

— Souvenir —



St. Clement's Church

Madison and Lincoln Avenues -- Lakewood, Ohio

Dedicated by Most Rev. Joseph Schrembs, DD., Bishop of Cleveland
January 17, 1932

Foreword



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 trimmings, 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 has come true. What seemed well-nigh impossible was made comparatively easy through the loyalty and sacrifices on the part of the people of St. Clement's parish, who since its inception have loved their parish and its church.

We present this descriptive folder as a help toward a better understanding of the architectural style and the decorative scheme that have made the new "San Clemente" an ecclesiastical edifice of rare beauty and distinctly devotional atmosphere.

May He who has chosen to dwell in this tabernacle that was built by men and now solemnly dedicated to God, bless the homes and lives of all who come to visit Him here.

THE CLERGY OF ST. CLEMENT'S,
Lakewood, Ohio.



Interior View of St. Clement's Church

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 issue 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 flow 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 round 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 but 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.

Main Altar

The altar is as it should be the focal point of the church. Its beauty lies in its simplicity of form and harmonious blending of rich colored marbles. It is at the same time a visual demonstration that a liturgically correct altar is necessarily beautiful.

You will, therefore, find a free-standing Tabernacle completely surrounded by a veil. And also on the gradine behind the Tabernacle the six candlesticks and large crucifix standing in a straight line with the crucifix on a level with the candles. It may be noted

