

Historical Sketch
Of
Christ and The Epiphany Church, East Haven, CT
Founded December 7, 1964
On the Occasion of the 50th Anniversary, 2014

Compiled by
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INTRODUCTION

This Historical Sketch is a compilation of historic facts gleaned from the archives of the church, and the musings of parishioners and friends. This document gives support and addition to the work of the Historical Sketches prepared by The Rev. John A. Budding and other church historians. In the words of the Rev. Budding at the occasion of the 175th anniversary of Christ Church, East Haven: "To these and their devoted service we dedicate this Historic Sketch ever remembering them in our prayers.....that they may go from strength to strength, in the life of perfect service, in Christ's heavenly kingdom....."

The 50th anniversary celebration for Christ and The Epiphany Church brings this faith community to 225 years of constancy.

Christ and The Epiphany Church, East Haven is the result of a merger of three historic Parishes: the Church of the Epiphany of Forbes Avenue, New Haven built in 1901, Christ Church of Main Street, East Haven built in 1789, and Saint Mark's Mission in Momauguin (Christ Church) organized in 1929.

The merger of the three congregations began in July 1960 with discussions between the Senior Warden of Epiphany church, Emery J. Mitchell and the Rev. John A. Budding, Rector of Christ Church. Following parish Diocesan approval, the merger became effective and official at the Diocesan Convention May 21, 1963. One of the conditions of the merger was the erection of a new church and parish house, now our present location on Park Place facing the Town Green.

The new Parish, Christ and The Epiphany Church, retains the histories, resources and names of these congregations, and their respective life and influence are now merged into a greater witness for our Blessed Lord and the Episcopal Church in Connecticut.

CHRIST CHURCH

The parish of Christ Church was organized in 1788 by 12 persons led by moderator Captain Samuel Barnes. The Rev. Dr. Bela Hubbard, Rector of Trinity Church, New Haven supervised the newly formed East Haven Society. Therefore Trinity Church became the mother church. The original wooden frame building on Main Street was erected in April of 1789, the year George Washington became President. Consecration of the building occurred on July 25, 1810 by Bishop of Connecticut, Abraham Jarvis.

Christ Church struggled with building maintenance, however, over the years made necessary repairs, added a parish hall, and founded the St Mark's Mission in Momauguin. By 1963, Christ Church building was 174 years old. Basically sound in structure but in need of many repairs and some modern equipment, proposals of a new church building were made but no specific action taken. The Church School numbered 150 children and the Sunday morning congregations filled the old structure. The vestry, in thinking ahead, had been seeking a suitable site on which to build a church for the years to come. From a handful of twelve persons in 1788 Christ church had grown to a strength of 437 communicants. The healthy state of the Parish was noted at that time to be due to the work of a long list of devoted rectors and a body of loyal workers of the Parish even in times of hardship and difficulty.

On March 6, 1963 by a Special Parish Meeting, agreement was given to the conditions contracted for the merger with Epiphany Church. Following the last worship service on November 29, 1964, the 175 year old Christ Church was secularized by Fr. Budding.

CLERGY OF CHRIST CHURCH

The Rev. Dr. Bela Hubbard	1788-1810, Trinity Church, New Haven
The Rev. Elijah Plumb.....	1811-1819
The Rev Joseph Perry	1819-1826
The Rev. Edward Ives, Interim	1834-1838
The Rev. Henry Townsend	1839-1844
The Rev. George Nichols	
The Rev. Henry Edwards, Interim	1847-1849,
Mr. Richardson, Interim.....	1849-1850
The Rev. Henry Townsend	1852-1866
The Rev. O. Evans Shannon.....	1866-1877
The Rev. John Gray.....	1878-1880
The Rev. Clayton Eddy	
Mr. Tarrant, Interim	few months
The Rev. Charles Westerman.....	1886-1889
Mr. Jessup, Interim	few months
Mr. VanIngram, Interim	1891-1893

Mr. J. K. Cook, Interim.....	1895-1896
The Rev. John H. Jackson	1900-1903
The Rev. George Alcott, Interim	1904-1918, Grace Church, New Haven
The Rev. George Barhydt, Interim	1918-1919, Trinity Church, Branford
The Rev. Herbert Grantham.....	1919-1921
The Rev. Nile W. Heermans	1921-1931
The Rev. Alfred Clark.....	1931-1959
The Rev. John A. Budding.....	1959-1970

EPIPHANY CHURCH

Church of the Epiphany, formerly known as Forbes Memorial Chapel was the result of the desire of its original benefactor, Mrs. Betsy Forbes Bradley, to establish a Church at the site of her homestead. In her will dated March 5, 1888 she left in trust of St. Paul's Parish, Chapel and Olive Streets, one-third of her estate to be used to establish a Church or Chapel at the death of her brother, who was to have life use of the property. Following his death in 1902, the Mission was established. The other two-thirds of her estate was left as follows: one-third left to St. Paul's to establish a home for the aged and infirm members of both churches. St. Paul's did establish such a home at 600 Chapel Street. The other one-third was left to establish a home for seamen. The Institute for Seamen was established at the corner of Hamilton and Water Street. It remained there for many years until the construction of Highway 95, when the property was taken. It was then relocated to 314 Forbes Avenue, corner of Chamberlain Street, and was known as "Seamen's Bethel."

When the opportunity availed itself, the Church edifice was erected on the grounds of the old Bradley homestead on Forbes Avenue, New Haven, with the old stone house becoming the parish house. The Church was of Gothic architecture with a Norman tower. It was built of native brownstone from an East Haven quarry. The architect for the building was Mantle Fielding of Philadelphia. It was started in 1904 under the leadership of The Rev. James DeWolf Perry, rector of St. Paul's Church, who was much interested in missions. The cornerstone was laid in 1905 and the church was consecrated in 1907. The name chosen was Forbes Memorial Chapel. During the time of its construction and through the years following to 1911, The Rev. Franklin Knight was appointed vicar (in September 1904) and served in this capacity for several years. The first public service held in the new edifice was on Sunday, September 9, 1906.

A thriving Church for many years, in 1949 the discussion of a new highway system (I-95) near the Church was taken up. A representative of the Connecticut State Highway Department came to the Church in June to present and discuss the problem with members of the parish. After this meeting a committee was appointed to study the whole situation of whether the Church should move or stay where it was. A special parish meeting was called in June of 1960, at which time a vote was made to

seek the possibility of a merger with Christ Church, East Haven. In 1962, members of the vestry were called to Hartford to meet with Bishop Walter Gray in support of the merger, and Suffragan Bishop John H. Esquirol was appointed to oversee a set of proposals for the merger. Being accepted by the Standing Committee, and approved at a parish meeting April 28, 1963, the merger was accepted.

On February 3, 1964 the Church of the Epiphany was secularized and deconsecrated by Father Budding upon orders from Bishop Gray. The following June the property was sold to a business firm.

CLERGY OF THE CHURCH OF THE EPIPHANY

Mission of St. Paul's	1902-1907
The Rev. Edwin Lines, Rector, St. Paul's	1902-1904
The Rev. Franklin Knight, Vicar of Mission.....	1902-1907
 Forbes Memorial – Chapel of The Epiphany.....	 1907-1921
The Rev. Franklin Knight, Vicar	1907-1911
The Rev. Robert Bell, Vicar.....	1911-1921
 Church of The Epiphany	 1921-1963
The Rev. Robert Bell, Rector	1921-1936
The Rev. Burke Rivers, Rector.....	1936-1943
The Rev. David R. Johns, Priest-in-Charge	1943
The Rev. G. Rowell Crocker, Deacon-in-Charge.....	1943-1945
The Rev. Vincent Fischer, Rector	1945-1947
The Rev. James Hayes, Rector	1947-1952
The Rev. Raymond Lang, Rector	1953-1960

ST MARK'S MISSION

In its early history the shore area of East Haven known as Momauguin was a popular resort which attracted summer residents. Over time, permanent residences were established. Christ Episcopal Church and the Old Stone Congregational Church were located in the center of the town about 2 miles away, but there was no church ministering to people in the shore area. In 1929 the Rev. Nile W. Heermans, Rector of Christ Church established a Church School for the children of the area, followed in 1931 with occasional services of Morning Prayer. By 1944, seminarians from Berkeley Divinity School in New Haven had come on to assist the Vicar in service to the Mission. The Rev. John A. Budding was appointed Vicar of St. Mark's Mission in 1959 in connection with his position as Rector of Christ Church, East Haven. St Mark's Mission, connected with Christ Church for all its 31 years of life, was closed by order of the Bishop Gray following survey of the greater New Haven area. On February 9, 1964, following a celebration of the Holy Eucharist by Fr. Budding, the Mission was secularized, and the building was deconsecrated.

VICARS OF ST MARK'S MISSION

The Rev. Nile Wright Heermans.....1921-1930
 The Rev. Alfred Clark.....1931-1959
 The Rev. John A. Budding.....1959-1964

CHRIST AND THE EPIPHANY CHURCH

To harmonize with the colonial East Haven Town Green and the old colonial homes around the Green, the Parish chose a Georgian Colonial design with an exterior of red brick from historic Williamsburg, Virginia. Walter H. Cochran, a resident of East Haven and member of the Architectural firm of Davis, Cochran and Miller of New Haven, designed the building. W.J. Megin of Naugatuck was the General Contractor. On Sunday, February 2, 1964, ground breaking ceremonies were conducted at the site of the new church by Father Budding assisted by Edward Noble of W. J. Megin Company; chairman, Olaf E. Johannesen and Nile H. Heermans, Lay Reader. The cornerstone was laid by the Archdeacon of the New Haven Archdeaconry, the Venerable F. Newton Howden, on September 27, 1964. The Rt. Rev. J. Warren Hutchens, Suffragan Bishop of Connecticut, acting for Bishop Gray, consecrated the Church and dedicated the Parish House on Sunday, December 6, 1964.

The church contains Colonial furnishings finished in light oak. Entrance doorways, windows and cornice trim are painted white. The steeple contains a 20 bell chime taken from the tower of the Church of The Epiphany. The interior of the church is of plastered walls, with acoustical plastered dome ceiling.

Adjoining the nave on the south side is a memorial chapel of Gothic motif furnished with memorials from both churches and from St. Mark's Mission, Momauguin. The undercroft of the church contains the great hall, kitchen, choir room and lavatories. A two story parish house adjoining the church contains Church School class rooms, sacristy, vesting room, lounges and heating and ventilating rooms.

The Bradley endowment funded the construction. A bronze tablet placed in the narthex of Epiphany Church on All Saints Day, November 1st, 1923, now hangs in the narthex of the new church, it reads:

To the Glory of God
 And in Memory of
 Betsey Bradley
 1808 – 1888
 Through Whose Generous Bequest
 This edifice was Erected
 In Grateful Appreciation
 The Parishioners
 Placed This Tablet
 All Saints Day 1923

Bell Tower

Stairs lead to a bell tower and to a catwalk over the ceiling running the full length of the church. In the tower are twenty bronze bells which were forged in France at the Paccard Bell Foundry. They range from G to F above the octave including half tones. They hang in a large steel frame and were operated by a keyboard in a small console in the chancel. An electronic control operated the large bell as a swinging call-to-worship bell and as a toll bell. An electrically controlled time clock operated the bells to play the Angelus morning, noon and evening ringing in a cycle of 3-3-3 and 9 tolls. The Angelus commemorates the Annunciation by the angel to the Blessed Virgin Mary. The bells range in size from 9" in diameter to 37", and weigh from 25 pounds to 1,118 pounds. The total weight of the bells is 5,660 pounds. The large bell is mounted on a heel which permitted it to swing as a call-to-worship bell.

Chancel

In the chancel, on the pulpit is a hand carved plaque of The Epiphany scene and taken from the New Haven Church of The Epiphany. The carving represents the visit of the Wise Men who come to worship the infant Jesus and to bring gifts of gold, frankincense and myrrh. The chancel area represents the church expectant awaiting the fulfillment of the program of God and our entrance into the presence of God and Heaven. It is here the choir sits and all non-sacramental services are read.

Reredos

The reredos is 15 feet high. At the top of each pilaster are carvings of historic significance. On the left outside is the seal of the Archbishop of Canterbury and next to it is the English rose. These indicate the fact that our worship came to us through the Church of England. On the opposite side are the Scottish thistle and the seal of Bishop Seabury, the first American Bishop of the American branch of the Church of England. Bishop Samuel Seabury was consecrated by the Scottish Bishops in Aberdeen Scotland. The seals indicate Apostolic Succession through the Scottish branch of the Church of England. At the very top is the official seal of the Episcopal Church. In color a red cross symbolizes the blood of the martyrs quartered on a white field of purity. The light blue canton bears nine white crosses which represents the original nine Dioceses. The St. Andrew's cross or X-shaped figure made by the crosses represents the Church of Scotland through which Bishop Seabury was consecrated. In 2014 the St. Andrew's cross has been designated the coat of arms of the Episcopal Diocese of Connecticut, the home of Samuel Seabury.

Over the High Altar hangs Christus Rex, crafted by Demetz Art Studio, Ortisei Italy and, blessed on January 31, 1971. The symbol of the four Evangelists, Matthew, Mark, Luke and John, are carved on the four arms of the Cross.

The bishop's chair was dedicated in the chancel of Church of The Epiphany in 1924. It was of special design of quartered oak wood to match the rest of the furniture in the chancel. One interesting feature was that there was carved in it the newly adopted coat of arms of the Diocese of Connecticut. This was believed to be the first time it had been used in any Church. The clergy chairs and credence table are also from the Church of The Epiphany. The brass altar appointments and original flags were from Christ Church. Our celebration Processional Cross comes from Epiphany Church in memory of Harry R. Bartlett who gave his life for his country in World War I, by his mother Minnie J. Bartlett, 1927.

The pulpit was constructed to include a detailed wood carving depicting the Epiphany: the visit of the Magi to the Christ Child. The carving was originally in the Church of The Epiphany.

The Memorial Chapel

The Memorial Chapel has a Gothic motif with articles and furnishings from the three churches that make up our Parish. Here are cathedral chairs and kneeling cushions which came from St. Mark's Mission. The altar and reredos were taken from the old Christ Church. The reredos is hand carved in oak and was done by Frederick M. Faeth of East Haven in 1931. The oak altar rail is from the Church of The Epiphany as are the altar appointments. The three chapel windows represent the three groups which form our Parish, Christ and The Epiphany Church. Nearest the altar we have a picture of Christ the King as the risen, victorious, reigning Son of God, King of Kings and Lord of Lords. This represents Christ Church. The center window represents the Epiphany, the visit of the Magi to the infant Jesus and giving him gifts. The scene is similar to the one carved in the pulpit panel. This window represents the Church of The Epiphany. The third window represents St. Mark's Mission. In it is St. Mark the Evangelist who holds in his hand a scroll of Scripture which has on it the words from his Gospel. The lion stands for St. Mark's picture of our Lord as the Lion of the tribe of Judah. The baptismal font is from Christ Church and is placed near the door to symbolize that through Holy Baptism we enter into the Kingdom of God. The clergy chairs and prie-dieux are from Christ Church. The memorial chapel is Gothic in motif because Christ Church and the Church of The Epiphany were of Gothic architecture.

The Story of Our Windows

The windows in the Nave and Chapel of our church are unique in appearance and in subject matter. They are true stained glass set in panes to retain the Colonial sash to harmonize with the Georgian Colonial structures. Each pane of glass is painted and then fired in a kiln four times. Those parts of the windows that are flesh are fired five times. In contrast to traditional stained glass windows with leaded portions, these are made into panels and glazed into the sash. The daylight shining upon the windows changes the shades of the colors from deep tones in the morning and twilight into almost pastel hues at noon.

The six windows in the Nave picture for us the central paragraph of the Apostles' Creed which deals with the life and ministry of our Lord. They represent the major tenets of the Christian Faith: The Annunciation, Nativity, Passion, Crucifixion, Resurrection and Ascension.

The Annunciation (Front Left Side)

In the Creed this is defined by the words, "conceived by the power of the Holy Spirit" and the Scripture record is in St. Luke 1:26-39. Here in an intimate setting we are told how the angel Gabriel came to the Blessed Virgin to announce to her that of all the women in the world and all time, she was to be the mother of our Lord. It is from this experience that we have the venerable...

Hail Mary, full of grace,
The Lord be with you.
Blessed art thou among women,
And blessed is the fruit of thy womb, Jesus.

This has been so much a part of the Church's life from that day until today.

In the Window we see the Blessed Virgin kneeling in devout submission with hands out-stretched as if saying, "Behold the hand maid of the Lord; be it unto me according to thy word," (Luke 1:38). Hovering over her is the angel Gabriel who relates to her the important role she is to play as the mother of our Lord. In the upper part of the window is the dove symbolizing the Holy Spirit which reflects St. Luke 1:35..."The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow; thee; therefore, that holy thing which shall be born of thee shall be called the Son of God." In the lower corner is a lily which is a symbol of the Annunciation and of the Virgin Mary. The Annunciation is the first of the monumental and mystical experiences in the Holy Mary's life.

The Nativity (center left side)

In the Creed this is defined, "Born of the Virgin Mary". In Holy Scripture the story is told in St. Luke 2:1-20 and is the familiar and much loved Christmas story. This is the beautiful story of the Incarnation: God became man; Deity was enshrined in humanity, and the cardinal fact of the Christian gospel becomes a reality in the Incarnation. The world in solemn stillness lay as the heavens opened to declare the world-shaking news that Jesus the Savior is born. The stillness of the night was broken by God invading the world.

In the Window we see the outline of the crude stable with the guiding star overhead, and the infant Jesus clad in swaddling clothes lying in a manger. The Holy Mother kneeling by her beloved son gazes intently upon the fruit of her womb in wonder, awe and radiance. He to whom she gave life was to be the Savior of the world and...her Savior, too!

In holy awe and reverent admiration with hands folded in devout prayer stands Joseph looking tenderly upon the Holy infant and the Blessed Virgin. There is a reverent look upon his face, for she whom he had espoused gave birth to a child conceived by the Holy Spirit. Theology falls hopelessly before so mysterious an experience, and only a man of staunch faith and unquestionable devotion could accept the mystical birth of this child whom he is to raise. The Nativity is the second cardinal fact of The Christian Gospel and awes the world, for by it, God became man!

The Passion (rear left side)

In the Creed this is defined "Suffered under Pontius Pilate", and all four Gospels record this solemn event in our Lord's life. The most soul-stirring event in the passion is this Gethsemane scene. It was not that He suffered under Pontius Pilate with the several trials, the scourging and ridicule, the crown of thorns and chastening. These were but physical privations. It is in Gethsemane that He waged His most trying battle. Being completely Divine and completely human, our Lord had both natures to subdue. The spirit was willing but the flesh was weak. The spirit of our Lord was willing and ready to do the Father's will, but the flesh rebelled. Gethsemane was the most soul-stirring conflict of the Song of God facing an ordeal that would require complete submission. Could He drink the cup of woe? Could He submit to the death of the cross? The Holy Scriptures tell us of the intense struggles as He sweat, as it were, great

drops of blood. He prayed three times, "O my Father, if it be possible, let this cup pass from me." The struggle of the human with the Divine culminated in the prayer, "Never the less, not my will be done!"

In the Window is our Lord kneeling in devout prayer, almost prostrate before God. Hovering over Him is the angel holding the cup of woe mentioned by our Lord in His prayer. In the upper panels is a tree which recalls the statement of St. Peter 2:24, "Who His own self bare our sins in His own body on the tree"...referring, of course, to the cross. That destiny hung over our Lord as a solemn shadow. Kneeling with hands outstretched on a huge stone recalls our Lord as the chief cornerstone of the Church and the fact that He would build His Church upon a rock and the gates of hell would not prevail against it.

The Crucifixion (front right side)

In the Creed this is defined, He "was crucified, died and was buried," and all four Gospels record this dire event. The crucifixion is so familiar that it breeds contempt. Were we able to read of it for the first time and grasp its full significance, not a single soul would stray from the path of devotion, nor a single eye remain dry in the face of the reality of His vicarious death for us.

In the Window we see our Lord hanging upon the cross with hands and feet pierced by nails, a crown of thorns upon His brow. On top of the shaft written in Greek, Latin and Hebrew is the inscription, INRI, "Jesus the king of the Jews." Standing before the cross is St. John the beloved disciple to whom our Lord committed His mother. The devotion of this disciple is marked by his presence even in the face of personal danger. The Holy mother stands to the left of the cross looking up at her beloved son whose birth, childhood, maturity and death were shrouded in holy mystery. Even though her heart was broken and her soul torn by the strain of the loss of her beloved son, yet she stands before the cross with an understanding that passes all human understanding. Kneeling at the foot of the cross with her arms embracing the feet of her Lord, is Mary Magdalene. She, who as a broken woman, out of whom our Lord cast seven devils, now publicly proclaimed her devotion and faith. What was happening here was beyond her understanding: her Lord and her Savior was cruelly crucified and his life ebbing away. Her devotion and love could only express itself in this sign of complete gratitude and loyalty with no thought for her own safety.

The Resurrection (center right side)

In the Creed this is defined, "On the third day He rose again". The four Gospels each record this wonderful news. This is the confirming tenet of our Faith. Jesus was born, suffered and died, but all men do that. He offered Himself for the safety and security for others, and some men even do this. But the climax, the consummation of it all is that He arose from the dead! Even death had to bow before the more resplendent majesty and power of Him who was the Son of God Incarnate in human flesh.

In the Window is our Lord standing upon the stone and in the background is the empty tomb. A Roman soldier, stunned by the majestic glory of the Risen Christ, cowers in fear and trembling. Mary Magdalene who came early in the morning to the tomb with the other Mary to anoint our Lord's body, kneels before the Lord. In awe and wonder she asks, "Could all this be true that her Blessed Lord who was so cruelly taken away by the death of the cross now stood afresh and alive freed from the bonds of death! The resurrection is the consummation of our Faith, of our Lord's ministry and is the reality of the Christian Gospel.

The Ascension (right rear side)

In the Creed this is defined, "He ascended into heaven and is seated at the right hand of the Father." St. Mark 16:19-20; St. Luke 24:50-53 and Acts 1:4-9 record this event.

On a Palestinian hillside amid His faithful followers, our Lord was received up into the heavens. That which was begun in the mystery of the Incarnation now ended in the mystery of the Ascension. Death could not defeat Him, the grave could not hold Him, and even the earth could not contain Him. He had to ascend into the heavens to become the King of Kings and Lord of Lords.

In the window we see our Lord rising enshrouded in clouds of glory with hands stretched forth as if saying, "Peace I leave with you, my peace give I unto you. Let not your heart be troubled, neither let it be afraid. Lo, I am with you always, even unto the end of the world. Two figures representing His followers look up toward their rising Lord in reverential awe coupled with fear at the supernatural event. A strange mixture of feelings run through their minds: the sorrow at the loss of their Lord, the joy at His promise to come again and the thrilling challenge to go into all the world and share the Gospel with all people.

The Children's Chapel

Located in the Parish Hall, the Children's Chapel is furnished with altar, pews and prie-dieus designed and crafted by Fr. John A. Budding. Made by A.L. Brink Studios of New York City, the memorial stained glass window depicts Christ and the children. The inscription reads "Suffer the little children to come unto me". Given to Epiphany Church in memory of all former members of the Sunday School, it is the only stained glass known to have come from our founding churches to Christ and The Epiphany Church.

CLERGY OF CHRIST AND THE EPIPHANY CHURCH

The Rev. John A. Budding.....	1964-1970
The Rev. Robert McMurty.....	1970-1987
The Rev. George Laedlein, Interim	1988-1989
The Rev. Richard Lord	1989-1993
The Rev. Patricia Hames, Interim.....	1994
The Rev. John Miller, Interim.....	1995
The Rev. Harry Kniesly, Interim.....	1996
The Rev. Gilbert H. Wilkes	1996-2007
The Rev. Richard Beattie, Priest in Charge	2008
The Rev. Linda Smith Criddle, Priest in Residence.....	
The Rev. Stanley Kemmerer, Priest in Charge	2011-2013
The Rev. Andrew Osmun, Missional Priest.....	2014

CONCLUDING REMARKS

In completing this task, we give but a brief view of the rich 225 year history of our worshipping community. Christ and The Epiphany Church represents the three groups that make up this story. Christ Church was begun in 1788, the Church of The Epiphany in 1901, and St. Mark’s Mission in 1931. A merger between Christ Church and the Church of The Epiphany became effective in January 1963 and was confirmed by Diocesan Convention May 21st, 1963. To perpetuate a sense of continuity of the three ecclesiastical bodies many memorials and furnishings from all three buildings were integrated into the fabric of the new church.