

**REDEMPTORIST NORTH AMERICAN SECRETARIAT FOR PARTNERSHIP IN MISSION
ONGOING FORMATION AND FAITH-SHARING
ST. CLEMENT MARY HOFBAUER**

Time Frame: 90 minutes

CENTRE OF BEAUTY:

- ☐ Mission Cross
- ☐ Cloth
- ☐ Icon or picture of St. Clement Hofbauer, C.Ss.R.
- ☐ Candle
- ☐ Bible
- ☐ Loaf of Bread

HANDOUTS:

- ☐ "St. Clement Hofbauer: His Significance for Redemptorists" (by Fr. Raymond Corriveau, C.Ss.R.)
- ☐ Prayer #9, from *In the Spirit of St. Alphonsus* (St. Clement Hofbauer): adapted (Incorporated throughout)

MATERIALS:

- ☐ Name Tags (if needed)
- ☐ Pens/pencils
- ☐ Paper

NOTES:

In preparation for this session, copies of "St. Clement Hofbauer: His Significance for Redemptorists" (by Fr. Raymond Corriveau, C.Ss.R.) are distributed to all participants, in order that they may read the article before coming together.

SATURDAY MORNING OR WEEKDAY EVENING SESSION

GATHERING and WELCOME

Experience– OPENING PRAYER– adapted from “Saint Clement Hofbauer: To Satisfy the Heart” (#9 in *In the Spirit of St. Alphonsus*, by Terrence Moran, C.Ss.R.)

Leader: Praise and thanks to God who gave Clement Hofbauer to the Church to preach the Gospel anew for a new age.

All: Praise and thanks to God for our brother Clement.

Opening Hymn: “Table of Plenty”

Reader 1: A reading from *Saint Clement Maria Hofbauer* by John Hofer, C.Ss.R.
“Clement, reflecting on the religious conditions of Northern Europe, said, “Since I have had the opportunity as papal legate to compare the conditions of Catholics in Poland with those of Protestants in Germany, I have become convinced that the great falling away of the church in Germany took place because the people stood, as they now stand, in need of the uplifting power of religion. The Reformation was brought about and maintained, not so much by heretics and philosophers, as by the great body of people earnestly seeking a religion that would satisfy the heart. I have told this to the Pope and to the Cardinals in Rome, but they would not believe me.”

Leader: We pray for the people of our time who long for a religion that will satisfy the heart.

All: May all people find in the Church a community of light, welcome and warmth.

Leader: We pray for poets, musicians, artists and those who work in the media.

All: May they use their gifts to draw people to the goodness and beauty of God.

Leader: Clement was the first to associate lay people as oblates, partners in the mission of the Congregation of the Most Holy Redeemer.

All: May his spirit lead us to discern new ways of collaborating in life, mission and ministry.

Leader: Clement loved to pour over maps of North America, and dreamed of establishing the Redemptorists on this continent.

All: We are the fulfillment of Clement’s dream. May we grow in our commitment to Christ in the spirit of St. Alphonsus.

Leader: Clement loved the liturgy of the Church, and took great care to celebrate the sacred mysteries with devotion and splendour.

All: May we grow in reverence for the mysteries we celebrate and proclaim.

Leader: All the Redemptorist foundations established by Clement were also centres of works for justice and peace– schools, orphanages, printing presses and shelters for the poor.

All: May our works attend to the needs of the whole human person, created and

loved by God.

Reflection: The facilitator encourages sharing in response to the Opening Prayer, in these or similar words:

As we prayed our Opening Prayer, remembering St. Clement, some aspects of his life and his spirit were accented. Which of these spoke to you? You are invited to share these with the group.

Generalization:

Give a brief (5-10 minutes) summary of Clement's life, drawing on the article which was circulated as preparation for this session. The following is a suggestion:

Clement Hofbauer bears two titles which are used interchangeably among Redemptorists. He is known as the "Apostle of Vienna" and as the "Second Founder of the Redemptorists." He was born in 1751 in Moravia, and worked his way towards the Redemptorists and priesthood in stages, first as a baker's apprentice, then as student in Vienna, and even as a hermit in Italy. He joined the Redemptorists, then a very young community, in 1784, and was ordained in 1785. He and a companion, Thaddeus Hubl, were sent by their Redemptorist superiors to establish the Congregation north of the Alps, the first move outside of Italy.

After a year in Vienna, Clement established himself at the church of St. Benno's in Warsaw. His work there would last for 21 years, until 1808. From St. Benno's, Clement set about bravely and ambitiously to "preach the Gospel anew" throughout central Europe, in which the Church had lost appeal and influence in the wake of the Reformation, the French Revolution and the Enlightenment. It seems that, while at St. Benno's, Clement had dreams of establishing the Redemptorists in Canada. In Warsaw, Clement began a school for the poor and an orphanage. He organized a body of Redemptorist Oblates or Associates, men and women who acted as partners of the Redemptorists in mission, especially in evangelization through the printed word.

When Napoleon's army of occupation suppressed the Redemptorist community in Poland in 1808, Clement was undaunted. After a brief period of imprisonment, he travelled on foot to Vienna. The work of a lifetime was behind him in ruins, and at 57 he was faced with the prospect of starting over. Remarkably, in the 12 years remaining to him, Clement brought about a whole new arena of apostolic activity in Vienna, so that to this day he is spoken of as the "Apostle of Vienna." He preached the Gospel tirelessly, and was an ardent promoter of the Sacrament of Penance. His sermons were colourful, lively and engaging. He established circles of people who would meet to share faith and discuss religious matters. The rich sought Clement out because of his engaging personality and his powerful proclamation of the Gospel, but it was always Clement's choice to seek out the poor. In time, a literary and Christian Action group formed around

Clement, and came to be known as the “Hofbauer Circle.” It was composed of men and women from all classes and levels of education. They engaged in journalistic and publishing experiments, established a lending library for religious materials, and experimented with many forms of Catholic action. The movement spread into the University of Vienna, and a Catholic Educational Institute was begun there.

In life, Clement was a risk-taker and a man of courage. He certainly knew failure and showed great resiliency, starting over several times when others might have been tempted to give up and retire. The times in which Clement lived were not friendly to the Church, to religion or to the Redemptorists. In seeking to establish the Redemptorists outside of Italy, Clement experienced great difficulty, for imperial decrees and European wars interfered. Clement never lived to see the fruits of his efforts in this regard. The imperial decree officially recognizing the Redemptorists in the Austro-Hungarian Empire was only signed after his death (March 15, 1820). After the Congregation was officially recognized, many of the students who had gathered around Clement joined the community. Though he never lived to see it, through his influence and apostolic activity, the Redemptorists moved beyond the Alps and out of Italy, and began to spread throughout Europe and the world. For this reason, Clement is known as the “second founder” of the Congregation.

Discuss the article which participants have read in preparation for this gathering: *St. Clement Hofbauer: His Significance for Redemptorists*. Some reflection questions were appended to the article. You might wish to use the following questions as a discussion guide:

1. What impressed you about St. Clement as you read and reflected on this article?
2. What can we draw from the Spirit and style of Clement in ministry that we could apply to our own day?
3. As you read about Clement, was anything affirmed for you? If so, what?
4. Did anything you read challenge you? If so, what was it?

Action: Name one thing that you will take home with you from tonight’s session.

CLOSING PRAYER (adapted from Terry Moran’s *In the Spirit of St. Alphonsus*)

Leader: Clement broke the bread of the Eucharist to satisfy hungry hearts.

All: May we experience the truth of the Eucharist in our entire being.

Leader: A contemporary of Clement’s said, “The rich go looking for Clement, but Clement is off looking for the poor.”

All: May we respond to the call to evangelize the poor and be evangelized by them.

Leader: Clement had a genius for friendship and said that his life was never the same after the death of his close friend and confrere, Thaddeus Hubl.

All: May we know the support and encouragement of Gospel Friendship in our lives.
Leader: Clement called the Rosary “my library.”
All: May we know the Mother of Christ as Our Mother of Perpetual Help.
Leader: Clement was, above all else, a man of the Church.
All: May we, too, find our strength in faith.
Leader: As we close our time of prayer together, we listen to the words of encouragement that Clement directed to his conferes at St. Benno’s in Warsaw in 1806, and which might just as easily have been written for us.
Reader 2: “Courage! God is in charge. He directs all to his glory and our good, and nothing can resist God... Let us keep ourselves from sin and strive for holiness. Let us encourage and inspire each other to do good. Practice charity among yourselves. I greet you all in the heart of Jesus.”

Leader: Let us offer a Sign of Peace to one another, greeting each other in the heart of Jesus.

Sign of Peace

SOCIAL TIME

CLEMENT MARY HOFBAUER (1751-1820) HIS SIGNIFICANCE FOR REDEMPTORISTS

Elie Wiesel writes that God made man because he loves stories. In fact humankind is addicted to stories. They play a vital function in our lives. We tell stories often to bear our pain and prolong our ecstasy. Our stories reveal something of the worlds we inhabit and the fears that attack us. They highlight the tasks that intrigue us, the goals that beckon to us and the decisions that face us. Our stories help us to live.

But God not only loves to hear our stories. He loves to tell his own. In the life story of Jesus he has told us most fully about himself. That life story speaks volumes that a book cannot possibly do. There's a way too in which God continues to tell stories through everyone of our lives. Our very lives are the words that come from his mouth.

That's the spirit in which we approach the life story of Saint Clement Mary Hofbauer.¹ For Redemptorists his life is an invitation to recall our history, to meditate on it, and to see God at work in the lives of our forbearers. He enables us to see God's actions in our own lives and to move with confidence into the future to which God calls us.

APOSTLE OF VIENNA

Born in 1751, of poor mixed German-Slovak parents, in the small Moravian town of Taschwitz, (in the present-day Czech Republic), Clement worked his way towards the priesthood painfully, as a baker's apprentice, Vienna student and as a hermit in Italy. It was in Italy that he joined the newly founded Redemptorists in 1784. After his profession and ordination in 1785, along with his companion Thaddeus Hubl, he was sent by his superiors as the first vicar-general to establish the congregation north of the Alps.

Throughout the next thirty-five years of his life, we follow an **apostle taken up with the glory of God and the salvation of souls**. He did not stop until he fell, burnt out by fever in the course of his work. His life of labour, effort and failure was fired by an ideal which focused his energy for the Congregation, the priesthood and for souls, combined with a great freedom of spirit in the service of the Church.

¹ In addition to Hofer's biography of Clement, I am especially dependant on Fabriciano Ferrero's early article:

"Para una interpretación historica de S.Clemente," Spicilegium Historicum 18(1970) 226-249 as well as his later article: "The Historical Role of Saint Clement Mary Hofbauer in the C.Ss.R., 1785-1820," in Readings in Redemptorist Spirituality, Vol. 5, 1991, pp. 59-87, trans. from Spicilegium Historicum C.Ss.R. 34(198y6) 319-47.

If we look at Clement's life-task we get a picture of a **man of courage** who was able to rise to the urgencies of real situations. This was a period in history when the armies of the major European countries marched back and forth across Europe. The French Revolution with its massive repercussions broke out in 1789. Poland was carved up by Prussia, Austria and Russia on three different occasions between 1770 and 1795. There was a displacement of peoples on a grand scale as witnessed by the foreign populations in Warsaw and Vienna where Clement ministered. The period of the Enlightenment was the context for a frontal attack on the role of religious and the Church. Within the Church the same intellectual currents gave rise to a ferment of new ideas and directions. All over Europe, state governments were intent on subordinating the Church to the state. The emperor Joseph II of Austria had suppressed some thousand monasteries and convents and was not about to allow the establishment of a "foreign" order whose goal was preaching and missionary work among the poor.

It is not all that difficult to see this earlier period as a kind of historical flash-back illuminating our own times. Clement lived and worked in a world similar to ours and in a Church which, like today, experienced insecurity in a new phase in its earthly journey. In the transition from the eighteenth to the nineteenth century he took up his mission with an intensity which can serve as a **model for priests, religious and lay-people** wanting to respond to the mission confided to them by the Church.

After a year in Vienna, Clement established himself at the Church of St. Benno's in Warsaw, Poland. Though originally conceived as temporary, the foundation in Warsaw lasted from 1787 to 1808. It would appear that some thirty to forty Redemptorist priests, brothers and seminarians were formed from this community. Clement had far-reaching plans for the evangelization of central Europe. He established communities in the Baltic area of Russia, Southern Germany and Switzerland, all the while hoping to find a suitable spot for the training of Redemptorist novices and seminarians. Towards the end of his period in Warsaw he was busy studying the maps of Canada where he might educate and train Redemptorist missionaries without fear of suppression.

In Warsaw itself, where he was prevented from mission preaching by the State he **sought out the most abandoned through a school for the poor, parochial work and an orphanage.** The Church of St. Benno's became a vast "**perpetual mission.**" Its missionary preaching and pastoral ministry reached the whole city and its environs in the midst of concerted efforts by the secular government to curtail and block its religious influence until it was finally suppressed.

It was during this time that Clement organized the Redemptorist **Oblates or Associates** -- priests, religious and lay people of both sexes. He expanded this group of men and women during his journeys through Silesia, Moravia, Germany, Austria and Switzerland. They were similar to the Third Order of Saint Francis. The goal of these associates was their personal sanctification and the lay apostolate, especially through the diffusion of wholesome literature. Clement established a printing press in Warsaw in 1802 to facilitate the goal of the associates. We have the distinct impression of Clement as a man who viewed **the laity as valued**

collaborators in the apostolate and not merely as the object of pastoral work.

In 1808 the occupation forces of Napoleon finally suppressed the Redemptorist community in Warsaw. After a period of imprisonment, Clement, with one other companion, left on foot for Vienna, leaving behind him the destruction of his life's work. He was fifty-seven, when most men are bringing the fruits of their labours to fruition. Yet in the twelve years until the end of his life he established a whole network of apostolic activity which merited for him the title of "**Apostle of Vienna**." And this, despite the fact that he was under constant police surveillance.

From the beginning he exercised an ever growing ministry of preaching and the sacrament of penance first as assistant priest at the Italian National Church and then as rector of St. Ursula's Church. Along with his fellow Redemptorist, Martin Stark, he organized and engaged in house visitation. We are told that the rich were obliged to seek him out, but that he sought out the poor. He did not hesitate to knock at the doors of the wealthy on behalf of the needy. He carried on an intensive pastoral ministry with the sick and set up evenings where Catholics could meet socially and exchange on religious matters.

Clement's success as a fisher of men was based partly on his personality, his policy of pastoral action and the situation in Vienna at the time. He was a **simple man** who spoke little, when not preaching, and was not himself a writer. But his very simplicity and gruffness, when combined with his cheerful faith and knowledge of men, made him an exceptional apostle in the turbulent atmosphere at the conclusion of a generation of war, where both enlightened Rationalism and Romantic enthusiasm were losing their grip on men's minds and hearts. He also had an exceptional consciousness of what was required to work effectively in this milieu. His colourful and energetic sermons appealed to, and were attended by all classes of society -- including people influential at the Court.

Clement is said to have worked among the great to gain permission to work among the very poor. But his appeal was especially to a group of men and women new on the Viennese scene. Whereas reform before had always been imposed from above, Clement sensed a new phenomenon. "The Germans," he said, "like to read, as well as be pious." So he gathered around him a group of publicists devoted to the defense and propagation of the Catholic faith through the printed word independently of Church or State sponsorship. Their effort was directed to the urban middle class which had arisen in the Imperial Capital. This was the new reading public which Clement had sensed was part of the changing social circumstances of the time. His capitalizing on the extensive use of the press to reach this segment of the population for apostolic ends sets him apart from most of his Church contemporaries.

The literary and Christian action group which gathered around Clement became known as the "**Hofbauer circle**". It included men and women, nobles and middle class, scholars, artists, diplomats and prelates. They shared a filial confidence and veneration for Clement who was the religious soul of the group. They all had a willingness to experiment with new forms of Christian action. With Clement's encouragement members of this circle established a lending library for religious literature, engaged in a variety of journalistic and publishing endeavours

and founded a family periodical as a means of reaching people. Through this circle Clement exercised a significant influence at the Congress of Vienna (1814-15) by curtailing efforts in the direction of solidifying a state controlled German national Catholic Church. This circle reached into the University and attracted some professors and many students who later entered politics, served in the Church as priests and bishops and Clement's own Congregation, the Redemptorists. Some fifty young men placed themselves under Clement's special direction and developed true fervour in their faith through him. A Catholic movement developed at the University of Vienna and a Catholic Educational Institute was established. This circle of renewal and influence, along with similar ones in other German cities, gave rise to the popular Christian movements in the new world being born.

What is surprising about Clement is the **resiliency** with which he was able to move from the more traditional apostolate around St. Benno's in Warsaw to the kind of pastoral activity which was his in Vienna. He found himself up against the strong secularizing current of the time in both government and educational structures and encountered violent resistance. He had a **deep love for his faith and the Church and was devoted to the Holy See**. In a time of crisis and transition it is easy for these elements to coalesce into a rigid stance which excludes creative innovation. But Clement was able to combine an **aversion for error** with an **openness to pastoral needs** and with a **spirit of risk and venturesomeness** which is the secret of the apostle and saint. We get the sense of a man of **missionary and pastoral vision**, also of someone able to sow the seed, leaving the harvest to be collected in the future. During his life he went from failure to failure and saw little of the harvest. His achievement became more important after his death through the circle of friends and personalities who looked to him as their spiritual master and through the Congregation which blossomed after he died.

SECOND FOUNDER OF THE REDEMPTORISTS

Certainly without Saint Alphonsus, Saint Clement Mary Hofbauer would have been impossible. In God's providence it is Saint Alphonsus with his founding genius and missionary charism and intuition who laid the foundations on which Clement built. Both father and son witnessed to the same zeal for Christ and for the most abandoned. But Clement is that other person found in almost all institutions who has an important role alongside of the founder, somewhat like St. Paul for Christianity and Saint Francis Xavier for the Jesuits. Clement's mission was to transplant the Redemptorists from the Latin and Catholic world of the Papal States in Italy to the world and peoples of the north, confronting the freethinkers of the Enlightenment, the French revolution, the Protestants, the new literary and philosophical current of romanticism and the secular style of state in northern Europe. As vicar general of the Redemptorists in Northern Europe his constant preoccupation was to found the Redemptorists on a solid basis beyond the Alps. During the years in Warsaw, between 1795 to 1808 he travelled across Europe no less than five times in search of new apostolic foundations and a suitable place for a novitiate and seminary. The group he established in Switzerland in 1803 was constantly forced to move. While in Vienna, in concert with the struggling community in Switzerland, he established a community in Bucharest, Rumania.

Ironically Clement was never to see the fruits of his labours. He worked in a period when the

times were out of joint for the founding of new religious orders. In his last years he attempted to establish the Redemptorists in Bavaria (unsuccessfully) and to get their approval in the Austro-Hungarian Empire. As late as a year before his death, an illegal bureaucratic effort almost succeeded in having Clement exiled from Vienna because of his role as superior of the Redemptorists with members in Switzerland, Bucharest and Poland and communications with foreign superiors in Italy. By a providential turn of events, the Emperor took personal interest in Clement's cause and a process was established for the approval of the Redemptorists in the Empire. But Clement, like **Moses with the promised land**, was not himself to see the official recognition of the work which he had striven to establish for close on forty years. The Imperial decree of approval was signed only shortly after his death, March 15, 1820. Many of the students who had gathered around Clement joined the Congregation in the months following the Imperial approbation. We know that a year later the community of the Redemptorists at Maria Stiegen in Vienna numbered some forty members. The communities in Vienna and Switzerland became the base in the next twenty-five years for a prodigious growth and the subsequent world-wide expansion of the Redemptorists. The Redemptorists owe to St. Clement the diffusion of the congregation through the whole world. He also presents the **pattern of the first attempts to accommodate our apostolate to problems very different** from those of Naples where we were born.

CONTEMPLATION AND ACTION

That Clement was a **man of action**, of boundless energy and of unusual creativity in evolving projects and plans no one can doubt. He was always either going somewhere, or coming from somewhere, always on the move for the salvation of souls. He brought together qualities such as naturalness and ordinariness, deep humanity, austere discipline, constancy and an energetic temperament in the service of others. He had an apostolic courage which did not flinch under hard work, persecution and obstacles which were constantly changing the direction of his life.

But the genuine spirit of St. Clement is rooted in a peculiar **harmony between contemplative desire and instinctive necessity of action**. Two sayings exemplify the spirit of integration of these two fundamental aspects of his personality. To one of his first disciples who tended to get carried away with the current ideas of the time he said: "Read a little less, pray a little more." And to a fellow Redemptorist he said "Pray a little less, work a little more." These two sayings represent the kind of practical integration of "faith action in love" so typical of Clement in his own life.

This integration was apparent in his sermons. We are told that the saint's preaching was simple and to the point, permeated with a deep and childlike faith which became the very breath of his life and was mirrored in his life and action. He spoke of "that which he had heard, and seen with his eyes, that which he had watched and touched with his hands, the Word who is life." (1 John, 1:1). His preaching was the fruit of previous meditation and prayer. As a result he reached common people and the learned alike.

Clement's life journey was travelled in the realism of faith. His **active life style was rooted in**

a deeply contemplative spirit. Let us not forget that this very active apostle is the same man who prior to his becoming a Redemptorist lived the hermit's life in various forms within a time span of some seven years. In Clement's complex personality we discover a **longing for the desert and solitude** which continued throughout his life. Remembering his time as a hermit in Italy, as a time of prayer and privileged union with God, he dreamed of building a house there for Polish and German Redemptorists, "veterans in the Lord's vineyard where they could spend their last days in holy quiet and contemplation." One of the young Redemptorists who knew Clement well writes that he "had prepared a solitude, a quiet cell, a small oratory in his own heart. Into this solitude he withdrew at pleasure at all times and wherever he chanced to be; there he found a safe refuge in every difficulty and in every trial that he encountered either in the exercise of his duties or in the distractions which he met in society. Here in this secret tabernacle he would recall his scattered thoughts, and thus recollected, he found no trouble there in giving himself up to the delights of reflection and meditation; hence, even when he was walking through the most crowded streets, his soul was given to acts of faith, hope, charity and toward God, love for his neighbour, adoration, thanksgiving, humility, contrition and absolute self-surrender to God."

This is no doubt the secret of Clement's being able to live and deal with his own weaknesses of character. He possessed a fiery temperament and strong will. In the light of prayer he was able to view his flare-ups of anger positively and with wry good humour as God's way of keeping him humble: "Alas! this is my weakness; still I thank God for it, since without this to remind me of my frailty, I might feel tempted to kiss my own hand out of respect for myself."

It is finally worth noting the fact that Clement's life had more than its average share of **suffering**. It abounded in suffering. It seems almost true to say that Clement had a special talent for failure, and so for the particular anguish that comes from it. We look for a window into his soul to enable us to understand how he coped with the ubiquitous sceptre of suffering, how he integrated this experience with his awareness and love of God.

We have the sense that Clement learned well from his father Alphonsus **the place of the cross** in the life of the Christian. In Alphonsus' first extant letter he writes: "Let this be our only aim to glorify God in ourselves; after that let disgrace and abandonment, crosses and trials, storms and darkness, desolation and despondency come upon us; let them come as often as it pleases God to send them. He remains the same good God, worthy of all our love; may he then be blessed and loved forever." "Unless a grain of wheat falls on the ground and dies, it remains only a single grain, but if it dies, it yields a rich harvest." (John 12:44).

This vivid sense of the dying and rising of Jesus in everyday life explains the **serenity** with which Clement bore every hardship. It explains the often disconcerting **optimism** that made him formulate new plans on the reverse side of devastated ones. Only a deep belief that suffering was something in which to find joy, only wholehearted assimilation of the truth that **the cross is our glory** could have enabled him to bear as much as he did, and sees it as much as he did, with so much unperturbed concentration and peace. If we are struck by Clement's bustling exterior it should not surprise us to find within him a very deep vein of inner assimilation of the doctrine of the cross which reached mystical proportions.

"If as most often happens the old saying **Minuit praesentia famam** ² is verified in others, in this religious man it certainly has found an exception; for, in the personal talks I have had with him, I have found him to be of such a stature that I can compare him with few others. In him there shines forth, together with learning and prudence, an outstanding zeal for the Catholic faith. He burns with such fire for gaining souls for Christ that I have no doubt that Divine Providence has reserved him especially for these calamitous times."

- Cardinal Seperoli, Nuncio at Vienna, December 10, 1802.

Raymond Corriveau, C.Ss.R.

REFLECT AND DISCUSS:

1. Was there anything that you found inspiring as you explored the life of St. Clement?
Was there anything that you found disturbing or challenging?
2. What do you see in Clement's style of collaboration with laity that we could learn from or gain inspiration from?
3. Is there any area of Clement's life in which you sense an echo of your own life?
4. Clement's spirituality was characterized by an integration of contemplation and action. How do you balance prayer and apostolic activity (ministry) in your own life?
5. What do you think that St. Clement has to say to the Redemptorist Family of our own time?

² Presence diminishes fame.