

**MASS OF SAINT CHARLES, K.M.,
FOR USE ON ROYAL MARTYR DAY
OR A VOTIVE MASS**

[The following is provided to enable Eucharistic commemoration of the Royal Martyr with only this supplement and a rudimentary altar book at hand. Thus, the proper collect, lections, and minor propers are provided, all in traditional language; the Authorized Version of the Bible is the source for the lections.]

January 30th.

DECOLLATION OF CHARLES I, K.M.

*IF A SOLEMN PROCESSION PRECEDES THE MASS
(ONE OR TWO STATIONS MAY BE OBSERVED, WITH APPROPRIATE HYMNODY)*

V: The Lord hath set his throne in heaven.

R: And his kingship hath dominion over all.

Let us pray. O Lord, we offer unto thee all praise and thanks for the glory of thy grace that shined forth in King Charles of England: and we beseech thee to give us all grace by a careful studious imitation of this thy blessed Saint and Martyr, and all other thy Saints and Martyrs that have gone before us; that we may be made worthy to receive benefit by their prayers, which they, in communion with the Church Catholic, offer up unto thee for that part of it here militant. Through Jesus Christ thy Son, our Lord, Who liveth and reigneth with thee in the unity of the Holy Ghost, ever one God, world without end. Amen.

V: The righteous live for evermore.

R: Their reward also is with the Lord.

Let us pray. Grant us, O Lord, not to mind earthly things, but to love things heavenly; and even now, while we are placed among things that are passing away, to cleave to those that shall abide; through Jesus Christ our Lord. Amen.

INTROIT. *In virtute tua. Ps. 21.*

THE righteous shall rejoice in thy strength, O Lord: exceeding glad shall he be in thy salvation: Thou hast given him his heart's desire. *Ps. ibid.* For thou hast prevented him with the blessings of goodness: and hast set a crown of pure gold upon his head. V. Glory be.

COLLECT.

BLESSED Lord, in whose sight the death of thy Saints is precious: we magnify thy Name for thine abundant grace bestowed upon thy servant, King Charles of England; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood, and even then, according to the same pattern, praying for his murderers, to the same our only Mediator and Advocate, Jesus Christ thy Son our Lord. Who liveth and reigneth with thee.

IF USED, THE FOLLOWING OLD TESTAMENT LESSON IS READ HERE (OPTION: II SAMUEL 1: 1-16):

A Reading from Ecclesiasticus.

Ecclesiasticus 51:1-12.

I will thank thee, O Lord and King, and praise thee, O God my Saviour: I do give praise unto thy name: For thou art my defender and helper, and has preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and has been mine helper against mine adversaries: And hast delivered me, according to the multitude of they mercies and greatness of thy name, from the teeth of them that were ready to devour me, and out of the hands of such as sought after my life, and from the manifold afflictions which I had; From the choking of fire on every side, and from the midst of the fire which I kindled not; From the depth of the belly of hell, from an unclean tongue, and from lying words. By an accusation to the king from an unrighteous tongue my soul drew near even unto death, my life was near to the hell beneath. They compassed me on every side, and there was no man to help me: I looked for the succour of men, but there was none.

Then thought I upon thy mercy, O Lord, and upon thy acts of old, how thou deliverest such as wait for thee, and savest them out of the hands of the enemies. Then lifted I up my supplications from the earth, and prayed for deliverance from death. I called upon the Lord, the Father of my Lord, that he would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I will praise thy name continually, and will sing praises with thanksgiving; and so my prayer was heard: For thou savedst me from destruction, and deliveredst me from the evil time: therefore will I give thanks, and praise thee, and bless they name, O Lord.

The Lesson from the EPISTLE of blessed Peter the Apostle.

I S. Peter 2. 13.

DEARLY beloved: Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men: Love the brotherhood: Fear God: Honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, † if when ye be buffeted for your faults ye shall take it patiently? But if when ye do well and suffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth.

GRADUAL. *Ps. 112.* Blessed is the man that feareth the Lord: he hath great delight in his commandments. V. His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

Alleluia, alleluia. V. *Ps. 21.* Thou hast set a crown of pure gold upon his head, O Lord. * Alleluia.

After Septuagesima, instead of the Alleluia, and verse following, is said:

TRACT. *Ps. 21.* Thou hast given him his heart's desire: and hast not denied him the request of his lips. V. For thou hast prevented him with the blessings of goodness: V. Thou hast set a crown of pure gold upon his head. *

SEQUENCE. *Rex divine; rector regum.*

* *If used, the Sequence (tune, Evangelists) is inserted at the asterisk.*

HEAVENLY King, of Kings the Pastor,
Giv'r of laws, of justice master,
Ruling all by Thy behest,
Unto Thee to-day we render
Praise for him to memory tender,
Charles our King, of kings the best.

Traitors shedding blood like water
Filled the land with crime and slaughter,
Law was trampled in the mud,
Noble churches left forsaken
And the White Rose, overtaken
By the sword, was red with blood.

Thus the bardic verse fulfilling
There shall be a time of killing
When the ravens shall be fed,
And a King without pollution
Midst a realm in revolution
Shall be numbered with the dead.

Violent men without compassion
Proudly spurned the ancient fashion
Of the sacred right divine;
From his friends by madmen riven
Was our King to judgment driven
Stained with blood his Royal line.

Faithful Son of Mother holy,
To the Church devoted solely,
He to keep her laws was fain.
He her champion ever glorious,
Was beaten still victorious,
Robbed of life, but conqueror slain.

“He nothing common did nor mean
Upon that memorable scene”,
When on the block he laid his head;
“Nor called the gods with vulgar spite
To vindicate his helpless right”,
But went to death as to his bed.

Fair exchange king Charles was making
When, the crown immortal taking
For the earthly crown he wore,
By the axe he followed faster
To the realm of Christ his master,
And the cross behind him bore.

Lo, the priest who shares his glory
(Laud his name and laud his story),
For his fellow-martyr waits,
And the white-robed host upraising,
Heart and voice their Saviour praising,
Greets him at the heavenly gates.
He by dying brought salvation
To the torn and shattered nation,
Life restored and liberty;
For the Martyr's blood was sowing
Seed from which the Church is growing,
Seed of immortality.
Ere his death one word was spoken:
That "Remember" was the token
Of his coming victory.
So his blood brought life and healing,
And the Church's triumph sealing,
Never shall forgotten be. Amen. Alleluia.

After Septuagesima, Alleluia is omitted.

The continuation of the HOLY GOSPEL according to Matthew.

S. Matthew 21. 33.

AT that time: Jesus spake this parable unto the multitudes of the Jews and the chief priests: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country; and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. And last of all he sent unto them his son, saying: they will reverence my son. But when the husbandmen saw the son, they said among themselves; This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, † what will he do unto those husbandmen? They say unto him: He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

OFFERTORY. *Ps. 8.* Thou hast crowned him with glory and worship: and hast made him to have dominion of the works of thy hands, O Lord.

The CREED is not used.

SECRET.

WE beseech thee, O Lord, graciously to accept these our prayers and oblations: that we being cleansed by these heavenly mysteries may obtain of thy great mercy the fulfillment of all our desires. Through.

COMMUNION. *S. Matt. 16.* If any man will come after me, let him deny himself, and take up his Cross and follow me.

POSTCOMMUNION.

OLORD, we offer unto thee all praise and thanks for the glory of thy grace that shined forth in King Charles of England: and we beseech thee to give us all grace by a careful studious imitation of this thy blessed Saint and Martyr, and all other thy Saints and Martyrs that have gone before us; that we may be made worthy to receive benefit by their prayers, which they, in communion with the Church Catholic, offer up unto thee for that part of it here militant. Through.

[The original Latin Sequence appears in our Liturgical Manual, available through the SKCM-AR website.]

[Further options are to be found in our American Region Liturgical Manual, that of the U.K. Society, and elsewhere.]