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### Torah Institute Anniversary

Torah Institute of Baltimore-Kochav Yitzchok will hold its 33rd Anniversary Banquet on Sun., Jan. 12 at Beth Tfiloh Sagner Auditorium, 3300 Old Court Road. Cocktails are at 5 p.m. and dinner is at 6 p.m.

Torah Institute of Baltimore is located in the Sudbrook Middle School Center at 4300 Bedford Road in Pikesville. The Education Department is under the direction of Rabbi Velvel Rosen, Principal and Rabbi Dovid Meister, Principal of Secular Studies.



Mr. & Mrs. Sauer

This year's guests of honor are Mr. and Mrs. Moshe Sauer, who will receive the Rabbi Yitzchok Sternhell Memorial Award in recognition of the boundless energy with which they have devoted themselves in a variety of ways to the school.

A crowd of 600 of Torah Institute's friends and supporters are expected to attend the Banquet. This growth in attendance parallels the tremendous growth in enrollment from 80 students of nine years ago to the present enrollment of 200 children between the ages of 3½ and 14 years old. Torah Institute consists of a Preschool, Elementary and Junior High School and offers an intensive Jewish and secular education which has won international acclaim.

Rabbi Yitzchok Scheiner, Rosh Yeshiva of the Kaminetz Yeshiva of Jerusalem, Israel, will be guest speaker. Joseph Nelkin will be the Master of Ceremonies. Entertainment will be provided by the Yaldei Cheyn Choir.

Reservations for the Banquet can be made by calling the Executive Office. If no answer, please call Rabbi Yisroel Reznitsky.

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# Can The Nation's Oldest Jewish Organization Survive?

B'nai B'rith is 142 years old and its structure has been likened to a family. But the "father knows best" era is over, and there are signs that the parent organization has lost its vitality.

BY MIMSI KROMER MILTON  
Special To The BALTIMORE JEWISH TIMES

B'nai B'rith International is the country's oldest Jewish membership organization. During its 142-year history, American society and Jewish communal life have changed many times over, and it might be assumed that any organization that could endure those changes would have its finger on the pulse of American Jewish life. And if this were a society in which old age was automatically equated with wisdom and venerability, B'nai B'rith would be the revered patriarch of Jewish service organizations.

But old age also implies deterioration and stagnation. The fact is that B'nai B'rith International, which claims a membership of 500,000 (including men, women and youth worldwide), is losing about 22,000 members a year through death or attrition. Critics charge that if the organization were livelier, it would attract more and younger members. One insider, who deplores the bureaucratic sluggishness which he claims "embalms new ideas" and creates the appearance but not the fact of change, likens working at B'nai B'rith to "moving deck chairs on the Titanic."

But B'nai B'rith leaders often use the analogy of a family when speaking about their organization and its many branches. They hope to convey feelings of loyalty and cooperation, attributes of traditional family life. But, if the truth be told, the family of 1985 is beset with problems such as divorce, children's rebelliousness and financial worries. In evoking the family image, B'nai B'rith leaders may be closer to



The Logo

Since 1843, when the founders of B'nai B'rith mentioned it in their constitution, the menorah has been the organization's predominant symbol. The publishers of the earliest B'nai B'rith publication called their magazine *The Menorah*, and until 1978, various versions of the symbol served as logos for different B'nai B'rith departments. In 1978, B'nai B'rith's directors decided that one menorah logo should represent the entire organization. They chose a seven-branched candelabrum which had previously served as the Membership Department's logo, because it had a "contemporary" look.

describing their own situation than they would like.

B'nai B'rith International today seems very much like the father of a thoroughly modern and often fractious family. Some of its branches easily fit the roles of spouse and children, all at various stages of independence, maturity, and rebelliousness. One thing is certain: the "Father Knows Best" days are a mere memory for this organization, whose viability is being questioned by its own rank and file as well as by the larger community.

Like any family, B'nai B'rith would like to keep its problems private, and for a long time it has succeeded. A recent internal study showed "that the B'nai Brith image has the greatest luster in the non-Jewish community and the lowest within our own ranks, with a middle perception in the Jewish community at large." Only the immediate family, it seems, is privy to the organization's internal battles, though close "neighbors" cannot help but hear an occasional outburst from behind closed doors. This high degree of confidentiality, some maintain, springs from the respect which the family members feel for the household leader. Despite their differences, they agree that airing dirty laundry will not speed the hoped-for rapprochement. Another view of the tight-lipped, uncomplaining front is less benign. If the head-of-household maintains the purse strings, then rebelliousness risks a lost allowance. This view sees the sequestering of complaints as a rule imposed from the top, a bureaucratic fix-it.



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headquarters' responsiveness to problems, Thursz cites the initiation of two publications. "Tachlis" and "B'nai B'rith Insider," which go to professional and lay leaders as far down as the lodge level. Their mix of employee information, calendars, reporting on important meetings and decisions, inspirational messages, etc., is one means of helping the "locals understand fully the challenge, (of giving) a clear, simple image and showing the magnificence of the whole realm of (B'nai B'rith) activities," says Thursz. BBI also publishes a monthly magazine that has a circulation of 170,000 and reaches beyond the confines of the organization's concerns.

A sampling of the organization's diverse programs includes a \$10 million world center in Jerusalem (now being designed); United Nations participation; senior citizen housing for 5000 people; 300 Israel investment clubs; a tour office; active retirees in Israel; book clubs and publications; a lecture bureau and cult education. All the commissions' programs (except for members' insurance), are available to the Jewish public, as individuals or groups, regardless of B'nai B'rith membership.

Warren Eisenberg, director of international affairs, says Jews abroad get "a sense of solidarity and strength by identifying with an international organization." He talks about the amazement Latin American and European Jews feel at the willingness of American Jews to identify themselves and tackle political battles. While working generally to increase grass roots support, Eisenberg says, BBI is also having specific successes, such as appealing the tariff on imported meat which Sweden implemented after prohibiting kosher slaughtering. It also campaigned for passage of The Genocide Convention by Congress and against a constitutional convention that might have blurred the line separating church and state.

Philip Kershner, the national membership chairman and past president of district 5, (which encompasses the Southeastern states from Maryland through Florida), is typical of the many leaders who are aware of problems but remain undaunted. He offers the figures of 25,000 eligible BBI members in the Baltimore area and 2,000 actual members, then proceeds to call B'nai B'rith a "going, vibrant organization." The Maryland state association, he claims, is very active and responsive to individual impetus. Individuals, he boasts, came up with the ideas for having marshalls in the walk for Israel and in holding a Baltimore Seder for the mentally retarded. Individuals, he claims, started BBYO, Hillel, ADL, senior citizen housing, the grass roots action committee and a BBI softball team to compete in the Israeli Maccabiah games. Those who "bad-mouth" the organization,

Kershner suggests, are either uninformed or unhappy. The competitive, widely used award system (for signing the most new members, for outstanding leadership, etc.), he thinks, might produce unhappiness among the unrewarded.

B'nai B'rith, on whole, is too complex an organization to sum up in a few brief words. There are two, or more, sides to

Max Baer  
 B'nai B'rith Consultant  
 On Planning And Research



**A post-war decline in membership, says Baer, is a commonality shared by all Jewish organizations. The older membership, he explains, is a result of the population curve, not an inability of programs to attract individuals.**

every issue. The choice of Las Vegas as the 1986 convention site is a sore point. Critics charge that the choice (by an organization that held a convention in Israel as early as 1956), shows a lack of identity. Leadership maintains that it is a cost-effective, carefully researched and democratically selected locale that will overcome its poor image. Likewise, the newly-formed softball team which competed in this year's Maccabiah games and won a gold medal is viewed by some as an example of organizational vigor and responsiveness. Others, (like the one who scrawled "Who cares?" over a score sheet posted at BBI headquarters), don't agree.

Cases can be made for those who see B'nai B'rith as sluggishly bureaucratic or democratically deliberative, unappealingly general or invitingly diversified, unhappily demoralized or ambitiously frustrated. The coming year should be exciting, with deliberations between BBI and BBW coming to a head and a new set of negotiators entering the BBI-Hillel tug-of-war. Perhaps the struggle, alone, is the best measure of B'nai B'rith's continuing presence.





**B'nai B'rith Youth Organization members hold a vigil protesting the Soviet Union's oppression of its Jews. The gathering took place across the street from the Soviet embassy in Washington.**

says that "we don't raise a single cent for BBI, but only for the youth services," the key word is "raise." There are no special appeals made for BBI funding, but the parent is supported by dues.

Stanley Berman, director of fiscal operations, avows that 64 percent of the BBI dollar is spent on youth services, 27 percent on lodge services and nine percent on administration. Despite these public figures, the feeling outside headquarters seems to be that BBI isn't fiscally responsible. Some Hillel leaders say that if they ran their shops like headquarters does, they would never have new buildings and equipment. To which Berman replies, "One person's program support is another person's overhead," adding that he sees administration as synonymous with national program support.

The intra-agency competition for favor and funds separates the very groups that could benefit from joint efforts. For example, the BBI Jerusalem Center and the ADL office are a few blocks apart in Israel, but they function solo. A recent centennial celebration of BBI in Seattle, which had all the makings of a superb event, came off as amateurish because it lacked professional planning. Professional B'nai B'rith staffers in Seattle at the BBYO, Hillel and ADL offices did not cross the lines to help on a BBI function. Book club an-

nouncements are not sent to the women because they are a men's project.

B'nai B'rith's problems are not inconsequential, but neither are they the whole picture. Lew Hamburger says he is with the organization because he's "attracted to a challenge where there's hope." Hamburger listed new membership incentives now under consideration, such as BBI credit cards, enhanced insurance policies, an international singles' conference, and ways to market the academic community (i.e. book publications).

Sports-oriented lodges are drawing younger men, as do those featuring political activism. Units, which have men and women members, were begun about 15 years ago and attract singles as well as young married couples. They might be even more popular, but BBW considers them "a nail in the coffin" of their autonomy, according to Gerald Kraft. He notes that units, with their joint ownership, are also a hassle for leaders to create and run.

Harvey Berk, BBI director of publications, repeats an oft-heard theme when he says that low morale is not the result of a sluggish bureaucracy, but the frustration of dreams thwarted by insufficient resources. Dan Thursz is adamant that the organization has "no failures" and says it "never was in a slump." As evidence of

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its fund-raising goal, and said that things are not going so well this year.)

Hillel is the most obvious example of this divisiveness. Thursz states that the youth services (BBYO, Hillel and CCS) received \$7.5 million in BBI funds last year. "You don't butcher the cow to feed the calf," he says. "We have been starving the cow. It's noble, but not financially sound, maybe." For all its nobility, Thursz obviously feels somewhat unrequited. "No federation funds were coming to Hillel until recently" he says, "but many people didn't know B'nai B'rith had anything to do with Hillel."

In answer, says Rabbi Sam Fishman, associate national director of Hillel, "Where you stand is where you sit," implying that one's opinion of this matter is dictated by position in the organization. He "bristles at the word 'loyalty,'" when it is used in the context of Hillel allegiance

Beverly Davis  
President of  
B'nai B'rith Women



**Speaking with clear  
disdain about the time  
when the women  
"served coffee at BBI  
functions," she says that  
BBW has finally prioritized  
women's issues  
and made a place for  
itself among other  
Jewish women's  
organizations.**

to BBI. Hillel, he explains, was established not as "a functional arm of B'nai B'rith but as a BBI charity, and it just outgrew B'nai B'rith's capacity to support it."

Abie Ingber, president of the association of Hillel and Jewish campus professionals, feels that Hillel is doing a phenomenal job on a shoestring budget because "Hillel has learned to sleep with B'nai B'rith and the federations and other funders. The national (BBI headquarters) has not been do-

ing as good a job in effecting mergers and arranging for the dollars and cents to be there."

Ingber is also bitter about how BBI funds are allocated. "Every penny of membership money goes to maintain the machine," he says, with only extra collections being slated for youth services. On its BBI budget, Hillel can't compete with the starting salaries that congregations offer rabbis. Neither can it make up the difference in benefits, since B'nai B'rith "refuses to consider cost of living increases." Confrontations such as these have erupted into formal contract negotiations. Hillel leaders claim that the negotiations have been unproductive because the BB/Hillel commission working on the problems had no real power.

Rabbi Oscar Groner, past international director of Hillel and a Hillel staffer for over two decades, sees the "parent/child" conflict as a case of power given and then denied. At one time, he explains, BBI said, in effect, "we are allocating functions to a group of lay leaders in whom we have faith." Several years ago, Groner asserts, BBI felt they were losing control and so took the power back. At that time the Hillel leaders were considered disloyal. "They tightened the purse strings and said they needed to ratify the relationship between Hillels and other community organizations." BBI's control over Hillel "was always implicit in the constitution, but they started exercising it." Similar constitutional struggles with ADL and BBW have pointed to a dichotomy between what is in the documents and what really takes place.

A look at BBI's financial allocations seems the logical place to verify charges of protagonists and critics, alike. Unfortunately, the fundraising structure is enormously tangled. Every branch raises funds for itself as well as receives monies from BBI. (BBW gets no monies from BBI, but gives money to the youth services and ADL.) A BBI member conceivably could receive solicitations from his lodge, the BBI president, the local Hillel, the local youth committee, and the ADL. This competitive fund-raising scheme is an administrative nightmare, but one which BBI leaders feel is more effective than a centralized effort. Exclusive of dues, tours, camps and insurance, BBI raised \$21.9 million last year.

For each of the last eleven years, BBI has increased its budget 8-11 percent above the preceding year, but still there is strife over branch support. The balance between what a program raises and what it needs comes from BBI. The general fund, from which BBI pays program support, is also the source that covers administrative expenses (i.e. the office of the executive vice president and publication of the monthly magazine). When Dan Thursz





planning and research, is not alarmed by the membership statistics. He says that during WWII, when BBI membership peaked, American Jews felt their B'nai B'rith participation was a way of contributing to the war effort. The destruction of Nazism, adds Baer, reduced the need for Jews to identify with co-religionists. A post-war decline in membership, he concludes, is a commonality shared by all Jewish organizations.

Baer explains the older membership as a result of the population curve, not an inability of programs to attract individuals. He contends that 18 to 30-year-olds are "still engaged in getting training and education. (They are) dating and mating and establishing families and careers. It is wholly unrealistic for anyone in that age group to join any organization at that time. They join ad hoc organizations only." Lew Hamburger, BBI membership director, adds his opinion that "B'nai B'rith reflects the trend everywhere. There is a lack of cause out there ... no national movements to fire the imagination of people under thirty."

Dr. Daniel Thursz, executive vice president of BBI, is not so sanguine about the loss of public image and membership. "Think of the Jewish community as a triangle," he says, "with the synagogues, the federations and the national organizations (standing for) each point. The Jewish community does best when the three groups have equal power."

"The federations have more (power) in America today. It is not a healthy situation. Diplomacy and containment are necessary to a healthy competition. The federations are not the whole Jewish community ... They are not organized as membership organizations. They skim off the top to get the economic elite. They are undemocratic in the nature of their fundraising. There is no national, constitutional body of federations. They are not a movement like B'nai B'rith."

When Thursz speaks of "movement," he means the overall sense of mission which, in theory, holds together BBI's decentralized structure. Within this structure, the various levels — lodges, districts, etc. — have a large degree of autonomy. And when Thursz speaks of democracy, he means the system whereby individuals declare themselves presidential candidates and campaign for the job. BBI's officers are elected every two years and may be re-elected once. Any BBI member is eligible to run for president and be elected by delegates at an international convention.

Considering the large sums of personal funds and time spent on recent campaign (past candidates have even traveled the country by private jet), some people wonder just how "democratic" the system is. Such a costly race could not be attempted by the average BBI member, who also

probably couldn't afford to be away from his business as much as the president's job requires. On the other hand, how many other Jewish organizations — local as well as national — hold elections with more than one candidate running for office.

B'nai B'rith is often described, with pride, as a department store of Jewish life, offering something for everyone. In many respects, such diversification is a source of strength. A listing of lodge happenings, published in the monthly B'nai B'rith magazine, is a pot pourri of events representing the interests of local members. One lodge concentrates on succoring senior citizens, another hosts the Egyptian ambassador, a third reports on a trip to Atlantic City, and others discuss books or collect stamps together.

The lodges, it seems, go about their business, contribute their dues, and are largely unaware of doings at the top. Thursz concurs that one of BBI's biggest



Dr. Daniel Thursz  
Executive Vice  
President of BBI

**"The federations are not the whole Jewish community... They are not organized as membership organizations. They skim off the top to get the economic elite."**

challenges is maintaining a sense of the whole. Not only is this a problem vertically, from lodge to executive office in Washington, D.C., but it is a struggle horizontally, between branches.

And at the heart of this problem is money. In 1982, Philip Klutznick, BBI honorary president and head of a commission charting the future of B'nai B'rith, charged that "we have given so much emphasis to finance that we have neglected day to day program coordination." Despite the fact that it has an operating budget of \$14 million, its largest ever, "BBI lacks the funds to match its dreams," says Thursz. (Last year, an insider confided, BBI fell \$1 million short of

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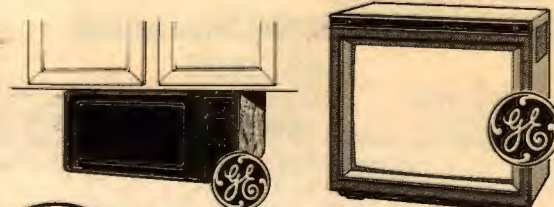
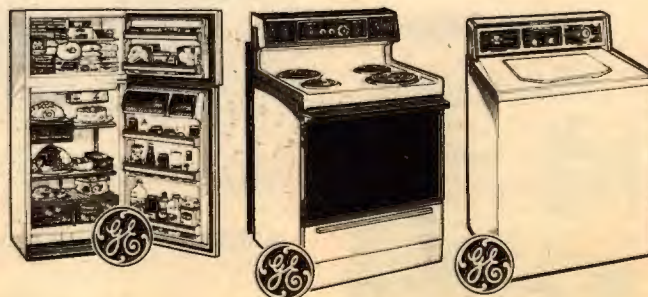
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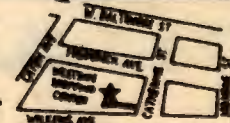
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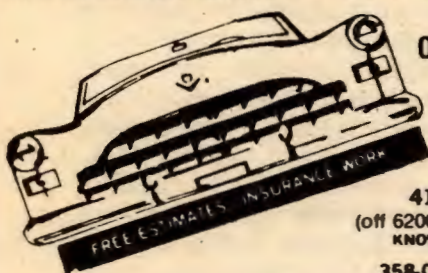
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service, social, religious, athletic and cultural activities. Summer in Israel institutes and weekend retreats at the youth camps in Pennsylvania and Wisconsin are clearly the highlights of the program.

Sidney Clearfield, international director, says BBYO is responsive to the parent organization not only out of gratitude for funding. "BBYO leadership youth have votes on the (BBI) board of governors," he points out. "In the executive session there are no staff present, but the kids are. They have seats on the commissions and 18 of them are at the convention that votes for (BBI) president." In fact, the youth have "more constitutional power than Hillel because of the membership structure."

B'nai B'rith Women, with 120,000 members roughly the same age as B'nai B'rith men, began 87 years ago as an auxiliary of the men's group. Today, to carry the family metaphor further, it is obviously the liberated, outspoken "wife." Having struggled for financial and philosophical independence, BBW is feeling increasingly hampered in a possibly outdated "marriage." The women's unequal status of by-gone days is still reflected in the B'nai B'rith bureaucracy, which permits ten women to sit on the 100-member board of governors.

After three years of back-and-forth on the issue, BBI last year issued a resolution permitting women to join B'nai B'rith in the U.S., independently of BBW. BBW feared that meant "take-over" and responded by recommending total separation. That recommendation was later withdrawn, but was reinstated by a joint committee and voted on at the 1986 convention. Three years of battling have



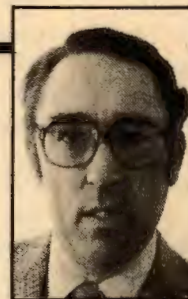
**B'nai B'rith Hillel/Jewish Association of College Youth members help spruce up a New York Lower East Side synagogue as one of their many community service activities.**

created their share of bad blood. Says Gerald Kraft, "the approach seems to be that if they can discredit the president of B'nai B'rith, they can win points. There are a lot of rumors about what I did and didn't say."

Beverly Davis, president of BBW, is strongly against integration. Speaking with clear disdain about the time when the women "served coffee at BBI functions," Davis says that BBW has finally prioritized women's issues and made a place for itself among other Jewish women's organizations. She is adamant that it "would never have as much strength being part of BBI." Though Davis feels independence has strengthened BBW, the struggle seems to have left a touch of paranoia, judging from her refusal to state an operating budget (\$3 million), and by the fact that a staff member's interview was cancelled by higher-ups. To date, the men's and women's groups have booked separate sites for the '88 convention.

BBI wants to keep BBW in the family for reasons of tradition, pride and image. On a nuts and bolts level, a separation wouldn't help with BBI's membership and financial problems, either.

Max Baer, a 51-year veteran of B'nai B'rith and currently its consultant on



Rabbi Sam Fishman  
 Associate National  
 Director of Hillel

**Hillel was established not as "a functional arm of B'nai B'rith but as a BBI charity, and it just outgrew B'nai B'rith's capacity to support it."**





Ascertaining the accuracy of either picture is a job complicated by the organization's size and decentralized structure. BBI claims 500,000 members. Branch budget and membership figures touch at many points, with whole areas (such as Hillel membership), being mere approximations. B'nai B'rith International has seven commissions (the Anti-Defamation League, Hillel, Youth Organization, Career and Counseling Services, Adult Jewish Education, Community and Volunteer Services and the Israel Commission). In addition, there is an international council, several committees (planning and research, cults, senior citizens' housing, members' insurance and the Klutznick museum), and three cabinets (leadership, fund raising and membership). B'nai B'rith women today is wholly separate, having its own structure and funding.

Jewish public awareness of BBI doesn't begin to comprehend this structure or the interaction of its parts. Many people are more cognizant of the organization's past directives than its current thrust. This, explains BBI president Gerald Kraft, is because "after World War II, B'nai B'rith made a conscious decision to remove itself from areas of concern covered by other organizations ... and move on to something new."

A fraternal organization succoring widows, orphans and the needy at its outset, B'nai B'rith turned its attention overseas and to relief work around 1875. In the early 1900's it downplayed the fraternal order and developed various branches, emphasizing community and volunteer services during the war years. Today it is strongly in the field of senior citizens housing, being the single largest owner of such units in the country.

Along with a sometimes antiquated perception of its work, BBI has another image problem. The branches, or family members, that most people know about are the ones that have field staffs and the ones that have drawn the most "press." Hillel, the Youth Organization, Career and Counseling Services and ADL all have field workers. ADL, Hillel, B'nai B'rith and B'nai B'rith Women get the most coverage, for good and bad reasons.

B'nai B'rith currently has 200,000 members with an average age of 57. Members participate on one or many levels, starting with the local lodge or unit, and pyramiding to councils (i.e. greater Baltimore), states, districts (a total of seven in the U.S.), and the international (active in more than 40 foreign countries). Fixed, per capita dues go to the international (\$22) and the district (\$11-30), but lodges levy their own dues, which may be as high as \$100 and are a turnoff to many prospective and current members. The three dues are lumped into one annual bill, which the lodge member pays, often being unaware



Photo By Barbara Cotell

**B'nai B'rith International headquarters on Rhode Island Ave., N.W. in Washington, D.C., was built in two stages; the first wing opened in 1957. Shortly after the second wing opened, in March, 1977, the building was the scene of a Hanafi Muslim takeover in which one person was killed.**

of how the money is apportioned or what is happening beyond the local level.

The most notable BBI "offspring" is the Anti-Defamation League, a "matured" child that has reached financial independence. The 73-year-old ADL once received \$300,000 from BBI yearly, but now gets only half that amount. ADL's associate director, Abe Foxman, calls the present BBI allocation "more symbolic than meaningful," when compared to ADL's total budget of \$24 million (40 percent of which comes from non-Jews). All B'nai B'rith members are automatically ADL "constituents," or contributors, but the reverse is not true. (ADL says it is not a membership organization, but has 60,000 supporters in addition to its 200,000 BBI constituents.)

"The number one reason for affiliation with B'nai B'rith (given in a questionnaire), says Foxman, "is ADL work. That's the sexy item." Even though half the members of ADL's policy-making national commission are not BBI members, Foxman says the two groups are totally identified with each other. "We are they," he claims, "the membership does not experience competitiveness. Problems, if they exist, are at the top levels."

Rabbi Balfour Brickner, of the Stephen

Wise Free Synagogue in New York, thinks this isn't the case. "A split between ADL and B'nai B'rith is emerging quite clearly," he says. As evidence, he points to ADL's recent resignation from the International Jewish Committee for Inter-Religious Consultation. "B'nai B'rith has stepped in to cover the hole," which reveals the animus between the two organizations," reasons Brickner. "ADL doesn't want to put itself under the discipline of a community," Brickner further opines. "It wants to be what it has always been — a maverick."

A member of the B'nai B'rith family with less financial independence is Hillel. Established 63 years ago, this B'nai B'rith arm serves college and university students on-campus. Hillel claims all Jewish students on campus as members, but Rabbi Sam Fishman, Hillel's national associate director, points out that Hillels operate with varying degrees of success, having fulltime professionals on only 100 campuses. Another 200 schools, those with less Jewish presence, have less Hillel contact.

Hillel, says Fishman, naturally does better on residential campuses with "quality" Jewish students. Not surprisingly, these successes correlate with communities that have strong Jewish federations willing to chip in financially. Starting in the '70s, federations increasingly assumed responsibility for Hillel staff salaries and operating budgets, though their contributions are usually funnelled through B'nai B'rith. On the University of Maryland campus at College Park, for example, the correct name for the organization is the B'nai B'rith Hillel-Federation Jewish Student Center. It recently moved into a new building which was funded by B'nai B'rith, the UJA in Washington, and the Associated Jewish Charities in Baltimore, but not without conflict — over name and ownership.

With their multiple funders, rabbis at Maryland's Hillel have salaries that "at least approach the level they should be at," says executive director, Rabbi Robert Saks. But the College Park rabbis are in sympathy with Hillel rabbis elsewhere, who are underpaid by congregational standards. Hillel leaders contend that starting salaries are \$6-7000 below those offered by synagogues, and the fact that B'nai B'rith employs more rabbis than any other organization is small consolation.

The Youth Organization was founded concurrently with Hillel, but better fills the role of family "baby," everybody's favorite. BBYO is clearly identified with B'nai B'rith and receives the bulk of its funding (\$3.1 million this year) from the parent organization. Its members are all high school students, 25,000 in North America and another 10,000 overseas. The youth programs accentuate community