



April, 2011, Contents
The Practice of Joy in the Stuart Court & the U.S.†

In Future Issues

Queen Victoria and the State Services
More on Milton
Attitudes toward Saint Charles and the Society
Placing 30 January on Church Calendars

There was no Feb. 2011 and will be no August issue

Next to appear will be May, June, and July

Email Communiqué
Society of King Charles the Martyr
American Region

April, 2011



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Dear S.K.C.M. members and supporters,

THE AMERICAN REGION'S **Annual Mass** on 29 Jan. 2011 at **Saint Paul's 'K' St.**, Washington DC, was a great success. We thank Father Sloane, rector, who invited us, his people, especially chapter members there organized by Paul McKee, and all those who made contributions making it possible.

Do not forget that on **Saturday 7 May 2011 at 11 a.m.** we gather at **New York's Church of the Resurrection** at Canon Swain's invitation. The church is at **119 East 74th Street, New York NY 10021**. We thank him for hosting this special celebration. If you act now, it will be possible to secure luncheon reservations (\$20). **Canon Professor Wright will be preaching.**

What we celebrate is Convocation's approval of the State Service for 30 January, to be inserted into the Book of Common Prayer then in preparation, which would become the 1662 BCP. The 30 January State Service provides materials for special Morning Prayer, Evening Prayer, and Holy Communion services on that day—proprs to replace and supplement the regular parts of those services, a special psalm to use instead of the *Venite*, special collects, and so on. It is 'customized' to suit the remembrance of King Charles the Martyr, who is called 'saint' and 'martyr' throughout the services.

His commemoration occurred during the interregnum, secretly, since use of the Prayer Book was illegal, even without commemorating the Parliamentarians' nemesis, King Charles.. He was usually remembered on Tuesdays, because 30 January had fallen on a Tuesday. He was commemorated openly abroad, where there were Courts in Exile in the Hague and in Paris.

At the Hague were Charles II, Brian Duppa, Bishop of Winchester, and Edward Hyde, Lord Clarendon, who would be Charles II's Chief Minister starting in 1658. In Paris were John Cosin, Chaplain to the English ladies of the Queen's Court, and a Roman Catholic Court as well as the C of E Court. The RC Court was centered about Queen Henrietta Maria, her chaplains, and her courtiers.

Less than a year after the Restoration (29 May 1660), the vote to adopt the State Services occurred, unanimously, in a joint session of Convocation (meaning that Canterbury's and York's Convocations met together), on 26 April 1661.

This is why we call that vote the **Recognition of the *Cultus* of King Charles the Martyr**, this year being the 350th Anniversary.

It's not the anniversary of the *Cultus*. That had its beginning once the King was dead Those who venerated him then, through intercessory prayer, perhaps using his relics as adjuncts, were the first members of his *Cultus*.



In this issue of the *Email Communiqué*, which coincides with Easter Week, we take joy as our topic.

Our topics too often are armed conflict between brethren, taking of human life in that warfare, taking the life of the King as charged with a capital crime, treason, and sentenced to death for it. The carrying out of that sentence constituted the King's Martyrdom, which we commemorate annually. When the Crown was restored in 1660, punishment and vengeance were exacted on the regicides and those responsible for the King's downfall, entailing more bloodshed, more beheadings, more hangings, more disembowelments, and more drawings and quarterings. They were dreadful, just, lawful, and judicially appropriate acts though they were deemed to be.

Likewise, to inspect a battlefield after one side has surrendered is a horrendous experience, no matter how war-hardened a person may be, as great generals have testified. Only those suffering from pathologies would feel otherwise. Horror would be a typical human reaction, no matter how noble the cause, how honorable the combatants, or how definitively the outcome favored the participant one considered right. All the things listed in the previous paragraph, all being things we often dwell on and discuss, are bloody.

Not everything is like that. This morning, Easter morning, is not like that. It is joy. Welcome, happy morning, age to age shall say!

King Charles the Martyr: A Saint for our Time
by Bishop Seraphim

King Charles I of England (1600-1649) need not have died if he had been willing to accede to the remodeling of the national church according to the dictates of the state under Oliver Cromwell. Refusing such expediency he went to the executioner's block stating, "I have a good cause and a gracious God . . . I go from a corruptible to an incorruptible crown." It is clear that if the King had not given his life there would be no Anglican Communion as we know it today. So, as the commission of the Archbishop of Canterbury determined in 1957, his is "as genuine a canonization—that too of a martyr—as the historic church can show."

So begins Bishop Seraphim, sometime bishop of Sendai, Japan, in the first of four paragraphs that are featured here this month. A biographical note appears on page 3. He continues,

However, I should like to suggest that King Charles the Martyr is not just "the Anglican Saint", but also in a real way the saint for the twentieth century.* An exemplar of peculiar and powerful significance for all of us. For Saint Charles died attesting, also, that the only just order of society is that which mediates the Divine Order. So he wrote, in one of his last letters, "With God I would have you begin, who is the King of Kings, the sovereign dispenser of the kingdoms of the world . . . the true glory of princes consists in advancing God's glory." What today appears writ large in that cultureless totalitarianism which offers 'liberation' out of the barrel of a gun, appeared writ small but clear in the order of Oliver Cromwell in Charles Stuart's time and the King answered: "Liberty and freedom consists in (the people) having . . . those laws by which their life and their goods may be most their own . . . If I would have given way to an arbitrary way . . . to have all laws changed according to the power of the sword . . . I need not have come here. And, therefore, I tell you—I pray God it be not laid to your charge—that I am the martyr of the people." In Charles we have an example of implacable resistance to a totalitarian society severed, at its root, from the Eternal. Surely nothing could be more relevant to our days* when, as it seems, "things fall apart, the center cannot hold, mere anarchy is loosed upon the world."

Yet, valuable as this is, perhaps there is yet another way in which Charles offers us an example of utter relevance. That is in the sunlit days, even during the war when the court was removed to Oxford, of music and masques, in the patronage of artists like Rubens and van Dyck, and in the high laughter, in victory or defeat, ever after associated with the very word 'Cavalier'. This high gaiety was borne headlong into American history by bold and careless horsemen like Turner Ashby, Kyd Douglas, and J. E. B. Stuart, and it is the spirit of the 'Cavalier' which Faulkner, in the character of the Sartoris family, offers an answer to the evil banality of the Snopeses. Surely if laughter and music are impossible, even in a dark time, then we are already defeated. Again, what better example for this grimmest of centuries than the court of King Charles the Martyr?

At the present time Saint Charles is commemorated on the calendars of the Church of England and of most churches of the Anglican Communion. The (American) Episcopal Church, at a General Convention in Anaheim, California, was unable—faced by opposition from those who perhaps care little for what Saint Charles exemplifies—to do more than table the resolution to add his name to the calendar. But for all of us, Anglican or not, and whether his name is written on our calendar as 'Saint' or not, Charles I offers a precious image of unyielding resistance and also, beyond all expectation, of joy. His last word to his chaplain, Bishop Juxon, "Remember!" seems to resound today ever louder and with more compelling authority.

* Writing in the XX Century, the mid-1980s, Bishop Seraphim's message is as powerful now as it was then. In those days, the voice of Alexander Solzhenitsyn was heard, and his writings were fresh in the verismo of the frightening first-person accounts' words. When asked, several recent High School graduates did not know what the Gulag was; they did not even know in what Century it was.

Bishop Seraphim (Joseph Sigrist) was born in 1941 in Nyack NY and educated at Nyack College. He was received into the Orthodox Church and studied at St. Vladimir's Orthodox Theological Seminary. In 1967 he graduated and left New York for Japan. He was tonsured as a monk by Abp. Vladimir in 1969, taking the name Seraphim, ordained to the priesthood of the Russian Orthodox Church, and elevated to archimandrite a week later. In Tokyo, on 18 December 1971, he was consecrated Bishop of Sendai and East Japan. He served in this capacity for 19 years, returning to the United States in 1987. He has written three books, taught in the graduate department of religion at Drew University, and visits Russia frequently in support of mission, especially to Russian youth. He has assisted the ministry of the Hosanna Community in Russia, part of Fr. Alexander Men's legacy. He enrolled in S.K.C.M. in 1986. His name appears on the OCA's list of retired bishops.

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