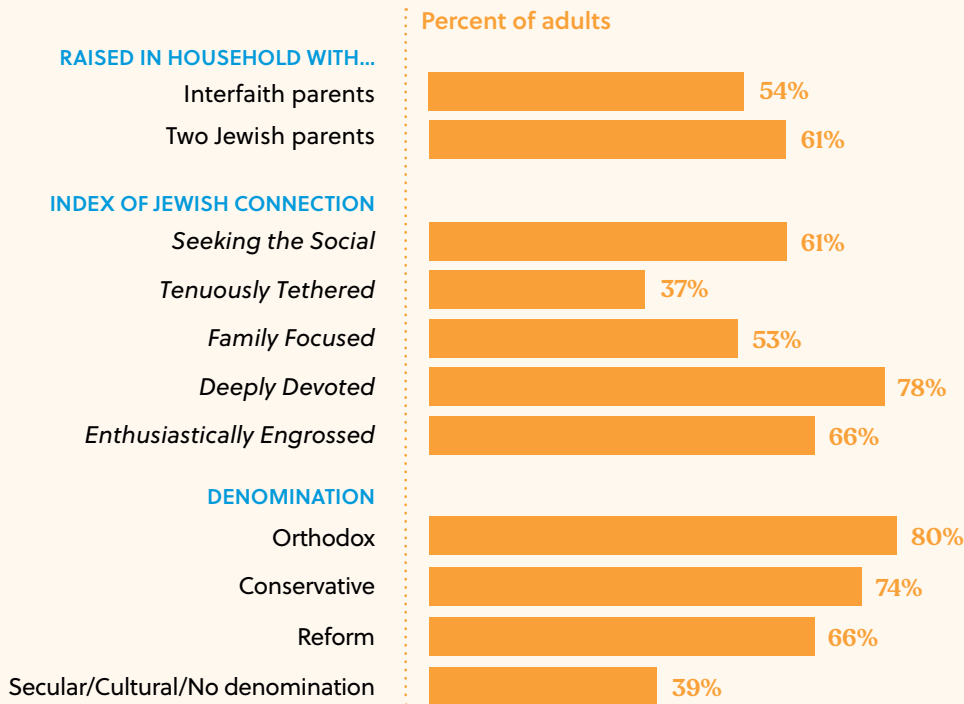
| Participation in Jewish education experiences | Child(ren) in interfaith households | Child(ren) in households with two Jewish parents |
|---|-------------------------------------|--|
| Early childhood education | 4% | 27% |
| Day school or <i>yeshiva</i> (grades K-12) | 1% | 23% |
| Part-time school (grades K-8) | 16% | 61% |
| Youth group (grades 9-12) | 8% | 34% |
| Jewish overnight camp | 7% | 31% |
| Jewish day camp | 4% | 21% |
| Had a <i>bar/bat/b'mitzvah</i> | 23% | 82% |

Childhood participation in Jewish educational experiences, such as Hebrew school, youth groups, and Israel trips, plays an important role in shaping Jewish identity and lifelong connection to Jewish life as adults.



Jewish adults who had three or more formative Jewish experiences are overrepresented among Jews who are *Deeply Devoted* and *Enthusiastically Engrossed*. Only a little more than a third (37%) of Jews who are *Tenuously Tethered* had three or more formative experiences during childhood. A little more than half (54%) of Jewish adults from interfaith families had three or more of these experiences, compared to 61% of adults from families with two Jewish parents.

Three or more Jewish educational and formative experiences during childhood



Among Jewish adults in Greater Boston, 26% attended an educational program, such as a class or lecture, offered by a Jewish organization in the 12 months before the survey. Attendance was highest among those who are *Deeply Devoted* (82%), followed by *Enthusiastically Engrossed* (52%) and *Seeking the Social* (21%). Very few *Family Focused* or *Tenuously Tethered* adults (less than 4% combined) took part in adult Jewish education.

Jewish educational experiences often shape family choices across generations.

Parents who had multiple Jewish educational experiences growing up are more likely to provide similar opportunities for their children. Certain forms of Jewish education persist across generations. Adults who attended day school or *yeshiva*¹⁶ are nearly four times more likely to enroll their children (32%), compared to those who did not (9%). Likewise, children of adults who went to Jewish overnight camp are twice as likely to attend (30%) as those whose parents did not (16%).



To explore more on the Greater Boston Jewish community, read the [Jewish Education](#) report.

Accessibility and barriers.

Many Jews in Greater Boston want to participate in Jewish life but face a range of barriers that limit their access to community and programming. These barriers include lack of awareness, logistical challenges, and social challenges, as well as financial constraints. Some challenges, such as cost, location, and scheduling, affect many families when deciding whether to enroll children in Jewish education. Other obstacles, such as feeling unwelcome, are reported more often by younger adults, LGBTQIA+ individuals, JPOC, and those with disabilities.

Even among those who feel connected to Jewish life, many report difficulty finding events, knowing people to attend with, or accessing inclusive spaces.

To further explore these barriers and limitations, the 54% of Jewish adults who say that being a part of a Jewish community is somewhat or very important to them are divided into two groups: those who feel like they are part of a Jewish community (35% of all Jewish adults) and those who do not (19% of all Jewish adults).

The findings in this section focus on the 54% who say that being part of a Jewish community is somewhat or very important to them.

Importance of Jewish community





34%

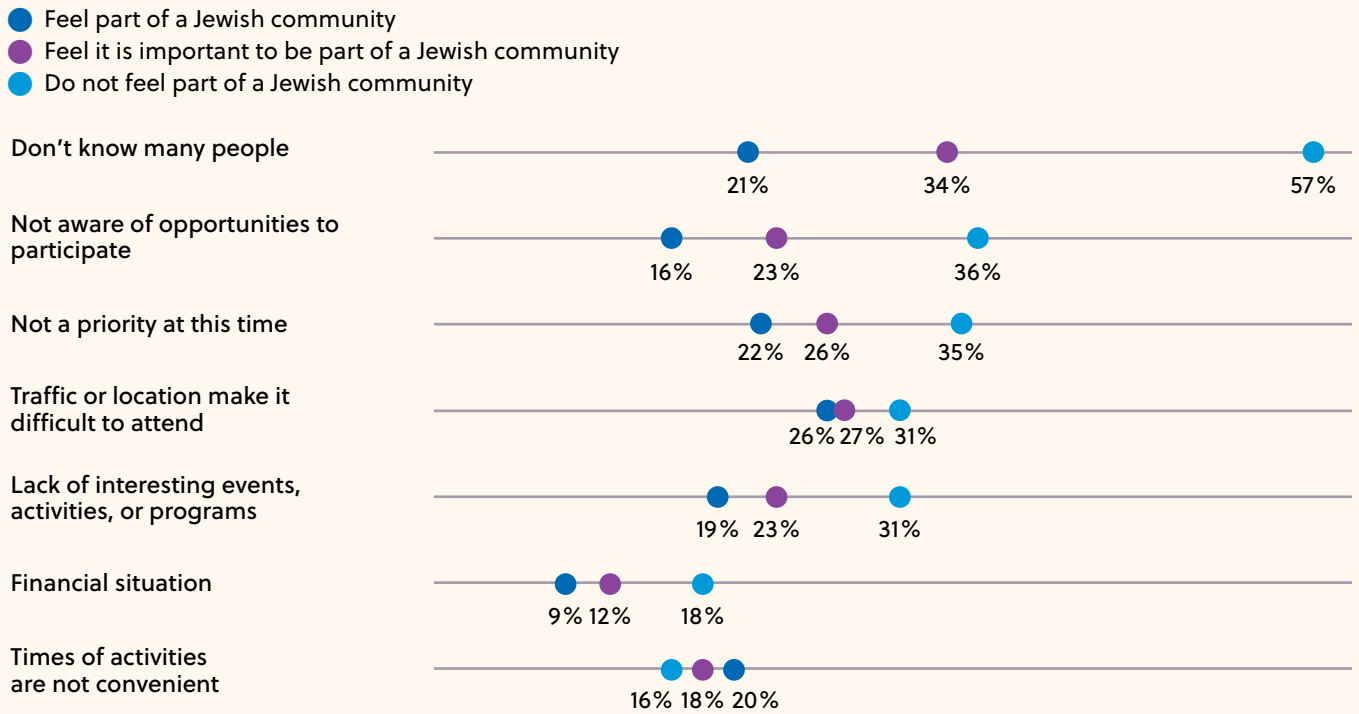
were not aware at all of Jewish events, activities, or programs in Greater Boston

Most Jewish adults from these two groups face the same barriers to participation in Jewish life, though they differ in the share that cited each barrier.



Notably, social connections and awareness of events distinguish the two groups from each other the most. Substantially more people who do not feel they are part of a community said the greatest barrier they face is not knowing many people with whom to participate (57%) and not being aware of opportunities to participate (36%) compared to those who do feel part of a community (21% and 16%, respectively).

Top barriers to participation in Jewish community



Other barriers, such as not feeling welcome in the Greater Boston Jewish community, are about two times more common for Jewish adults whose households include certain groups. This includes younger adults ages 18-29, LGBTQIA+ individuals, JPOC, those with a disability, and those who are economically vulnerable. Additionally, for these groups, cost has constrained their participation in one or more ways or required them to seek financial assistance in order to participate.

Other limits to participation among adults who feel that being part of a Jewish community is important

| | Feel the community is not welcoming to them | Experience financial barriers |
|----------------------------------|---|-------------------------------|
| All Jewish Adults | 8% | 29% |
| Young adults (ages 18-29) | 13% | 42% |
| JEWISH ADULTS WHO IDENTIFY AS... | | |
| LGBTQIA+ | 16% | 35% |
| JPOC | 15% | 37% |
| Having a disability | 15% | 38% |
| Economically vulnerable | 13% | 61% |

Similar to participating in programs, feeling part of a Jewish community impacts enrollment in Jewish education for children. Parents who feel part of a Jewish community are far more likely to enroll their children in Jewish educational programs.



Many families choose not to enroll their children in any Jewish educational program, citing common barriers across all types: limited awareness, preference for secular or non-Jewish options, cost, location, and scheduling conflicts. For most Jewish families, reducing barriers to participation could help people develop a stronger connection to Jewish life in Greater Boston.



To explore more on the Greater Boston Jewish community, read the [Accessibility and Barriers](#) report.

Conclusion.

The 2025 Greater Boston Jewish Community Study underscores resilience and joyful connections, as well as the complexity of our community. It reveals a vibrant, values-driven population deeply committed to Jewish life, while also navigating evolving needs, diverse expressions of identity, and external challenges, such as rising antisemitism.

This study marks a transformative shift: it initiates a decade-long journey of continuous learning about and engagement with our community. Rather than offering a single moment in time, this study opens the door to ongoing research and exploration of our community's experiences, challenges, and aspirations.

By listening to our community, we have gained significant insight into what strengthens connection, where gaps persist, and how we can work collectively to ensure every individual feels secure, included, and supported. These findings provide a roadmap for translating knowledge into impact.

Guided by this data, our community can strengthen partnerships, drive innovation, and invest strategically to address emerging needs and build a thriving Jewish future in Greater Boston.

Our work does not end here. Together, we can transform insight into impact and ensure that our community remains strong, connected, and prepared for the challenges and opportunities ahead.



To access all 12 reports and explore insights and additional resources, visit <https://cjp.org/CommunityStudy2025>

Notes.

1. On October 7, 2023, Hamas attacked Israel, killing more than 1,200 Israelis and other nationals living in Israel, kidnapping more than 250 people, the largest single-day massacre of Jews since the Holocaust. The Greater Boston Jewish Community Study was conducted from December 2024-April 2025, more than a year after the initial attack on October 7 and during the period of war between Hamas and Israel. While some respondents may answer questions about Israel differently if taking the survey today than they did during the original survey period, primary survey themes and patterns would likely remain the same.
2. For a small number of children, estimated at about 400, there is insufficient data to determine if they are being raised Jewish or not Jewish. For the purposes of this study, children are defined as Jewish if they are being raised one of the following ways: Jewish and no other religion, Jewish and another religion, or ethnically or culturally Jewish.
3. Since 1965, studies of the Greater Boston Jewish community have divided the geographic area into regions. The boundaries and composition of these regions have changed over time as new cities and towns have been included in the catchment area of Combined Jewish Philanthropies (CJP) and the names given to each region have changed as well. The current regions are similar to those used in the 2005 and 2015 Jewish community studies of Greater Boston, though new areas have been added with each study. For example, in 2015, cities and towns in the North shore were added to CJP's catchment area. Similarly, in 2025, cities and towns in the Merrimack Valley and the town of Plymouth were added. Also important to note is that the sum of the total population and the sum of the Jewish population in this study do not equal the listed totals because they were rounded to the nearest whole number.
4. Questions about race and ethnicity asked respondents to indicate whether they identify as White; Black or African American; American Indian or Alaska Native; Native Hawaiian or other Pacific Islander; or another race. A separate question then asked respondents to indicate whether they are of Hispanic, Latino, or Spanish origin, such as Argentinian, Cuban, Mexican, or Puerto Rican.
5. The Orthodox population is varied. About half of those who identify as Orthodox say they identify as Modern or Centrist (2%), and 1% identify with one of several Haredi or ultra-Orthodox groups.
6. Does not include a small percentage of respondents who selected "None of the above."
7. Source: **Pew Research Center, Jewish Americans in 2020**
8. The survey only asked respondents if they were of Sephardic or Mizrahi heritage, and it did not ask about other members of their household. Therefore, it is not possible to produce an estimate of Jewish households that include Sephardic or Mizrahi Jews.
9. The survey question asked respondents "Do you/does someone else in your household have any of the following health issues or disabilities that limit work, school, or other activities outside of your home?"
10. This study uses the more inclusive acronym of LGBTQIA+. However, the survey referred to this group as LGBTQ+ and was defined in survey questions as "lesbian, gay, bisexual, transgender, or queer."

11. The survey asked respondents if they or someone else in their household identify as a Jew of color or a person of color. Respondents could select one, both, or neither of the identities, and could indicate whether the identities applied to themselves only, to others, or to both themselves and others in their household. This approach draws on research and recommendations from sources such as the Jews of Color Initiative (JOCI) as well as consultation with those who have lived experience as people who identify as Jews of color, people of color, or both. In this report, Jewish respondents who self-identified as a Jew of color or as a person of color, or with both identities are described as JPOC. Similarly, households in which respondents reported one or more people identify as a Jew of color or a person of color are described as a JPOC household. As noted in “Beyond the Count” (Belzer, et al., Jews of Color Initiative, 2021) these terms may be understood as imperfect but useful ways to encompass a variety of identities and meanings.
12. At the time of this survey and publication of this report, national research showed an increase in involvement in Jewish life after October 7, 2023.
13. Zionists strongly or somewhat agree with the statement, “I consider myself a Zionist” and strongly or somewhat disagree with the statement “I consider myself an anti-Zionist.” This is reversed for anti-Zionists: They either strongly or somewhat agree with the statement, “I consider myself an anti-Zionist” and strongly or somewhat disagree with the statement, “I consider myself a Zionist.” Uncommitted respondents strongly or somewhat disagree with both statements. Less than 1% of respondents who strongly or somewhat agreed with both statements were removed from the analysis.
14. The Jewish Americans in 2020 report, conducted by Pew Research Center, found that eight in 10 U.S. Jews feel that having a connection to Israel is an essential or important part of being Jewish. The smaller proportion in Greater Boston in 2025 may indicate a shift in how Jews view Israel in relation to their Jewish identity, possibly suggesting they are growing more distant.
15. Respondents who are college and university students are included in all three sampling strata: Jewish community lists, modeled likely Jewish households, and the residual address-based sampling frame. These students may be somewhat underrepresented in the full sample, particularly among the youngest undergraduates who are more likely to live in campus dormitories, while also slightly overrepresenting older undergraduate and graduate students, such as those living in off-campus housing.
16. A traditional Jewish educational institution.