

Eleutherius. But it is certain that some others were martyrs, whatever was the cause of his omission. Saint Irenaeus mentions the epistle of Saint Clement yet omits those of Saint Ignatius, though in some places he quotes him...

When the Emperor Lewis Debonnair founded the great abbey of Cava, in Abruzzi, four miles from Salerno, in 872, he enriched it with the relics of Saint Clement, pope and martyr, which Pope Adrian sent him, as is related at length in the chronicle of that abbey, with a history of many miracles. These relics remain there to this day. The ancient Church of Saint Clement in Rome, in which Saint Gregory the Great preached several of his homilies, still retains part of his relics. It was repaired by Clement XI, but still shows the entire old structure of Christian churches, divided into three parts: the narthex, the ambo, and the sanctuary.

Saint Clement inculcates that the spirit of Christianity is a spirit of perfect disengagement from things of this world. "We must," he says, "look upon all the things of this world, as none of ours, and nor desire them. This world and that to come are two enemies. We cannot, therefore, be friends to both; but we must resolve which we would forsake, and which we would enjoy. And we think, that it is better to hate the present things, as little, short-lived, and corruptible; and to love those which are to come, which are truly good and incorruptible. Let us contend with all earnestness, knowing that we are now called to the combat. Let us run in the straight road, the race that is incorruptible. This is what Christ saith: keep your bodies pure and your souls without spot and ye may receive eternal life."

He succeeded in converting many pagans to Christianity, and was sent to Aufidianus, the prefect of Rome, who ordered him drowned at sea, with an old anchor attached to his neck. In art Saint Clement of Rome is represented as a Pope with an anchor at his side. He is the patron saint of marble workers.

*(excerpted from: www.ewtn.com; www.catholic.org)



St. Clement Russian
Orthodox Church

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Saint Clement I ***Pope and Martyr***

Patron Saint of Marble Workers

Feast Day: November 23



**Saint Clement is the only Roman Pope
to have a Russian Orthodox Church
dedicated in his name.**

(see back of pamphlet)

Saint Clement I, Pope and Martyr

*Saint Clement, the son of Faustinus, a Roman by birth, was of Jewish extraction; for he tells us himself that he was of the race of Jacob. He was converted to the faith by Saint Peter or Saint Paul, and was so constant in his attendance on these apostles, and so active in assisting them in their ministry, that Saint Jerome and other fathers call him an apostolic man; Saint Clement of Alexandria styles him an apostle; and Rufinus, almost an apostle. Some authors attribute his conversion to Saint Peter, whom he met at Caesarea with Saint Barnabas; but he attended Saint Paul at Philippi in 62, and shared in his sufferings there. We are assured by Saint Chrysostom that he was a companion of the latter, with SS. Luke and Timothy, in many of his apostolic journeys, labors and dangers. Saint Paul calls him his fellow-laborer, and ranks him among those whose names are written in the book of life; a privilege and matter of joy far beyond the power of commanding devils. Saint Clement followed Saint Paul to Rome, where he also heard Saint Peter preach, and was instructed in his school, as Saint Irenaeus and Pope Zosimus testify. Tertullian tells us that Saint Peter ordained him bishop, by which some understand that he made him a bishop of nations, to preach the gospel in many countries; others, with Epiphanius, that he made him his vicar at Rome, with an episcopal character to govern that church during his absence in his frequent missions. Others suppose he might at first be made bishop of the Jewish church in that city. After the martyrdom of SS. Peter and Paul, Saint Linus was appointed Bishop of Rome, and after eleven years, succeeded by Saint Cletus. Upon his demise in 89, or in 91, Saint Clement was placed in the apostolic chair. According to the Liberian Calendar he sat nine years, eleven months, and twenty days.

At Corinth, an impious and detestable division, as Saint Clement refers to it, happened among the faithful, similar to that which Saint Paul appeased in the same church; and a party rebelled against holy and irreproachable priests and presumed to depose them. Soon after the death of Domitian in 96, Saint Clement, in the name of the church of Rome, wrote to them his excellent epistle, a piece highly extolled and esteemed in the primitive church as an admirable work, as Eusebius calls it. It was placed in rank next to the canonical books of the holy scriptures, and with them read in the churches. It was found in the very ancient Alexandrian manuscript copy of the Bible, which Cyril Lucaris sent to King James I, from which Patrick Young, the learned keeper of that king's library, published it at Oxford in 1633... The saint laments that the Corinthians have forsaken the fear of the Lord, and were fallen into pride, envy, strife, and sedition; and pathetically exhorts them to lay aside all pride and anger, for Christ is theirs who are humble and not theirs who exalt themselves... He bids them to look up to the Creator of the world, and think how gentle and patient he is towards his whole creation... Considering how near God is to us, and that none of our thoughts are hid from him, how ought we never to do anything contrary to his will, and honor them who are set over us; showing with a sincere affection of meekness, and manifesting the government of our tongues by a love of silence...

It appears by what follows, that some at Corinth boggled at the belief of a

resurrection of the flesh, which the saint shows to be easy to the Almighty power, and illustrates by the vine which sheds its leaves, then buds, spreads its leaves, flowers, and afterwards produces first sour grapes, then ripe fruit; by the morning rising from night; and corn brought forth from seed. The saint adds a strong exhortation to shake off all sluggishness and laziness, for it is only the good workman who receives the bread of his labor... The latter part of this epistle is a pathetic recommendation of humility, peace, and charity... Thus the saint teaches that the lowest in the church may be the greatest before God, if they are most faithful in the discharge of their respective duties. Saint Clement puts pastors and superiors in mind that, with trembling and humility, they should have nothing but the fear of God in view, and take no pleasure in their own power and authority...

There also exists a second epistle of Saint Clement to the Corinthians, found in the same Alexandrian manuscript of the Bible; from which circumstance it appears to have been also read like the former in many churches, which Saint Dionysius of Corinth expressly testifies of that church, though it was not so celebrated among the ancients as the other. In it the saint exhorts the faithful to despise the world and its false enjoyments, and to have those which are promised us always before our eyes; to pursue virtue with all our strength, and its peace will follow us with the inexpressible delights of the promise of what is to come... Besides these letters of Saint Clement to the Corinthians, two others have been recently discovered, which are addressed to spiritual eunuchs or virgins... These letters were found in a manuscript copy of a Syriac New Testament, by John James Westein, in 1757. A French translation of them has been published, with short critical notes. In them the counsels of Saint Paul concerning celibacy and virginity are explained, that state is pathetically recommended, without prejudice to the honor due to the holy state of marriage; and the necessity of shunning all familiarity with persons of a different sex, and the like occasions of incontinence is set in a true light.

With patience and prudence, Saint Clement got through the persecution of Domitian. Nerva's peaceable reign being very short, the tempest increased under Trajan, who, even from the beginning of his reign, never allowed the Christian assemblies. It was in the year 100 that the third general persecution was raised by him, which was the more afflicting, as this reign was in other respects generally famed for justice and moderation. Rufin, Pope Zosimus, and the council of Bazas in 452, expressly styles Saint Clement a martyr. In the ancient canon of the Roman mass, he is ranked among the martyrs. Eusebius tells us, that Saint Clement departed this life in the third year of Trajan, of Christ 100. From this expression some will have it that he died a natural death; but Saint Clement says of Saint Paul, who certainly died a martyr, that "he departed out of the world." It is also objected, that Saint Irenaeus gives the title of martyr only to Saint Telesphorus among the popes before Saint