

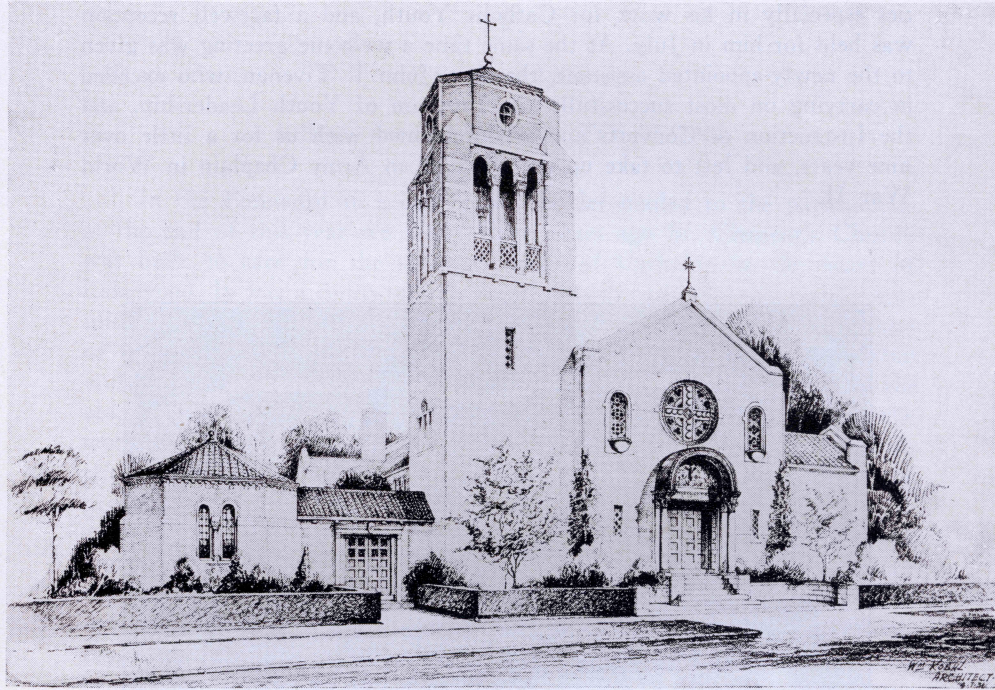
many it was the first time in their life that they were asked to do something for the church besides giving money. Many a lasting friendship between families began when they served on the same committee, and more and more, they became parochial-minded and proud of their own parish. And they advertised it too, for Real Estate Dealers in Lakewood would often phone to ask for the boundary-lines of the parish, because their clients insisted on getting a home in St. Clement's. Bearing this in mind will help us understand how the debt dwindled, for the ordinary income was sufficient to meet the ordinary expenses and pay the interest on the debt, while all extraordinary income from these sources of revenue could be applied on the debt.

A parish is more than its buildings, and it cannot last nor fulfill its purpose if its spiritual life is neglected, and so hand in hand with fund-raising activities there were Missions every third year, Study Clubs for the men, the women and the young people, Catholic Action Cells, lecture courses on the liturgy, church history, the encyclicals on labor, and marriage, and for months the priest in the pulpit explained and led the prayers from the Sunday Missal. Free missals were supplied to everyone attending service and the instructions were continued until it was felt that the majority of the people had learned how to use the Sunday Missal. Communion increased and with sermons in season and out of season on frequent and daily communion and every privilege given to those who desired to receive but could not stay for the mass, the number of communions like the debt also reached an all-time high. That was another reason why the debt dwindled for those who receive Holy Communion frequently need not be urged to support the Church.

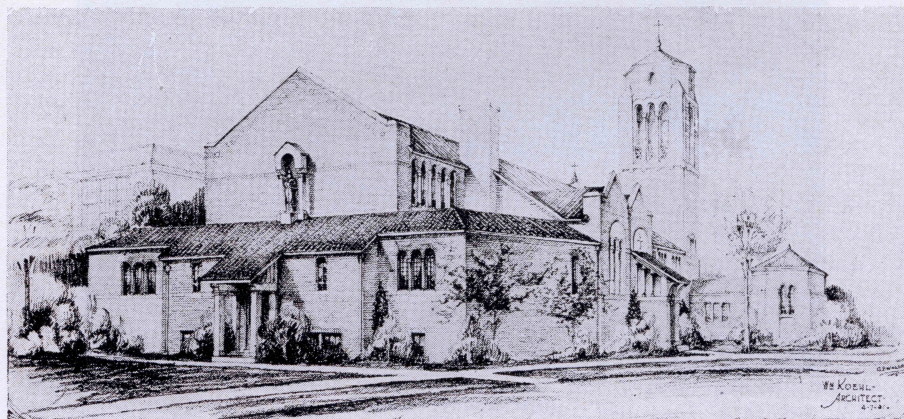
It was in September of this year 1927 that St. Clement's received another assistant in the appointment of Rev. John J. Reynolds. He was with us for eleven years. He had outstanding ability in the training of boys and young men and when the Bishop needed a new director for St. Anthony's Home for Boys, Father Reynolds was chosen for the work, and is still doing it.

The years 1928-1929 and 1930 were years of social and spiritual activities, debt reducing years. The records show another Mission by the Redemptorist Fathers in March of 1929 and on June 8 the First Mass celebration of the Rev. Reginald McCormick, who naturally did not attend school here but whose family was on the list of pioneer workers when the parish was founded. On November 23, our Feast Day, Forty Hours Devotion was held and we mention it simply to record that Father LeBlond, now the Most Rev. Bishop of the diocese of St. Joseph, preached the closing sermon on that occasion.

The year 1931 marked the end of Father McGlynn's assistantship—the end of seven years of faithful service and success in parish activi-



Front view of New Church



Rear view of New Church

ties especially in his work for Catholic Youth, and a farewell reception was held for him in July. At the same time a welcome greeting was given to the newly-appointed assistant, the Rev. John J. Tivenan, who excelled in carrying on most successfully the Program of Youth Leadership, and the Instruction of Converts and who remained with us for a little over nine years, and left to take up the work of an Army Chaplain in World War II.



Interior of New Church

IV.

The Year 1931

A Story entitled WOOD TO STONE

In the Foreword to a descriptive booklet mailed to the parishioners at the end of this year we read: "Ten years ago St. Clement's Church was built to care for the spiritual needs of Catholics in the heart of Lakewood. It was a comparatively small church of brick with wood trimming, an adaptation of the Italian Romanesque style, chosen on account of its simplicity of masses, directness of expression, refinement of detail and economy of construction. And 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 and some minor details. In ten years the parish tripled its original membership and naturally during recent years the need to enlarge the church became imperative, and with it the desire to see the fulfillment of a dream—a dream of a church that possessed a soul worthy to be ranked with the noble churches of the past, not in grandeur nor loftiness, but in that strange inscrutable quality of true piety and devotion; not shallow, showy or pretentious, but full of still, quiet earnestness which seems to lull and soothe the spirit with promises of peace and benediction . . ." That dream came true in 1931. It seemed like an unfavorable time during the depression years to begin a building project that would increase the debt from 165 to 200 thousand dollars, but due to unemployment, building costs were actually 25% lower than in normal times and the parishioners were just as anxious as the pastor not only to enlarge the church but to make it a permanent church of rare beauty with a distinctly devotional atmosphere. The title "wood to stone" does not mean replacing a wooden church with one of stone, but wooden parts of the original structure were removed and replaced with stone. The front and side porches of wood and the wooden window frames were actually change to stone, an entirely new Sanctuary was added, increasing the seating capacity from 600 to 750, and a beautiful new main altar, communion-rail and pulpit, all of marble, completed the Sanctuary. The time was now ripe for permanent decorations that would make St. Clement's the modern temple of an ancient faith. That faith, so gloriously vitalized in the lives of the Saints from Apostolic days down through the history of the church—was the inheritance of those who came to worship, and all who came, could be strengthened and encouraged in the faith by the very walls and atmosphere of this latest house of God. Many an hour was spent by the pastor and Harold Rambusch, head of the Rambusch Decorating Company in planning the details of the decorative scheme that was to embody many of the features of that ancient church of "San Clemente" in Rome, and to make the new St. Clement's a permanent ecclesiastical edifice of rare

beauty with a distinctly devotional atmosphere. A descriptive folder of the reconstructed and decorated church was published in January 1932 when the Most Rev. Bishop Joseph Schrembs consecrated the main altar and formally dedicated the church that was hereafter to honor God in His Saints and to sanctify the lives of all who came to worship and to pray. January 17, 1932 will always be marked in the annals of the parish as a day of festive joy and deep satisfaction in the accomplishments of the first ten years.

For the benefit of those who were not members of the parish in 1932, we interrupt our story here to bring you an outline and an interpretation of four distinctive features of St. Clement's: the sanctuary, the main altar, the clerestory walls and the baptistery.

THE SANCTUARY

Approaching the Sanctuary the first thing to attract our attention after seeing the altar is the statue of St. Clement in heroic proportions, carved from wood and richly decorated in Byzantine style, standing on a gilded pedestal above the tabernacle. The background is of cloth of rich material but soft in tone to accentuate the colors of the statue and the rich decorations surrounding it.

Surrounding the statue a border of gorgeous flowers issues from a vase on either side intertwining seven panels in delicate gray and blue prints, representing the life and death of St. Clement and the subsequent transfer of his relics to Rome.

From left to right they represent:

1. St. Peter instructs St. Clement.
2. St. Clement banished by Emperor Trajan to Crimea.
3. St. Clement slakes thirst of 2000 Christians in Crimea.
4. St. Clement builds 75 churches.
5. St. Clement thrown into the sea with anchor around his neck.
6. The tide recedes revealing the shrine.
7. Pope Adrian places bones in High Altar of St. Clement's Church in Rome.

The inscription at the base of the panels on both sides, taken from the arch of the apse of St. Clement's in Rome, refers to the first panel on the left representing St. Peter instructing St. Clement and reads:

RESPICE PROMISSUM CLEMENS A ME TIBI XUM.

Clement, behold Christ promised by me to you.

Next to the border of seven panels is a broader outer border, every part of which is filled with graceful windings of the vine with an admirable variety of birds and flowers, intended not for mere ornament but to teach by symbols. At the top of this arch we see a Byzantine cross in red from which flows seven streams, representing the seven sacraments. Flanked on either side are symbolical representations of the four Evangelists—Matthew, Mark, Luke and John.

At the entrance to the sanctuary a broad border runs around the inner edge of the concave portion. The ornamentation of this border consists of rich fruitful vines and ears of corn which rise together towards the Constantinian monogram of Christ with an anchor representing St. Clement in the center. The ears of corn are symbolic of the Eucharistic species. Between the cross and the base on each side are three adoring angels in Byzantine style, stunning in color and character, calling to us to worship in the Holy of Holies.

At the base on either side of this border are two inscriptions that are taken from the Church of San Clemente in Rome. The one on the gospel-side is that which runs round the apse of the Roman Church and reads:

GLORIA IN EXCELSIS DEO SEDENTI SUP. THRONUM ET
IN TERRA PAX HOMINIBUS BONAE VOLUNTATIS.

*Glory be to God on high sitting upon a throne,
and on earth peace to men of good will.*

The inscription on the Epistle-side is that which runs along the hemicycle of the Church in Rome and reads:

ECCLESIAM CHRISTI VITI SIMILABIMUS ISTI QUAM
LEX ARENTEM, SED CRUX FACIT ESSE VIRENTEM.

*The Church of Christ we liken to that vine which the law
parched by the Cross made green to shine.*

These inscriptions and symbolical representations even down to the wainscoting that surrounds the sanctuary are copied from the Church of San Clemente in Rome—a place which is visited by every cultured person desirous of knowing something about the great Christian Memories of the primitive Church.