Bnai Brith Women readying for fun-filled fall festival

more n. niernational past presi-dent of Baas Brith Womes, will be the genet of Derive a res Baai Brith Women at the fourth annual fall festival to be held Oct 7 in Adas Shakon Synagopue, 2001 Mode Beit, Farmington Hals.

Tickets for the fastival are \$1.75 and are raliable through Beel Brith Women's ersitable through Beal Beth Warnen's chapters. Mrs. Holstein, of Pittaburgh, Pa., is pres-celly serving on the beard of the Beal Brith Women Children's Home and Group

Hence is larged. She will address the approximately 000 vontain expected to attend the banchess on "How Workss Load Them-selves to Volunteer Work." The address featively will begin at 10 s.m. with basilings browing and a coffee hour.

Lancheon will be served at noon followed by a maskical presented by the Bel Canto Corral Society. Door pitzer will be amarded. The event, sponnored by the Bel Canto The event, sponnored by the Bel Santo The event, sponnored by the Bell Santo The event, sponnored by the Bell Santo The event, sponnored by the Bell Santo Hart Society of Southerland and Society for Southerland and Society and prospective members. Council President Frank Ellower of Link Santo Southerland and Santop Frank Santop Sant

Moral perspectives Recently I have been asking fellow clergy who they know among their profes-sion who are concerned and active in so-cial justice. Their response has been that most of the clergy who are interested in social justice layer in the central city rather than in the suburbs. The induce remains only maker that is the 1 and controls as to whether clergy who come to lave and work in the subards will off social justice issues from their lives. What is the cause of this security of the class of this security of the class of the security of the class is the cause of the security of the substant indicions how the is the past who have taken strong morell the make the have taken strong morell the make the law part of the sub-stant dominant is expected to be sound as leaders guard the truths of God. WHAT DEFERS clergy in the solution from acting on insues of social justice? I believe that is it most often their own stit-tades and rokes that cut them off from this kind of leadership. Clergy often believe that laity will with-draw commons support of their church or synappae if they deal with controversial social laws? Readying a weaving for the Bnai Brith fail festival are (from left) Leigh Hershkovie, Oak Park; Fran Klinger, Livonia; and Ethel Fine, Livonia;

Suburban apathy is contagious By REV. DAVID T. STRONG Fellowship Ualted Methodist J

owing, the pastor's social involvement is repted. If, on the other hand, the church declining, more people will oppose rgy involvement in social issues.

Cergy are as human as their neighbors in suburba. They often buy into the prior-tites of many suburban people such as so-cialiting, sports, service organizations hat airt issues of social justice, promoting nu-merical growth agd-building expansion and pursuing periodial interests.

Because of the highly competitive atmos-

phere of the suburbs they seldom join with other clergy in issues of social justice.

A MAJOR CAUSE of clergy skirting social issues is their belief that people do not want to hear about social problems. Every clergy has heard someone say. "I hear enough of the world's problems in the eve-ning news."

We need to remind ourselves that jus-tice, peace, love and reconciliation are the goals of religion as much as is the worship of God.

We need to remind ourselves that those who are upset by the world's problems need to see the resources of religion ap-plied to these unjust and hurting condi-

Many lay people desire and need the leadership and the theological insights of clergy as they face issues of social justice and morality. Many community leaders would feel supported by religious leaders in their strungles to fight for just and moral conditions.

A revival of social healing in our society must involve our religious leadership.

