# Protestant influences are a source of pride



Sunday blue haws will likely agree. In July, Alain de Botton wrote an op-ed piece for the New York Times about the Nodern Library's contraver-eial list of the 100 greatest English langunge novels of the century. Reflecting on the Modern Library's choices, de Bottom wrote that, "A per-verse belief dictates that n great work of art must be dif-ficult, an apparent relie of a Protestant association between virtue and a renunciation of earthly pleasures." The italies are mine.

are mine. I'm not interested here in whether it makes any sense at all to attempt to identify the 100 greatest English nov-

at all to attempt to identify the 100 greatest English nov-els of the century. That battle is being fought elsewhere. What struck me vas de Botton's description of Protestantism. Is it true that Protestants link a remuncia-tion of earthly pleasures to virtue? I'll admit that when I read those words, my first reaction was to become defen-sive. After all, when I think of renouncing earthly pleasures. I think first of monks and nuns - hardly any of whom are Protestants! And yet, upon reflection, there is a link to be made here. One of the great hopes of the Protestant Reformation was that the serious Chris-tianity of the monasteries and

convents would be taken up by Christians generally. The reformers harbored the expectation that ordinary. Christian people would become as disciplined and committed to their faith as the nuns and monks had been. Are Protes-tants spoil-s p o r t s ? S t u f f e d shirts? Are they people you might be happy to see run your

the nume and monks had been. Of course, this dream was not to be realized - a least not not be scale the reformors had once hoped. But it is true that where Protestantism flourished, there flourished also a certain ascaticism. Protestants drastically reduced the number of hely days, which in medieval times, had provided an enor-mous number of fostival days when no one was expected to work. The Protestant reform-ors's labor was an aron for exhibiting th-gloy of God. Whore 'Trotestants flour-ished, the rising urban mid-dile-class, in particular, learned to approach daily work with the same systemat-ic intensity as the monk had approached his prayers. At first, whon the mer-printer and the mason began to treat their work as a holy calling, they brought to it no great expectation of material rewards. The reward of this serupu-lous honesty, this careful attention do tail was piri-tual. One's work was offered to God. It was not just a way to age in a living, but was also a spirinal exercise. Things that undermined work disciplines - oxcessive drinking, gambling, idlenees -had become undesirhole. But lo and behold, those who suff work as a holy calling began to get rich. Long hours, careful accounting, concern for quali-ty, personal austerity - all

Please see BYARS, B7

BELIEFS & Values St. David's loses pastor after 22 years

#### BY PARE PERT TEMPLETON SPECIAL WRITER

When Father Gary Callahan answered the call to serve as head paster r. St. David's Epis-copal Church in Southfield back in 1076 he never thought his assignment would last more than two decades. "I've altways felt that you shouldn't be any one place to long, it's not laways good for the congregation and I was sur-prised to have remained at this parish for 22 years." Callahan said.

piratish for 22 years," Callahan sald. University learning to talk uben to work at SL David's in the past tense, Callahan has accepted a new post at SL Mar-tian of Tours in Chattanooga, Tennose. David's recommended Callahan for the opening which will have his Martin's in enty September. "To were found af all the people here but the congregation is in good shape to take on a life of I folt they needed me I'd stay but it's a calling process and so The noking forward to new chal-lenge.

I'm looking forward to new chal-longe." Jacob Jones, who has served as the senior warden at St. David's for the last two years and in that post works very closely with Father Callaham, has mixed emotions about Calla-bac's deportung

has mixed emotions about Calla-han's departure. "If it had to happen it couldn' have happened at a better time as we are strong in membership, spirit and finances at this time," Jacob said. "We are very well positioned right now and that is to his credit. But this is truly a tremendous loss for our parish"

#### Looking back

.

Callahan, a native of New York, has fulfilled all three of his ministry assignments in Michi-gan. The first was as an Assis-tant Pastor at St. Luke's in Kalamazoo and his second was as Pastor at a mission church just north of Grand Rapids in the second second . Side 1. Pho £, 11

Gary Callahan shortly after he arrived at St. David called St. Martin's Episcopal Church. When Callahan was assigned to St. David's in Southfield in 1976 the area was quite different from today. He can recall that 12 Mile Road was just at two lane or the smaller. This church was founded in 1952 in Berkley as a mission pal Church in Birmingham, Calahan said. "In 1957 the first stagges of St. David's were con-stages of St. David's were con-ject was completed in 1963." Over the years Collahan has oommunity has changed quite a bit. Still St. David's always man called St. Martin's Episcopal

aged to have a "pretty steady congregation", he said. "We've had a lot of good min-istry here," Callahan said, "We have an outreach program and were one of the original mem-bers of the South Oakland Shel-ter."

St. David's also boasts a very

St. David's also boasts a very strong ministry for those griev-ing including a memorial garden that was established in 1985. "We recently re-landscaped the garden and its a fairly attractive place for people to go and sit and meditate and feel close to their families," Callahan said. "And there is no charge for the mem-bers of our church."



Steady growth Today St. David's has merain than 400 members and about 26... percent of them have been in... attendance since Callahan...

The strain of them have been during arrived. "I've hopefully provide some -stability during this kind of ... change," Callahan said. "This is -a place where people need to be ... incorporated into the church because people seem to come and go unless you find a way of involving them in church." Getting others to get involved was Callahan's specialty accord-ing to Jones. Ho could get most anyone to take part without "pontificating" or "dictating" "Ho has very strong neonla

anyone to kee part without provide the provide the provide say a peer versus a superior. Jones said. "He's direct but he doesn't toll you what to do he' comes and i. "He's direct but he doesn't toll you what to do he' comes from the heart." """ Those personal skills served many of the elderly residents as . St. Anno's Mead Retirement. Community where Callahan. Served as chaplain. The facility, is right next door to St. David's ond available to serve any of the facilities 120 residents. Ho: offered weekly church services," "Our whole congregation will be sorry to see him go. He has been an integral part of our lives to the side of the second second second and the face of the congreg-tions." Callahan said, referring-to thimself and his wife, Barbara..." "A church needs new blood and grown at growt they affic: "Callahan said, referring-to fungen and is not that we'd, argond here now." "Callahan said, referring-any and good for the congreg-to thimself and his wife, Barbara..." "A church needs new blood and grown at agenant but they affic: "Callahan said, referring-to thinself and his wife, Barbara..." "A church needs new blood and grown at agenant but they affic: "Callahan said, referring-to thinself and his wife, Barbara..."

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