

'Education is more than reading a book'

As an English teacher at Stevenson High School, Dr. Gerald Sima of Livonia felt there was a better way for students to learn other than from textbooks, lectures and films.

In 1960 he took the first group of 10 Livonia students and parents to Europe for 43 days. The group visited eight countries, and the experience was invaluable, says Dr. Sima.

Every year since, he has returned with residents from Livonia, Plymouth, Birmingham, Southfield and Redford Township, and Detroit.

"Education is much more than reading a book," says Dr. Sima. "Travel-

ing gives people the chance to see and feel what they have been studying about for years in the classroom."

Dr. Sima's yearly trek is part of the Consortium for International Education (CIE), a program designed to introduce foreign lands and cultures to go beyond the confines of a textbook.

George Konar, 38, of Livonia, is taking his second trip this year.

Konar says the highlight of last year's excursions were the European discotheques, Rome, and the over-night train rides. "One day we were having a snowball fight in the Swiss Alps and the same afternoon we were

paddle boating and swimming in Lake Geneva."

Dr. Sima's 16-year-old sister, Robin, is taking her second trip and his mother, Noreen, is going back for the sixth time.

Mrs. Dorothy Trasko, an English teacher at Stevenson High School recently renewed her passport for the fifth time.

"These tours enable me to teach my English classes with a knowledge and perspective that no amount of university training can provide," says Mrs. Trasko.

Andrea Bassett of Plymouth, an art

major at Michigan State University, says this is her first trip and she "can't wait."

Cost of the CIE program is lower than commercial travel, because the CIE covers its own plane and is a non-profit organization, says Dr. Sima.

Dr. Sima is CIE consultant in Michigan and a proponent of international education. He is presently director of student teaching and an education professor at Mercy College of Detroit. He wrote his doctoral dissertation on the administration of international education in 1970. He received his Ph.D. from the University of Michigan.

There are about 12 seats left for this summer's tour which begins June 28 and ends July 23. Travelers will visit Florence, Lucerne, Munich, Salzburg, Paris, London and a number of optional excursions offered.

"If travelers wish, they can take high school, undergraduate and graduate courses," Dr. Sima explains.

"Mercy College is offering five-credit courses in art and allied health services. Art students will explore some of Europe's most outstanding museums and health students will visit health facilities with members of the Mercy nursing department."

Other courses offered include history, vocational education and humanities.

For those who don't want to take classes, the trip itself is a learning experience, says Dr. Sima.

"Once a person has traveled with CIE, many choose to return because of the richness of the European encounter, or friends they've made, or because they've been bitten by the travel bug."

Persons interested in the CIE tour should contact Dr. Sima, 10800 Shrewsbury Court, Livonia.

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Observer & Eccentric

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Monday, June 23, 1975 (7/18)

Bertil Anderson

Versatile pastor talks about the folk mass

By CORINNE ABATT

Bertil E. Anderson, pastor of Antioch Lutheran Church, for a year and a half, is a man of many talents and many careers.

He gave up a career as member of the music faculty Augustana College to return to theology school and become a minister.

While teaching piano, organ, music history and literature, he composed a number of pieces, none of which is published. However, a folk mass, a far cry from his other compositions, will be published this month by Fortress Press.

THE MASS and accompanying hymns were used many times in his former church in Jersey City, N.J.

He has no illusions that the folk mass contains either dubious prose or melody. That was not the intent. It was written originally when the folk mass was becoming popular and the young people were attracted by it.

Pastor Anderson is still surprised at the response to it which he has been able to assess over the years.

Initially, it was the young people

who responded to the mass which in content and form is very close to the traditional one.

The musical idiom is folk. The spoken portions are easily understood.

"At first it was the kids who liked it—the young people who didn't like the traditional—but eventually it was the 30 to 40 year olds, then a big jump to the 70-year-olds who liked it."

"Once the young people got used to the folk mass, they could go back to the traditional form and enjoy it. So, the folk mass served to re-introduce them to the content of the mass."

"THAT," said Pastor Anderson, "was the prime purpose and the prime use."

Some of the young folks went several steps further, even to developing a preference for the sonnet-like of the Eucharistic form.

He explains that with an open mind and a basic understanding one can either go forward or backward in time and style.

He recalls one of his special thrills. During a retreat for young people in New Jersey, he held a special class on the Baroque style of hymn singing. The singers maintain the melody line while the accompanying organist improvises. Back used this technique frequently "June, Joy of Man's Dearly" is an example.

"The kids caught on very fast—they understand improvisation, jazz is improvisation. It was very exciting."

The folk mass, a sharp departure from the serious, decidedly contemporary compositions which Pastor Anderson favors, served its original purpose.

As the Antioch church begins to use it more regularly, he hopes it will have the same effect here.

As far as becoming a serious composer, Pastor Anderson said, "I don't have time to work at it. I enjoy everything I do. I enjoyed composing when I did it."

As an afterthought he added, "Somehow or other, everybody thinks that an interest which puts you in the public eye ought to be your choice."

PASTOR ANDERSON made his choice, but the interests that might

have put him in the public give a valuable dimension to his work.

He disdains overly sentimental music and art which creates a false sense of emotion. Emotion triggers action.

He expresses concern for the simplistic solutions to complex problems which modern man takes refuge in—politics, economics and religion.

"There is a great rise in simplistic theology such as the charismatic movement. And I see the growth of fundamentalism and liberalism as simplistic answers."

He doesn't want his mass misinterpreted as the answer to modern worship or as great, permanent music, but rather a contemporary expression.

There has been some criticism of the expressions of brotherhood found in the mass and of a hymn he wrote to go with it, "Love is More Than We Say."

The hymn points out that love is more than words, it is the way we live. It speaks of brotherhood, the building of bombs and rockets and loving our enemies—a sermon in itself.

HIS PUBLISHERS are urging Anderson to complete two more books which he hopes to when he has time. One, Psalms for Dark Days, he describes as "satirical, but religious poetry."

The other is a group of cartoons and prayers. I Quarrel with the Lord. From his description of the latter which he calls "kind of fun" there is some debunking of the piety which churchmen (and others) assume is their just reward. In this case, God is the debunker with eyes which truly see into the hearts of men.

Pastor Anderson is a skilled storyteller and conversationalist, a modern man in a modern world, still holding fast to the faith of his fathers.

GLORIA IN EXCELSIS

(Gloria)

Glor-y to be to God on high! And on earth, peace good will 'wards men.

Praise to God for His great glo-ry. Praise to God our heav'nly King.

You we praise. You we bless. Praise to the Fa-ther bring.

Praise we now the Lamb of God. Praise to Christ, God's so-ly Son.

For your mer-cy now we pray, For you take all sin a-way.

O Christ, who takes a-way the sin of the world, Have mer-cy up-on us. You who sit at the right of God's so-ly throne, have

mer-cy up-on us. For you a-lone are so-ly. You on-ly are the

Lord. O Lord Christ with the Ho-ly Ghost are most high in the

The Salvation

The Collect

Old Testament Lesson

Exhort

Gospel Lesson

Glor-y to you, O Lord: (Before Gospel)

Praise to you, O Lord: (After Gospel)

Dream becomes reality for Holy Cross Church

By CORINNE ABATT

FARMINGTON HILLS—At the May 4 groundbreaking for Holy Cross Orthodox Church, 25125 Middle Belt Road, Rt. Rev. Bishop Demetrios made a prediction. Those gathered on that Orthodox Easter afternoon would celebrate the opening of Holy Cross, the following Sept. 13 in the shell of the new church.

The prediction brought the dream close to home. Many could look across the open field and visualize the white brick building they would see before the next snowfall.

There was an air of excitement and anticipation at those ceremonies. Notes which Mrs. John Zervos wrote and shared her fellow communicants in the parish bulletin caught the mood. "I saw, I witnessed a dream becoming a reality. This moment had to be most inspiring to the mass of people accumulated beneath the tent."

"The whistling of the wind, the inspiring words of the service, and the capacity crowd gave me a good feeling that another house dedicated to the Holy Cross and to worshipping God was being begun."

FOR FR. STEPHEN J. Anthony, the excitement started to build when he came to Michigan in 1971 with the assignment to form a new church from the group started as a mission of Saints Constantine and Helen Orthodox of Detroit.

He left California and a parish of 1,000 families, settled his wife and children in Farmington and, with a nucleus of 30 families, began his work.

No, Michigan was not California in climate, but the dedication of the small group made up for it. And the member families grew from 30 to 100, all working to build a dynamic parish and permanent home on the 12 acre site on Middle Belt.

As designed by Wah Yee Associates, the emphasis in the sanctuary will be on simplicity, with an open altar.

"This means the congregation will be a part of everything that's going on," said Fr. Anthony.

It will make it easy for Father Anthony to continue his dialogue sermons as he moves among his congregation talking, conversing, rather than pontificating.

THE SIMPLICITY of the design

does not mean any major change in the ritual.

"The design," Father Anthony said, "will make it timeless."

Along with Protestant and Catholic, the Orthodox church is one of three major branches of Christianity. Orthodox Christians respect, estimate and share them with the other two, he said.

Though the Orthodox faith was late in coming to this country because of early immigration restrictions on the countries where the church was strong, it dates from the first century A.D. and was centered in the eastern Mediterranean.

While the liturgy may be recited in the language of the people, Greek is one of the most traditional, particularly among the Hellenic people.

Father Anthony uses about half Greek and half English, reading the scriptures and reciting the prayers first in English and then in Greek.

Until the new church is ready the services are being held in the Southfield Presbyterian Church chapel. But, if the bishop's prediction is correct, and construction goes as planned, by September the congregation will be meeting in its new home on Middle Belt Road.



BISHOP DEMETRIOS pronounced the church groundbreaking.