



*The Martyrdom of St. Clement, Pope and Martyr.
Painted by Miss India Kreider of the Munich Studio.*

Story of the Life and Martyrdom of St. Clement

IN the Roman martyrology to be read on the eve of November 23, the Feast of St. Clement, we have the following brief account of what is traditionally known of the life of the patron Saint of St. Clement's church:—"Upon the 23rd of November was born into the better life the holy Pope Clement, the third after the blessed Apostle Peter who held the Papacy. In the persecution under the Emperor Trajan he was sent to the Crimea, where he was sunk in the sea with an anchor tied to his neck, and so received the crown of martyrdom. In the time of Pope Nicholas I., his body was brought to Rome and honourably buried in the church which had already been built in his name."

Not much of great historical value is established concerning the life and death of St. Clement, but from the best traditional information we gather that he was by birth the son of a Roman freeman, and was converted by St. Peter himself. St. Irenaeus tells us that Clement "saw the blessed Apostles and conversed with them and had yet ringing in his ears the preaching of the Apostles, and had their tradition before his eyes." Origen, as also Eusebius, Epiphanius and St. Jerome, Christian writers of the early centuries, identify Pope Clement with St. Paul's fellow-laborer mentioned in his letter to the Phillippians: "Clement, and my other fellow-laborers, whose names are written in the book

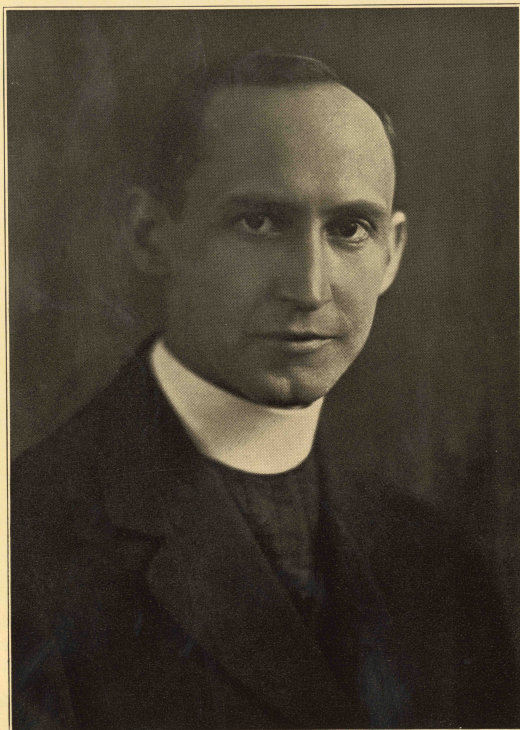
of life," (Phil. 4:3). He began his reign as Pope about the year 91 under the Emperor Domitian. His zeal for the propagation of the Faith prompted him to preach incessantly. He divided the city of Rome into seven districts and appointed in each district a scribe whose duty it was to search out and carefully record the heroic virtues and sufferings of the martyrs in their district, so that these edifying accounts might be read publicly at the meetings of the early Christians.

His teaching and the holiness of his life brought many to believe in Christ, notably members from the emperor's own household, and he was therefore exiled by the emperor Trajan to Kherson, in the Crimea, where he found two thousand Christians who had been condemned by the same Trajan. Here he worked with the others in the marble quarries. During their labor they suffered for want of water, and as the account tells us, Clement prayed and then went up a hill near by, on the top whereof he saw a lamb standing, touching with its right foot a flowing spring of sweet waters. By this miracle many unbelievers were brought to believe in Christ, and began to honor the holiness of Clement.

These things moved Trajan to send a messenger to the Crimea, who tied an anchor about Clement's neck, and cast him into the depths of the Black Sea. After it had been done while the Christians were praying on the shore, the tide receded for three miles, and when they followed it they found a Divinely built shrine of marble which contained the body of the Saint and near by the anchor wherewith he had been sunk. For many years his remains rested within this miraculously constructed shrine beneath the waves, and year after year the tide would recede three miles to enable the Christians to visit his tomb. The body of Clement was afterwards brought to Rome in the time of Pope Nicholas I., and buried in his own church. A church was also built in his honor in the Crimea in the place where God miraculously supplied the water in answer to the prayers of the Saint.

The Feast of St. Clement is celebrated on the 23rd day of November, and we hope that it will ever be a day of great grace for the members of this latest church built in his honor. His wonderful zeal for the propagation of the faith, his untiring labors in behalf of the suffering poor, his patience and courage in the face of difficulties and dangers, his ready willingness to accept the cross of martyrdom—these shall ever be the efficient source of inspiration and encouragement to the members of St. Clement's church to continue the good work they have begun. May the official prayer of the church on the Feast of St. Clement be ever upon the lips of all good Clementines:

"O God, Who year by year dost gladden us by the solemn feast-day of Thy blessed Martyr and Pope, St. Clement, mercifully grant that we who keep his birth-day, may copy that manly strength which he showed under his sufferings. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen."



*Faithfully Yours,
J. F. Schmitt*

Description of St. Clement's Church

An Appreciation by an Artist Friend Whose Modesty Forbids Mentioning His Name

THE building and adorning of a new church is assuredly one of the most important as well as the most noble expressions of the art of man. Through it he manifests his faith, devotion and sacrifice. Ecclesiastical History from the dawning of Christianity down to the present day is replete with glorious manifestations of this faith, devotion and sacrifice of Christians in their shrines, churches and cathedrals the world over. No material was considered too good, no work too skillful in the composing of these grand psalms in the material of stone, wood and metals so wrought as to inspire the faithful to piety, and to honor and glorify their God who dwelt therein.

St. Clement's Church, built in the year of our Lord 1922, is no exception and is causing no hiatus in the history of fine church development. Although not entirely appointed or adorned—having no decorations—yet it is a glorious manifestation of the faith, devotion and sacrifice of the young parish.

St. Clement's is a parish church, planned and designed along parish church lines. Present day costs forbade the choosing of a style or model suitable for a church along cathedral lines. Those who had direct control in designing and planning the new church—the pastor, the councilmen and the architect—felt that it was "better to have ruder work that tells a story or records a fact than the richer without meaning." In other words better to select a simpler, humbler style of building but good architecturally and in harmony with the laws, rules and regulations and spirit of our Church, than a complex, proud style of building which could not be built owing to cost without violating the laws of the art of architecture.

Therefore an adaptation of the Italian Romanesque style was chosen on account of its simplicity of masses, directness of expression, refinement of detail and economy of construction. It permitted brick to be used for the external material with stone and wood trimmings, and required carving and ornament about main entrance only.

In order to produce or create a new beautiful church building good precedent must be our guide. Nothing can be made of nothing. Genius in building therefore is nothing more than making new combinations out of the old—but making combinations that completely fit all the conditions and requirements of time and place. Old work is carefully studied and the principles which governed them followed. Old models are taken for features or motifs of the church and its appointments but they are necessarily changed and modified to suit and fit new conditions.

To fulfill this obligation to the laws of correct design and also to link the new St. Clement's with the old, St. Clement's Church in Rome served as a guide and furnished the motifs for general type, main entrance, main altar and minor details.

For those who are not familiar with the terms used in architectural design permit it to be stated here that the term adaptation of the Italian Romanesque is used to distinguish abject copying from proper assimilation. In other words the new St. Clement's is designed in general in the spirit of the Italian Romanesque using in particular motifs from old St. Clement's as guides for above mentioned details. Every style in architecture is distinguishable by its characteristics just as saliently as for example, trees are distinguishable. The oak is known by its general form, its ramification, its texture and color of bark and leaves, etc. Italian Romanesque architecture is known by its general simplicity of form, its tile roofs, brick walls, stone and wood trimmings, square towers with latticed belfry, rose window, arched windows and arched porches. These general characteristics of the Italian Romanesque style of architecture are also characteristics of St. Clement's, therefore putting it in the category of that style. The exterior of St. Clement's further elicits the feeling that the