

Churches ad hoc

A D I V I N E C O M E D Y



Herman Krieger

With a Foreword by Kern R. Trembath

Churches ad hoc

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Published by
PhotoZone Press
Eugene, OR 97401

Printed in the United States of America

First E-Edition

Publisher's Cataloging in Publication Data

Krieger, Herman
Churches ad hoc : a divine comedy / Herman Krieger.

p. cm.

ISBN: 0-9665809-6-6

1. Church buildings—Photography—Humor.
2. Church in art.
3. Photography—Church buildings—Social aspects.
4. Wit and humor, Pictorial.

TR659.K7 1998
726.5

98-96488

FOREWORD

Most if not all readers will be amused by what lies inside this volume. Most will be, but for a wider variety of reasons than many books enjoy. And if you are among the latter, "amuse" will turn out to be too weak a word. "Beguile" will be more likely.

The first time you read this book, you will know that it is one of those that you will return to again and again in the future. Is it a book of photography? -- of art more generally? -- of puns? -- of religious architecture? -- of questionable, comic, and at times tragic religious architecture? The answer, of course, is "yes." Hence its beguiling nature and consequent beckoning to regular revisitation.

Herman Krieger describes himself as a non-

practicing Jew who has not been to synagogue since he was 12. Would that all religious education "took" as well as his! The most obvious and, in many ways, most delightful interaction that he will quicken in you is that between caption and photo. And most of the captions will, in turn, be drawn either directly or indirectly from Jewish and Christian scriptures. Herman thus nicely illustrates the ancient insight, voiced by Ignatius Loyola but universally true, "give me a child until he is six and he will be a Catholic forever." Religious truths, often embodied in text but always pointing beyond the text to experience itself, rarely go away for good. At worst, they hibernate. In the gentle humor that is the conversation between caption and photo, this book might well awaken hibernating truths in you as well. Another beguiling level of meaning, therefore: not, "Will this re-awakening happen?" but rather, "Did Herman intend it?"

The puns in this book, that is, the multi-layered conversations between image and caption, are witty. I mean this in the widest possible sense,

what the *Oxford English Dictionary* laboriously reminds us is "that quality of speech or writing which consists in the apt association of thought and expression, calculated to surprise and delight by its unexpectedness; the utterance of brilliant or sparkling things in an amusing way." *Wit* is thus the conjunction of the author's insight and foresight that opts to use humor as the conduit to the receiver's mind. How could anything other than *wit* better account for the effects of "The High and the Lofty," "Littergy," and the adjacent, "The Pope's Answer to Luther," and the "Sign of the Crossing?" These are not simply pictures with headings; indeed, they are sermons whose spiritual precision is the more appropriated (and enjoyed) the more that one patiently awaits it. Priests at Notre Dame have been known to be fired for exceeding 10-12 minutes per sermon. It was not until well after 10 minutes, though, that I finally got the point of the sermon titled "Auto da Fe" (hint: look carefully at the car model and then at the bumper sticker). Jesus could not have been more concise.

What this volume ultimately is, then, is a book about what the catholic tradition terms "sacramentality," the insight that God's presence is mediated by any and all parts of creation, and hence that God is permanently as close, or as far away, as the individual wishes God to be. It is not that God is ever far away, though. All that the individual can accomplish is to recognize, or resist, that permanent adjacency. More than this is not given to us to do. Herman's volume shows us how perilously close that divine adjacency is on a daily basis. Easy to overlook, isn't it? Hence, all the more delightful to acquire.

A final illustration of this that I hope you will not resent. While embarking from vastly different shores, Herman and I share much of our respective journeys. We are both graduates of the University of California at Berkeley. We are both avid bicyclists, a habit nurtured at that same University. Computers are the primary "how" by which we serve our professions and our constituencies. We are both drawn to the subtle, the common, and the

humorous as the means by which religion is seen as universally evident. I say this not to elevate myself to his level of insight, attentiveness, or artistry, but instead simply to add one closing picture to this volume. Thank you, Herman, for including me in it. Kern R. Trembath, Assistant Chairman
The Department of Theology
The University of Notre Dame

PREFACE

The genesis of *Churches ad hoc* was the photograph I made of a cross that seemed to rise up out of a tree. The cross, located in a park overlooking Eugene, Oregon, created a controversy regarding the separation of church and state. Proponents of the cross called it a war memorial. Others saw it as a religious symbol. I titled the photograph "Propagation on the Mount". Thus began the series of captioned photographs

with a cross as the unifying element. The series was first exhibited at the PhotoZone Gallery in Eugene.

Churches ad hoc was introduced on the Internet in 1996. Since then, references to it have appeared in a large number of Christian, as well as atheist, web sites. Each group seems to find a reflection of their own views in the captioned photographs. Excerpts from the series have appeared in places as diverse as the Internet edition of *The New York Times*, a Methodist church calendar, a rock band cassette cover, the religion pages of the Stockholm *Svenska Dagbladet* newspaper, and a Cornell Law School poster for a national conference on *The Consitution and Religion: Theory and Practice*.

I take photographs to amuse myself as well as the occasional spectator. Exhibiting photographs for mutual pleasure is similar to a comedian telling jokes to an appreciative audience. But comedy is more serious than photography.

Viewers who see more in my photographs than I do probably have better vision, and I welcome their compliments. Those who see less than I do may be right, and I remain partially open to their criticism.



Propagation on the Mount



Church of High Fidelity



St. Mark VI Model



Littergy



The Pope's Answer to Luther



Society of Feathered Friends



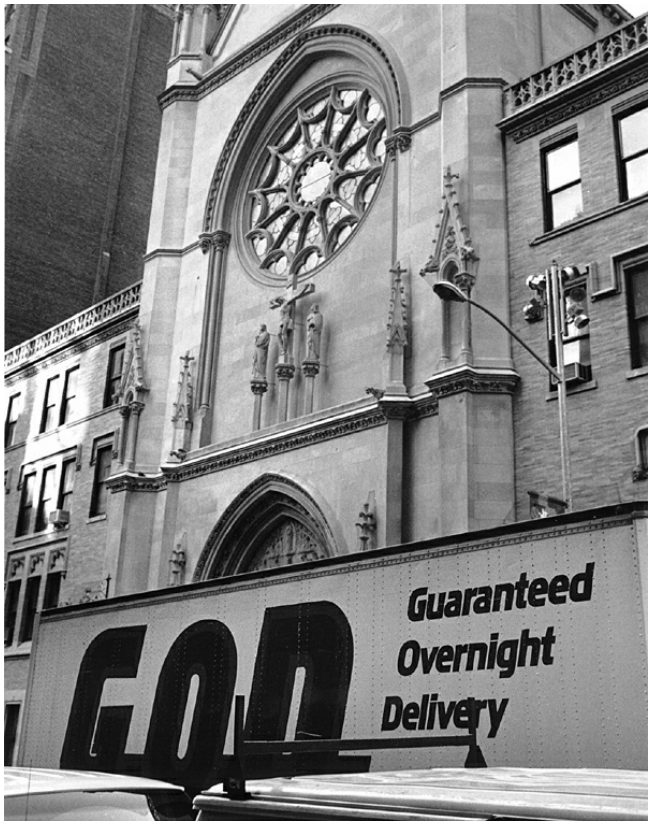
Doves of Color



Far Eastern Orthodox



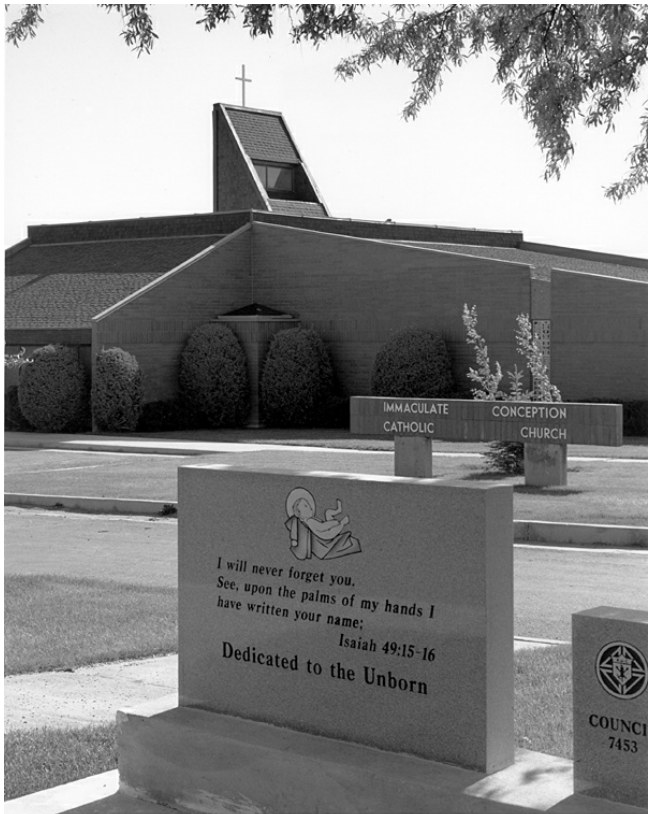
For Whom the Bells Toll



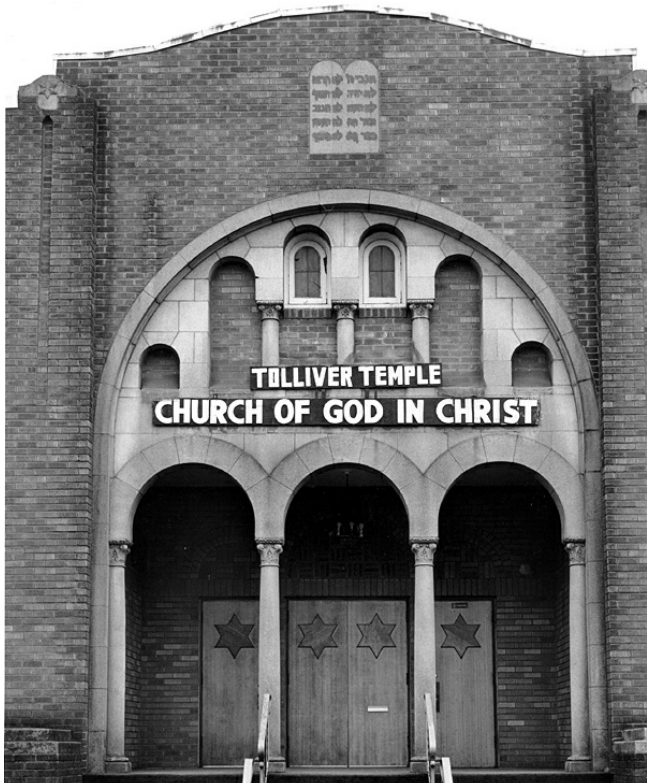
Immaculate Delivery



Perishioners Meeting Place



Fetal Position



Temple Beth Tolliver



When the Saints Come Marching In

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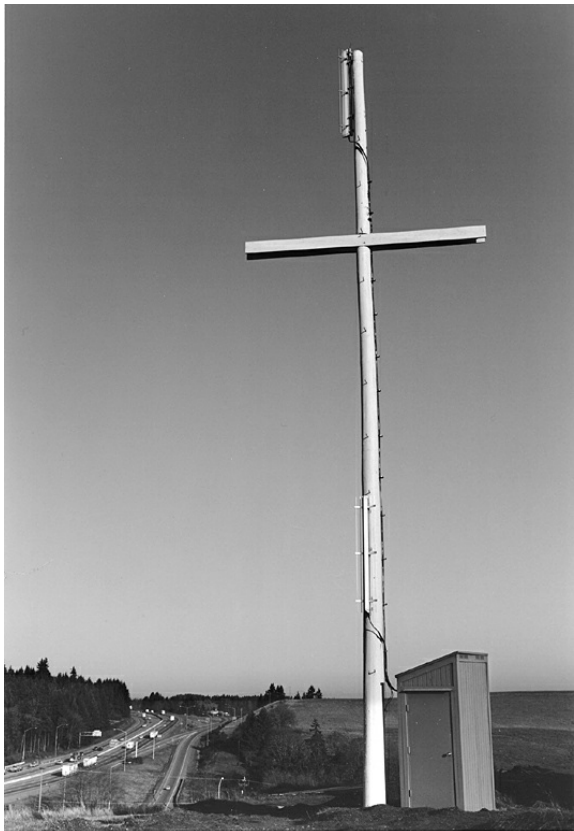
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MORRIS FOUNDED
1868
BUILT
1882

A Point of View



St. Urban Renewal



Roadside Confessional



Church of the Rising Son



All Seoul's Church



Disestablishment



Defender of the Faith



Shaker School



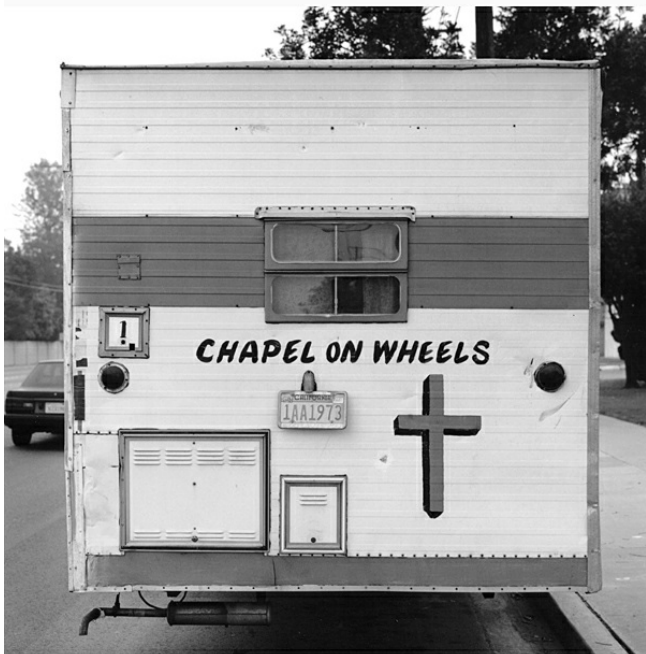
Easter Prom



Temple of Antenna



Waiting for Godot



Holy Roller



Auto da Fe



Our Lady of Hell's Angels



Carpal Deum



Glory, Glory, Hallelujah



California Gothic



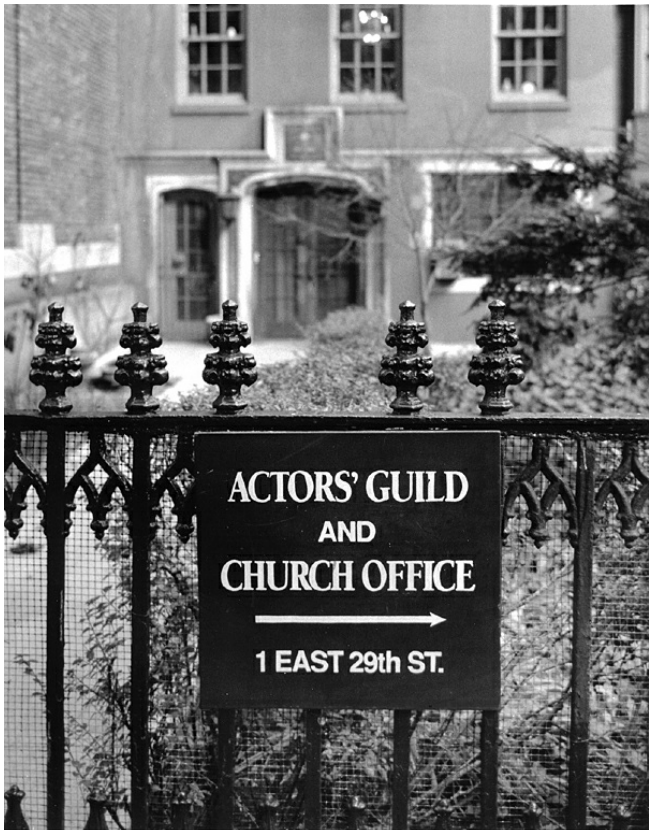
Signs of the Times



Sino qua non



Peace Sign



Getting Their Acts Together



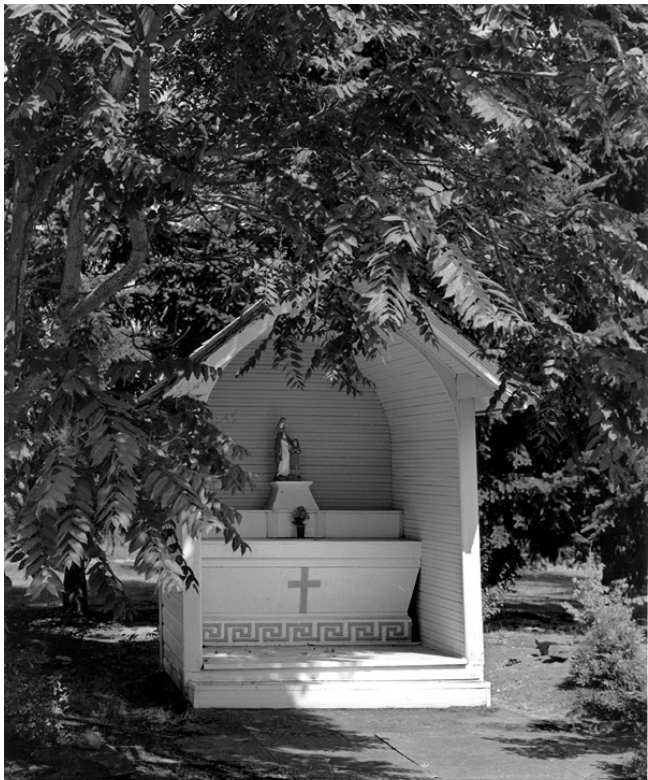
Palm Sunday



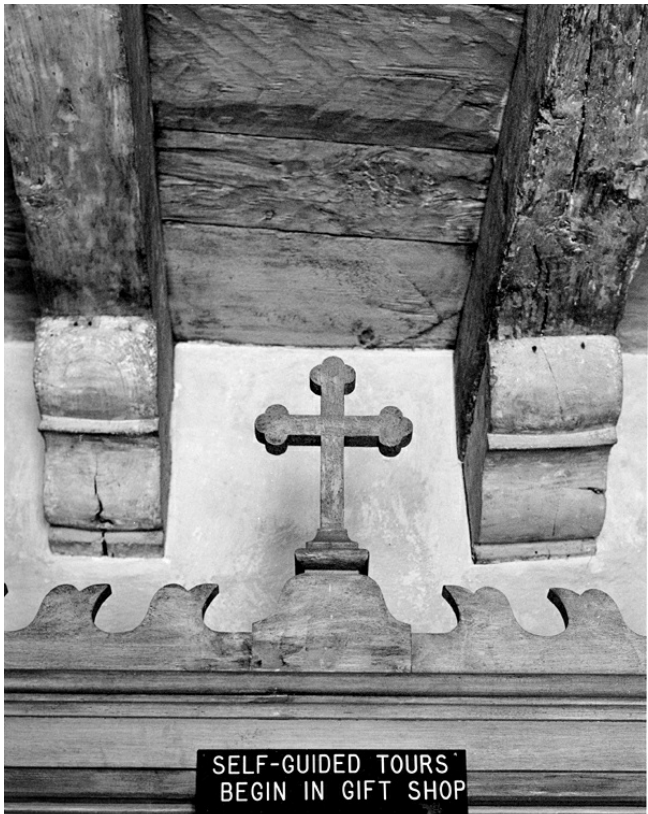
First Church of Salem



Christopher Wren House



Under the Tree of Heaven



**SELF-GUIDED TOURS
BEGIN IN GIFT SHOP**

Follow the Wise Men



Telecommunion



The Light from Above

The
METHODIST
Circuit Rider



MAY
190

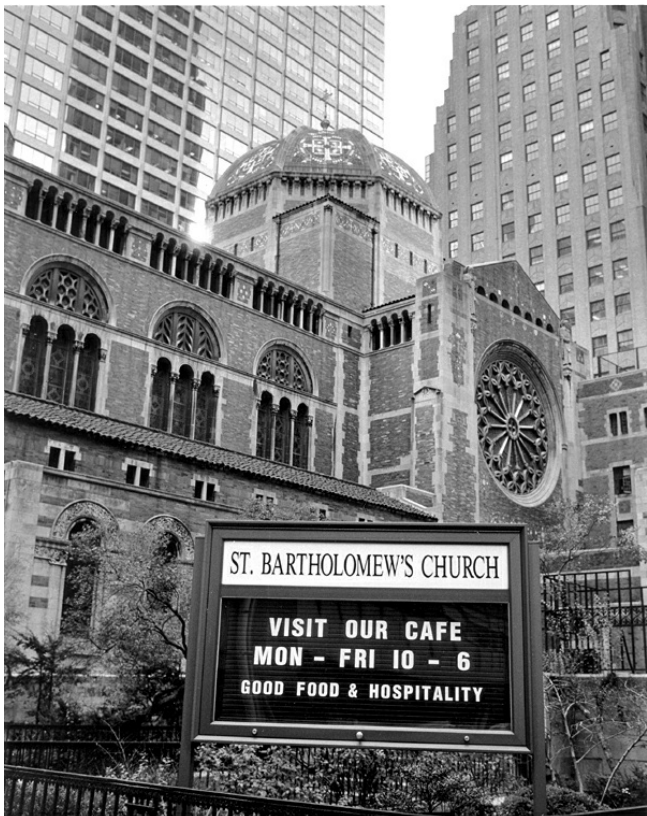
Sermon on the Mount



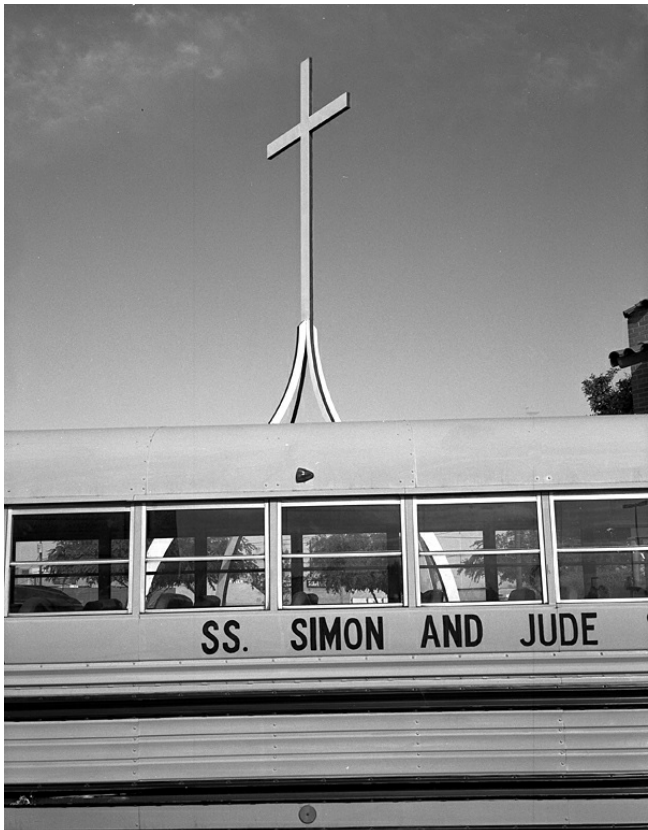
Half-creed



Library of Congregation



Not for Mass Consumption



Mass Transportation



Sound Doctrine



CryptoCoptic



Icona



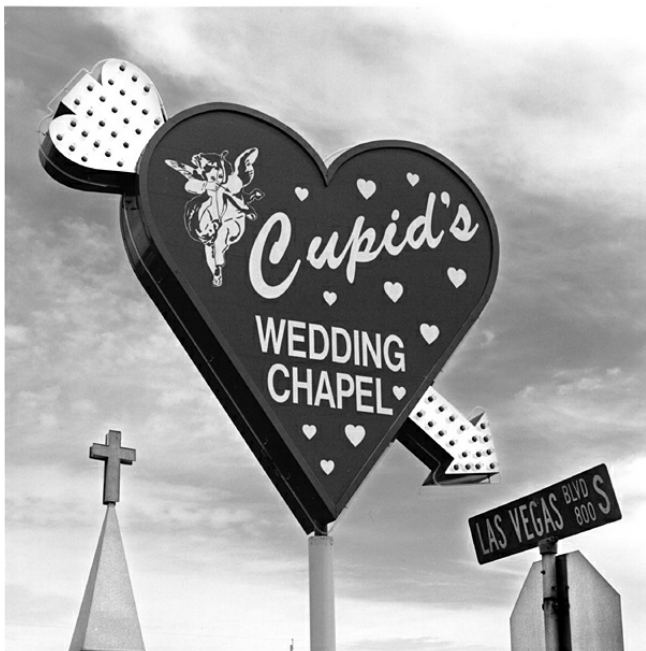
Ro-Deo



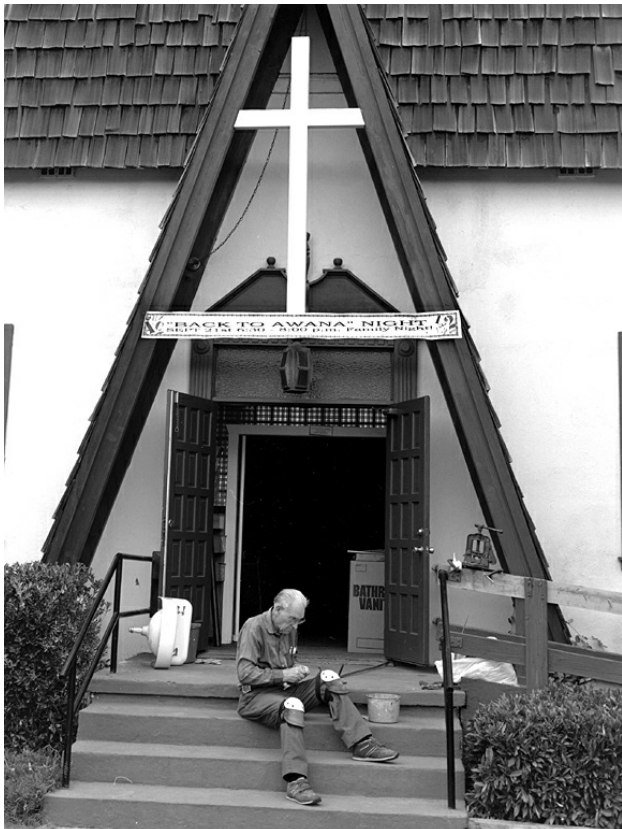
Pima St. Baptist Church

**KEYBOARD PLAYER
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Must be PC and Know Thy Apples



Road to Repentance



John the Baptiser

CHRISTIAN DEAF CHURCH



Waiting for a Sign



ST. MARY'S IN THE MOUNTAINS:



THE CRADLE OF CATHOLICISM IN WESTERN NEVADA

KNOWN AS THE "BONANZA CHURCH" BECAUSE OF THE RICH SILVER MINES OF THE LAST CENTURY, THIS MOTHER CHURCH OF THE COMSTOCK LODGE TRACES ITS HISTORY TO 1858 WHEN REV. JOSEPH GALLAGHER (1821-87) OFFERED THE FIRST MASS IN NEVADA. HIS BROTHER, REV. HUGH P. GALLAGHER (1815-82), OPENED THE FIRST CATHOLIC CHURCH IN VIRGINIA CITY IN 1860. DESTROYED BY THE WINDS OF THE FOLLOWING WINTER, THIS CHURCH WAS REPLACED IN 1864 WHEN REV. PATRICK MANOGUE (1831-95) ERECTED A NEW CHURCH A BLOCK AWAY FROM HERE. THE PRESENT CHURCH, ORIGINALLY BUILT IN 1868, WAS SERIOUSLY DAMAGED IN THE GREAT FIRE OF 1875 BUT REBUILT IN 1876. TODAY ST. MARY'S STANDS HERE AS A TREASURE OF THE OLD WEST AND IS NOW RECOGNIZED AS A NATIONAL CATHOLIC HISTORICAL SITE.

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Order of Alhambra



It Started with 30 Pieces of Silver

7720



Sanctuary



T.G.I.F.



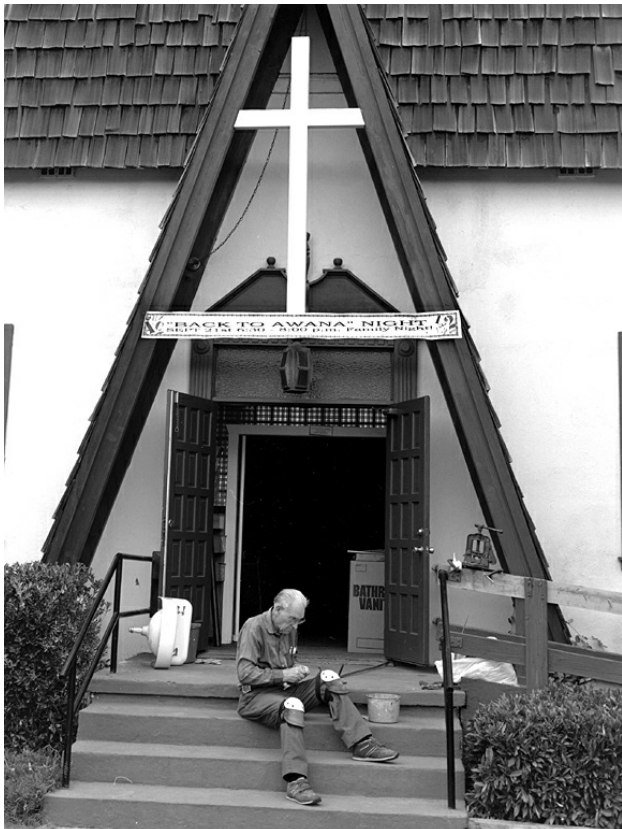
Window Dressing



In ADT We Trust



Many are Called, Few are Dialed



John the Baptiser



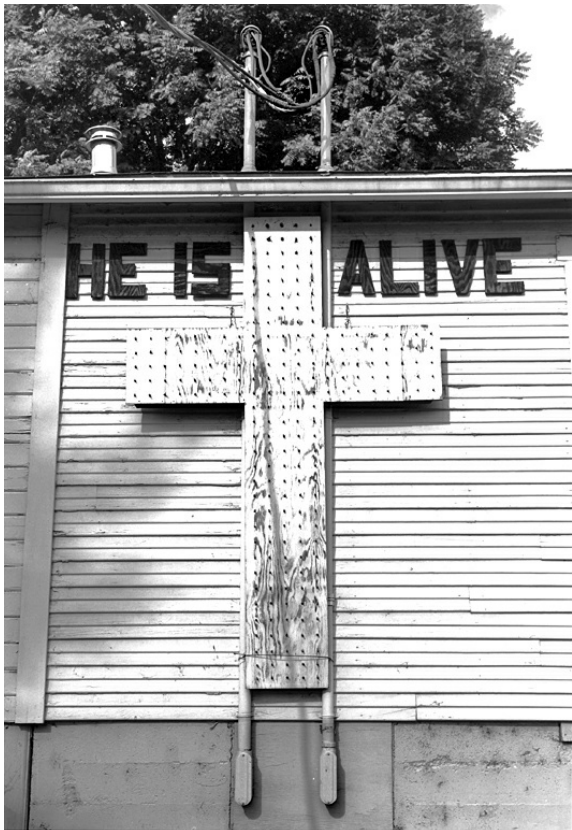
Service Entrance



Sun Worshippers



Hellfire Fighters



The Village Golem



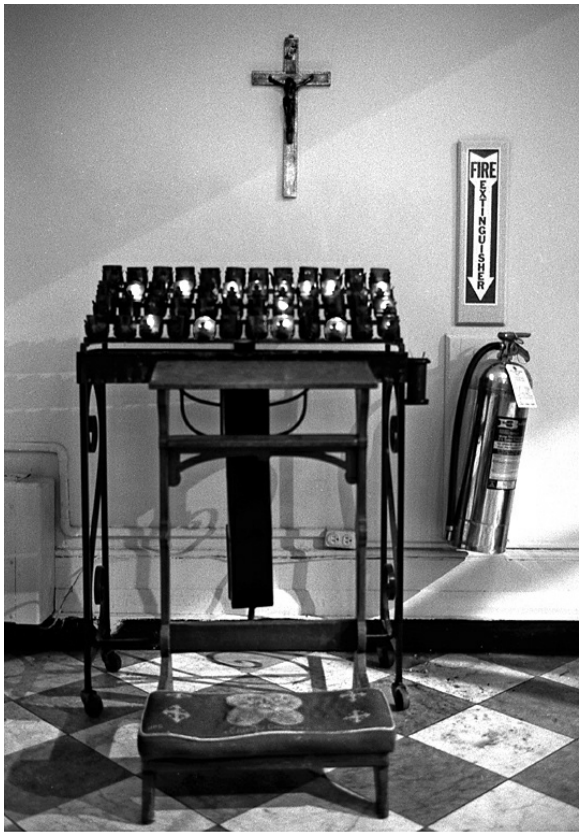
Requiem



Latino Rites



Atlas Shrugged



Roman Candles



And Nobody Stopped to Pray



Toot for Tet



Plenty of Gas and Hot Air

SAINT MICHAEL
UKRAINIAN
ORTHODOX CHURCH

NO TRESPASSING

**REQUEST FOR ENFORCEMENT OF
MUNICIPAL POLICE CODE SECTION 22**

San Francisco Municipal Police Code Section 22 provides that no person shall enter the premises of any building, structure, or land, or any part thereof, after being notified in writing by the police, unless he or she is authorized to do so. Any person who enters the premises of any building, structure, or land, or any part thereof, after being notified in writing by the police, shall be guilty of a misdemeanor.

A violation of Section 22 is an infraction. A second violation within 180 days of the first violation is a misdemeanor.

To file this Request for Enforcement:

Provide evidence that the San Francisco Police Department advised the owner, landlord, or tenant of the premises of the violation and the request for enforcement. If the person who is the subject of this Request for Enforcement is a minor, you must also provide evidence that the person is a minor.

Provide evidence that you notify the San Francisco Police Department in writing within 180 days of the date of the violation, and that you are not a party to the violation. You must also provide evidence that you are not a party to the violation.

Signify to the police that you intend to file a request for enforcement and to the police in all cases where you are notified. A request for enforcement shall be filed with the police within 180 days of the date of the violation.

Signature of person or agent: _____ Date: _____

Address: _____

A signed copy of this Request for Enforcement must be filed with the police.

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81

PLEASE
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For Whom the Bell Tolls



Splitting Hairs



The High and the Lofty



Visitations Expected

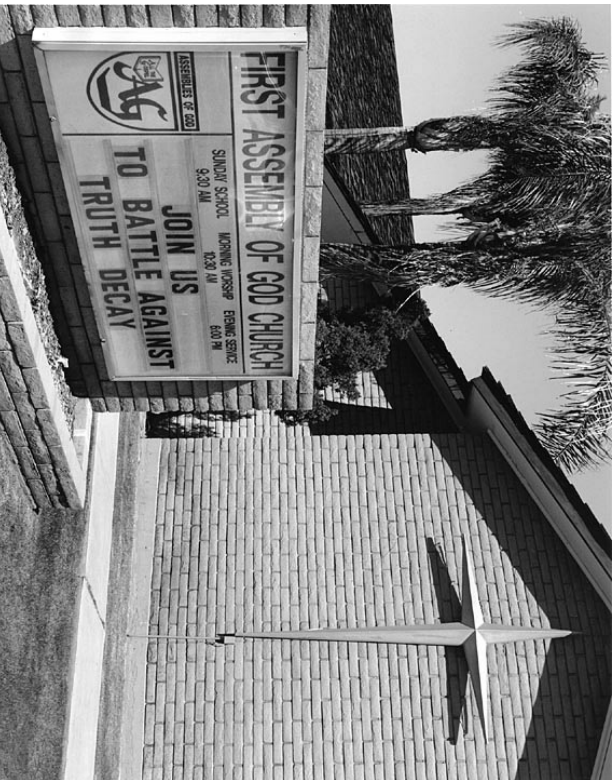


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Station of the Cross

Try our Fluoridated Baptisms



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ALMIGHTY GOD
WE PRAISE
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UNAUTHORIZED CARS
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TOWING**
W203 3rd 455-9822

† PRIVATE
CHURCH PARKING
ONLY

2

Enforced by Divine Power



Halo Mary



Arch Angels

Watchtower

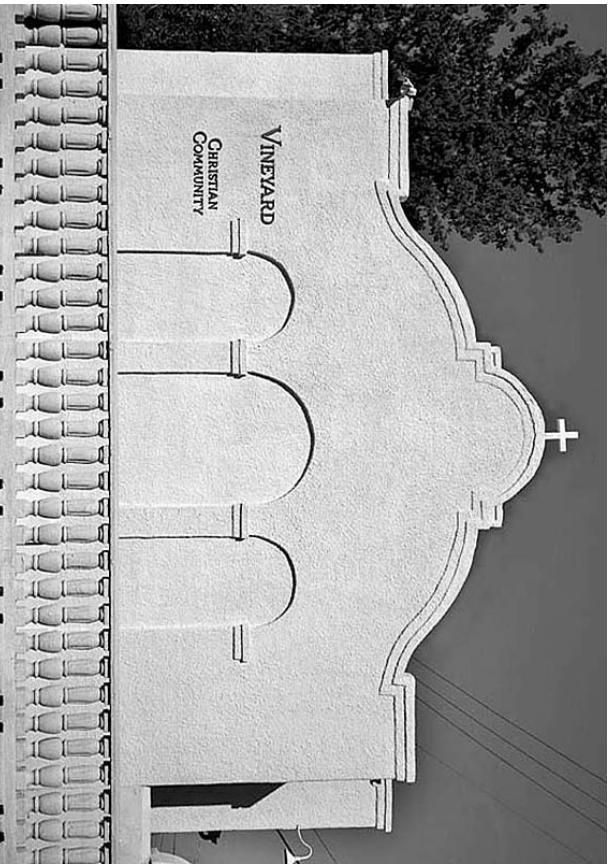




Faith Healing



Ritual Washing



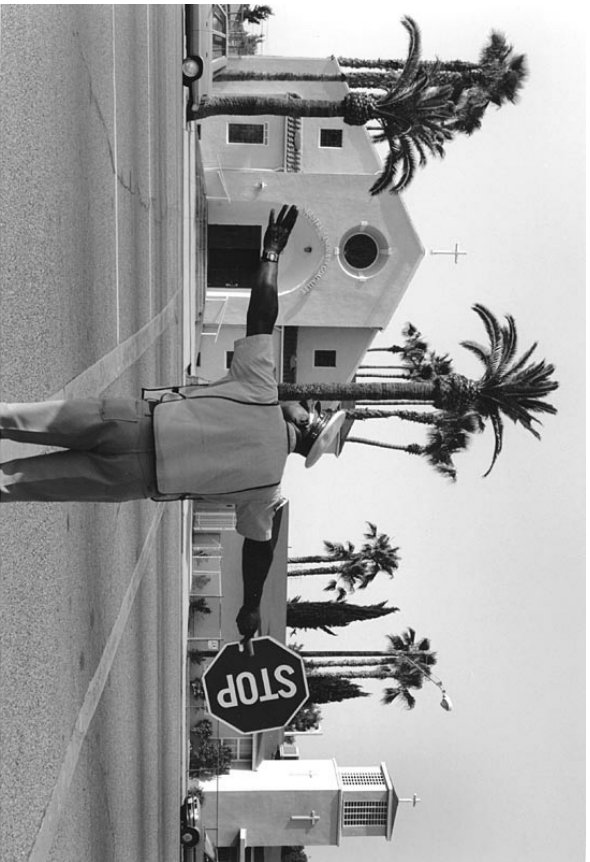
In Vino Veritas



Portal to Portal



Krisscross



Sign of the Crossing



Papal Audience



Commercial Break

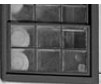


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Abandon Windows All Ye Who Enter Here



GOOD BROTHERS' ANTIQUES



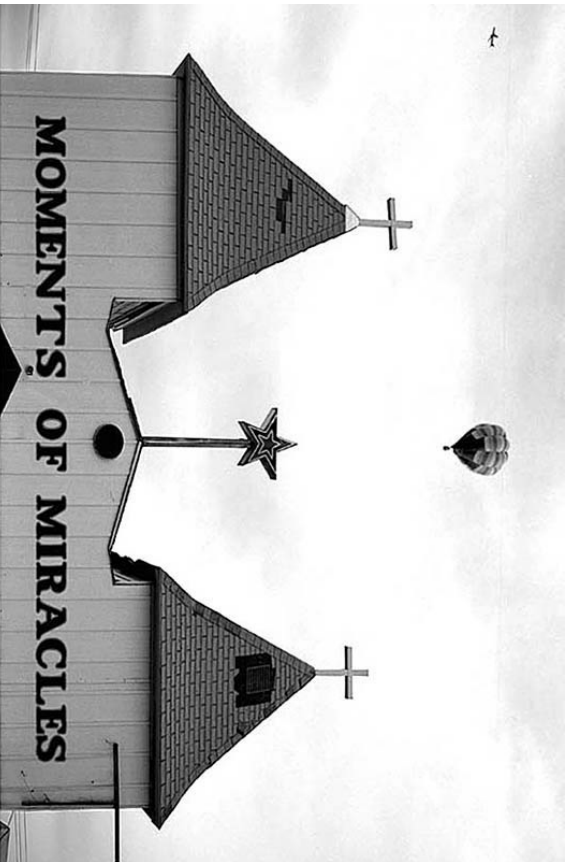
332

That Old Time Religion

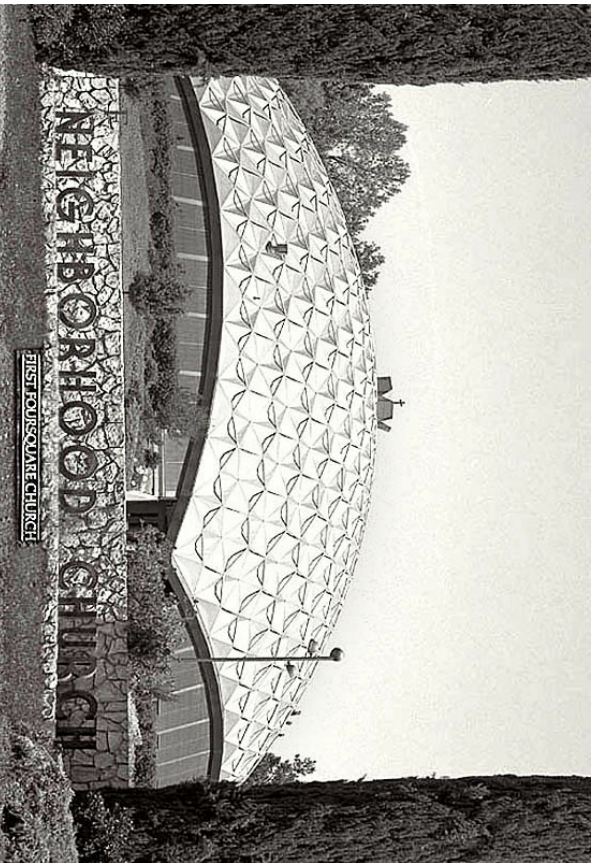
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COMMUNITY CHURCH



Synergy



Flight of Fancy



Squaring the Circle



Teaching the Monroe Doctrine



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METHODIST
CHURCH



CREATIVE LEARNING CENTER
PRE-SCHOOL
You Enrolling
3 AND 4 YEAR OLDS

Creative Design



Service Station

The Power and the Glory





Key to the Kingdom

SHOP ENTRANCE

FAITH
BAPTIST CHURCH
OFFICE
SUNDAY 10:00 AM

Service Entrance





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