



REMEMBER!

email Communiqué

Society of King Charles the Martyr - American Region

26 April 2020

Recognition of *Cultus* of St Charles, KM: 26 April 1661

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The Canonisation of S Charles, King & Martyr

It was on April 26, 1661 that the Service for the commemoration of Charles, King and Martyr on January 30th was introduced and publicly read through in Convocation before being approved and sanctioned by unanimous consent.

Although this Service was commanded to be observed liturgically throughout England and Wales by Royal authority, it is to the fact that the Church, and not the state, blessed its public use in all churches and chapels that we draw our attention. For by doing so, the Church of England did more than approve a given form of public prayer in which King Charles I is referenced as “Saint” and “Martyr.” In so doing, it specifically and unequivocally canonised the first Saint of Britain since the Reformation.

There is a question that is often asked by others, either from well-meaning intent or else from cynicism, as to how the Royal Martyr came to be a saint. Along with that question often comes an array of presumptive views which sees his cultus proceeding from either monarchist zeal to a simple act of the British parliament later repealed under Queen Victoria to a popular cult bereft of any “real” sainthood status. This final view is maintained against the backdrop of the pomp and circumstance of papal canonisations as the only “legitimate” way of “making saints.” The fact of the matter is that there are many ways that Christian churches and communities have canonised saints throughout history, most of which had precious little to do with the formal centralized processes of the contemporary Church in Rome.



What then is an “act of canonization?” It is simply an acknowledgement by Church authority, whether universal or local, particular (or even monastic) that a person is in heaven as a result of his or her model life in Christ and can and does effectively intercede for others while their heroic example serves to inspire Christians in their own walk of faith and holiness.

The early Christian Martyrs were honoured as saints almost immediately, while Venerable monastics and ascetical thaumaturges followed closely after. Episcopal authority at all levels simply approved for liturgical veneration the fact of God’s canonization of His servants as attested by martyrdom and miracles that underscored the Power of the Holy Spirit acting in and through them for the benefit of the entire Body of Christ which is the Church. “Acts of canonization” varied and included the granting of a feast day for a saint, the approval of liturgical propers in his or her honour, the dedication of a church or chapel to them, and the formal declaration of their sainthood. A saint could have been such in the opinion of only a



village and perhaps in that of the surrounding villages as well. The local Bishop could place such a holy person in the local calendar and that saint’s local cultus could, over time, grow and extend to an entire region, a national Church and then could even become universal.

This is how Saint George the Martyr, patron of knights and royalty, became glorified a saint for the entire Christian world. He is, in fact, the only universal Martyr which means there is no Christian church anywhere in the world that adheres to the Apostolic doctrine of the veneration of saints that does not have him in its calendar. And the fact of popular devotion to local saints and martyrs over many years has always been an indication of the principle of Vox Populi or the way in which the devotional judgement of the people reflects that of the Lord Himself and therefore constitutes an imperative for their canonization or beatification (as occurred with many of the Martyrs of England and Wales since the 19th century).

The Royal Martyr, therefore, is truly a canonized Saint as a result of the events of the Particular Church of England held on April 26th, 1661, events that were and continue to be undergirded by popular veneration, the dedication of churches to him, and the making of images and icons of him.

Therefore, the SKCM does not go about trying to “get King Charles canonized.” Our task is to restore his veneration as that of one who has already been declared a Saint, throughout the churches of the Anglican tradition and also by the universal Catholic Church, Roman and Eastern. For the blow of the axe suffered voluntarily by Saint Charles was aimed primarily and squarely at the Catholic character of the Church of England. By taking upon himself that blow, Saint Charles, King and Martyr died in defense of the doctrinal and Apostolic foundations of the entire Catholic Church.

- Alexander J. Roman, Ph.D., Obl.S.B., OL, Trustee & Canadian Representative

Society Identifiers: Updated, Restocked & Ready for You

For those who have put off purchasing a SKCM lapel pin or charm, we have recently redesigned both. The SKCM logo, with a more recognizable van Dyck image, is set against a dark royal blue background. “King Charles the Martyr” is in antique brass lettering. Additionally, the lapel pin comes in a presentation box for storage. Both the lapel pin and charm are slightly larger than the previous versions.

We are also pleased to inform you that the lapel rosettes are back in stock. Rosettes are always a good conversation starter (as are the lapel pins), allowing members to advertise the Society discretely at public functions.



The new lapel pins with presentation box are priced at a very reasonable \$9; the charms at \$5 and the lapel rosettes at \$12 (same price as before).

What with our recognition this day of the recognition of the Cultus of the Royal Martyr, this is an especially good time to acquire these Caroline devotional identifiers. And with White Rose Day soon to follow on 10 June, some may also want to consider obtaining a “White Rose” motif tie or bow tie.

REMEMBER!
BRING IN A NEW MEMBER
THIS YEAR!
A MEMBERSHIP FLYER/APPLICATION FORM
IS ATTACHED FOR YOUR USE!



To place your order, just go to the Society website and order through same, using the Society’s PayPal account. Or you may use the updated order form included with this edition and mail it with your payment to the address shown there.

- *The Rev’d Canon Jonathan J. D. Ostman, SSC, OL, Vice President – Devotional Programs*

The Royal Martyr & Sacred Healing (More)

Posted in the Friends of King Charles the Martyr Group in Facebook by Andrew Warburton: “At this time especially our devotion and prayers with/to Charles take on deeper meaning—Charles was associated with sacred healing in life and in death, and healing is what we pray for now, whether through grace or science or awareness of our togetherness.”

Almighty God, whose blessed Son Jesus Christ went about doing good, and healing all manner of sickness and disease among the people: Continue, we beseech thee, this his gracious work among us, (especially in ...); cheer, heal, and sanctify the sick; grant to the physicians, surgeons, and nurses wisdom and skill, sympathy and patience; and send down thy blessing upon all who labour to prevent suffering and to forward thy purposes of love; through Jesus Christ our Lord. *Amen.*

Also from our last *Communique* edition: Through this Society, in what we say and even in what we wear, we promote the devotion of King Charles because King Charles gives us an example of living and dying for Jesus Christ. It is his example that makes our work not a trifle at all. *From the devotions of Archbishop Laud:*

Deliver me, O Lord, from all my offences, and make me not a rebuke to the foolish. Take, I humbly beseech Thee, Thy plague away from Thy people, for we begin to be consumed by means of Thy heavy hand. And for Jesus Christ His sake lay neither me nor mine under this uncomfortable disease. *Amen.*

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Upcoming: included are the Mass propers for **Restoration Day** (29 May), also known as Royal Oak Day. Watch for a *Communique* on that date!

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S.K.C.M. (AMERICAN REGION)

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REMINDER: OUR SURFACE MAILING ADDRESS IS NOW AT:

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