



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

USA & CANADA



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Dear Fellow S.K.C.M. members: This month's *Communiqué* contains a short essay summarizing the purpose or mission of the Society, with a little history and other information only as necessary to provide background and context for the mission. As always, comments on it are most welcome.. -MAW

SOCIETY OF KING CHARLES THE MARTYR, AMERICAN REGION

Statement of Purpose

Founded in London on Easter Tuesday, 1894, by a scholarly Scots lady, Ermengarda Greville-Nugent *née* Ogilvie (the Hon. Mrs. Patrick) together with the Rev'd J. L. Fish, rector of Saint Margaret Patten's, the primary purpose of the Society has always been "to pray", specifically for *Ecclesia Anglicana*, for which King Charles died. In the Americas, the Society was active already in 1894 in New York, under the leadership of the Rev'd William Harman van Allen, later rector of the Church of the Advent, Boston (1902-29). Saint Charles, King and Martyr, was the Society's patron from the first. He is, in the Society's view, the quintessential Anglican saint, because had he yielded to the demand that the Church of England adopt a presbyterian form of government, the character of our church would have been entirely different. Even its name, "Episcopal" would be obsolete. Hardly the most radical of religious innovations, presbyterian is the name that Calvinism went by in XVII Century England, and means government by presbyters, priests or ministers, rather than by bishops. As King Charles said, since the time of the Apostles and throughout history all Christian churches had enjoyed government by bishops, as instituted by Our Lord and practiced by the Apostles themselves. Although complicated by political and religious issues vexing the rapidly changing society of that time, the principle of Episcopacy is the primary reason that led to the Beheading of King Charles I on 30 January 1649. Noted historian (Dixie Professor of Ecclesiastical History at University of Cambridge) and Bp. of London Mandell Creighton wrote, "Had Charles 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." His so-called 'trial' was conducted by procedures and a body that were highly irregular if not illegal; the verdict was a foregone conclusion.

Charles was regarded as a martyr for the Church and for the people already at the time of his beheading. After Church and Crown were restored in 1660 the Convocations of Canterbury and York, meeting jointly, adopted services for 30 January in 1661. In its prayers, King Charles was called a Saint and a Martyr. Together with an office of thanksgiving for the Restoration of Church and Crown, and two other offices, collectively called the State Services, were formally added to the Book of Common Prayer in 1662.

Charles was revered especially by the Tory High Churchmen of the XVII and XVIII Centuries, and by the leaders of the Oxford Movement. Keble called him "our own, our royal Saint". With the Whig ascendancy of the XVIII Century, observance of 30 January became less prevalent. With removal of the State Services from the Prayer Book in 1859, the background was set for the founding of Caroline Societies in the late XIX and early XX Centuries. Among the other Caroline Societies are the Royal Martyr Church Union, The Order of the White Rose, and the Royal Stuart Society. Notable members of the Society include medievalist and architect Ralph Adams Cram, art connoisseur and eccentric socialite Isabella Stewart Gardner, poet T. S. Eliot, early XX Century ecumenist Lord Halifax, restorer of Our Lady's Shrine at Walsingham Fr. Hope Patten, architect and stained-glass artist Sir Ninian Comper, and a number of bishops.

Over the years the character of 30 January (Royal Martyr Day) commemorations has changed, from the original theme, Fasting and National Repentance, to a celebration of the Heavenly Birthday of a Martyr King. The parent, U.K. Society has done so continuously since it was founded. The American Region (Canada and the U.S.) of the Society holds an Annual Mass on the Saturday nearest to 30 January. There are two American Region publications, *SKCM News*, a semiannual magazine (40 pp.), and the *Email Communiqué*, a concise internet publication. We also distribute the U.K. Society's semiannual *Church & King* (15-20 pp.). These include current and historic sermons, reviews of germane books, historical, artistic, and devotional articles, all focused on King Charles I, the Caroline period, and especially the Church during the Stuart dynasty. It also publishes devotional literature to fulfil its purpose of increasing awareness of Charles's central contribution to our Anglican identity and works to achieve formal recognition of 30 January in the Kalendars of all those of the Anglican tradition. Another purpose is to encourage dedications of churches and chapels to Saint Charles, erection of votive shrines, and of course, liturgical observances.

All Christians enjoying the patronage of King Charles the Martyr may be members of the Society. In the American Region, the Society is a tax-exempt organization under §501(c)(3) of the I.R.S. code, and qualified to receive tax-deductible donation, bequests, etc., under §§170, 2055, 2106 or 2522 of the Code. Incorporated in 2008, the "Society of King Charles the Martyr, Inc.", is governed by a Board of Trustees:

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Its Executive Officers are the President, Secretary, and Treasurer. Seeking to serve all its members to the Glory of God and the Honor of the Royal Martyr, the Society is not formally affiliated with any Ecclesial entity. We work to achieve our objects among all those with an Anglican identity, as fragmented as *Ecclesia Anglicana* sadly now is.

OBJECTS

- To pray for the Anglican Communion
- To promote a wide observance of 30 January, the day of the Martyrdom of King Charles I in 1649
- To win general recognition of the great debt owed by Anglicans to King Charles I. His faithfulness unto death in defence of the Church, her Episcopal government, and apostolic ministry preserved it.
- To work for the reinstatement of the Feast of King Charles the Martyr in the Kalendar of the Book of Common Prayer throughout the Anglican Communion
- To encourage efforts to build and equip churches and erect shrines dedicated to Saint Charles

Notices

An organizational meeting to form a *Tennessee Chapter* of the Society of King Charles the Martyr will be held at 11 a.m. on Saturday 7 November 2009 at Saint Ann's Episcopal Church, 419 Woodland Street, Nashville. For more information contact Greg Smith at (615) 310-4765 or by email: gregsmithdtm@charter.net. For directions to Saint Ann's Church visit www.stannsnashville.org.

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Upcoming Celebrations (all on Sat. at 11 a.m.)

Royal Martyr Day – Annual Masses

30 January 2010 – Grace & S. Peter's Church, Baltimore MD – Canon W. Gordon Reid, Preacher
29 January 2011 – S. Paul's Parish, 'K' Street, Washington DC – Bishop Rodney R. Michel, Preacher
28 January 2012 – Chapel of S. Mary the Virgin, Nashotah House, Nashotah WI
25 January 2014 – S. Vincent's Cathedral, Bedford TX
30 January 2016 – Church of the Holy Communion, Charleston SC – Fr. M. Dow Sanderson, Preacher

350th Anniversary of the Restoration

29 May 2010 – S. Barnabas Church, Omaha NE – Bishop Daren K. Williams, Preacher

350th Anniversary of the Recognition of the Cultus of King Charles the Martyr

7 May 2011 – Church of the Resurrection, NYC – Canon Prof. J. Robert Wright, Preacher

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

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