

Nashotah House, Bishop Grafton, and Saint Tikhon of Moscow

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Part One

WHEN PROFESSOR REEVES asked me to produce a paper for the sesquicentennial special convocation centered around Bishop Grafton, Saint Tikhon, and Nashotah House, I jumped at the opportunity because it is a topic which feeds my own interest in what is called in certain circles "ecumania." I am an avid, staunch, committed ecumenist. I believe that this is a normative part of the Anglican vocation, which I learned in this very place. I was encouraged as a seminarian to find a vision of the wider church. I was privileged to be here during a time when Lord Michael Ramsey was on the faculty for all three years. I have a picture which I treasure, taken in the Cathedral of St. Paul the Apostle in Fond du Lac. I was standing with Bishop Ramsey at the tomb of Bishop Grafton. It was a trip we made together, when he wanted to visit the Convent of the Holy Nativity. He had not yet seen Grafton's tomb in the cathedral, and I was delighted to show him. The picture is one I deeply treasure, because it is the photograph of two of the greatest episcopal leaders that this church has ever produced. They are two heroes, part of our Anglican heritage which reflects very much an understanding of the wider church, and our Anglican vocation to somehow try and put it all together again, even when it is not popular to seek ecumenical relations on a serious level.

One of the things you learn very quickly, if you are an alumnus of this House, is that by your very training, and by the name which is on your theological diploma, you will often find yourself swimming against the stream. But we continue to struggle along, and fight even though we are swimming against the tide, so to speak. Both Ramsey and Grafton stood in this same tradition. I also jumped at the opportunity to speak because it is appropriate that the Dean of Christ Cathedral in Salina, Kansas, address this topic, because there is a link which I hope to weave as part of the introduction to this paper. Bishop Charles Chapman Grafton, the second Bishop of Fond du Lac, was an elderly man by the time the State of Kansas was divided in two and the Diocese of Salina, as it was known then, was born. Our first bishop, Bishop Sheldon Griswold, came to us from the Diocese of Albany where he was rector of the church in Hudson, New York. Bishop Griswold was young and vigorous and a highly determined Anglo-Catholic. He looked to Bishop Grafton as a coach, as a mentor. I have a photograph which hangs in my office of Bishop Griswold. He is seated in what would be referred to as "Romanish Choir Dress," complete with zucchetto. It is a photograph not unlike those which you often see of Bishop Grafton. But, as one comes to know Bishop Griswold, and Bishop Grafton, one is reminded of the saying that "looks can be deceiving." It was another alumnus of this house, E. C. Miller, Jr., "Corky" Miller, who in his book *Toward a Fuller Vision*, an outstanding piece on Orthodoxy and the Anglican experience, had this to say about Bishop Grafton:

Bishop Grafton's many pictures suggest a prelate of baroque proportions. Moreover, the theology of the romanizing Anglo-Catholics in the first half of the twentieth century is assumed to have been characteristic of their nineteenth century predecessors. This later fact is ironic given Grafton's contempt for "Rome and

Romanizers.”¹

There is no doubt that Bishop Grafton was the great leader of the Catholic movement in his time. But there also is a clear picture of exactly which direction he was leading. Bishop Grafton had a definite East wind blowing through his head. Grafton was very much committed to the understanding that we, as Anglicans, were part of an Orthodox body of Catholic believers. We were in fact Western Catholics, Western Orthodox Christians, who, like our sisters and brothers in the East, were separated from the “See of Rome.” Yet, there was no doubt that we were part of the authentic Catholic Church. These convictions were carried to Salina, Kansas, at the time when the cathedral in Salina was being built.

If you visit the Cathedral in Salina, you may have the same reaction that my friend Bishop Sheridan had when he arrived. He looked at this magnificent stone structure and said, “What a surprise.” Well, indeed, it is a surprise when you find this gothic cathedral on the plains of Western Kansas, and any Nashotah graduate, when he enters the cathedral, will feel right at home. The choir stalls, the Dean’s stall, the Bishop’s throne, and the great rood beam all reflect the same style, the same wood which we find in our own Seminary chapel. The cathedral in Salina was being built at a time when the Anglo-Catholic Movement in the Anglican Communion was steaming ahead ever so vigorous, and ever so hopeful, responding to the call to be the bridge church that would eventually see the reunion of all of Catholic Christendom. But, our attention was focused not only towards Rome, but towards the East.

At the time of the construction of the Cathedral in Salina, Bishop Grafton was publishing a tract titled “The Reunion of Oriental and Anglican Churches,” published by the Young Churchman Company in Milwaukee. They are based on articles which originally appeared in *The Living Church* in December of 1903, and January of 1904. Bishop Grafton writes:

We have thus a great educative work to do before the churches can be united. It calls for divine patience, divine enthusiasm, wonder-working faith. It is not to be the work of a day or generation. Our church is in the transition period of recovering her Catholic heritage. The progress made in the century from 1803 to 1903 is indeed wonderful and shows how God has been with us. It is the Lord’s doing and it is marvelous in our eyes. If we are faithful in 2003, our successors will find a like advance. Man is ever impatient and in a hurry. God works slowly, but His work endures. The cause is God’s cause and our position cannot overthrow it. God will bless in the future as He has in the past our hindrances to the sanctification of His church and the promotion of His glory. Let us go in charity toward all our brethren in Christ. Our weapons are not carnal, but spiritual, that the sanctity of our lives bear witness to the truth, that the possession of the indwelling God-Man, by the means of sacramental grace, produces a peace, joy, strength, and more illuminated vision, than the lesser and more imperfect union with God by virtue of His immanence in Nature can give.²

In a few weeks’ time a book will be published titled *All Hail The Power of Jesus’ Name*, the name taken from the first hymn sung on the site of the present Christ Cathedral in Salina. The book has a foreword written by none other than the Dean of Nashotah House. In the preparation for publishing this book we have worked through lots of material in the Cathedral archives. And one of the things which was unearthed was an old document which used to hang in the Cathedral. It is a document which is defending the Catholicity of the Anglican Church. There is a note on the bottom of this piece which reads:

¹ E. C. Miller, Jr. *Toward a Fuller Vision: Orthodoxy and the Anglican Experience* (Wilton, CT: Morehouse-Barlow Co., Inc., 1984), pp. 103-104.

² C. C. Grafton, *The Reunion of Oriental and Anglican Churches* (Milwaukee: The Young Churchman Co., 1904), pp. 38-39.

The Holy Catholic Church consists of the Greek, the Roman, and the Anglican Communion with many other smaller churches in communion with these. The ceremonies of the church differ in different churches and countries, they chiefly follow two great divisions, Eastern and Western. The English custom in ceremonies is to follow the ancient English usages derived from Eastern sources with national and characteristic additions.³

The thing which strikes the modern reader of such statements is their confidence. The Anglo-Catholic wing in that period of our history certainly was not suffering from an identity crisis! The Anglo-Catholics knew exactly what their mission was, and they knew exactly how to accomplish their mission.

Oh, if in our day we could only recover that kind of confidence, that kind of vitality, and that kind of commitment! We are only ten years away from 2003, the year cited by Bishop Grafton as the year when we would look back and see a tremendous advance, great work accomplished towards the reunion of Catholic Christendom, yet many would say that the actions of the last twenty years or so within the Episcopal Church have closed those doors forever. We find ourselves, as Anglo-Catholics, victims of depression, victims of dissension within our own ranks, and we find that we simply cannot grasp a fuller vision. A now retired Bishop once said to me, the reason that Anglo-Catholics find the present time so painful and agonizing is that we never have seen ourselves as simply part of a denomination, a small sect. Our identity has been that of the wider church—the wholeness of Catholicism.

Bishop Grafton was right when he said that a great educational task lies before us, before the churches can be united. And he was right when he said that it calls for patience, and enthusiasm and wonder working faith. Bishop Grafton was also right when he reminded people in his day that as Episcopalians it was to our advantage if our portion of the church is in recognized fellowship with the East. Grafton prayed that God would grant our church the charity to put aside the unworthy suspicions, needless antagonisms within herself. And enable her to lead the cause of reunion. Grafton said, “may she gain the blessed title and record of being the peacemaker of Christendom.”⁴

As an undergraduate at Harvard University, Bishop Grafton wrote:

While I shall not see the church recover her heritage of doctrine and ritual in my day, it is well for a man to give up his life in an endeavor to bring a revival of the church to pass. It is greater work to free the church than it is to free the slaves.⁵

Bishop Grafton gave his life for that cause. It is fair to say that he gave his fortune for that cause, too. This is why he is a Saint, this is why he is a model for us today. For us, who in our day would give up in despair, and say we have jettisoned our right to even call ourselves Catholic by our blatant departures from Catholic Faith and Apostolic Order. Yet, we cannot give up. Grafton found few friends in his day to support him in his cause and his efforts to bring about the reunion of Catholic Christendom. In an editorial in *The Living Church*, it was cited that Grafton truly believed in the Chicago-Lambeth Quadrilateral, and that he was working to promote union through that document. Yet the Low Church or Broad Church brothers in the House of Bishops were not enthusiastic. And the writer of *The Living Church* editorial said that

³ This document now hangs in the Dean’s Hall of Christ Cathedral, Salina, Kansas.

⁴ Grafton, p. 38.

⁵ The Works of the Right Reverend Charles C. Grafton, “Cathedral Edition,” ed. by B. Talbot Rogers, 8 vols (New York, 1914). Vol IV, pp. 28-29.

this clearly shows us who the genuine Broad churchmen are in this church. They are the men like Grafton.⁶ They were the Anglo-Catholics of their day, the High Churchmen, as they would have been called, and if they were around today they would no doubt be labeled BDACs, brain dead Anglo-Catholics. But their brains weren't dead, and their hearts weren't faint. And our brains and our hearts must work together to continue the work which they bravely began. And part of the mission plan to complete their work was this seminary, Nashotah House. Bishop Grafton threw his weight behind establishing this seminary as an Anglo-Catholic center for the formation of priests to be sent out into the world. And sent we have been. Not usually to the lucrative large congregations, but to the mission fields. At the grass roots level it has often been alumni of this House, who have reached their hands across not only to those of the East, but to those of Rome and the Reformed traditions. We have tried hard to be genuine bridge builders. Many of you, like me, grew up in Episcopal Churches where Orthodox sisters and brothers actually worshiped with us. In the Cathedral in Salina you only have to look at the wedding register to see how often Orthodox people were married by Orthodox clergy in the Episcopal Church, freely using our buildings. This is part of our heritage. But, sadly, it is no longer the case. No longer are the Orthodox directed to worship with us whenever they have no parish of their own. But, we must not give up trying to heal the Breach between East and West. We labor on and we look back at our history to find our bearings, which point the way which we must continue to move.

In the April-May issue of *The Evangelical Catholic*, a publication which I serve as the book review editor, we ran a forum asking the question, "With Whom Should Orthodox Anglicans Seek Unity First? Rome, Evangelical Protestantism, Lutherans, or the Orthodox?" Canon H. Boone Porter, a former professor of this seminary, and senior editor of *The Living Church*, used a phrase in his reply which has stuck in my mind; he wrote that "Orthodoxy represents, for us as Anglicans, most of our unachieved goals."⁷ Canon Porter reminds us that it is this reunion with the Orthodox which is the great prize of ecumenism in our day. We can cite with some pride the efforts being made by the Anglican Communion with the now free Orthodox Christians of the former Soviet Union and eastern Europe. This work officially is being done under the leadership of the Bishop of Milwaukee, Roger White. And we can be proud of the fact that we are helping to establish the schools and clinics and we are making great strides in introducing the work of Alcoholics Anonymous in the former Soviet Union. And, there are theological exchanges. Our own Father McMichael has made a trip to Russia this past month. But if we are honest, we must recognize that our ecumenical relations with the Orthodox which seemed to have had such a productive early start have a completely different turn now in this last decade of the 1900s.

Our relationship with the Orthodox is the oldest of ecumenical relationships. As early as 1862, the Episcopal Church was showing a keen interest in closer relations with the Orthodox Churches, and that year the Russo-Greek Committee was formed when Episcopal Church missions reached California.⁸ They discovered upon arrival Russian Orthodox missionaries already there, having arrived from Alaska with their Bishop. This precipitated questions about the Orthodox Church in General Convention and has led to the longest standing Episcopal-Anglican relationship with another church. As a result of the conversations in 1922, the Ecumenical Patriarchate recognized that Anglican orders possess, "the same validity as those of

⁶ Twentieth Anniversary Papers of Bishop Grafton's Consecration in the Archives of the Diocese of Fond du Lac.

⁷ *The Evangelical Catholic*, "An Unexplored Territory," H. Boone Porter, March/April, 1992, p. 14.

⁸ *The Anglican*, "Anglicans and Orthodoxy Then and Now: A Context for the Visit of Patriarch Aleksy," J. Robert Wright. Vol. 21: 2, p. 7.

the Roman, Old Catholic, and Armenian Churches, and as much as all the essentials are found in them, which are held indispensable from the Orthodox point of view for the recognition of the charisma of the priesthood derived from Apostolic Succession.”⁹

Similar recognition was given by the Church of Cyprus in 1923 by the patriarchates of Jerusalem in 1923, Alexandria in 1930, and Romania in 1936. Such recognition has no practical effect, of course, until all Orthodox churches so act, and until they recognize the faith of the Anglican communion as Orthodox. This, of course, has been impossible with the political scene which has occupied most of the world since 1917. But the great hope for New Synod, the Great Synod, may indeed, under the leadership of the new Patriarch Of Constantinople, Bartholomew I, have its beginning soon.

Yet one wonders how high on the list the recognition of Anglican orders will be now. We have added a few innovations which don't set well with our friends from the East. Unilateral actions of a few of the Anglican Provinces has set this prospect in severe doubt. Does that mean that all of us as Anglicans are to be lumped together? If anyone knows the Anglican Communion, you know that we are not of one mind on the question of the ordination of women to the presbyterate and the episcopate, or any variety of other issues demanding our attention.

In America a special statement on the ordination of women was issued in 1976 from the National Committee to try and soothe the tensions, by Episcopalians, and to make positions clear from the Orthodox perspective. This was part of the Anglican-Orthodox dialogue. We owe a great debt to a certain Bishop named Robert Runcie, then Bishop of St. Albans, who visited the heads of the autocephalous Orthodox churches personally to plead for continued dialogue between them and the Anglican Communion. The Orthodox consented to Bishop Runcie's request, but the goals were changed from full unity and communion to theological understanding and common witness.¹⁰

Bishop Grafton was well aware of this history, and Bishop Grafton also was aware that if true reunion was to be accomplished, there was much work to be done by theologians in official commissions. But, also, much work had to be done at the “grass roots” level, the place where true ecumenical relations often begin and are lived out. It is with this understanding that Bishop Grafton invited a certain Bishop Tikhon to the consecration of Bishop Weller, as bishop coadjutor of the Diocese of Fond du Lac in November of 1900.

Part Two

AT NASHOTAH HOUSE we take a great deal of pride in our claim that we have three official Saints, official meaning that their names have been added to the calendar of the 1979 Book of Common Prayer. These three Saints are, of course, Bishop Jackson Kemper, Blessed James Lloyd Breck, and Blessed James DeKoven. This Bishop Tikhon invited to the consecration of Bishop Weller, as Bishop Coadjutor of the Diocese of Fond du Lac, can rightly be claimed as our fourth official Saint.

St. Tikhon of Moscow is associated with this House by virtue of his honorary degree which was granted in 1905. The friendship which developed between Bishop Grafton and Bishop Tikhon is an amazing story, and one of the best sources to discover this relationship is through a paper written by an alumnus of this House, now an Orthodox priest, Father Peter Carl Haskell.

⁹ “The Episcopal Church in the Ecumenical Movement,” published by the Ecumenical Office of the Episcopal Church, 1984.

¹⁰ Ibid.

Father Haskell, in a work titled “St. Tikhon of Moscow, An American Friendship,” outlined the relationship between Bishop Grafton and St. Tikhon of Moscow. Father Haskell says that his work is the “study of two Bishops, one was young and had a vision, and, one was old and had a dream. Two men of God, who for a brief time, through a glass darkly, shared an awareness of the unity and essential oneness of the church of Christ.”¹¹

Father Haskell says “Tikhon had a prophetic vision for the future of the Orthodox Church in America. As a confident son of the powerful Russian Orthodox Church, Tikhon had no reluctance in America. The Patriarch Pimen and the Council of Bishops of the Russian Orthodox Church glorified, canonized Tikhon as ‘Saint Tikhon of Moscow’ on the ninth of October 1989. On October 13, the Metropolitan Juvenaly presided at a service in honor of the new Saint in the Dormition Cathedral within Moscow’s Kremlin. The first service in those sacred precincts in seventy years, since the days when St. Tikhon, himself, was the Patriarch of Moscow.”¹²

In all fairness to Bishop Grafton, we need to take note that some four months earlier, on the one hundredth anniversary of his consecration as Bishop of Fond du Lac, Charles Chapman Grafton was added to the list of worthies, for annual commemorations in the Diocese of Fond du Lac. And, this we pray, was the beginning of the steps that need to be taken to officially place Bishop Grafton on the calendar of the Episcopal Church as an Anglican Divine.

Bishop Tikhon was in many ways very different than Bishop Grafton. Only half of Grafton’s age when he came to America, Tikhon was of a practical, rather than a theoretical cast of mind. Revolutionary atmosphere that prevailed in Russian life at the turn of the century affected the Orthodox Church and young Bishop Tikhon. Vasily Belavin was born on the nineteenth day of January, 1865, into the family of a priest in a village near Pskov. After having attended the pastoral school at Pskov, he graduated from the St. Petersburg Academy in 1888. He taught moral and dogmatic theology in the seminary as a layman. In 1892 he took monastic vows receiving the name “Tikhon,” and was ordained to the priesthood. Transferred to the seminary at Kholm, Father Tikhon served five years, during which time he was made rector of the seminary and raised to the rank of archimandrite. His success at Kholm and throughout his life was in the pastoral role. According to accepted practice a candidate for the episcopate must be 33 years old. The Holy Synod in Russia made an exception in authorizing the consecration of Tikhon at age 32 to become Bishop of Lublin in 1897. At his consecration he spoke almost prophetically of his life, saying,

In my youth the office of a bishop seemed to me to be dignity, power, might, and honor. When I was a child, I had childish conceptions, now I know it means work, striving and sacrifice. It is not easy to be weak with those who are weak, nor is it easy to be an example to the faithful in word, in one’s bearing, in love, faith and chastity, and, it is certainly not easy to admonish, to threaten and to punish in all patience. The life of a true bishop is daily dying in cares and concerns for others. Therefore the success of a bishop’s activities depends not so much on human qualities and facilities, but much more on the power of God which is given to those who are conscious of their weakness.¹³

Less than a year after his consecration as a Bishop, Tikhon was transferred to the North American Diocese. His new post was not the most prestigious preferment. The Cathedral Church was a converted dwelling on Union Square in San Francisco, known mostly for the scandalous friction between the clergy and the laity. The Diocese was financed by \$40,000 per year contributed by the Russian Imperial family. Immense distances between the scattered

¹¹ “Saint Tikhon of Moscow: An American Friendship,” Peter Carl Haskell, (unpublished paper), p. iii.

¹² *Ibid.*, p. 13.

¹³ *Ibid.*, p. 13.

communities of Orthodox faithful made any kind of regular Diocesan life nearly impossible. Tikhon's predecessor, we are told, rarely ever left San Francisco. Tikhon accepted Bishop Grafton's invitation and, along with Archimandrite Sebastian Dabrovic and Father John Kochuroff, left for Fond du Lac, Wisconsin. In addition to Tikhon, Bishop Grafton had invited Bishop Anthony Kozlowski to the consecration. He was the Polish National Catholic Bishop. Bishop Grafton invited both Tikhon and Kozlowski to take part in the laying on of hands in the ordination. This, of course, was not only to cement relations between those two churches and the Episcopal Church, but, of course, this was one way of buttressing the structure of Anglican orders which had been declared null and void by the papacy in 1896. The problem was, of course, that Grafton did not communicate this intention to Tikhon, whom he did not yet know personally. He had, on the other hand, consulted Bishop Kozlowski, and the Polish Bishop had agreed to take part. One of the Episcopalian Bishops refused to have any part in the ordination if Kozlowski were allowed to participate, and this forced Grafton to abandon his plan. Tikhon, however, was never approached on the subject. Tikhon was fully vested and he took the place of honor on the Bishop's throne in the Cathedral of St. Paul in Fond du Lac. It was a magnificent liturgy, a triumphant Anglo-Catholic occasion which, of course, was vilified in much of the press and had earned the nickname "The Fond du Lac Circus."

As the press continued to have a heyday over the so-called Fond du Lac Circus, the Orthodox observers were quite distressed, and Archimandrite Sebastian, secretary to Bishop Tikhon, expresses the Orthodox view quite clearly in a letter to the editor of the *Churchman*. He wrote,

I wish to say that I was present at the consecration of the Right Reverend R. H. Weller, being attendant of the Right Reverend Tikhon, Bishop of the Orthodox Greek-Russian Church in North America. My present introduction, or intrusion, if you please, is the consequence of the prominent editorial in your issue of the 24th of November, 1900. Under the head 'ritual anarchy,' it seems to me to be extremely harsh. In the Orthodox Church, at least, there was profound and historical reasons for the expression of the visible and invisible life of the body and soul of the church. If according to your belief, ritual is the secondary matter in the church, why then should you openly scandalize one another? Who has the power and the word to condemn the godly, the godly representations of nine dioceses united in prayer, in love and in earnest desire for strengthening the possibilities of the union of the churches in doctrine and in sacraments as well?

This question is a vital one for us, we too are anxious to extend the hand of fellowship. Our church would not be orthodox nor the church of Christ, if she did not desire, yea, if she did not yearn with the anxiety of mother who pains to gather all in the bond of union. There is a large number of divines in this country that desire to adhere to the seven ecumenical councils, but who, it seems to me, are to a great extent debarred from their intention by the love they bear for their uncharitable brethren.

There are American Bishops that repudiate the late and erroneous additions to the creed, etc., etc. Now there are central questions. If in the Protestant Episcopal Church the General Convention is the supreme power, we pray that the coming convention in San Francisco next year, may not be a protesting one in the way of your editorial 'Ritual Anarchy,' is Protestant, but that it may be, we pray, a Catholic convention of the church in the United States.¹⁴

Bishop Tikhon, for his part, in a telegraph to Bishop Grafton, dated the 20th of November, 1900, wrote,

Having returned safe and well to San Francisco, I deem it my duty to express to your Lordship my heartfelt gratitude for the excellent way in which you have received me. I shall always remember with happiness your hospitality extended to me both officially and personally. By this mail I send you our feral liturgical book which has just been published in English, together with some incense, which is used in Orthodox Eastern Churches during services, as a slight token of my esteem for you. I am, my dear Bishop, your co-

¹⁴ Ibid., pp. 5-7.

worker in the Lord's vineyard. Russian Bishop Tikhon.¹⁵

On the 21st of May, 1903, Tikhon telegraphed Bishop Grafton at Fond du Lac, with this "Leave for Russia, 28 May. Glad to transmit your books. Accept my sincere for your feelings and best wishes."¹⁶ Tikhon was on his way to Moscow as a new member of the Russian Orthodox Synod.

The books were a collection that Bishop Grafton had put together in an attempt to explain Anglicanism to the Holy Synod of the Russian Orthodox Church.

Bishop Tikhon had hardly reached Moscow when a plan was conceived in America which would send Bishop Grafton to Russia. It took very little prodding to get Grafton started towards preparations for a trip to Russia. He consulted with Bishop Weller, his coadjutor, and, on the 25th of July, wrote directly of his intention to proceed to Russia. Grafton also wrote to Bishop Kozlowski in Chicago and suggested the two go to Europe together and attend the Old Catholic conference scheduled to take place in Bohemia in August, and then go on to Russia. Kozlowski responded that it would be impossible for him to go to Europe for financial reasons, and that, moreover, he could not go to Russia, because he was *persona non grata* there. Grafton, himself, was facing the problem of his trip. He wrote to Eldridge T. Gerry, a Massachusetts politician and longtime of the traditionalist revival. Gerry had been a benefactor of both the Diocese of Fond du Lac and Nashotah House. Grafton hinted broadly that to go properly will "tax my purse heavily." Grafton also told Gerry about a person of excellent social standing, Sougourney W. Faye, Jr., who had offered to go to Russia at his own expense as the Bishop's Deacon.

On the 8th of August, 1903, Grafton stopped at the Gerry mansion in Newport, Rhode Island, and the latter gave him \$1,000 for his expenses towards his trip to Russia. While in Newport, Grafton also called on the Presiding Bishop of the Episcopal Church, Thomas M. Clark, who gave him a less than enthusiastic letter to Metropolitan Anthony, stating that it was Grafton's wish, and that of many others, to establish and continue fraternal relations between the Eastern Church and Russia, and the Church in America.

In 1904, Archimandrite Raphael Hawaweeny was consecrated an Orthodox Bishop, the first in the United States. Bishop Raphael, being of the Arab-speaking Orthodox, who were now of growing numbers in this country. Bishop Tikhon invited Bishop Grafton to be present at Bishop Hawaweeny's consecration in New York. He wrote to Grafton, saying, "It is my sincerest wish that you would come to the consecration and make us all to see you."¹⁷

In the Spring of 1904, Bishop Grafton, too sick to make the long journey by train to New York, telegraphed Tikhon of his indisposition. Tikhon responded with his deep regrets that Grafton would not be there, and went on to say that on his way to Alaska, Bishop Innocent would call at Fond du Lac to present personally a letter of greetings from Metropolitan Anthony.

The friendship continued to grow, and Grafton, interacting with faculty here at Nashotah House, with the seminarians, continued to promote relations between the Episcopal Church and the Eastern Orthodox. In the minutes of the board of trustees meeting of 1905 we can read that Bishop Weller moved that an honorary degree, Doctor of Divinity, be conferred upon the Right Reverend Bishop Tikhon, Russian Bishop of North America and of the Aleutians, and, on motion of the Bishop Coadjutor of Fond du Lac, the degree was unanimously conferred.¹⁸

¹⁵ Telegraph in the Fond du Lac Archives.

¹⁶ Telegraph in the Fond du Lac Archives.

¹⁷ Letter in the Fond du Lac Archives.

¹⁸ Minutes in the Nashotah House Archives.

Bishop Tikhon was not present for the conferring of the degree, but it was awarded *in absentia*.

The friendship between Grafton and Tikhon ended with the ordination of a former Episcopal priest into the Orthodox Church. Dr. Ingram Irvine was 55 years old and had served in the priesthood of the Episcopal Church for nearly 30 years. He had been deposed in 1900 for refusing to give communion to a wealthy woman who had been divorced and remarried.

In due course, Irvine found his way into the Orthodox Church, claiming that he had been the essentials of the Orthodox faith in his boyhood by Dr. Morgan Dix, Rector of Trinity Parish in New York City, and at The General Theological Seminary. A year after his ordination as an Orthodox priest, Irvine wrote:

To me, who from childhood, was an Anglican, and who now is a son of the Holy Eastern Church, I see no irreconcilable differences between the actual doctrine of both churches.¹⁹

Insulting attacks which followed between Episcopalians and the Orthodox set relations long, long way.

And they reached Nashotah House as well. The problem of Rome's condemnation of our orders affected faculty right here and Sougourney W. Faye, Jr., the professor of dogmatics, and William McGarvey, a former faculty member at Nashotah House, converted to Rome along with several students from the seminary. Even Faye's successor as Bishop Grafton's archdeacon, joined the Roman church. The ordination of Father Irvine brought to an abrupt close the first phase of Orthodox-Anglican relations in the new world. And, in the midst of all controversies surrounding Dr. Irvine, and the sad ending of the close friendship between Bishop Grafton and St. Tikhon, "The Congregationalists" of Boston wrote this little piece:

We believe the evolution of the Protestant Episcopal in this country will not carry it towards St. Petersburg or Rome. The vast majority of its laity and a preponderance of its weightiest clergy have far more in common with the nonepiscopal sects in this country than they have with either Roman or Greek Catholicism.²⁰

That statement most likely doesn't set well with most of us gathered in this room today. We must ask ourselves if that statement is more prophetic and more true than the vision painted by Bishop Grafton? Most of us probably will still say that Bishop Grafton's vision of the Church in 2003 is the vision we must pursue. It is that wider vision of a church which inspired Father Miller to name his book *Toward A Fuller Vision*, which is attractive to us as Anglicans. Which motivates us to seek continued reunion with the Churches.

Yet, how should we proceed? In our day there is a revised interest in what is called Western Orthodoxy and the liturgy of St. Tikhon, which was born out of the exchange Bishop Grafton and Tikhon. This is an Orthodox liturgy based mostly on the Book of Common Prayer.

Can Nashotah House make a contribution to the study of Western Orthodoxy and ecumenism? Can Nashotah House be a seminary in the next century which reflects the thanksgiving inscribed on the icon in our sacristy, an icon given by students who were trained here, Orthodox students, trained at Nashotah House? These are questions which are facing us today as we celebrate the Sesquicentennial of this seminary. A bold, daring response is required.

I close this paper with these questions unanswered. I close this paper seeking the intercession and prayers of St. Tikhon of Moscow, and Blessed Charles Chapman Grafton, praying that through their intercession, we may once again find the courage and commitment to

¹⁹ Haskell, Chapter 6, p. 2.

²⁰ Ibid., p. 15.

pursue the unity which is desired by our Lord for his Holy Catholic Church. And that we, who are associated with this seminary, Nashotah House, will proceed, even if it means swimming against the stream, towards genuine unity with the Churches of the East.