



email  
**Communiqué**  
of the  
**Society of**  
**King Charles**  
**the Martyr,**  
**American**  
**Region**



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**Dear Fellow S.K.C.M. members:** This article is adapted from a statement prepared by the American Representative for a 2008 Charleston Chapter event at the Mayesville, SC, chapel dedicated to Saint Charles. King Charles I's calling to serve God as a Martyr is extolled.

Cast by God for the rôle he played on the stage of European and religious history, Charles being honored as a saint is only appropriate. Consider the coming cataclysm, its approach marked by the ponderous, powerful, portentous swings of the fateful pendulum already battering England and the English Church when Charles was born to James VI, King of Scots, in 1600, and his unexpected stage entry in the rôle of heir-apparent when his older brother, Henry, died in 1612. Otherwise he might well have become a bishop, an office he later died to defend. He declared in 1648 at Newport,

"I conceive that Episcopal Government is most consonant to the Word of God, and of an apostolical institution, as it appears by the Scripture, to have been practised by the Apostles themselves, and by them committed, and derived to particular persons as their substitutes or successors therein and hath ever since to these last times been exercised by Bishops in all the Churches of Christ, and therefore I cannot in conscience consent to abolish the said government."

Powerful words. The words of a weak tergiversator? **Not in the slightest.** The words are perfectly clear, and show no hint of vagueness or ambiguity. The Martyr King knew that politics required compromise, and was himself criticized when various bargaining positions, what we today would call 'trial balloons' or 'hypotheticals', came to light when a secretly despatched a box of messages was intercepted. But Episcopacy was an "apostolical institution", not politics. And so today **all** of us of the Anglican tradition, of whatever ecclesial body, should honor him as a Patron Saint. Without him our mother, English Church, nourished since the first Christian centuries by adherence to that "apostolical institution", would have vanished ignominiously 360-some years ago.

We might sentimentally say, "What a pity that Charles faced such a plethora of vexing problems." Calvinism, a particularly virulent strain among the many mean, deformed, and demented mutations of the Faith Once Delivered, was on the rise at the time James VI of Scots took the English throne as James I. Charles and his Archbishop, William Laud, systematically worked to appoint Orthodox bishops. Laud brought Charles a list of members of the Episcopal bench, arranged in two columns, 'C' and 'O', standing for Calvinist and for Orthodox. Protestantism had begun to infect the Church of England already under Henry VIII, and then opportunistically advanced, taking advantage of young Edward VI's weakness. Another pendular swing, the reign of Mary I, then another, the reign of Elizabeth I (the Elizabethan 'Settlement' settled little) and another as the Calvinist infection was ignored by James I. Eamon Duffy's *Stripping of the Altars* details those pendulum swings. Full of *verbatim* legal citations, it's not dry, but movingly tells how statues, windows, plate, and even the stone altars that adorned those places "where prayer has been valid", in S.K.C.M. member T. S. Eliot's words, were wantonly destroyed, often in grotesquely profane ways, by fiendish louts, the SA of that day. Imagine Walsingham's carved Lady, besooted and hallowed by over 300 years' petitions, burning—kindled by missals—in a London street as delighted mobs hellishly howled. (Ridley brought her there.) A Century later in Oxford, Cromwell's drunken soldiers shot off our Lord's and Lady's heads over the portico of her church on the High. (Only 4 years before, Laud erected the statue.)

Why did Charles have it so hard? Why was the pious aesthete, moral to a fault, having no arrogance or cruelty, who always had one of Shakespeare's works with him, who employed Mytens, van Dyck, Rubens, Bernini, Inigo Jones, court musicians like Tomkins whose works have endured to this day, &c, that best of masters, of husbands, of fathers, of friends, as Clarendon wrote, forced to face such impossible situations? Such political, military, and religious face-offs—the immovable object and the irresistible force—would try the patience of a Saint. But he *was* a Saint, *is* a Saint, *our* Saint, Our Martyr King. **Saint Charles, King and Martyr**, intercede for us today, for our torn and bleeding Church. You were chosen, Blessed Charles, to face many problems and indignities. You were jeered at, spit upon, insulted, yet you pardoned those who did you wrong—who unjustly tried and killed you. You were a martyr for the Church and for Episcopacy; you were a martyr for the people. These truths were among the few things that 19<sup>th</sup> Century rival politicians Gladstone and Disraeli agreed on! I have no doubt you were chosen by God to live and die as you did, because no other had the solid faith, the purpose, the resolve, or the strength against temptation, to adhere to what was *right*.

***Saint Charles, King and Martyr, Pray for us!***

—Mark Wuonola, American Representative, S.K.C.M.

[Mark has served the Society as American Representative since 1988. A native of Astoria, Oregon, he studied chemistry at M.I.T. and Harvard (Ph.D., 1973). He pursued his education and career in pharmaceutical discovery research while an active layman (committee member and chair, warden, subdeacon, &c.) at Boston's Church of the Advent and S. Clement's, Philadelphia. He served on the Board of Trustees of Nashotah House (1992-2007). His ecclesiastical writing includes the Advent's Guidebook (1975), the Centenary History of the U.S. Guild of All Souls (1991), and over 150 hagiographies for S. Clement's Newsletter. He is now working on S.K.C.M.'s history (American Region, from 1894).]

The Email Communiqué: Although we had email addresses for over half our American Region members on file, several dozen were bad. We sent out postcards to the postal addresses of the members with bad email addresses; most have been corrected. We will alert members who've not yet received the new publication using a notice in the forthcoming *SKCM News*. The missed issues will be sent by email once we have an email address on record. It would appear that email addresses change as frequently as postal addresses. We received only a few comments on the *Communiqué*, but all were favorable. This publication's tentative schedule of appearance will be nine times a year. It will not be issued in the months when *SKCM News* appears (May and November) or in the month of August.

Although *SKCM News* will continue to be dated June and December, it will be sent earlier than the cover date, like most magazines. It makes sense for the June issue to arrive before the Memorial Day weekend, the *de facto* beginning of Summer, and the December issue to arrive before the Thanksgiving weekend, which marks the beginning of the secular Thanksgiving—Christmas season. Thus the June issue will arrive by the middle of May, and the December issue, by the middle of November. The press deadlines will also be modified, to the last week of April and the last week of October, respectively.

2012 Annual Mass will be at the Chapel of Saint Mary the Virgin, Nashotah House seminary at 11 a.m. on Saturday 28 January 2012. We thank Dean *pro tempore* Bishop Salmon, Dean Munday, Canon Klukas, and Mr Kasza for arranging to host us. It's a first, and a very significant one in our history.

Three hundred fiftieth Anniversary of the Restoration of Church and Crown. Our first American S.K.C.M. celebration of the Restoration will take place at Saint Barnabas Church, Omaha NE, the usual venue of the Annual Mass of the Great Plains Chapter at 11 a.m. on Saturday 29 May 2010, auspiciously the exact date of that anniversary. On 29 May 1660, his 30<sup>th</sup> birthday, Charles II entered London after his exile. At the invitation of the Rev'd Robert Scheibhofer, and with the hospitality of Nick Behrens, Great Plains Chapter Secretary and Central States Representative of The Monarchist League, we expect to enjoy splendid worship and fellowship and to receive strong support for this initiative.

One in the U.S. might wonder, "What does the Restoration of the Crown have to do with us?" There is in fact much to celebrate, because not only was the Church of England, mother church of those of the Anglican tradition worldwide, restored with its Episcopal form of government and Apostolic Succession of bishops (which had been perilously attenuated due to the persecution starting in earnest about 1640 and then during the "Protectorate", lasting until 1660), but also the tyrannical, totalitarian regime of Cromwell gave way to the restoration of the Crown and the Parliamentary Monarchy in Britain. This is significant to all Americans, of the Anglican tradition or not, because it gave birth to our rule of law, going back to the English common law, the precursor of both U.S. and Canadian governmental and legal systems.

By and large, the Apostolic Succession of Bishops in the Episcopal Church in the U.S. and most of the Continuing Anglican bodies derives from both the Scottish and English lines, the Scottish originally but the English soon being commingled, and Canada's through the English. Both the English and Scottish lines (not in detail) proceed from George Abbot (the Abp. of Canterbury who crowned King Charles), Marc'Antonio de Dominis (Abp. of Spalato), and Lancelot Andrewes (Bp. of Ely), who consecrated George Monteigne, who consecrated William Laud, and then, among others, through Duppa and Sancroft. The Scottish Succession then proceeded through the Scottish and Nonjuring English bishops.



SEND EDITORIAL CORRESPONDENCE & SUGGESTIONS TO DR. WUONOLA.

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