



email Communiqué

**Society of King Charles the Martyr - American Region
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“The Canonization”**

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Anglican Saints in the Universal Calendar: Rome and Roome Enough

Background: On 26 April 1660 the Church of England Convocation approved the State Service for 30 January 1661. This Service consists of Morning Prayer & Evening Prayer and is available in the Society's Liturgical Manual. Effectively the recognition of the Cultus of S. Charles, K.M., this action is also called the Canonization. This article establishes the context, sharing with us the wider basis of canonization as it pertains to Canterbury, Rome and Particular Churches generally.

The canonisation of the Royal Martyr presents both historians and theologians engaged in ecumenical relations with an important case study illustrating one of the major root causes that led to the break in communion between Rome and Canterbury in the seventeenth century.

Using the now famous saying “There were faults on both sides” as an interpretive guide, we may ask what was Rome doing wrong with respect to the Particular Churches in communion with it and how things might be rectified in contemporary times.

We will examine briefly the issue of Rome's gradual appropriation of the right to glorify saints and martyrs to itself alone.



Although the Anglican Church has often been defined in terms of the ecclesial body that separated from Rome, “Ecclesia Anglicana” was her historic and enduring title as the Church planted in British soil by Apostolic missionaries from the very beginnings of Christianity and which was later extended by the labours of St Augustine and other holy Primates of Canterbury and York, including the great St Theodore of Tarsus of the Orthodox Church in the East.



As the Faith of Christ took firm root in Britain, its growth was generously watered by the abundant Grace poured over it through the many examples of sanctification by means of the Anglican Church’s many holy saints, martyrs, confessors and venerable Fathers. Their holiness was confirmed not only by the Grace evident in their lives and pastoral labours, but also by the miraculous wonders the Holy Spirit deigned to work through their intercession.

Like others, the Anglican Church glorified her local and regional worthies with bishops and Church Synods enrolling them in calendars establishing their festal days and building places of worship and monasteries dedicated to their memory along with their liturgical veneration that accompanied these actions.

As formal canonisations were often referred to Rome in the case of Anglican saints destined for universal honours, a certain centralisation took hold which culminated in Pope Urban VIII’s bull in which beatification (or local canonisation) and canonisation (for the entire Church Catholic) were to be within Rome’s jurisdiction alone.

Italian bishops, however, did not seem to have ever heard of this new legislation and continued to beatify their local and regional saints as before. Peter Lombard, for example, is a local Blessed in Italy, along with numerous others who are not officially in the Roman calendar of saints. Blessed John Duns Scotus, the Franciscan beatified by Pope St John Paul II, was actually venerated locally in Italy under that same title for many decades previously. Both Sts Thomas More and John Fisher, although they were formally canonised by Rome in 1935, enjoyed a public, local cultus in Rome since 1575 or forty years after their martyric deaths.

Rome has always been aware of the many local veneration of saints and Beati (in the Middle Ages, there were actually no differences in terms of liturgical rank between a saint and a blessed). At no time did Rome ever condemn any local veneration of saints who were not in her calendar. Entire religious orders venerated quite publicly their worthies

who have, as yet, not been acknowledged as saints by Rome e.g. the great Dominican preacher Blessed Jerome Savonarola whose day of martyrdom on May 23rd is publicly observed at Florence with liturgies and floral wreaths e.g. “La Fioreta.”

The Anglican Church too found itself frustrated in her attempts to formally glorify her saints and martyrs despite their strong and liturgical, local veneration throughout Britain and notwithstanding incessant petitions to Rome in this respect by the Anglican bishops. Blessed Henry VI “King and Martyr” and Blessed John Schorne (both of whom are enshrined at St George’s Chapel at Windsor with King Charles the Martyr), Blessed Richard le Scrope, Archbishop of York and Martyr, Remigius the Theologian of Lincoln and Blessed Robert Grosseteste together with many others did not seem to pass the Roman litmus test for reasons that did not always appear to be entirely spiritual . . .



When the Anglican Church of the seventeenth century officially proclaimed King Charles I as a Royal Saint and Martyr and established his liturgical commemoration and cultus, she was not only affirming her rights as a Particular Church with respect to her own saints and martyrs, but she was also reclaiming those rights which she possessed WHILE STILL IN COMMUNION with Rome from the time of St Augustine of Canterbury and before.

When Pope St John Paul II beatified such a plethora of saints during his pontificate, he was not enacting a “saint factory” but merely desired to correct the abuse of the Roman centralization of canonization to enable the Local and Particular Churches to celebrate and be edified by the holy examples of their own saints. Pope Benedict XVI moved ahead further by establishing the local Bishop of the area where a new Beatus would be venerated as the chief celebrant of the beatification ceremony. And Pope Francis went ahead even further to declare a new Doctor of the Catholic Church in the person of the Armenian Saint Gregory of Narek. In fact, St Gregory was NOT ever in communion with Rome!

This new development in the ever-evolving consciousness of the Church may lead to even more exciting developments in this regard in the future when, please God, there will come a day when all Catholics will liturgically celebrate the feast of Saint Charles, King and Martyr as well as that of other Anglican saints. Let us remember that twice during St William Laud’s time as Primate of Canterbury, Rome had offered him the Cardinal’s hat. It is to be highly doubted that Rome would have done that if she felt he was not a Catholic in the fullest sense of the word. Then there is St Nicholas Ferrar of Little Gidding and others ...

As for all such saints of different Particular Churches, we may say “Rome and roome enough!”

- Alexander J. Roman, O.B.S.B., PhD, OL,
Secretary and Member, SKCM-AR Board of Trustees

Bust of S. Charles added to Society Goods

The Society Goods Department are pleased to announce the addition of a bust of S. Charles. Standing at 5" in height, it is surmounted on various motifs of the Civil War and the apothegm "Fear Not Death." The King is depicted wearing his familiar lace collar.

This quality hand made plaster bust is sculpted by Charlotte Hern and hand-crafted by Modern Souvenir, imported from the United Kingdom. Shipped in a sturdy box with quality packing material, you can purchase your bust for \$40.00 including shipping. See attached.



Remember!



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

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