

June 2005 Newsletter

S. CLEMENT'S CHURCH

2013 Appletree Street, Philadelphia, Pennsylvania 19103

Telephone: (215) 563-1876 www.s-clements.org

The Rev'd Canon W. Gordon Reid, *Rector*

The Rev'd Richard Wall, *Curate*

The Rev'd Lawrence R. Sipe, *Honorary Assisting Priest*

Peter Richard Conte, Organist & Choirmaster

Bernard Kunkel, *Associate Organist*

From the Rector

My dear People,

June is the month of the Sacred Heart, though this year the feast just made it into June, (Friday, 3rd June). We will have our usual High Mass of the Sacred Heart on Sunday, 5th June at 10.00 a.m.

I know we have all seen the sickly plaster statues of the Sacred Heart which provoked the little boy to say to his mother: “Mum, who’s the lady with the tomato?” However, we should not let bad taste put us off the doctrine of the Sacred Heart. It is the feast of Divine Love. An image of the Sacred Heart should show us Jesus Christ with his side pierced by the soldier’s spear. S John records that out of that wound came blood and water, in which the Church has always seen the symbols of the sacraments of Baptism and the Mass. The heart is the symbol of love, and from God’s love comes our washing in the Baptismal waters of forgiveness, and our feeding on the Body and Blood of Christ in the Eucharist.

The doctrine of the Sacred Heart emphasizes the humanity of Christ: that God works through human beings, men and women like you and me; that his method of working is through loving hearts, sharing the love of God by loving one another. As a congregation of Christ’s people, we have the duty of proclaiming and sharing the love of God with those around us.

As a member of the Cathedral Chapter, I have recently been to a diocesan conference at the Wapiti retreat center on the Maryland shore. There, members of the Chapter, the Standing Committee of the Diocese and of the Diocesan Council discussed the Bishop’s vision for the future under several headings:

- a) Congregational development—help and guidance for parishes both poor and affluent,
- b) The Cathedral—how to develop the Cathedral as a living centre for the bishop’s special

ministry, including the relocating of Diocesan Offices to the Cathedral site,

- c) Campus Ministry—outreach to and pastoral care for students and young people in the various schools and college in the Diocese, and

- d) Camp Wapiti—building up and developing the 400 acres of woodland and waterfront as a retreat and conference centre for the Diocese.

What, you may ask, has this to do with the Sacred Heart? Or with S Clement’s?

Well, the Bishop believes that all these visions are worth labouring over and spending a lot of money on, because each of them will be visible expressions of God’s love, ways in which God can use us to build up loving relationships between his children, and also with him through our blessed Lord. The doctrine of the Sacred Heart focusses this love in the Sacrifice of the Cross re-presented in the Holy Eucharist day by day.

Where does S Clement’s fit into this? Well, I think we too must have a vision of how S Clement’s, in its own small way, should seek to promote the love of God. Like the diocese, the parish has distinct spheres of ministry. In no particular order, they include:

- a) The Liturgy—we provide the liturgy in a beautiful traditional form, done professionally by enthusiastic ministers, both clergy and lay, who give generously of their time and talents.

- b) The Music—no parish in the Diocese enjoys a better standard of music than S Clement’s. Our choir and organists are superb. They attract many people to S Clement’s and enrich the spiritual lives of all of us. Like the Liturgy, the music is just a means of expressing the love of God. They have no value in themselves: their value is that they convey the love of God in the beauty of holiness.

- c) The Fellowship—the congregation has many circles of friends who meet and interact with one another. Newcomers are welcomed into such

groups and this is how a congregation expands and grows. Special receptions, meals and parties are part of our Christian duty as well as most enjoyable! Such events allow newcomers to make friends within the existing congregation and gradually make a deeper commitment to the life and work of the Church.

d) The Outreach—we are greatly blessed in our stately liturgy, our wonderful music, our daily Mass and Evensong, our social events and opportunities for friendship. As Christians, we should want to share these things with others, because all these things are gifts from God which enrich our lives and would enrich the lives of many others if they experienced them. So we have to look at ways of bringing more people in.

As the General Thanksgiving in the Prayer Book says, God has blessed us with “the means of grace and the hope of glory.” He has revealed his

love in his Son Jesus Christ, and he has made us his instruments in bringing many more to be his friends, his family, persons who are destined to live for ever with the three divine Persons, Father, Son and Holy Ghost. What a responsibility! What a vision! What a future! This makes our lives come alive; it makes all our efforts worth while; it puts our many failures into perspective; it blesses everything we do.

In S. Clement’s we shall do our *opus Dei*, the work of God, under the banner of the Sacred Heart, the love of God made visible in Jesus Christ our Lord. He will sustain us if we are faithful. May He bless you all in your individual ministries.

Your Rector and friend,

Rector's News & Notes

Rector: I will be in the UK from 7th – 17th June. I will sing a High Mass at S Mary's, Bourne St in London for a wedding anniversary and will preach at Mass in the Queen's Chapel of the Savoy on 12th June. This is the church of Fr Bill Scott, one of the Guardians of the Shrine of Our Lady of Clemency. In my absence, Fr Wall should be contacted in any emergency.

Choir: On Sunday, 26th June, our Choir has been invited to sing at S Thomas's, Fifth Avenue, New York. If any of you are in New York that day, I hope you may be able to worship at S Thomas's. This means, of course, that the High Mass at S Clement's that day will be a congregational setting.

C.D.: The CD of our High Mass which was recorded a few weeks ago will cost around \$2,500 to edit and prepare for submission to a production company. This cannot come out of our already overstretched music budget; so, if anyone would like to contribute to this, please send your donations to me, marked "Choir CD." Donors will be immortalized by having their names recorded on the CD itself!

Party: All members of the congregation are invited to a Losers Party on Tuesday, 5th July at 6 p.m. I will also gather all the Brits I know in the area, since we are the Losers! Of course, on the Fourth I will celebrate Independence Day with great gusto and no hard feelings. After all, Britain lost a few troublesome colonies and watched them grow together into a great nation. This is one war I'm glad we lost.

Kalendar

June 2005 – *The Most Sacred Heart of Jesus.*

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| 1 | W | S Angela Merici, V. <i>Of the Octave of Corpus Christi.</i> [S. Saviour's Ward, C.B.S.] |
| 2 | Th | Octave Day of Corpus Christi. <i>Ss Marcellinus & Comp, MM.</i> [Confraternity of the Blessed Sacrament] |
| 3 | F | Most Sacred Heart of Jesus. <i>Abs.</i> [Reparation for sins against the Blessed Sacrament] |
| 4 | Sa | S. Francis Caracciolo, C. <i>Of the Octave.</i> [Increase of devotion in receiving Holy Communion] |
| 5 | Su | Solemnity of the Sacred Heart. <i>Pentecost III.</i> [Parish] |
| 6 | M | S Norbert, BC. <i>Of the Octave.</i> [Vocations to the religious life] |
| 7 | Tu | S Robert of Newminster, Ab. <i>Of the Octave.</i> [Communities of the Cistercian Family] |
| 8 | W | Of the Octave. [Greater devotion to Our Lord in the Blessed Sacrament] |
| 9 | Th | S. Columba, Ab. <i>Of the Octave.</i> [The Church in Ireland] |
| 10 | F | Octave Day of the Sacred Heart. <i>S. Margaret, QW. Abs.</i> [The Church in Scotland] |
| 11 | Sa | S. Barnabas, Ap. [The Bishop & Diocese of Pennsylvania] |
| 12 | Su | Pentecost IV. <i>S John of Facundo, C.</i> [Parish] |
| 13 | M | S Antony of Padua, CD. [Society of S Francis] |
| 14 | Tu | S. Basil the Great, BCD. [Rowan, Archbishop of Canterbury] |
| 15 | W | Ss Vitus, Modestus & Crescentia, Mm. [More frequent attendance at daily Mass] |
| 16 | Th | Feria. Of the Blessed Sacrament. [More faithful observance of the Eucharistic Fast] |
| 17 | F | Feria. Of the Holy Cross. <i>Abs.</i> [Order of the Holy Cross] |
| 18 | S | S Ephræm the Syrian, Deacon, CD. <i>Ss Mark & Marcellian, Mm.</i> Requiem. [Guild of All Souls] |
| 19 | Su | Pentecost V. <i>S. Juliana de Falconeri, V.</i> [Parish] |
| 20 | M | S Silverius, PM. [Guild of All Souls] |
| 21 | Tu | S. Aloysius Gonzaga, C. [Work of the Church among young people] |
| 22 | W | S Alban, M. <i>S Paulinus, BC.</i> [The Church of England] |
| 23 | Th | Vigil. [All Saints Sisters of the Poor] |
| 24 | F | Nativity of S. John the Baptist. <i>Abs.</i> [Community of S. John the Baptist, Mendham] |
| 25 | Sa | S William, Ab. <i>Of the Octave.</i> [Society of Mary] |
| 26 | Su | Solemnity of S John the Baptist. <i>Pentecost VI.</i> [Parish] |
| 27 | M | Our Lady of Perpetual Succour. <i>Of the Octave.</i> [Living Rosary of Our Lady & S Dominic] |
| 28 | Tu | S Irenæus, BM <i>Of the Octave.</i> [Theological colleges & their students] |
| 29 | W | SS. Peter & Paul, AppMm. [Pope Benedict XVI & the Roman Church] |
| 30 | Th | Commemoration of S Paul, Ap. <i>Of the Octave of S. John.</i> [Parish of S Paul, Washington, DC] |

Agenda:

- 5 June **Solemnity of the Sacred Heart. Summer Sunday Schedule begins:** Matins, 7.30 a.m. Low Mass, 8.00 a.m. and High Mass 10.00 a.m.
- 13 June Communications Committee, 7.00 p.m. [Anchor Room]
- 21 June Monthly meeting of Vestry, 7.00 p.m. [Anchor Room]
- 29 June **Ss Peter & Paul, AppMm.** Low Mass, 7.00 a.m. High Mass, 7.00 p.m.

Advance Notice:

- 23 July Annual Picnic at the home of Mr & Mrs Paul Goings, Ridley Park. This will be an opportunity for everyone to greet The Rt Rev'd Geoffrey Rowell, Bishop of Gibraltar in Europe, who will be with us the next day to preside at the High Mass and make a presentation as the last participant of the Speakers Series for this year in the afternoon. Please reserve these dates now!

The Sacred Heart

from *Meditations on Christian Doctrine*, Cardinal Newman

O SACRED Heart of Jesus, I adore Thee in the oneness of the Personality of the Second Person of the Holy Trinity. Whatever belongs to the Person of Jesus, belongs therefore to God, and is to be worshipped with that one and the same worship which we pay to Jesus. He did not take on Him His human nature, as something distinct and separate from Himself, but as simply, absolutely, eternally His, so as to be included by us in the very thought of Him. I worship Thee, O Heart of Jesus, as being Jesus Himself, as being that Eternal Word in human nature which He took wholly and lives in wholly, and therefore in Thee. Thou art the Heart of the Most High made man. In worshipping Thee, I worship my Incarnate God, Emmanuel. I worship Thee, as being a part in that Passion which is my life, for Thou didst burst and break, through agony, in the Garden of Gethesmani, and Thy precious contents trickled out, through the veins and pores of the skin, upon the earth. And again, Thou hadst been drained all but dry upon the Cross; and then, after death, Thou wast pierced by the lance, and gavest out the small remains of that inestimable treasure, which is our redemption.

My God, my Saviour, I adore thy sacred Heart, for that heart is the seat and source of all Thy tenderest human affections for us sinners. It is the instrument and organ of Thy love. It did beat for us. It yearned over us. It ached for us, and for our salvation. It was on fire through zeal, that the glory of God might be manifested in and by us. It is the channel through which has come to us all Thy overflowing human affection, all Thy Divine Charity toward us. All Thy incomprehensible compassion for us, as God and Man, as our Creator and our Redeemer and Judge, has come to us, and comes, in one inseparably mingled stream, through that Sacred Heart. O most Sacred symbol and Sacrament of love, divine and human, in its fullness. Thou didst save me by Thy divine strength, and Thy human affection, and then at length by that wonder-working blood, wherewith Thou didst overflow.

O most Sacred, most loving Heart of Jesus, Thou art concealed in the Holy Eucharist, and Thou beatest for us still. Now as then Thou sayest, *Desiderio desideravi*—"With desire I have desired." I worship Thee then with all my best love and awe, with my fervent affection, with my most subdued, most resolved will. O my God, when Thou dost condescend to suffer me to receive Thee, to eat and drink Thee, and Thou for a while takes up Thy abode within me, O make my heart beat with Thy Heart. Purify it of all that is earthly, all that is proud and sensual, all that is hard and cruel, of all perversity, of all disorder, of all deadness. So fill it with Thee, that neither the events of the day nor the circumstances of the time may have power to ruffle it; but that in Thy love and Thy fear it may have peace.

S. John the Baptist: Witness-bearer

S John bore witness *to the presence of Christ*. The Jews were eagerly expecting the Messiah. They were thrilled with the hope that He was coming. God had awakened such a longing in their hearts that they knew the advent was not far away. So were they straining their eyes to the east and to the south; so were they anxiously awaiting some splendour of arrival; and John bore witness that the Christ they looked for was standing among them, even while he spoke. He was not hidden in the clouds of heaven; He was not lurking in some far concealment; He would not burst upon them in any credentials that would be instantly accepted. Even while John spoke the Christ was there, moving among them as a man unknown—John bore witness to a present Lord. Now that is witness which we all may share in. We may show our neighbours that Jesus is among them. We may make it plain to our visitors, as John did, that Jesus of Nazareth is not far away. And we do this, not so much by speech, or by having the name of Jesus on our lips, as by revealing His love and power and patience in the general tenor of our lives. There are some men who immediately impress us with the fact that they walk in the company of Christ. There is no explaining the impression that they make unless it be that they are living with Jesus—their secret is, they have a Friend. *That* is true witness-bearing, and it is like the Baptist's. It is a witness to the presence of the Lord.

Again, John bore witness *to the greatness of Christ*. Of course the Jews were expecting a great Saviour; all their long history made them sure of that. The threefold dignities of king and priest and prophet were to mingle in the person of Messiah. But greatness has very various meanings; it is touched with a thousand differences on a thousand lips; and when a nation falls from its high ideals, as the Jews had fallen in the time of John, the great man of the popular imagination is not the great man in the sight of God. Now this was part of the witness-bearing of the Baptist, to reveal the true greatness and glory of Messiah; to single Him out as He moved amid the people, and proclaim that He was greater than them all. There were no insignia on Jesus' breast; He was not clothed in any robes of state; there was nothing in His adornment of His retinue to mark Him all as one who was truly great. And it was John's work to pierce through all disguise, and see the grace and glory of the Man, and cry that though He had no beauty that men should desire Him, yet none was worthy to unloose His shoe-latchet. In different ways, and yet in the same spirit, we should all be witness-bearers to Christ's greatness. It is always possible so to think, and act, and live, that men will feel we serve a great Commander. He who thinks meanly, and does petty and foolish deeds, and has no lofty ideals clearly before him, is not commending an exalted Saviour. It is in a spirit that is touched to spiritual greatness, however humble be the daily round, that witness is borne to the greatness of the Lord.

Once more, John bore witness *to the lowliness and gentleness of Christ*. I think that if John had been a time-server, and had cared only to flatter Jewish prejudice, he would have told his audience that the spirit had descended, not like a dove, but like an eagle, It was not a dove for which the Jews were looking. They wanted a power to expel the Roman. What a chance for a false prophet this would have been, considering the symbolism of the Roman eagle! But John could only tell what he had seen—a faithful witness will not lie—and he bare record saying, 'I saw the Spirit descending like a *dove*.' That means that almost in the teeth of his own stern heart, John bore witness to a dovelike Saviour. There was to be a brooding peace about Messiah, a lowly gentleness, a still small voice. And when we remember what John's own nature was, and think of the Christ of common expectation, we see how true and faithful was this witness-bearing.

May not *we*, too, bear witness in our lives to the lowly tenderness of our Redeemer? May we not make it plain, as John did, that the Lord whom we know is filled with the dovelike Spirit? We do that whenever we master temper, or check the bitter word, or take the lowest place. We do that when our unforgiving hearts, and our stubborn and proud and selfish wills, become imbued with that love and thoughtful tenderness which is the very spirit of Christ Jesus.

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Some Quotations

Psychoanalysis is the Confessional without the safeguards of the Confessional; Communism is the Franciscan movement without the moderating balance of the Church; the American sects, having howled for three centuries at the Papist theatricality and mere appeal to the senses, now “brighten” their services by super-theatrical films and rays of rose-red light falling on the head of the minister. If we had a ray of light to throw about, we should not throw it on the minister.

—G.K. Chesterton

The devil knows that God is not denied merely by words but by deeds; hence he has deprived of charity many whom he could not deprive of faith.

—S Leo the Great

O Light Invisible, we praise Thee!
Too bright for mortal vision.
O Greater Light, we praise Thee for the less;
The eastern light our spires touch at morning,
The light that slants upon our western doors at evening,
The twilight over stagnant pools at batflight,
Moon light and star light, owl and moth light,
Glow-worm glowlight on a grassblade.
O Light Invisible, we worship Thee!
We thank Thee for the lights that we have kindled,
The light of altar and of sanctuary;
Small lights of those who meditate at midnight
And lights directed through the coloured panes of windows
And light reflected from the polished stone,
The gilded carven wood, the coloured fresco.
Our gaze is submarine, our eyes look upward
And see the light that fractures through unquiet water.
We see the light but see not whence it comes.
O Light Invisible, we glorify Thee!

—T.S. Eliot

S. Clement's Church

A Historical Perspective

A continuation of the articles on the history of the Parish from its very beginning which will continue for several months in preparation for the celebration of the Sesqui-Centennial events in the life of the Parish.

In 1876 the Vestry began investigating new ways of heating the Church and planned to obtain estimates for steam heat, apparently as a replacement for an existing warm air system, and in 1878 a committee was appointed to act on mural decoration of the Church, but there is no record of the outcome of the work of the committee.

During the 1880s, the Church's continued financial difficulties made it difficult to do more than the most necessary repairs. Many basic exterior repairs were attended to and on the interior the organ was rebuilt, the furnace repaired and Albo-carbon lights were placed in the Church. At this time a high altar constructed in oak and designed by William Henry Vaugh, the highly influential Boston architect and proponent of Gothicism, was donated.

The next recorded body of repairs and alterations occurred in the mid-1890s after consideration, for reasons probably related to the poor condition of the Church complex, and then decision not to sell the property. Significant alterations include replacing the deteriorated iron cross located at the top of the tower with a new gilded oak cross and globe as well as a new Mortuary Chapel, the first recorded commission of Horace Wells Sellers (1857-1933), architect and member of the congregation, was created in the basement of the Church below the Apse in 1898.

Sellers, who was initially approached by the Church to evaluate the architectural implications of proposed alterations to the heating system, served as its principal architect until his death. He received a degree in Mechanical Engineering from the University of Pennsylvania in 1877 with a course in architectural drawing and, while working as a draftsman for Joseph Wilson, an architect whose practice was initially associated with the Pennsylvania Railroad, continued his architectural studies. Sellers was a Fellow of the American Institute of Architects and a member of several of its committees including the advisory committee for restoration of Independence and Congress Hall, Christ Church, and Washington's Headquarters at Valley Forge. He also published several articles on early American history and art.

Sellers' Chapel was simply designed and featured a plastered ceiling and an unusual installation of exposed terra cotta block walls and flooring. A small stone altar designed for an oratory in the home of Newark-based ecclesiastical architect William Halsey Wood was donated by his widow and installed in the new Chapel along with three stone fragments from a church built on the site of S Clement's martyrdom in the Crimea. Simultaneous changes included removal of pews at the east end of the Nave and extension of the chancel and erection of two double confessionals at the rear of the Nave that were designed to coordinate with the existing side altar [S Katherine]. Installation of a new steam heating system took place in the late spring or early summer of 1897.

Much change occurred at S Clement's Church during the first decade of the 20th century. In 1901 the Rector requested plans or suggestions from Sellers for improvements to the Clergy House and Parish House. Until that time, clergy had been lodged in a three story row house located at 2013 Appletree St. adjacent to the west side of the Parish House. A toiletrroom occupied a portion of the narrow alley that separated the buildings. In September of that year, Sellers submitted preliminary drawings for a new Clergy House, and upon acceptance by Vestry construction began in May, 1902 despite a lawsuit brought by the

owners of a nearby property at 2028 Cherry opposing erection of the new building. Other work undertaken at this time included re-tiling the chancel floor and installing new doors at the south (main) entrance to the nave vestibule.

While work proceeded on the new Clergy House, a building inspector noted deterioration of the west wall of the Notman-designed Parish House and ordered its demolition. Sellers was apparently able to convince the inspector that immediate demolition was not necessary because the wall remained in place for an additional four years until construction of a replacement for the building began! Plans for a new Parish House were approved in January, 1906 and construction began the following April. This was accompanied by the need to alter the south end of the nave vestibule and remove the existing west gallery to accommodate the new building as well as demolition of an adjoining property at 2026 Cherry St.

Minor repairs and alterations to the Nave were completed during construction of the new Parish House. Carpet was removed and the pew aisles stained to match the color of the nave wainscoting. More substantial renovation and alteration of the Church was considered at this time. Upon request of the Rector, Sellers examined the design of the Roman twelfth century Basilica of San Clemente while developing these plans. Work on redesign of the Church began sometime in 1908. A two-colored installation of Tennessee marble replaced existing polychromatic tile on the chancel floor. Interior stone facing was stripped of projections. The nave ceiling and cornice were painted, repairs and changes were made in the sacristy and tower stairs and room above. A new altar and triptych painted by Frederick Wilson replaced the altar in use since 1883, and a series of statues carved by Edward Maene were installed in the apse niches in the new reredos. The most significant change involved raising the apse ceiling by ten feet to accommodate a series of new lancet windows. A passage in the 1909 insurance survey mentions use of plaster-covered iron columns to support the main chancel ceiling arch as well as plastered iron corbels that support the arcaded rear wall of the apse. The survey also records that the walls and ceiling of the nave and chancel were "frescoed," a term indicative of painted decoration. Electrical lighting was installed in the Nave, and unspecified repairs were made to exterior stonework.

Damage to the wall behind the altar triptych and wall of the crypt made major repairs to the Church roof necessary in 1912. Deteriorated wood semi-circular roof trusses were replaced and new wood-encased steel hammer beam units designed by Sellers were installed.

Addition of the Lady Chapel in the southeast corner of the Nave occurred as a result of the legacy of Elizabeth Coleman Boudinot. The project, begun in 1914, involved alteration of an existing window opening located on the south side of the east façade, and included restoration of the transverse choir stalls. Work proceeded smoothly and the Lady Chapel was blessed on 2nd February 1915. A newspaper account of the event described the new addition:

The exterior facework...together with the choir rail and lectern, is of brownstone; the chapel interior is of English redstone, including the altar and reredos and the groined ceiling of the structure. In niches, the reredos contains the sculptured figure of Our Lady and Child and on the left hand S Joseph and on the right S Elizabeth and S John. The face of the altar is paneled with figures in low relief and on the right side of the altar is a niched credence, the table of which is supported by carved figures. The floor of the chapel is marble. The mullioned window contains in stained glass a representation of the Virgin. The chapel gates [fabricated by Samuel Yellin] are of wrought iron. [Public Ledger, 1915]

Other changes completed during the second decade of the 20th century included installation of electric lighting in the Clergy House, installation of a new Memorial Window in the Lady Chapel, and overpainting the decorated east wall of the Nave to match interior stone surfaces.

In 1920, funds were given for design and erection of a new pulpit. Vestry approved a highly carved, polychromatic design submitted by Sellers in March, 1921. By October, changes were being made in the north aisle to accommodate the new pulpit. A sacring bell was installed in the upper tower room, new tile flooring was installed in the Nave and new Holy Water fonts in the Church vestibule.

In the mid 1920s, the City began discussions related to widening North Twentieth Street from fifty feet to ninety feet. As the possibility became reality, the Vestry took steps to purchase for \$35,000 each the properties located to the west of the Church complex at 2028 and 2030 Cherry Street and to hire a contractor to move its buildings. Under the direction of Horace Wells Sellers and John Penn Brock Sinkler, parishioner and former City Architect, the Vestry hired H.H. Burrell and Company and, by use of special railroad tracks, the 5,000 ton complex was moved forty feet onto a temporary foundation in six days, from 11th through 16th July, 1929. By the following November, new foundations had been completed. The project cost \$265,000; the amount of \$270,484 was paid by the City after a two year wait on the basis of a claim for damages filed by the Parish resulting from depreciation of its property caused by loss of 4650 square feet of area. Because the combined width of adjoining properties purchased by the Vestry in conjunction with the project was only thirty-six feet, it was necessary to demolish portions of the Clergy House and Parish House.

While making arrangements to move the Church, the Vestry also decided to alter S John's Chapel so that it could be used for weekday services. This project, which included moving the altar to the west end and making a new entrance from the adjacent corridor of the Parish House, was completed by January, 1930.

As alteration of S John's Chapel neared completion, Sellers was asked to make plans for a series of Stations of the Cross, reconstruction of the nave walls, and a new Memorial Window. Installation of the new ceramic tablets designed by Bruno Zimm took place as funds became available and was completed in 1934. The new units replaced earlier work installed in 1878.

Although the Vestry discovered that extensive repair to exterior stone was needed in the early 1940s, funds were not available to accomplish the entire project at once. It was discovered that in addition to the soft and crumbling condition of the stone, moving the Church had loosened mortar, making repair and repointing imperative. Work was completed in 1947 and included masonry repair to the Clergy House.

The interior of the Church complex received extensive attention during the 1960s. Numerous repairs were needed to complete the work prior to the Church's centennial. Lighting in S John's Chapel, the upper sacristy, Crypt Chapel and Nave was improved and many painting and roofing repairs were again undertaken.

During the 1970s routine repairs again were made throughout the complex; S John's Chapel was refurbished with a triptych and installation of a Shrine of Our Lady of Walsingham.

During the 1980s several renovation projects that went beyond maintenance were undertaken. In 1980 the Crypt Chapel was refurbished and a columbarium was added. Extensive rewiring and organ repairs was undertaken; a ring of 4 bells was installed in the tower as a memorial to Fr FitzHugh, a former rector. These bells are automatically operated and strike on the quarter hour as well as a daily Angelus and De Profundis and ring various peals before services, thereby making the presence of S Clement's Church known throughout the neighbourhood in accordance with Fr FitzHugh's wishes. In 1988, the Church and Parish House boilers were replaced and the heating system in the Church was changed from steam to hot water.

—to be continued in the July *Newsletter*