


Timeline


The timeline presents Trinity from Colonial times to the present.

The Image is taken from the map *Nova Belgica et Anglia Nova*, from *Theatrum Orbis Terrarum*, 1635, Amsterdam.

Note: In the [Episcopal Church in the United States of America](#), the “[Rector](#)” is the priest elected to head a self-supporting parish. A priest who is appointed by the bishop to head a parish in the absence of a rector is termed a “priest-in-charge”, as is a priest leading a mission to a congregation that is not self-supporting. All ministers before 1777 were SPG missionary ministers, and are thus missionary “priests in charge”; after this date they are rectors.


Timeline from 1610 to 1751: House Church Era

1610  The first English-speaking parish in America, St. John's Church Hampton Virginia, is founded..

1614  The New Haven region is the home of the Quinnipiac tribe who live in villages around the harbor. It was visited by the Dutch explorer Adriaen Block of Amsterdam in 1614. Subsequently, Dutch traders visited New Haven to trade beaver pelts with the tribe, but did not settle there.¹

The map above from the New Netherlands Project is the engraved 1635 version of Adriaen Block's 1614 manuscript map. It is titled “Nova Belgica et Nova Anglica”.

For a more detailed look at the original manuscript and this charming first published map of New England with animals, Indians in canoes, and villages, [click here](#). New Haven is shown on the map as the home of the "Quirepeys" tribe.

1638  In 1637, an advance party of English Puritans scout the New Haven region and winter near the harbor. That same year the Rev. John Davenport and much of his English congregation leave their refuge in Holland and sail to Boston. In April 1638, Rev. Davenport, the merchant Theophilus Eaton, and 500 settlers, hoping to found a

more perfect theological community than the one in Boston – which they believe is too lax – sail into New Haven Harbor. Then under attack by the Pequots and Mohawks, the Quinnipiac Indians sell their land to the settlers in return for protection, and the settlers found the Colony of New Haven. By 1740, a nine square grid centered on a central Green has been established near the harbor, and a meeting house built in its center. A democratic-theocratic government is put in place, with the Puritan Congregational Church established as the only legal denomination in the colony.

This year a "Collegiate School at Saybrook" is chartered; Commencements are held on Saybrook Point, Connecticut. Starting the next year. In 1716, it would move to New Haven. After 1718 it would be known as Yale College. The history of Trinity Church, the missionary Society and the college will be intertwined for over a century.

1701



For more on the early years, and a description of the SPG and its bookplate, see ► [The First Years: From Mission to Revolution.](#)

From the beginning, laymen are of great importance to Trinity Church. The wealthy Col. Caleb Heathcote of New York, founder and vestryman of Trinity Church New York - one commentator calls him the "lay bishop of New York" - a member of the SPG, and soon to be Mayor of New York City, accompanies the Rev. George Murison, a Scottish born Church of England missionary priest of the SPG based in Rye, NY, on trips around New York and Connecticut. Murison is a graduate of King's College Aberdeen, who initially went to New York as a schoolmaster in 1703, but returned to England where he was ordained in 1705. On returning to New York, he began working as a missionary for the SPG. Thus the first minister assigned to the people of the region that includes what is now is the parish of Trinity New Haven was a Scottish Episcopalian -- only the first of many significant Trinity Church ties to the Episcopal Church in Scotland.

1705



While there is no record that the courageous duo made across the Housatonic and a dozen miles or so further up the coast to the "1000 unbaptized in Newhaven", Rev. Murison was the first missionary "priest-in-charge" of the region.

The parish of Christ Church, the first Anglican parish in Connecticut, is established at Stratford. Murison is asked to visit it and other towns, and he became a traveling Missionary in Fairfield county. Murison describes one visit in a letter to the SPG:

1707



"They. . . left no means untried both foul and fair, to prevent the settling of the Church among them. . . the people were likewise threatened with Imprisonment, and a forfeiture of £5 for coming to hearing me. It would require more time than you would willingly bestow on these Lines, to express how rigidly and severely they treat our People, by taking their Estate by distress when they do not willingly pay to support their Ministers. . . . They spare not openly to speak reproachfully and with great contempt of our Church, they say the sign of the Cross is the Mark of the Beast and the sign of the Devil and that those who receive it are given to the Devil."

Rev. Murison dies in 1708 and the Rev. Christopher Bridges based in Rye, NY takes over the region from 1709 to his death in 1719, save for a brief period in 1712-1713 when for five months the Rev. Francis Philips briefly resides in Stratford and handles the missionary region around New Haven. No one seems to have officially served the Colony of Connecticut from 1720 to 1721.

1708



Southern Connecticut was occasionally visited by a number of traveling missionary priests, including Rev. John Talbot known as "The Apostle of the New Jersey Church", and the Rev. John Sharpe of the Garrison Chapel in New York. Sharpe pays a month long visit to the colony in 1712, and among the people he baptizes is "an aged man said to have been the first white person born in the colony." Sharp will leave his large library in New York; it will eventually become the foundation of the New York Public Library.

1722



The Rev. George Pigot is sent by the SPG to Stratford, Ct. where he takes up residence. Shortly after his arrival, Rev. Samuel Johnson, a native of Guilford, a former Tutor at Yale, and now pastor of the Congregational Church in West Haven, Connecticut, travels down to Stratford and informs Pigot that he himself, the Rector of Yale Timothy Cutler, Yale Senior Tutor Daniel Brown, Rev. James Wetmore of North Haven, and five other Connecticut Congregational ministers, after studying the history of the early church together, doubt the validity of their Puritan ordination, and wish to convert to the Church of England.

Seven of the "New Haven Nine" announce their conversion at Yale's Commencement that year in an event that American Religion historian Sydney Ahlstrom calls "The Great Apostasy".

Under intense pressure, three of the men recant (the three at the top of the window looking away from the writing of the letter), including the Rev. Jared Eliot of Guilford, but Johnson and three other men journey first to Boston, then to England, for ordination. There Johnson and his fellow apostates are not only ordained, but are celebrated and meet just about everyone in Church, University, Social, Literary, and political circles - a network that will become useful when Johnson encounters bitter opposition to starting a Church in New Haven.

Since there are records of Parishes founded in West Haven and North Haven in 1723, it is almost certain that a parish was also founded in the much larger New Haven as well: Johnson, had lived there as a Yale tutor from 1716 to 1720, and intended to use it as a base for converting Yale students, and were certainly have set up a parish with rotating house church meetings as well to support and instruct the Yale students and even some of its tutors. For more on the early days of Trinity Church, see ► The First Years: from mission to revolution.

1723



Dr. Johnson, along with fellow converts Dr. Cutler and Dr. Chandler, is celebrated in in a feast day of the Calendar of Saints of the Episcopal Church on August 17.

To the left is a depiction of the American Rev. Dr. Samuel on a memorial window at St. Peter's Episcopal Church, Milford, Connecticut.

Dr. Johnson opens the first Anglican church built in Connecticut on Christmas Day, 1724 . He adds that there were about fifty church families within the limits of the town, "and besides them, there are a considerable number of people scattered up and down in the neighboring towns, some five, some ten, twenty and thirty miles off, who come to Church as often as can be expected." But that there was "no Church westward within forty miles" and "no Church eastward within one hundred miles, only at New London, about seventy miles off, where I sometimes preach to a good number of people, and they are building a wooden Church somewhat larger than ours." And that there was "no Church northward at all." The sole missionary Anglican among the contentious Puritans adds, "We are oppressed and despised as the filth of the world."

1724



Still, Trinity Parish members now have a place they can visit for services only some 15 miles and one ride on Moses Wheeler's ferry over the Housatonic away. Though churches will be built all over the region in the next 20 years, the Puritans will not allow a church to be built in New Haven until 1752.

We don't have a contemporary sketch of the building, but it might have looked like this illustration of the First Meetinghouse in Connecticut from Barber's Connecticut Historical Collections.

1727

or

1728



The first pledge. The first record of an Episcopal "house church" service in New Haven records an event that takes place probably at Christmas time in 1727 or shortly after in a home that probably was similar to this house built c. 1700. Johnson delivers a sermon that so impresses a congregation of "near a hundred hearers and among them several of the College", that 10 members pledge 100 pounds to fund an Anglican church in New Haven.



On November 10, 1725, Thanksgiving Day, Johnson opens his second regional church in the Mill Plains part of Fairfield, Connecticut, about one mile from the village center. He had been given "Christ Church" as the name of his parish in Stratford, but going against the tradition of calling all non-self-supporting churches "Christ's Church", he calls his second church Trinity ; today it is Trinity Episcopal Church, Southport, Connecticut. The parish he forms in New Haven is also called Trinity, and the last church he will see built before becoming President of King's College would be Trinity Church New Haven. Clearly the Trinity was important to Johnson.

For more on the reason choosing for the name of Trinity, see Rev. Dr.

Samuel Johnson on the Trinitarian debate of the eighteenth century and the article ► Why are we named Trinity?

The brass Trinity image of the triangle with three interlocking circles and three groups of three berries on a vine is taken from the pulpit in today's Trinity Church. The same motifs are repeated in the Columbarium.

1734



After discussions with Johnson, the Rev. Jonathan Arnold (1700 – 1753) of the Congregational Church in West Haven, Connecticut converts to the Church of England. Arnold was born in Hamden, Connecticut, graduated from Yale in 1723, was licensed to preach by a committee of the Hartford North Association in 1724, and early in 1725 was ordained pastor of the Congregational church in West Haven.

However, During this period Rev. Samuel Johnson (image on left) continues to minister to his missionary region, including Stratford and New Haven, and to co-administer the Berkeley Scholarship at Yale.

The first Glebe deed. While he is on his ordination journey in England, Rev. Arnold obtains a conveyance for land in New Haven donated by William Grigson of London "for the purpose of building and erecting a church thereupon, for the worship and service of Almighty God, according to the practice of the Church of England, and a parsonage or dwelling house for the incumbent of the said intended church for the time being, and also for a church yard to be taken there out for the poor, and the residue thereof to be esteemed and used as Glebe Land by the minister of the said intended church for the time being forever." The lot was originally owned by his ancestor, who was lost of the "Greet Shippe" sent from New Haven in January of 1647. It is a lot on the corner of Chapel and Street, but the Puritan government refuses to recognize the church's right to it.

1737



For more on the convoluted history of Trinity's attempt to own land in New Haven, and the Puritan's resistance to their attempt to build a church in the town, see Judge Frederick Croswell's 1868 ► History of Trinity Church, New Haven

1738



The attack of a Puritan Mob. The Rev. Arnold of West Haven attempts to clear the tract of land in New Haven donated by "Mr. Gregson of London" for either a glebe rent or a church. his servant and his ox-cart is "mobbed off" by 150 angry Puritans.

1739



The famous "Great Awakening" preacher Rev. George Whitefield , declaring that the whole world is his parish, visits the American colonies in 1738–1740, and draws immense crowds everywhere he goes. Trinity's founder and missionary mister Rev. Samuel Johnson attends one of Whitefield's famous dramatic outdoor revival meetings in New Haven and is not impressed: he privately accuses Whitefield of "enthusiasm", which is strong language for the genial Johnson.

Rector Williams of Yale, a bitter and devious foe of Johnson and the establishment of an Anglican Church in New Haven, resigns, citing poor health; he recovers suspiciously quickly, and runs for office, possibly intending to run for Governor. The stage is cleared for new and less partisan men in New Haven.

1745



A church is built in West Haven, just four miles from New Haven's Green. Members of Trinity parish now have a place they can go to worship on Sunday. This has important legal and tax benefits, as the law states that if you attend a church, the church tax you pay goes to that church. However, the Puritans will soon change the law to try to isolate Anglicans to only the town they live in, and only if their church is closer to their residence than a state sponsored Congregationalist one.

1749

On December 28, the Rev. Ebenezer Punderson, the missionary for the western and northern half of Connecticut, who will soon become Trinity's first minister, is thrown in jail for refusing to pay the established church tax in Groton, Cotton. This sets the stage for his long and contentious relationship with the governing established church-state.

1750

The Rev. Dr. Samuel Johnson, while in New Haven at Yale co-administering the Berkeley scholarship with Yale's President Clap, writes a letter to its donor, Bishop Berkeley on December 17, 1750,



that, the parishioners in New Haven “have this winter got timber to build a church of the dimensions of sixty feet by forty, besides the steeple and chancel; and as this is a place of very great importance on account of the College being there, it would be very happy for them if the Society were able to assist them in providing for a minister, as I doubt they will not be able to do more than £25 sterling per annum themselves, especially while building. He adds, “We should soon have a flourishing church at New Haven, if we could get a minister.” The image to the left is of St. Paul’s Halifax, built in 1750, and still in service.

Johnson appoints Enos Ailing and Isaac Doolittle as Wardens, and they begin the difficult task of trying to find someone in New Haven who will sell land to Anglicans for a church.

Dr. Johnson himself preached often in New Haven. On Sunday May 6, 1750, his parochial register notes that he baptized six male children, all the sons of Daniel and Mehetabel Trowbridge: Joseph, Newman, Thomas, Rutherford, Stephen and John. Thus begins the close association of that wealthy, large, and soon to be distinguished family with Trinity Church.

Timeline from 1752 to 1814: Wooden First Church Era

1752

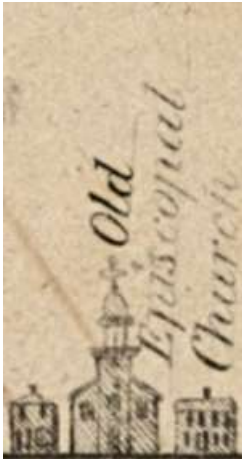


On July 28, 1752, the innkeeper Mr. Samuel Mix sells or a lot on the east side of Church Street, just south of Chapel, to Wardens Enos Ailing and Isaac Doolittle, for £200. Traditionally, this recorded deed title date of 1752 has been taken as the beginning of the parish – though the first parish was likely formed in 1723.

The wooden first church is completed and opened for worship; it is not consecrated as that would require a Bishop, and there will be no Episcopal Bishop in America until 1784. The exact date the church officially opened is thus not recorded; As Ben Franklin visited New Haven in June, meeting with his friends Dr. Johnson and President Clap, it is possible Johnson waited to open the completed church until Sunday June 24, 1753.

There were 24 families, and 87 "souls" in the church, which was a small building of 58 feet by 39 feet, whitewashed inside. Unlike its rival congregational meeting houses, it is called a church not a meeting house, its parishioners are called "churchmen" unlike the members of a Puritan Church who were the "elect" or "chosen"; also it had a chancel and a tall steeple, two things not found on New Haven's meetinghouses at the time. At the top of the steeple they placed a gilt crown to remind the viewer that the Episcopal Church was under the protection of the King. At this time it had no galleries, and could accommodate 150 people. Today, all that remains are two large arch-shaped tablets containing the 10 commandments that currently hang in the vestibule of Trinity Church, and the "Washington" side altar on the north side of the church.

1753



Above is a tiny image of the first Trinity Church on an 1812 map drawn by Trinity member Amos Doolittle, a famous map maker and illustrator. Note the cupola – in 1807 the old steeple was taken down and a cupola built in its place. Though not directly on the Green and thus confronting Yale directly across the open expanse, it was a foreboding presence for the Puritans, whose steeple could be seen from the college hall and dorms, and whose golden crown warned the local

For more on this first Trinity Church building, see the ► [Architecture page](#).

The first Resident Priest in Charge of Trinity Church in New Haven is the Rev. Ebenezer Punderson Sr. (1708-1771) "an earnest indefatigable man" who agrees take the pulpit of the new church in his hometown of New Haven sometime "before the close of 1752" — although other sources suggest he did not move to the city until 1753. Punderson was born in New Haven, and was a Yale graduate (class of 1726). He was ordained to the Congregational ministry at the age of 21 in 1729, and later served as the minister of the Congregational Church in North Groton (now Ledyard). He converted to the Episcopacy in 1734, and in April of 1735 he sailed to England for ordination into the Church of England. He returned to the Connecticut as a missionary priest for the Society in October of 1735 and established St. James'





Parish, North Groton. He will also cover a number of other local parishes in his time in North Groton and New Haven, including parishes in West Haven, Branford, North Haven, Guilford, Wallingford, Poquetanuck, Norwich, Middletown, and travel widely around eastern Connecticut and western Rhode Island. According to the Parochial Histories of Colonial Connecticut, Dr. Samuel Johnson was concerned with Purnderson's poor manners:

There is no portrait of Purnderson known to exist. To the left are two needle works by his granddaughter Prudence Purnderson (1758–1784). She was born in Preston, Ct., when Purnderson was priest-in-charge of Trinity Parish. Prudence is now famous as an important and seminal American woman artist. They show two of the twelve apostles from a series of 12 needlepoints. The apostles are dressed as American clergy circa 1760s, and the ships fly the British flag.

The Rev. Solomon Palmer (1709 - 1771) was a native of Branford, a graduate of Yale in 1729, licensed to preach by the New Haven Congregationalist Association in 1735, and in 1741 was employed as Congregational minister in Cornwall. He surprised his congregation one Sunday in March, 1754, by "declaring himself to be an Episcopalian in sentiment". He went to England for ordination, returned in 1755, and became a very successful SPG missionary in the New Milford and Litchfield regions, founding quite a number of new churches. Declining in health, he left the strenuous frontier and became priest in charge of Trinity parish in 1767 – which he wrote that he found "panting for breath and just ready to expire". There he ministers to the 60 families of the parish, as well as those in Guilford and Branford. But as he finds "that he could not support himself credibly, with a large family, in this expensive town"; in the fall of 1766 he returned to his beloved Litchfield "where he labored until his death, in poverty" at age 63.

1763



In October of 1763, Dr. Samuel Johnson reports to the SPG that "there is a considerable congregation who seem happy with Mr. Palmer." Johnson also notes that, "I observe one thing happier in those parts than I doubt in most of the King's dominion, which is, that there are sometimes at least as many communicants as families, and in some places many more; and as many men as women."

The window depicts a Litchfield scene drawn and painted by Litchfield artist Emily Noyes Vanderpoel in 1890.

About this year, with the conclusion of the French and Indian War, several Acadian Roman Catholic families were forced to leave British

conquered Canada to settle in New Haven and worship "according to the Roman Ritual". New Haven now has four Congregational meetinghouses, Trinity Church for Anglicans, and a house church for Roman Catholics. In 1771, a family of Jews settled in New Haven, and according to Ezra Stiles, hold Sabbath services "by themselves" as "the first Jewish worship in New Haven.

The Rev. Dr. Bela Hubbard, initially a SPG missionary priest, becomes Rector.

Rev. Dr. Bela Hubbard was yet another disciple of the Rev. Dr. Samuel Johnson of Stratford, Connecticut: he studied with Johnson at King's College and received a M.A. there in 1762. After traveling to England for ordination (in the same ship as the future Bishop Jarvis), Rev. Hubbard officiated as a missionary priest for the Society for Propagating the Gospel in Foreign Parts at Guilford and Killingworth. There he married the daughter of Johnson's brother who still lived in Guilford, and remained there until 1767, when the "Venerable Society" appointed him their missionary at New Haven and West Haven. He divided his labors equally between these two places until the Revolution, which despite some stormy times due to the British invasion of New Haven, he and his church weathered the war fairly well. After that time, until 1791, he gave only a quarter of his time to West Haven; and from 1791 until his death in 1812, he spent his time almost entirely in New Haven. He is known at Trinity as the first minister to keep records -- some of which are available in the digital Artifacts section of this site.

1767



When the war starts in 1774, Hubbard loses his funding through the SPG. From then on, Trinity's ministers are funded by the parish members. Hubbard will go on to help found the Protestant Episcopal Church in America (PECA) now known as the Episcopal Church in America (ECA).

1768



The Grigson Deed is approved in England . A quit-claim deed, properly executed and acknowledged, was obtained from William Grigson, of Exeter, England, (the great-grandson of Richard Grigson, the original owner), dated Oct. 26, 1768; this ends the decades long battle over the ownership of the church plot, and some 130 years of overt Puritan opposition to an Anglican church in New Haven.

1772



Dr. Samuel Johnson dies peacefully in Stratford. His son, a member of the Stamp Act Congress and a prominent lawyer and political on the Governor's Council, was sent to London as Colonial Agent in 1768, where he worked with his father's friend and fellow agent Dr. Franklin to represent Colonial interests -- mostly unsuccessfully -- but returns home just months before his father's death. Johnson directly or indirectly through his disciples, was instrumental in establishing at least 43 parishes in Connecticut, including Trinity Parish New Haven, and was instrumental in building 27 churches in 29 years from 1724 to 1753.

For his missionary work, there is a August 17 feast day of the Episcopal Church remembering Dr. Johnson Samuel Johnson as well as Timothy Cutler, and Thomas Bradbury Chandler.

This same year a Jewish family from Venice settles in New Haven and worships at home; New Haven now has five denominations worshipping there. However, Congregation Mishkan Israel won't be founded in New Haven until 1840.

1777



At the time common schools for children were conducted by parish churches. In the middle of the war, on Sept. 11, 1777, Trinity Parish parochial school was created to teach Anglican children, and a woman was hired as their teacher.

1784



The beginning of the Protestant Episcopal Church in America. On March 25, 1783, ten of the fourteen Episcopal clergy in Connecticut who survived the war – including Trinity's Rev. Dr. Bela Hubbard – hold a meeting Woodbury, Connecticut, and elect Rev. Samuel Seabury their candidate for bishop as their second choice after Rev. Leaming of Norwalk declined election for health reasons. Seabury goes first to England. After meeting the prelates, he is told they can't consecrate an American, as he can not take an oath to the King. He is told by the son of Bishop George Berkeley to go to Scotland, where all the Bishops are non-jurors who refused to make an oath to the Hanoverian Kings; there he is ordained as the Bishop of Connecticut. The Church in Connecticut is thus technically a branch of The Scottish Episcopal Church.

The image to the left is from a window in Christ Church, West Haven, Connecticut.

For a record of this event the Appendix in The Colonies of Heaven reprints the document "CONCORDAT BETWEEN THE CHURCHES OF SCOTLAND AND CONNECTICUT" of November 15th, 1784, which

lays out seven articles linking the two national churches. As part of the deal, they agreed that Bishop Seabury should, "by gentle methods of argument and persuasion, endeavor to introduce by degrees into practice" the communion office of the Scottish Church -- if upon examination he should find it "agreeable to the genuine standards of antiquity."

The first organ is also purchased and installed at Trinity this year. And in 1787, they appoint Moses Bates as the first organist, and allow him to occupy the house in which he then lived without paying rent as a compensation for his services. Clearly the church has recovered from the war and the loss of the SPG stipend from the missionary society. To the right is part of a window celebrating Seabury at Saint Andrew's Episcopal Church, State College, Pennsylvania.



Frederick Croswell in his history of Trinity Church notes that a "salary of £80 was voted to Mr. Hubbard at the annual meeting of 1784, at which time he probably became the Rector." This is only the first extent vestry record. Trinity was led by a rector paid by the parish since 1777, when funds from the SPG were cut off by the war.

Bishop Seabury returns to America. Starting in August 1785 he begins ordaining deacons and priests, many of them in New Haven. . The vestry votes 10 pounds for the support of Bishop Seabury. For more, see the Registry of Ordinations by Bishops Seabury and Jarvis, as Published in the Journal of A.D. 1882, by Order of the Convention. At the end of the Revolution only 14 Anglican priests had survived the war; many were dead or in exile. In the first six months after his return Seabury ordains 14 more priests, many at Trinity. In the first year after his return, 10 priests will be ordained at Trinity out of 15 total priests ordained by Bishop Seabury in Connecticut, Rhode Island, and Long Island. The church in New Haven thus was a vital center for the revival of the Episcopal Church in America.

1785



President George Washington worships at Trinity. General Washington had passed through New Haven in 1775; he returns as the nation's President on Saturday, October, 17 1789, and stays overnight. The next day he attends services at Trinity Church, and after, with Roger Sherman, he also attends the White Haven "New Light" Congregational Church service as well.

1789



To the right is a well-known engraving of Washington surrounded by the seals of the thirteen states. It was designed by Trinity Church member Amos Doolittle, and is titled A Display of the United States of America from the collection of the American Antiquarian Society

(AAS). According to the ASS notes on the image, "The clarity with which Doolittle displayed so much important information in such an attractive format must have appealed greatly to the citizens of our new nation. At least five times during Washington's term as President, Doolittle issued new versions of his portrait, periodically bringing the names of states and their statistics up to date."

1796



A Discourse Delivered [on] the Death of the Right Reverend Samuel Seabury, D.D., Bishop of Connecticut and Rhode-Island, by Abraham Jarvis, is delivered at Trinity.

1797



The Rev. Abraham Jarvis is consecrated the second Bishop of Connecticut at Trinity. Read Bishop Jarvis's Charge to the Clergy of his Diocese Delivered Immediately after His Consecration, in Trinity Church, New-Haven. The image is from NYPL Digital Collection. See also A Discourse Delivered ... to Witness the Consecrating of the Right Rev. Abraham Jarvis, D.D. to the Episcopal Chair of [Connecticut], by William Smith Newfield.

Due to membership growth, much needed galleries are added to the church

1806



Trinity is the first church in New Haven to install stoves for heating.

1810



Architect Ithiel Town moves to New Haven from Boston. The first recorded mention of a new church was at a Vestry meeting held October 20, 1810, at the home of Mr. John Jacocks, though the church cornerstone will not be set until 1814.

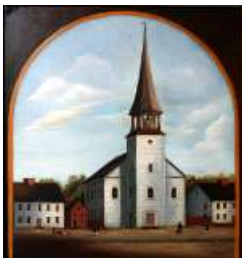
Rev. Hubbard dies. See A Sermon Delivered Dec. 9th, 1812, at the Funeral of the Rev. Bela Hubbard, D.D. Rector of Trinity Church, in the City of New-Haven, by Henry Whitlock.

To the right the Hubbard memorial plaque on the north wall of Trinity Church reads:

1812



"In Memory of Rev Bela Hubbard D.D . / First Rector of this Church/ Born in Guild Conn. Aug. 27 1739 – Graduated at Yale / College 1758 -- Ordained in London Eng. 1764 / He served this Parish Forty Four Years Holding His Position During the Revolutionary War and Until his death Dec. 6 1712 / "I can say with all sincerity I have faithfully endeavored to discharge my duty as a Minister of Jesus Christ and I trust that my labors in the Vineyard have not been altogether in vain."



The Rev. Henry Whitlock, ordained by Bishop Jarvis in 1802, becomes the first domestically ordained Rector of Trinity Church, and the last rector to minister at the First Trinity Church. However, he is already ill with the disease that will kill him in two years.

A site for a new church on the town Green was secured at a town meeting on December 14, 1812.

1813



The Rev. Philander Chase, Rector of Christ Church, Hartford, preaches The Christian Family: A Sermon, which is later published. Bishop Chase was an extraordinary man. He founded Christ Church Cathedral, New Orleans, Louisiana; in 1803, became the first Episcopal bishop of Ohio in 1818 while simultaneously acting as Presiding Bishop of the national church; he was President of Cincinnati College in 1822, founder of Kenyon College in 1824, and first Bishop of Illinois in 1835. For more on Chase, click here. To the right is a Daguerreotype of Bishop Chase taken by Matthew Brady, ca. 1844-52 from The Library of Congress.

1814



In the Connecticut Journal newspaper on January 31, 1814, the "Trinity Episcopal Society of New Haven" placed an advertisement "To Builders", notifying them that "Proposals will be received by the subscriber until the 14th of February next, for the building of an Episcopal Church in this city...The building will be in the Common rock stone [New Haven Trap Rock] and built in the Gothic stile ." Those who wanted to place a bid could "see the Plan or draft" kept in the New Haven office of William McCracken, a member of the building Committee, who would only accept proposals "in writing and under sealed covers." . The image of the church is taken from a 1824 map of New Haven by Trinity member Amos Doolittle.

1814



Trinity prepares to move one half block north and one block west to the New Haven Green. The corner stone of a new Gothic Revival Style Second Church is laid on May 17, 1814, by the Rev. Samuel F. Jarvis of New York. Jarvis delivers An Address, Delivered in the City of New-Haven, at the Laying of the Corner-stone of Trinity Church, May 17, 1814, together with the Form of Prayer Composed for that Occasion. Jarvis calls the design style "a mode of architecture, of which, as yet, there is not a perfect and pure specimen through the whole of the American republic...That style of building which is commonly termed Gothick." It is indeed the first Gothic Revival Style Church in America; some several thousands have since been built. For more on the Architecture of Trinity Episcopal Church in New Haven, [click here](#).



Money for the building is raised by the purchase of the enclosed pews. The plan in 1815 reserved 16 pews for "black people" – presumably for free black families who might not have money to pay for their own pews – but the vestry at this time did not restrict anyone from purchasing one of the 168 pews at auction.



The Church will be constructed of local hard Trap Rock stone from Eli Whitney's Hamden quarry. It thus echoes the great East and West Rock natural formations with its changing red-orange-brown tints. For more on the building, see the Architecture page.

Timeline from 1814 to now: Gothic Era

1815



The Rev. Dr. Harry Crosswell is appointed Rector. Crosswell is a former crusading newspaper editor, defendant in the famous *People v. Crosswell* freedom of the press case argued by Alexander Hamilton -- a case which Hamilton and Crosswell lost but caused the law to change to allow truth as a defense against criminal libel. Crosswell also was convicted of libel for publishing a cartoon mocking the ruling Democratic party in Albany; he lost the case to a packed jury presided over by a partisan judge, and, unable to pay the outrageous fines, he was placed under house arrest. Thus Trinity's most famous Rector is a twice convicted felon. Crosswell will in his 43 years as Rector found six churches in New Haven, an orphanage, a night school for black adults, and co-found what is now Trinity College in Hartford.

1816



Hobart had ordained Harry Crosswell in Hudson, New York, and was his mentor there. Hobart was the third Episcopal Bishop of New York, from 1816–1830. He vigorously promoted an Episcopal polity which placed heavy emphasis on Apostolic Succession and Anglican Covenant Theology. He was a major figure in the expansion of the Episcopal Church in Central and Western New York, founding the General Theological Seminary in New York, and was its first Dean. He also founded Hobart and William Smith Colleges in Geneva, in upstate New York.

Harry Crosswell is formally installed as Rector the next day, and Philander Chase preaches again at Trinity; see *Bear ye one another's burdens: A Sermon, Preached at the Institution of the Rev. Harry Crosswell, in Trinity Church, New Haven, on Thursday, 22d February, 1816, by Philander Chase.*

1817



President James Monroe arrives by steamboat in New Haven. He is the first President to travel by steamboat. He attends a morning service at Center Church, and an afternoon service at Trinity Church. The Rev. Taylor of Center Church, a New Light Calvinist, apparently delivers a fire and brimstone sermon startling the President. Rev. Crosswell apparently delivers a fair and non-political sermon acceptable to members of all political parties. As a member of the political cabal (including Jefferson, Madison) that had paid the journalist James Callender to attack Washington, then had prosecuted Trinity's Rector for exposing them in his paper, perhaps he feared the wrath of Harry Crosswell. A local newspaper reports that, "The demon of party for a time departed and gave place to a general outburst of NATIONAL FEELING." Another in Boston announces "the dawn of a era of good feelings." Crosswell, however, is silent on his

real feelings about one of the leading Republicans that tried to have him prosecuted and fined for seditious-libel in 1803-4.



Governor Wolcott, though a Congregationalist, is so impressed with the sermon that he asks Rev. Croswell to give the Anniversary Election Sermon next year in Hartford. He will be the first Episcopalian in 180 years, since Rev. Hookers 1638 address on the Fundamental Orders, to give the sermon.

1818



Rev. Harry Croswell delivers A Sermon Preached at the Anniversary Election, Hartford, May 14th, 1818. In it he advocates an extreme separation of church and state, basing his text on "Render, therefore, unto Caesar, the things which be Caesar's, and unto God, the things which be God's.", from Luke 20:25 (KJV), which he raises to a moral and political precept that applies to politicians, clergy, and all citizens. Jesus uses a coin to illustrate his precept.

1819



Trinity hosts many Connecticut Episcopal conventions, and memorable addresses and sermons are printed. This year Thomas Church Brownell is consecrated Bishop of Connecticut at Trinity and delivers the sermon "The Churchman.. to the Clergy of the Protestant Episcopal Church in the State of Connecticut." The famous Bishop William White of Philadelphia delivers at Trinity the sermon "Of the Gospel as the Power of God unto Salvation."

1825



On March 23, The Last Two Slaves Sold in New Haven were Lois Tritten, age 46, and her daughter Lucy Tritten, age 28. Though both were long time members of Trinity Church, they were sold by the John H. Jacocks, a former vestryman. he two life-long African-American members of Trinity are displayed, auctioned, and sold to their new owner, Anthony B. Sanford, a vestryman of Trinity whose father was a founder of the wooden First Church. Though they are together worth \$1,000, Sanford pays just \$10 for each of the two in what seems to have been a rigged auction, possibly orchestrated by Rev. Croswell. Sanford immediately sets them free. They remain lifelong members of Trinity Church.

1828



Rev. Nathaniel Sheldon Wheaton (1792 – 1862) preaches The Providence of God Displayed in the Rise and Fall of Nations. A Sermon, Delivered at the Annual Election, in Trinity Church, New-Haven, on Wednesday the 7th of May, 1828. Born in Washington, Connecticut, Wheaton was elected rector of Christ Church in Hartford Connecticut in 1820. He went to England in September 1823 to solicit aid for what was then the proposed Washington College in New Haven. As a member of the board of trustees of the college, he lobbied successfully for a move to Hartford, and the renaming of the institution to Trinity College.

He received a rather cool reception from Rev. Harry Croswell, another Washington College trustee, who had raised funds for the college from the New Haven community. In his diary on May 7, 1824, Croswell wrote with his usual ascorbic flair, “The Trustees of Washington College met in New Haven this day – and after some discussion, fixed the location of that Institution in Hartford – a location which will probably become fatal to the interests of that institution.”

1832



Bishop Thomas Church Brownell delivers A Charge to the Clergy of the Protestant Episcopal Church in the State of Connecticut. Brownell and Harry Croswell worked jointly to found Washington College in New Haven in the early 1720s raising money from Croswell’s wealthy parishioners. Like Croswell, Hobard was ordained by Bishop John Henry Hobart. He was consecrated Bishop of Connecticut in New Haven on October 27, 1819. Brownell's extensive writings include diocesan charges, liturgical material, scriptural commentaries and other works. He founded Trinity College, Hartford, and was its first president, and a bronze statue of him now stands there honoring his memory. To the right is an engraving of the statue, courtesy of the Connecticut Historical Society.

Brownell also served as Presiding Bishop of the Episcopal Church from 1852 until his death, succeeding Philander Chase .

1833



On June 15, President Andrew Jackson visits New Haven; accompanying him were Vice President Martin Van Buren and other dignitaries. The next day General Jackson attended services in Trinity Church and heard Rev. Harry Croswell preach. According to one account, of the day:



"Thurlow Weed, of the Albany Journal afterward gave currency to a story that the behavior in church, of Mr. Martin Van Buren was so indecorous that he ought to have been disciplined by the "tythingman", but this was indignantly denied by many who had attended the services."

Croswell knew both Weed and Van Buren well from his days in New York. Weed was a former errand boy in the Croswell's print shop in Catskill Landing, while Croswell's nephew Edwin Croswell was an editor of the Albany Argus, a newspaper that strongly supported Van Buren.



Croswell also knew Van Buren all too well from his days in Hudson and Albany, when Van Buren was the Democratic party surrogate of Columbia County from 1808 until 1813, the time when the ruling party in Albany was trying to put Harry in jail -- with eventual success.



Unable to derail Van Buren's less than brilliant career with this bit of gossip as Van Buren went on to become a rather uninspiring President of the US from 1837 to 1841, Weed went on to create the Republican party and put President Lincoln into the White House. The poor boy from Catskill New York peering into the Croswell's print shop turned out to be the man who would enact revenge on Harry's opponents -- though Harry himself studiously avoided any politics whatsoever.



Jackson this year also was the first president to take ride on a train , perhaps in something that looked very much like this 1833 carriage-style car.

1835



The Rev. Harry Croswell preaches *The Slavery of Sin: A Sermon, Delivered in Trinity Church and St. Paul's Chapel, New Haven, on Sunday, the 26th of July, 1835.*

1841



After President William Henry Harrison dies after only 32 days in office. The Rev. Harry Croswell preaches *A Discourse, on the Death of the President of the United States.* The former avid political journalist avoids both politics and biography to deliver instead a remonstrative sermon on sin. He takes the text Job 5:6 "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground", treats the event "as a severe national chastisement — as a rebuke and visitation of God for the sins of the people." He identifies "the sin that stands out as the most prominent, and the great sin that may be considered as the root and source of all others" as "forgetfulness of God."

1842



Despite Rector Dr. Harry Croswell's strong opposition, the vestry in 1842 changed long practice and demanded that all black parishioners sit in the organ loft at the back of the church; they reserved just four pew "slips" for over 40 people. Harry Croswell, the sole clergyman who had ministered in New Haven to the black community ever since his arrival in 1815, supported the disenfranchised black members of Trinity when they decided to found St. Luke's all black Episcopal Church in New Haven. A group of 46 black Trinity Episcopalians met in Trinity's Glebe Lecture Room until they could build their own church in 1844.

The Rev. Eli Worthington Stokes led the new congregation. Its members included the clerk Peter Vogelsang who in April of 1765, became one the first black commissioned officers in the army during the civil war, and treasurer Alexander DuBois, grandfather of the great civil rights leader W. E. B. Du Bois. The St. Luke's Episcopal Church, built in 1905 is a lost Gothic Revival building, and perhaps hints at the design of the mother church.

1842

Rev. Alonzo Bowen Chapin Rector of Christ Church, West Haven, and St. John's Church, North Haven, delivers *Associations for Benevolence, Ancient and Universal: A Discourse, Delivered in Trinity Church, New Haven, September 2, 1842, being the Third Anniversary*

of the I.O.O.F. in Connecticut. The International Order of Odd Fellows, is a fraternal organization similar to the Freemasons. Rev. Chapin suggests that, "It is good for men to associate themselves together for purposes of benevolence and mutual aid." He discusses the origin, objects, principles and benefits the association. It ends with what appears to be a cheerful drinking song -- which explains, at least, the Episcopalian venue.

The Rev. Dr. Samuel Samuel Farmar Jarvis, Historiographer of the Church, preaches at the Diocesan Convention the sermon The Colonies of Heaven . In the Appendix he prints The CONCORDAT BETWEEN THE CHURCHES OF SCOTLAND AND CONNECTICUT -- which lays out seven articles that declare the agreements between the Connecticut Churches, and the Scottish Episcopal Church.

1848



Article VI reads "It is also hereby agreed and resolved upon, for the better answering the purposes of this Concordate, that a brotherly fellowship be henceforth maintained between the Episcopal Churches in Scotland and Connecticut, and such a mutual intercourse of ecclesiastical correspondence carried on, when opportunity offers or necessity requires, as may tend to the support and edification of both Churches."

The Rev. Harry Crosswell preaches on December 31, 1854 his sermon Forty Years in Trinity Parish: A Pastoral Letter to the Parishioners of Trinity Church, New Haven. His sermon is taken from I CORINTHIANS II: 3, And I was with you in weakness, and in fear, and in much trembling." He knows his end is approaching.

1856



In his sermon he sums up his record as a clergyman: BAPTISMS, administered by the Rector, 2525, By all others, including Assistants, Associates, and visiting Clergymen, 193, Aggregate, 2718; MARRIAGES, by the Rector, 804, By all others, 106, Aggregate, 910; BURIALS, by the Rector, 1814, By all others, 76, Aggregate, 2090.

The Rev. Dr. Harry Crosswell dies, and is buried with great honor, mourned by people of all denominations. Rev. Samuel Benedict, the Assistant minister, takes over as the interim Rector for one year. While Trinity survived the Revolution and the War of 1812 without too much patriotic disgrace, the Rev. Samuel Benedict became Rector of St. James Church, Marietta, Georgia. During the civil war he proved more loyal to the Confederate cause than to his native Connecticut roots and to Harry Crosswell; while Marietta was occupied by northern troops, he refused to say prayers for Abraham Lincoln. He was arrested, then banished to Canada for disloyalty. After the war, Rev.

1858



Benedict returned to Marietta, and he is remembered in the Marietta Museum of History there.

1858



The Rev. Daniel Raynes Goodwin (1811 - 1890) preaches Christianity Neither Ascetic nor Fanatic at Trinity. Goodwin was a tutor and professor of Modern Languages at Bodwin College, President of Trinity College, and would go on to become the ninth Provost of the University of Pennsylvania and a professor of Systematic Divinity in the Philadelphia Divinity School.

1863



In the Civil War, at the Second Battle of Fort Wagner on July 18, 1863, former Trinity member Peter Vogelsang, the oldest member of the all-black 54th led by the 54th Massachusetts Volunteer Infantry, is wounded in a heroic but doomed charge on the Fort, but survives; on April of 1765 he becomes one of the first black commissioned officers in the American army. Vogelsang was also a founding member of St. Luke's Episcopal Church, New Haven; he was one of 46 black founding members who left Trinity when the vestry voted to restrict black members to a handful of pews in the back of the church. As clerk of the newly formed St. Luke's he worked with Rector Crowell to found the new all black church in New Haven.

1859



In February the parish votes to call the Rev. Dr. Edwin Harwood (1822 – 1902). In contrast to his predecessor Dr. Harry Crowell, who had virtually no formal education and whose doctorate was well-deserved but honorary, the brilliant and learned Dr. Harwood – then just 37 – had a great deal of education. Harwood graduated from the University of Pennsylvania at the age of 18, where he studied under Henry Reed, a disciple of Wordsworth. From there he entered Andover Theological Seminary, intending intention to become a minister in the Presbyterian Church, but influenced by the Oxford Movement, after two years at Andover he transferred his affection to the Episcopacy and his seminary to the General Theological Seminary in New York; he graduated in 1844 and was ordained a deacon in the Episcopal Church. Harwood subsequently was Rector at Oyster Bay, N.Y, at St. Paul's, East Chester, N. Y., and St. James', Hamilton Square, N. Y., and in 1852 he organized the Church of the Incarnation, New York City. From 1854-59 he was Professor of Interpretation of the New Testament at Berkeley Divinity School, Middletown, Connecticut.

Harwood will be Rector of the Trinity Church, New Haven from 1859 to 1895. In 1862, Trinity College, of Hartford, confers upon him the degree of D.D. Rector Harwood was a member of many prominent

historical and Biblical societies, the New England Colony Historical, the Society of Biblical Exegesis, etc. He was the author of many sermons, pamphlets and historical reprints, and he was one of the translators and editors of Lange's Commentaries on the Bible. He died at New Haven, Conn., January 12, 1902. He would serve as Trinity's Rector for 36 years, and die in New Haven, though he is not buried there.

1862

The Trinity Church Home is established. A distinguished board of trustees, led by Dr. Harwood, is appointed to govern it. A charter for Trinity Home for the elderly is obtained in May, and the home is opened on the 23d of October. Its first location was a rented house in Leffingwell Alley (now part of Center Street) near Temple. It "is created for the purpose of establishing and maintaining in the city of New Haven, refuge for the poor and friendless members of Trinity Parish, and such others as the board of managers may think are entitled to its benefits" For more, see Trinity Home 1948. An end note on the 1948 printed copy of the by-laws notes that Dr. Harwood is "most Learned perhaps & Colorful rector Trinity ever had." CKE [Mrs. Benjamin English?], though most of us would probably give that title to Rev. Dr. Harry Crosswell.

1866



The Rev. Edwin Harwood preaches The Protestant Episcopal Church in New Haven and for New England: A Sermon Preached at the Semi-Centennial Celebration of the Consecration of Trinity Church, New Haven, Wednesday, February 16th, 1866. It contains quite a bit on the early History of Trinity Church on the Green.

1869



Joseph E. Sheffield, "a generous benefactor of this parish" funds three buildings on one plot in downtown New Haven on George Street: a "Parish School of Trinity Church" building with apartments for the teachers and a chaplain, a "Trinity Church Home" for the elderly, and between these two buildings, "Trinity Chapel". They were designed by the noted New Haven Architect, Henry Austin. The existing Trinity Home with eight inhabitants is moved to the new building on April 15, 1869. Today, the chapel has become the New Haven Branch of the Salvation Army.

For more on the establishment of the Home, Chapel, and School, see ► Trinity Church Parish School and Home, from an article excerpted from the American Journal of Education, 1878. Henry Barnard was an

American educational reformer, who lived and died in Hartford. It also contains a brief Consecration Sermon given at the dedication by Bishop John Williams Of Connecticut.

The parish receives permission from the town and Green proprietors to extend the front of the church to add a chancel. It is raised five steps up from the church floor. It is constructed from the same Eli Whitney Quarry Trap Rock stone, taken when a house in New Haven is torn down. The back of the church has buttresses. The old pews in the nave were sold and new pews built. The Trinity West Window (actually 8 windows) are added. The new chancel is consecrated on May 19, 1885 by Bishop John Williams (August 30, 1817 – 1899) – who in two years will become the eleventh Presiding Bishop of the Episcopal Church of the United States. The most striking element of the new chancel is the great rose Trinity Window, a very rare nine-petaled nonafioil circle. Records of its design and construction have not yet been found, but it is thought to have originated in either Belgium or America.

1884



1885



At the consecration of the new chapel and brilliant window, Trinity's Boy's Choir gives its first public concert on Sunday, May, 1885 to fine reviews.

1888



Connecticut Bishop John Williams preaches Men for the Times: The Sermon Preached before the Convention of the Diocese of Connecticut in Trinity Church, New Haven, June 12, 1883, in Commemoration of the Election of Samuel Seabury as First Bishop of Connecticut, March 25, 1783

1893



Rev. Dr. Edwin Harwood delivers an address in memory of Phillips Brooks, Late Bishop of Massachusetts. Brooks was a clergyman and author, the longtime Rector of Boston's Trinity Church, and is best remembered as lyricist of the Christmas hymn, "O Little Town of Bethlehem".

1894



Rev. Dr. Edwin Harwood delivers a discourse The Beginnings of the Episcopal Church in New Haven.

1895



The Rev. George William Douglas becomes Rector. Douglas was senior canon of the Cathedral of St. John the Divine, NYC, and had been rector of St. John's church on Lafayette Square, Washington, D.C.

1896

Rev. George William Douglas (1850- 1926) preaches Sermon on the Work of the Parish on the Second Sunday after the Epiphany,

1899



The Rev. Frank Woods Baker becomes Rector. According to Trinity Historian Ed Getlein, "In 1899 the munificent Mrs. Lucy Boardman presented a house at 70 Trumbull Street to Trinity for use as a rectory"; perhaps to entice the Rev. Frank Woods Baker of Cincinnati, the new Rector, over to New Haven.

1900



Parish House Funded. Lucy H. Boardman, the greatest woman Philanthropist in Connecticut in the nineteenth-century, donates a parish house. In February 1900 the Edwards sisters offer to sell their homestead at 57 Elm Street to Trinity parish. According to Historian Getlein :

"The house was one of that stunning group that comprised the section of Elm Street known as "Quality Row." It had originally been built by David Hoadly for U. S. Senator (and former Trinity vestryman) Nathan Smith. It was subsequently bought by Joseph Sheffield (another vestryman) and then by the Misses Edwards who operated a school for very proper young ladies there. Lucy Boardman offered to buy the house as a gift to Trinity for use as a parish house and 'other

parochial purposes. Trinity never did move in, however, for a few years later the city decided on the site for a new library, and the state had already begun plans for a new court house on the same land. And so the mansions that housed the Trowbridges, Whites, Bristols and DeForrests were razed to make room for the new municipal plan named "City Beautiful." It was not the last time New Haven would undertake a "urban renewal".

The Urns that flank the New Haven Museum are likely from the Nathan Smith House.



The portrait of Mrs. Boardman, copied from a photo of her taken on her visit to Nice in 1883, now hangs in the south-west staircase. This is a digitally enhanced version of somewhat tattered painting.

1901



The Rev. Dr. J. J. McCook, Rector of St. John's, East Hartford, and a Professor in Trinity College, delivers the sermon Dreams and Visions: A Sermon Preached at the Opening of the Convention of the Diocese of Connecticut in Trinity Church, New Haven, St. Barnabas' Day, June 11, A.D. 1901.

1902



Dr. Edwin Harwood dies. The Rev. Stewart Means of St. John's Church, New Haven, preaches In Memoriam, EDWIN HARWOOD, Doctor in Divinity.

1905



The land and three buildings of the Trinity Parish School, Chapel, and Home are sold to the Italian Baptist Mission with the kind agreement of Joseph E. Sheffield's heirs. The greater part of the money received was invested in the purchase of the house and lot at the corner of Oak Place and Howard. The new location is described in the Annual reports of the State Board of Charities of Connecticut in 1921 as "...about three-quarters of a mile southwest from the center. The house occupied for the purpose 'is a commodious, three-storied structure, situated in a large yard, and provides comfortable accommodations for eleven old ladies, besides the necessary employees.

1908



The Rev. Dr. Charles Otis Scoville becomes Rector.

1908

Trinity Parish House moves from 160 Temple Street to 310-312 Temple Street, a building bought by the heirs of E. Hayes Trowbridge for \$65,000.

1912



The stone reredos was dedicated on March 24, 1912. Designed by Charles Coolidge Haight of New York, the work was executed by the famous sculptor Lee Lawrie, who also sculpted the figure of Atlas in front of Rockefeller Center, the reredos in St. Thomas', New York City, and the state capitol in Nebraska – the elegant angels above the neo-Gothic statues seem to predict Lawrie's future art deco style in the streamlined, repetition, symmetry, and simplicity of the tall narrow angels. They may be the first example of Art Deco style in the world, and the reredos clearly defines the transition from the late Gothic Revival style to the modern Art Deco style.

1916



Trinity Celebrates the 100 Anniversary of the consecration of the Gothic Church with a daylong celebration, and publishes the Centenary of the Consecration of Trinity Church on the Green, New Haven, Connecticut, February 21, 1916.



Note the west side windows in this 1916 photograph; they were apparently covered to shades to backdrop the reredos. Also, at that time, the pulpit and eagle lectern were closer to the stairs in the center. The north and south staircases had not yet been built, and two front windows provided quite a bit of light. The communion rail is different -- possibly brass --- the staircase has no handrails, and the organ console faces the south side of the church. The overhead lighting chandeliers are rather more intrusive than today's more elegant Gothic lamps.

1925



The Rev. Dr. Scoville organizes detailed plans for a new Parish House to be built at the corner of Wall and Church streets. The old Temple Street building is swapped for the land with Yale University. The 70 Trumbull Street Rector's house is also sold for \$25,000. Funds donated by Mrs. Lucy Boardman along with \$95,000 in pledges by 450 parishioners allow the cornerstone to be laid in 1923. The building is designed by Charles Scranton Palmer in "Ivy League Gothic" with touches of Tudor style to blend in with its Yale neighbors -- a prudent decision as it will be sold back to Yale in 1980. Opening ceremonies are held in August of 1925. To the right is the entrance to the building.

1926



Trinity Home moves from 186 Oak Street to 84 Norton Street. Today the Norton Street building it houses the New Haven Reentry House, a residential program providing adult male probationers with coordinated services to find stable housing and employment.

1935

The Rev. Theodore H. Evans becomes Rector at age 37. He modernizes the management of the Church's secular functions, and abolishes the system of renting pews. He also introduces intinction as a legitimate method of receiving Holy Communion. He wrote later in life, long after leaving Trinity, that:

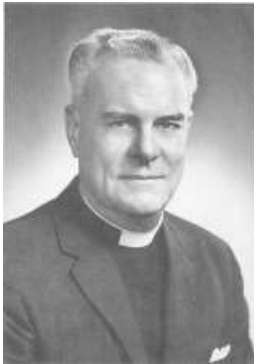
"My chief hope for my work at Trinity," said Mr. Evans recently, "was that I could be a good pastor, an under-standable preacher, and to serve as an ice breaker of some of the cold and static situations . . . When the call to Cleveland came, it seemed to me that a start in the right direction had been made at Trinity, and that another person might find it easier to give constructive leadership."

After leaving Trinity in 1929, he became first Rector of St. Paul's in Cleveland, then Rector of St. Paul's Memorial Church at the University of Virginia from 1947 to 1961.

1939

The Rev. Scoville comes back and fills in for a year as interim Rector.

The Rev. C. Lawson Willard becomes Rector. In his thirty years as Rector, Lawson Willard reorganized the institution by creating a Parish Council where the rector, wardens, treasurer and clerk met a few times each year with all the committee representatives. He initiated the noon Lenten services at Trinity, and proposed and initiated Christmas Eve services: both services have become a New Haven tradition, not just for parishioners, but for hundreds of others in the community who annually feel the need to attend a church. He felt strongly the need for a minister and his parishioners to involve themselves in community affairs. For 232 years the Vestry members were only men. In 1955, the Annual Parish 1955 changed this when they voted to elect fifteen men and two women to the Vestry: the women elected to the vestry were Mrs. Theodore R. Sucher and Miss Rachel Trowbridge.



1940

1970



The Rev. Craig Biddle III becomes Rector. At his installation sermon while still in the pulpit he produced a guitar and sang the folk song, I Can See A New Day . And so he begins five exciting years of change. While keeping the traditional 11:00 service intact he moves 9:15 A.M. service from the Parish House into the Church, and the Sunday School into the newly-opened undercroft. He initiates a process of involving the congregation in creating experimental liturgies. Together they change the 9:15 service in major ways, using a "Folk-Rock" band and piano instead of an organ, with Gospel music handed out in home-made booklets, and holding hands across the pews while reciting The Lord's Prayer. The 9:15 service witnesses "Sermon Dramas", a liturgical drama performed in the place of a sermon, occasional chancel dancing, clowns, Dixieland bands – anything that would allow more and different people to express their feelings about God in the way which best suits them. Trinity becomes, according to historian Ed Getlein, "an exciting place to be, innovative and

exhilarating beyond belief.”

The most moving and biggest change is actually completely regressive. Communion is offered “in-the-round”, using homemade bread and a bottle of wine supplied and brought forward by parishioners. Going back the original Lord’s supper, communicants receive the bread and wine separately, first tearing off portions of the bread, then receiving the wine in clay goblets, passing them around what is more of a cross than a circle of people standing in the isles. Parishioners speak to each other the words The Body of Christ, the bread of heaven , and The Blood of Christ, the cup of salvation , hold hands, and sing a closing song while standing in the circle. Thus a new and very moving tradition beings, albeit one that goes back to 33 A.D. It will last until 2009.

“Public opposition to the war in Vietnam had grown intense. Rev. Biddle had frequently expressed his views on the subject from the pulpit: the Rev. Dr. Harry Crosswell would have strongly disapproved of this mingling of politics and religion. The Rev. Biddle and Mrs. Biddle along with Professor Gaddis Smith of Yale, travel to Washington, D.C. to join in a peaceful demonstration and prayer vigil protesting the war in the Capitol Rotunda. When the Capital police closed the building, they refuse to leave, are arrested, and sent to jail, where they spent the night and part of the following day. While many of the group paid a \$25 fine, the three Trinitarians went to court. The federal junior prosecutor was fresh out of Law School and had mistakenly charged them with an automobile parking violation. Apparently, the rest should have received their \$25 back. While not quite up to Dr. Crosswell’s heroic trials and convictions for sedition and libel, it didn’t seem to harm Biddle’s reputation with his parishioners.”

1971



Trinity Home on 84 Norton Street is sold for \$56,000, and the eight ladies living there were placed at St. Paul's home at 600 Chapel Street. The Trinity Home Board continues on with the work of the original mission, managing the donated endowment of Sheffield and others over the years. Today the building is "The Historic Mansion Inn".

1977



The Rev. Andrew Fiddler becomes Rector.

1980



Trinity Church sells the Parish House to Yale University as a gift from John Hay Whitney, (Yale class of 1926). After extensive remodeling, it is re-opened in 1981 as the Whitney Humanities Center. Its three floors accommodate an art gallery, conference rooms, seminar spaces, offices, and support facilities, as well as a state-of-the-art lecture hall and auditorium, and the former gym has become a theater. The sculpture of the ship to the right is taken on an inside wall of the building was possibly a reference to the ships that carried the missionary priests of the Society for the Propagation of the Gospel from England to America to found and minister to Trinity Parish New Haven; it has become the logo of the Whitney Center.

2009



Rev. Andy Fiddler retires, and Rev. Jim Sell becomes interim Rector.

2011



The Rev. Dr. Luk de Volder becomes Rector. Luk "Luke" De Volder was born in Brussels, Belgium and is fluent in English, French, and Dutch. He earned his Ph.D. in Theology and Liturgy from Catholic University in Louvain, Belgium in 2003. Luk served as an ordained priest in the Roman Catholic Church for six years before being received into the Episcopal Church in 2005. He comes to New Haven from Clermont-Ferrand, France, where he was Vicar at Christ Church Clermont-Ferrand, a parish in the Convocation of Episcopal Churches in Europe, and ministered to expatriate Americans working and living in France.