



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

USA & CANADA



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July, 2009

Dear Fellow S.K.C.M. members: In this issue of the *EMAIL COMMUNIQUÉ*, we have a story from over twenty years ago. It is told by a Society member, a priest, who had been ill-disposed toward King Charles. He was a priest. One of his parishioners was a Society member and an ardent admirer of the Martyr King. See how she helped him discover Charles's merits on his own. —MAW

How Far I've Come Since 1949!

"Persons in the past live in our imaginations mainly as they were first presented to us in school, labeled simply 'good' or 'bad', 'noble' or 'despicable'. Only the reading of their biographies or a study of the period in which they lived can bring them to life and rescue their memory from oversimplified stereotyping.

"This was the case with me and Charles, of whom my European history textbook took a dim view. He slumbered in the recesses of my mind as a bad king who managed to give his name to some eminent Anglican clergymen and theologians. As a college junior, I stood in Westminster Abbey, thinking as I beheld Buckingham's monument, 'What a louse he was—and Charles I too!' Also, as a descendant of New England Puritans, I instinctively 'rooted' for Parliament.

"My researches into the life and thought of Richard Hooker for my senior thesis at Princeton University did not take me quite into the XVII Century; later my work on my Master's thesis on the Huguenot exiles covered the period of the Restoration and the Glorious Revolution, not the times of the first Stuarts. Charles remained for me a fop in Cavalier garb: He listened to Buckingham's ill advice and eventually lost his head. In history courses at the Virginia Theological Seminary, nothing was said about him, either pro or con.

"The first spark of interest in King Charles was kindled in my mind by a paper presented by an undergraduate in a course I took as a graduate student and tutor at the General Theological Seminary, under the late Dr. Robert S. Boshier, on the Church of England in the XVII Century. The paper dealt with the character of Charles. For the first time I heard of the book, *Eikon Basilike*, and of the cult of the Royal Martyr. Maybe Charles wasn't so bad after all!

"King Charles received my full attention, however, only after I became rector of Saint John's Church, Elizabeth NJ, in 1966. There I met a devout parishioner who ever displays on her desk a van Dyck portrait of Charles I. She urged me to observe 30 January in honor of her hero, and asked me to present a paper on that Stuart monarch. I read *Eikon Basilike* and other material in the library at General, and was won over by Charles's courage, dignity, devoutness, and grace. I admired his breadth of character, from his superb aesthetic sensitivity to his skilled horsemanship and courage in battle. As a consequence, I have not only joined the Society, but I also successfully presented a resolution to the 1984 Convention of the Diocese of New Jersey urging the insertion of King Charles into the Calendar of the Prayer Book.

"The admiration which King Charles evokes, as a political figure partaking of human frailty yet sincerely striving to live a Christian life, beset with the problems of government and bedeviled by resolute enemies, and finally dignified in defeat, is because he is *real*. This kind of person we can understand and feel close to. My 18-year-old daughter came to the same conclusion independently of my influence, through her own study of the British monarchy. One doesn't have to be a dyed-in-the-wool Anglo-Catholic, a monarchist, or even an Anglophile to feel drawn to King Charles, in spite of his many faults. I rejoice that I have come to a more just estimation of Charles Stuart since my visit to Westminster Abbey 39 years ago when I stood in front of a monument to Buckingham and thought, 'What a louse he was—and his friend Charles I, too!'"

The above recollections by Father David King were written about a year before his death, and were published in *SKCM News* (Dec., 1986). Only two years later, his 'devout parishioner', Emily Stuart Brown, died, leaving a bequest to the Society in her will. May Father King's intellectual and open-minded approach to King Charles the Martyr prevail, and may we advocate the Cause of Saint Charles, King and Martyr, as subtly and effectively as Nurse Brown did. They are truly rôle-models for us.

REQUIESCANT IN PACE

The Rev'd David Rhineland King ✕ Obit. 14 Dec. 1987
Emily Stuart Brown, R.N., Benefactress ✕ Obit. 28 Feb. 1989

THEY BOTH WITNESSED TO S. CHARLES'S FAITHFULNESS UNTO DEATH, WHICH SAVED *ECCLESIA ANGLICANA*.

Cut out the notice reproduced below and post it on your *Parish Bulletin Board*. From now on, the latest version will be posted on our website. *Flyers* for tract racks are also available; please email your request.

Society of King Charles the Martyr

WWW.SKCM-USA.ORG MARK A. WUONOLA, PH.D., AMERICAN REPRESENTATIVE

The Society of King Charles the Martyr, founded in 1894, is an Anglican devotional society. Giving thanks for our Anglican heritage, we honor King Charles I of England, particularly on 30 January, the date of his beheading in 1649. We venerate Charles as a martyr because, "Had [he] been willing to abandon the Church and give up Episcopacy, he might have saved his throne and his life. But on this point Charles stood firm; for this he died, and by dying saved it for the future." (Mandell Creighton, 1895, Laud Memorial Lecture; Cambridge ecclesiastical historian and Bishop of London)

We Anglicans should give thanks for his life and honor Charles for his martyrdom, which retained for us bishops in the Apostolic Succession. He is the only saint added to the Book of Common Prayer by the C of E. The service for 30 Jan., calling him a saint and a martyr, was unanimously approved for inclusion in the 1662 BCP by the Joint Convocations of Canterbury and York on 26 April 1661. Preaching on 30 January, John Keble said,

"It is as natural that we should keep this day as it is that Christ's universal Church should keep Saint Stephen's martyrdom."

MEMBERSHIP (\$15 A YEAR): WILLIAM M. GARDNER, JR., MEMBERSHIP SECRETARY,
6152 VERDE TRAIL NORTH, APT. D211, BOCA RATON FL 33433-2487

UPCOMING ANNUAL MASSES (SATURDAYS AT 11 A.M.)

30 JAN. 2010 – GRACE & S. PETER'S, BALTIMORE, MD – PREACHER, CANON REID
29 JANUARY 2011 – S. PAUL'S K ST., WASHINGTON, DC
28 JANUARY 2012 – NASHOTAH HOUSE, NASHOTAH, WI
30 JANUARY 2016 – HOLY COMMUNION, CHARLESTON, SC

SPECIAL CELEBRATIONS (SATURDAYS AT 11 A.M.)

350TH ANNIVERSARY OF THE RESTORATION · 29 MAY 2010 · S. BARNABAS, OMAHA, NE
PREACHER, BISHOP DAREN K. WILLIAMS

350TH ANNIVERSARY OF THE RECOGNITION OF THE CULTUS OF KING CHARLES THE MARTYR
7 MAY 2011 · RESURRECTION, NEW YORK CITY · PREACHER, CANON PROF. WRIGHT

The **December, 2009, SKCM News** will be mailed in mid-November. We'd like to include as many notices of celebrations of 30 January 2010 as possible. These should be submitted by 1 October, as should any other articles, news items, or miscellanea you've found in your reading.

The next ***Email Communiqué*** will appear in September. There's no August issue so we can take a break for the canicular days. Members are encouraged to submit articles (~500 words) for this publication. As editor, I'll be happy to chat with you, if you like, about how you might develop or focus your ideas.



SEND EDITORIAL CORRESPONDENCE & SUGGESTIONS BY EMAIL TO DR. WUONOLA.

EMAIL COMMUNIQUÉ EDITORIAL BOARD: MARK A. WUONOLA, PH.D., J. DOUGLASS RUFF, ESQ., & LEE HOPKINS

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MEMBERSHIP INCLUDES SKCM NEWS AND CHURCH & KING; THIS COMMUNIQUÉ IS FREE.

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