

SKCM News

December, 2000

THE MAGAZINE OF THE SOCIETY OF KING CHARLES THE MARTYR, AMERICAN REGION

1600 § 400th Anniversary of the Nativity of Saint Charles § 2000

TITLE PAGE FROM *THE CONFESSIONS OF RICHARD BRANDON* (1649)

**— *Annual Mass & Meeting* —
*11 a.m., Saturday 27 January 2001,
Church of S. John the Evangelist, Newport, R.I.
Details on Back Cover***

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2001 Dues Payment Notice

An insert with return envelope is provided with this issue of *SKCM News*. Your dues status is noted. Please, as you recall the memory and invoke the intercession of the Royal Martyr in your prayers during January, take care that your dues are paid up through 2001. With current postage and printing rates we cannot for long continue mailings to members who are not current in their dues payments.

Your payment should be sent in by 30 January.

Annual dues are \$10 and include two issues of *SKCM News* and of *Church and King* each year. Why not consider giving interested friends gift memberships in the Society? Let me acknowledge our Society's gratitude to those members who have given donations, very substantial in some cases, to aid in the work and witness of the Society. Your generosity has been of great help and is much appreciated.

May I also take this opportunity to thank our Membership Secretary, William M. Gardner, Jr., for all his outstanding work on Society record-keeping, of membership activities, dues, and accounts, as well as goods orders.

2001 Annual Mass & Meeting – Church of Saint John the Evangelist, Newport, RI, will be held at 11 a.m. on Saturday 27 January 2001 at the kind invitation of the Rev'd Canon Jonathan J. D. Ostman, SSC, Rector of Saint John's. We are pleased to announce that our preacher will be the Rev'd Dr. Ralph T. Walker, Rector of Saint Michael and All Angels Church, Denver, Colorado. Father Walker and the American Representative have served on the Nashotah House Board of Trustees together. Father Walker is well-known in Anglo-Catholic circles and recently preached at the 11 November 2000 Annual Requiem of the Guild of All Souls at Saint Anthony of Padua, Hackensack, New Jersey. Canon Ostman and Father Walker are both members of S.K.C.M.; chapter secretary at Saint John the Evangelist is Douglas Channon. Music of Claudio Monteverdi will be featured. Our Annual Mass & Meeting is among the special events occurring during S. John's 125th Anniversary Year, which began in July, 2000.

Directions and information on accommodation and tourist activities in Newport may be obtained from the church office at 61 Poplar Street, Newport RI 02840, telephone (401)848-2561. Luncheon reservations, \$15 a person, may be made with the church office by 15 January. Please mark your checks "SKCM Luncheon".

The 400th Anniversary of the Nativity of King Charles the Martyr occurred on 19 November 2000. We had word that special prayers and celebrations were planned at a number of places, and would like to report on as many as possible in the June, 2001, *SKCM News*. Please write with details of your commemoration! In the U.K., a special service was planned at Dunfermline for Saturday 18 November by our parent Society.

At the ***Church of the Ascension & Saint Agnes***, Washington, D.C., Chapter Secretary Philip Terzian writes that on Sunday 19 November some two dozen S.K.C.M. members in the Washington, D.C., area gathered in the Saint Francis Chapel to observe the 400th Anniversary of the birth of Charles I on 19 November 1600 and to recite the Litany of Saint Charles, King & Martyr. The service was conducted by the Rev'd Father Ronald Parks Conner, with the assistance of Philip Terzian. Members agreed afterwards to make the observance of King Charles's birthday an annual event at Ascension & Saint Agnes.

Society member Beverly Tschida writes from *Saint Paul's-on-the-Hill, St. Paul, MN*, that they held a special service on 29 January 2000. There were six in attendance. Our Minnesota members are commended for braving a cold Saturday morning to commemorate the Royal Martyr. Father Ted Neuhaus there is also a member of the Society.

Celebrations of Saint Charles's Day, 2001

In future December issues of *SKCM News*, we hope to include lists, more complete than that following, of parishes all around the country celebrating Saint Charles's Day, including the time of each such celebration.

We will, of course, continue to report in the June issue of *SKCM News* details of all celebrations on which we receive information. It would be edifying to all members if more such reports were submitted. Society Members are asked *please* to take the initiative in reporting such celebrations of which they are aware. Press time for the June issue is always 15 April.

However, it seems even more important that we strive to enable all supporters of our Cause to attend commemorative services on or about Royal Martyr Day. Notices of *upcoming* celebrations will serve this purpose and are earnestly solicited. The press time for the December issue is always 15 October. There will be a reminder of this in the June issue in the hope of having a more complete list than that below to publish next year.

The Great Plains Chapter will hold its annual service on Saturday 27 January 2001 at 10 a.m. at Saint Barnabas Church, 40th & Davenport Streets, Omaha, Nebraska. As in other years, a Solemn High Mass will be celebrated with Choral Morning Prayer as the Liturgy of the Word. Music will be Adrian Batten's "Short Service". The Rev'd Robert Scheiblhofer, XIV Rector of Saint Barnabas, will officiate. A brunch provided by members and friends of the Nebraska Branch of The Monarchist League will follow in the church undercroft. For information, call Nick Behrens at (402)455-4492 or the church at (402)558-4633 (or check www.saintbarnabas.net).

For information on The Monarchist League, write BM 'Monarchist', London WC1N 3XX U.K.

At the *Church of the Advent, Boston*, in addition to the regularly-scheduled 7:30 a.m. Mass on 30 January being of Saint Charles, there will be a special Mass at 6 p.m. followed by a reception in the Parish Library.

At *Saint James's Anglican Catholic Church, Cleveland*, there will be Vespers at 6 p.m. and Mass at 6:30 p.m. on 30 January 2001. Thanks to the Rev'd Father Cyril K. Crume, Rector, for sending this information.

Details of the *London Celebration* and other U.K. celebrations appear in the Christmas, 2000, issue of *Church and King* which we hope to include with this mailing. The Summer, 2000, issue is included with this mailing. It was delayed because of difficulty at the printer in the U.K.

R.M.C.U. celebrations are in Edinburgh (11:30 a.m. on Thursday 1 February 2001), Saint Mary's Cathedral, address by Canon Norman Wickham, and in London (11:30 on Saturday 3 February), Saint Mary-le-Strand, preacher the Rev'd Michael J. Burns, South Mymms. Luncheon reservations and information on the Royal Martyr Church Union: Ronald Miller of Pittenweem, Hon. Secretary & Treasurer, The Priory, Pittenweem, Fife, KY10 2LJ

The New York Chapter will commemorate the ***Canonisation of Saint Charles*** at 11 a.m. on Saturday 28 April 2001. The Mass will be celebrated at the Church of Saint Paul in the City of Brooklyn, Clinton Street at Carroll Street, by the Rev'd Peter Cullen, rector. Following the mass, members and friends will gather for luncheon. For more information please contact Dr. Bernard P. Brennan, S.K.C.M. Chapter Secretary, 129 Columbia Heights, Apt. 33, Brooklyn NY 11201; phone (718)852-8235.

New goods items include the recently published historical booklets, *The White King I*, *The White King II*, and *The White King III*, issued by our parent organization to coincide with the 350th anniversary of the Royal Martyrdom. Each volume of 30-some pages contains many interesting excerpts from *Church and King* and from the Society's minute-books, with some editorial comment. Additional volumes will be made available as they are published. We commend our parent Society, particularly Mr. Robin Davies, for producing these.

Volume I covers the early years with emphasis on the Tercentenary Year (1949), the year which also saw the death of Mrs. Greville-Nugent. There were some glorious moments but also many disappointments, particularly regarding sponsorship of commemorative activities really beyond the Society's capability. Volume II covers 1950-1954, the latter year being the Society's 60th Anniversary. There is also a section on the Branches and Chapters of the Society, including several pages on the American Branch. Volume III covers 1955-1960, which was the Tercentenary of the Restoration. There is also a Society Kalendar, which includes dates in Saint Charles's life, dates and biographies of Royalist worthies, and other important dates in the history of the Stuart dynasty.

Dr. Latham's *Saint Charles Litany* (which also appears in the Society's *Liturgical Manual*) is available in a new edition, consistent in appearance with other Society publications. Dr. Roman's *Akathist* has been beautifully typeset by Richard Mammanna and will be published later this year.

New supplies of Society rosettes, neckties, and bow ties have arrived; all may be ordered using the goods order form (insert). The rosette, of the type used by patriotic organizations and societies, is 10 mm in diameter. According to their manufacturer, Dexter Rosettes, a Pennsylvania firm well-known for this type of decoration, the rosettes are suitable to be worn, particularly on a lapel, by men or women. The cup is red with narrow gold stripes. The rose within the cup is white, and is tied with red. The dominant red of the cup and the red tie represent Saint Charles's martyrdom. The central white rosette symbolizes the White Rose, as he is often called, while the gold represents his kingly state.

"White Rose" motif neckties and bow ties, made of entirely handsewn English silk by The Ben Silver Corporation, are back in stock. The design features tiny, repeating silvery-white roses accented with golden leaves ("a rose Argent slipped Or"), strewn on a field of scarlet red, emblematic both of the livery color of the House of Stuart and also of the Royal Martyrdom. The ties' colors thus harmonize with the lapel rosettes. These ties are unique to our Society.

Please note that the membership insignia (pins, ties, lapel rosettes, etc.) are personal items **for members only**. Who would wish to wear the insignia of an organization in which one did not have membership or were not in good standing?

Articles in this issue include book reviews by our regular contributors Lee Hopkins and Sarah Gilmer and an article on the Royal Martyr which originally appeared in *The Anglican* by our regular contributor Richard J. Mammana, Jr. Also, we are publishing Dr. Major's sermon from the January, 2000, Annual Mass at the Church of the Ascension & Saint Agnes, Washington, D.C., and an article on canonization of saints by our regular contributor Dr. Alexander Roman. Of particular interest will be a poem by Lee Hopkins which with the accompanying text, photographs and captions tells about some of Winchester Cathedral's Caroline connections.

Poems sought. We are interested in obtaining poems about Saint Charles. Please correspond with the American Representative about any of which you know. Do not assume that because a poem is familiar to you, it is already familiar to others.

At this time a collection of poems about the Royal Martyr is being assembled by our Parent Society for publication. It would thus be particularly timely to make any such poems known. Please send a copy of the poem with the title page and copyright page of the volume from which you have drawn it.

If you are a poet, we would like you to consider submitting your poem about the Royal Martyr.

A pulpit fall of the Royal Martyr was left uncompleted by Mrs. Langlois at the time of her death earlier this year. It is an embroidered piece, about 12x15", depicting Saint Charles, standing, with the words "Charles Stuart, King & Martyr" to either side. Any Society member interested in completing the work as a memorial to Mrs. Langlois is urged to write the American Representative.

The **General Convention** of E.C.U.S.A. took place in Denver during July, 2000. Our Society again joined with the other Catholic devotional societies, The Society of Mary, The Guild of All Souls, The Confraternity of the Blessed Sacrament, and The Living Rosary of Our Lady and Saint Dominic in sponsoring a booth at which the devotional societies' literature was available. Thanks to the Rev'd Dr. Richard C. Martin, American Superior of the Society of Mary, for again organizing this witness.

Although we generally avoid comment on current issues in the church in these pages, the following will be of interest to Society members.

Regarding the Convention's vote to enter into full communion with the Evangelical Lutheran Church in America, beginning 1 January 2001, Society member Bishop Jack Iker wrote, "the bad news is that in order to do so, we have forfeited our historic theological position on the apostolic succession of the ordained ministry. Up until now, only clergy ordained by bishops in the apostolic succession could function as clergy in the Episcopal Church. But starting next year, Lutheran pastors and Episcopal priests will be considered interchangeable. True, future Lutheran bishops will have to include at least one Episcopal bishop in their service of 'installation', but do they mean the same thing as we do when we speak of the 'consecration' of a new bishop? Lutherans believe in one order of ordained ministry, a ministry of Word and Sacrament. We believe in the three-fold orders of ministry of bishops, priests, and deacons. Over time the aim is for us to share the historic episcopate with our Lutheran friends, but that will take many generations to accomplish. Meanwhile, Protestant ministers will function as Catholic priests in many

congregations of our church.” As Saint Charles died a martyr’s death to preserve episcopacy and Apostolic order in Anglicanism, let us pray that we are able to avoid being in the position of receiving Protestant ministrations under the guise of the Catholic priesthood, and that with the Royal Martyr’s prayers, this irregularity may somehow be regularized.

Of course, each time General Convention rolls around, we wait with bated breath to see what comes down from the Standing Liturgical Commission (SLC). The American Representative has corresponded with its present convenor on several occasions. You will recall the mention of some favorable correspondence between the Presiding Bishop (sometime convenor of the SLC) and our late Episcopal Patron, Bishop Harte, concerning the status of 30 January in future calendar revisions. In that context it is interesting to note that “the House of Bishops discharged a resolution to place John Elbridge Hines in the next edition of *The Calendar of the Church Year and Lesser Feasts and Fasts* on October 3 as ‘JOHN HINES, PROPHET AND BISHOP’.” The story was reported by the Rev’d Dr. Peter Toon on the internet under the headline, “Blessed John Hines, pray for us—But not yet, please!” The House’s reasoning in discharging the resolution was that he hasn’t been dead long enough. As Dr. Toon comments, “he waits, as it were, in purgatory for his release.”

We recommend *The First Hour*, the magazine of The Patristic Society, with whom Bishop Seraphim, a sometime contributor to these pages, is associated. Inquiries to The First Hour, 206 Sarles Lane, Pleasantville NY 10570

In the September, 2000, issue of *Orthodox England* is a long, historical and hagiographical article entitled “Charles the Martyr – An Orthodox Perspective” by Eadmund Dunstall. Address of *Orthodox England*, Seekings House, Garfield Road, Felixstowe, Suffolk IP11 7PU, England.

In *The Intercession Paper* of *The Confraternity of the Blessed Sacrament* (October, 2000) our Society is included on 30 January in the calendar of intercessions. Our Episcopal Patron, Bishop Keith Ackerman, is the Superior-General of the Confraternity. For information, write to the Secretary-General, the Rev’d William Willoughby III, 101 East 56th Street, Savannah GA 31405.

R.I.P. Robert Nicely Mattis, faithful communicant of S. Clement’s Church, Philadelphia, for many decades and a member of the Society, died on 17 October 2000, aged 86. Mr. Mattis had attended S. Clement’s for about seventy years, regularly since just after the Second World War, in which he served with distinction in the U. S. Army. He served as Vestryman, Rector’s Warden, and Property Chairman, and always a trusted senior figure, with whom the American Representative was privileged to serve on Vestry for some years. His ability to fabricate, and cause to be fabricated, a stunning variety of ecclesiastical articles in a variety of media was legendary. This ability extended to repair and restoration. In an obituary published in *S. Clement’s Newsletter* (Dec. 2000) Canon Swain called him “a great Christian gentleman” and commented on his support for the religious communities, especially the All Saints Sisters of the Poor, the Catholic devotional societies, and church works such as Saint Jude’s Ranch. He was a devoted member of the Society of King Charles the Martyr, and extended his generous support on many occasions.

His requiem was at S. Clement’s on Saturday 2 December, with interment in the Crypt Chapel. The music of the Mass was Luigi Cherubini’s *Requiem in d*.

*May his soul and the souls of all the faithful departed, through the mercy of God, rest in peace.
Jesu mercy, Mary pray.*

*—Mark A. Wuonola, Ph.D.
American Representative, S.K.C.M.*

Don't Believe in Modern Love

a Sermon Praught by the Rev'd Dr Richard Major
in the Church of the Ascension and St Agnes, Washington, D.C.,
at the Solemn Votive High Mass of King Charles the Martyr,
on 29th January 2000. ©2000 by the Rev'd Dr. R. Major.

From the Epistle (free, not using your liberty for a cloke of maliciousness, but as servants of God. Honour all men): Quasi libri, & non quasi velamen habentes malitiae libertatem, sed sicut servi Dei. Omnes honorate.

✠ In nomine Patris et Filii et Spiritus Sancti. Amen.

Now thanks to the Powers below
We have even done our do:
 The Mitre is down, and so is the Crown,
And with them the Coronet too.
 There is no such thing as a Bishop or a King or Peer (but in name or show).
 Come clowns and come boys, come hobbledehoys,
Come females of each degree,
 Stretch out your throat, bring in your votes,
And make good the anarchy.

That's what the common folk were singing about the wintry streets of London as the dreadful year 1648 drew to an end. The last wisps of the constitutional government were disappearing: naked military dictatorship was on the way: the King was about to be given a rushed mock-trial and then to be publically butchered. Most politicians and great men hadn't faced up to all that yet, but, as is often the way, ballads - popular music, the music of the masses - can see deeper than the dry, careful words of the learned.

That's still true, sometimes, of popular music. Most of it is salacious drivel, but occasionally there are bolts of insight. David Bowie, a few years ago, sang about:

Modern love - no religion -
Modern love - no conditions -
- I don't believe in modern love.

-- which has the same sort of tone, and even the same theme, as our ballad of December 1648.

Now thanks to the Powers below
When have even done our do

sang the fishermen, chimneysweeps, oyster-boys and prostitutes of London; and perhaps their wisdom came through the windows of Whitehall, where the sad king was imprisoned, and into Westminster, where the iron colonels plotted his killing.

There is no such thing as a Bishop or King
Stretch out your throats, bring your vote,
And make good the anarchy.

What seems so wise to me about this ballad is that it discerned not only that the killing of Charles Stuart was imminent, it discerned what it was going to be like, even before the killing happened. Those fisherman and chimneysweeps guessed what was about to happen - not just a political disaster or a national crime, but a religious experience. 'Thanks to the powers below/ We have even done our do.' Thanks be to the powers of Hell, we have done our worst. We have loosed anarchy, wild and frigid as hellfire, on the world. We have darkened the face of Heaven so that we can no longer stare up into the court of God. -- That's what the coming regicide is going to be like, sang the oysterboys: a loss, a distancing of God from man, a spiritual darkness.

Why did the oysterboys care? Why should they feel high political events as a spiritual loss to themselves? Well, because they perceived, not with their heads, but instinctively, what a cold sort of world it would be without these ancient patterns of obedience: no king's crown, no nobleman's coronet, no bishop's mitre. It wasn't so much anarchy or tyranny that dreaded (although both anarchy and tyranny were the result of the approaching deed). They feared the frigid world they'd had to live in when all the rich hierarchies had been swept away with the axe. They knew they were about to be orphaned, and left to look after themselves, and to be preyed on by men who had no hereditary duties to restrain them.

That's what they feared back at Christmas 1648. Because back then they took entirely seriously the idea that all authority comes from God - the idea expressed almost vehemently in this morning's readings. "Submit yourselves to every ordinance of man, to the king, to governors, for so is the will of God;" act "as free [men], not using your liberty for a cloke of maliciousness.... Honour all men." In 1649 the hobbledehoys - or as we'd call them, teenagers - and clowns - we'd say 'hicks' or 'rednecks' - felt the truth of that in their bones. It wasn't just what they had been taught; it wasn't a quaint item in the Gospel package; it was a passionate feeling.

They did not want to be left to to rule themselves, or to be left to the cruelty of men who claimed to be ruling in their name. And so when hierarchical order was about to be violated that winter, their simple wisdom turned grief into song - into that witty, haunting ballad.

WHAT DOES IT MATTER WHAT LONDON BUTCHER'S BOYS thought and sang in 1649? This is the Christian mass, after all, where we celebrate the most up-to-date and relevant thing in the world. We are not - even the Society of King Charles the Martyr is not - an antiquarian club, merely commemorating sad old misdeeds. What does their grief matter now?

Well, their grief matters because it's still accurate. It's still true. They weren't mourning for the King, who has long since passed to glory and needs no one to mourn for him. But they, the people, were

mourning for themselves - and for us, their descendants and heirs. "We have even done our do." We've blown it. Their grief was prophetic, a premonition of our grief.

Our political grief is so deep we perhaps hardly notice it. We were born to it. It's not that we're wickedly or oppressively governed. The times of tyranny and anarchy seem, thank God, to have passed. Throughout the world, the dictators, Cromwell and his heirs, are vanished or vanishing. In the Wets our governments are efficient and gentle and honest enough. But nevertheless, something has passed from the world, and we do crave it. Something has been lost, and began to be lost when Charles Stuart was done to death. I mean the love of authority; the warm-hearted delight of men in their rulers and in being ruled. "Fear God. Honour the King", commands today's epistle; and with each blow against legitimate authority, each rebellion against Charles I, against George III, Louis XVI, Nicholas II, that fear and that honour have been diminished. The world has become a more arid and inhuman place; love grows cold. 'No religion, no conditions', sang David Bowie, 'I don't believe in modern love.' Well, neither do I. David Bowie's verdict seems a fair judgement; and if so, it's worth making now as much as it was in 1649.

I don't only mean in politics.

I don't even mean primarily in politics. We've made our choice and have to live with it on that level - we've killed or exiled or abolished sacred Kings, who ruled as little images of King Christ and made it easier to picture Christ Himself. They are gone and can't be brought back. We can be and we ought to be respectful and deferential to our elected rulers, even republican placemen. Could anyone possibly believe in the divine appointment of the American Congress? of the European Commissioners? Who could be warmed by the thought of God's blessing on the Mayor of Washington? Well, we could, and should. I hope God's affectionate will for mankind is not wholly thwarted, even by those authorities; and if not, then His will is being worked by them, and their authority over us is an aspect of the universal orderliness. But what a weary thing it is to assert the divine will in republican institutions! Our obedience to them is a wraith of the real joy of the loyal subject. Ecstasy of loyalty is gone, and we have to live with banal, uninspiring, efficient mechanical government instead. There's nothing much we can do about that (at least, not in America); and, so I don't particularly want to talk about politics. No, I want to talk about, and lament, the coldness, the lack of love towards figures of authority at ever other level of life.

That's a most cataclysmic loss. It is impossible to say how much human life and joy is impoverished and embittered because we can no longer delight in submitting to each other. As I say, we can't do much about this loss at a political level; at every other level we can, and we should.

Listen to what St Peter declares in today's reading: 'Dearly beloved: submit yourselves to every ordinance of man.' He doesn't just mean to the ultimate human authorities, the law and the state. St Peter wants us to submit to every human authority, to 'Honour all men.' Why? Because God made the world like that. 'In the beginning was the Word' - the principle of order and authority - 'and without Him was not anything made that was made.' Through the Word everything was created; the planets and galaxies still move about the heavens in their great and graceful dance because they were made through the principle of order; and all things but man flawlessly submit to the physical law. The electrons (majestic as planets), spin in their own tiny spheres in obedience to the Word of God. Trees grow and shed their leaves, animals hunt and mate, tides turn, all in absolute submission. - They do all this without knowing. But humanity, too,

however spoilt now, was once made through the Word of God, the principle of order, and it is our glory to submit voluntarily, to submit knowingly - to choose to obey, to accord our will with the divine order despite having the freedom to rebel. We obey knowingly; for we know the Word of God, not as an implacable law of physics, but as a human figure, as Christ, who is our King; whom we are free to reject and to defy; whom to obey is perfect liberty and joy.

If Christ is the lawful King of the Cosmos, then legitimate human authorities are (like the laws of nature) His agents, his regents, His delegates. We ought to delight to obey our human superiors, because, although they are only human, and therefore sadly imperfect, they are still little images of Christ; and in obeying them are acting out our obedience to Him. We are not to obey them cynically, jeeringly, grudgingly, sulkily, shrugging our shoulders and submitting to a necessary evil. We are to make merry over the fact of our obedience.

And indeed there's no bliss more proper to the human condition than this bliss: the bliss of choosing to submit: to know ourselves capable of truculence and defiance, but not to be truculent, not to be defiant; to be quite aware of the option of disloyalty, and to be loyal: to know ourselves to be terrifyingly free, free as an angel, and to choose to comply with order, exact as an electron. It's like taking our hand out of our individualistic pockets, and joining the universe's noble, merry dance - the dance of leading and being led.

That's how the oyster-sellers, butcher-boys and flowergirls of London felt about their King at Christmas 1648. They accepted his rule, not in the chill way we accept authority, but warm-bloodedly: with love. The King was their father, Christ's appointee, the man chosen by God as their legitimate lord. That's why in their ballad they mourned not for Charles, but for themselves: they knew that they were about to be orphaned: and that they, and we, would never again have a divinely appointed master.

We have been robbed of the comfort of the divine right of kings. But we can still rejoice over the divine right of schoolteachers, the divine right of parents, the divine right of your boss at work. I realise that your boss is probably a bit annoying; I suspect you might sometimes annoy him: no matter. Human affairs, if they are to be coherent and orderly, must have both bosses and underlings. Human affairs, if they are to be beautiful, must have love, the love of the man who obeys for the man whom he obeys, because he is there to be obeyed. Such love turns obedience into joy, into a sort of dance.

Do you feel that sort of love for your boss, for your employer, for your parish priest, for your husband, wife? If not, today is a good opportunity to inflame it: for this is the love King Charles died for. They wanted to take away the reality of the king's crown, the bishop's mitre, the nobleman's coronet, and he wouldn't cooperate - not because he wanted to cling onto power of its own sake, but because he knew, as the ballad-makers knew, what a cold, dreary world his murderers were making for his people. We, the people, still live in the cold dreary world they have made; and in that sense Charles Stuart's cause has been thoroughly lost.

But no Christian martyr is ever entirely defeated; and Charles has been for three and a half centuries a prop and aid for every English-speaker who wants to rise above the trivialities of 'equality' and 'individuality' and the sullen resentments of the age.

At his coronation Charles Stuart was solemnly anointed - 'chrismated', made like the Anointed One, Christ - to fit him to command, to serve, and to suffer: just as we were when we were confirmed. In everyday life he is the model of the warmth of obedience and of command; someone to take into the office and family sitting room - and I don't mean just as a pious memory (that is too cold), I mean as an actual presence, a living saint who has gone to gaze forever on King Christ, of which he was an imitation and echo.

*Blessed Saint Charles,
King and Martyr:
Pray for us!*

[The Rev'd Dr. Richard John Charles Major is Rector of Saint Mark's Anglican Church, Florence, Italy. He studied and taught at Oxford and was ordained in 1994. After serving in Cornwall and London, he became incumbent of Saint Mark's, the English church in Florence, a chaplaincy which has existed continuously in Tuscany since Tudor times.]

Charles I: Another Look

by Richard J. Mammana, Jr.

A glance at the calendar of the 1979 Book of Common Prayer throws light on many of the causes for which the Episcopal Church has come to be known (for better or for worse) in the twentieth century. Some commemorations look essentially political, while others are more consonant with Christian faith and life. We express our solidarity with the Suffering Church throughout the world today when we remember the Martyrs of Japan, Uganda and Memphis, Tennessee. Our commemoration of the life and teaching of John Mason Neale reflects the characteristic Anglican commitment to excellence in music, architecture and liturgy. The calendar teaches in its own way what Episcopalians enshrine in their worship as fundamental to our faith and its expression. It does this by recognizing holiness in individual lives.

None deny that we must look beyond the political, historical, aesthetic and temporal circumstances of those whom we commemorate as holy men and women of God. And if we do, we will find that in these people, whose several lives certainly do reflect some aspects of our Church's identity in each case, there is a kernel of holiness, devotion and the sacred which has made them worthy to be called models in the faith for us, and heavenly intercessors besides.

Have we then any person on our calendar who in life and death made clear the apostolic nature of Anglican polity, ministry and unity? Is there any one who especially underscores the traditional Anglican commitment to the apostolic succession and historic episcopate which have become hallmarks of our ecclesiology in recent discussions with the Evangelical Lutheran Church in America and the Consultation on Church Union? In both these arenas our firm position on the episcopate as not only for the *well-being* of the Church, but specifically as essential to the *reunion* of the Church, has branded us among some Protestants as intransigent, unreasonable and untrue to the reformation inheritance.

Do we merely take episcopacy as a given from the witness of the early Church, which Anglicanism took over lock, stock and barrel without much thought on the matter? Or do we in fact have some defining

moment when episcopacy was chosen and proclaimed definitively over presbyterianism, congregationalism or some other form of polity as the essential catholic and Anglican instrument of ministry and Church government? I would assert that we do, and that the calendar itself has something to teach us in this regard as in so many others, both by its present inclusions and by a noteworthy omission.

Four feasts in particular are appropriate as celebrations and affirmations of the centrality of episcopacy to Anglican identity. The first, the Consecration of Samuel Seabury in 1784, is commemorated on November 14. On that day we remember the moment when the Church in America received her divine commission to continue the Apostolic Succession of bishops in independence from any political or earthly power. We celebrate and commemorate the catholic inheritance, faith and sacred structure which Divine Providence has given to the Episcopal Church.

The second feast to which I allude takes place on January 10, which marks the martyrdom of William Laud, Archbishop of Canterbury in 1645, for his assertion of the rights of the Church and her apostolicity. His death at the hands of fellow Christians who refused to accept liturgical worship, or the placement of altars rather than pulpits in the centers of churches, signals a low point in the history of the Church in England. We venerate Laud and celebrate the steadfastness to the “faith once delivered to the saints” that he showed so unflinchingly in his unjust trial and martyrdom by execution.

The third and most recent feast is that of William Reed Huntington, the well-known priest—and rather liberal Churchman for his day—who insisted on the inclusion of “The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church” as one of the four ingredients that we believe to be “essential for the restoration of unity among the divided branches of Christendom.”ⁱ When adopted by the House of Bishops in Chicago in 1886, this tenet of Anglican ecclesiology was joined with the Holy Scriptures, the Nicene Creed and the two Sacraments of the Gospel as necessary components in our discussions with other groups seeking Church reunion. Its adoption two years later by the Lambeth Conference in Resolution 11 further extended the influence of the convictions already attested by Laud and Seabury. It was Huntington’s firm insistence on the episcopate as central not only to Anglicanism but to apostolic Christianity as a whole that led to this authoritative formulation and endorsement by representatives of the entire Anglican Communion. And the Quadrilateral has been the cornerstone of Anglican ecumenical leadership ever since.

With three feasts that point in some way to the centrality of the historic episcopate in Anglican belief, why then should we need or even search for another? The simple fact is that the three foregoing commemorations might well have not existed, as the Episcopal Church might not have existed, without another. Yet this fourth feast is not yet listed in the 1979 BCP, though it has been a touchstone of Anglican identity and catholicity since its inclusion in the English BCP of 1662. It is the commemoration of the execution—which that Church calls martyrdom in no uncertain termsⁱⁱ—of Charles I, King of England. This feast is the only one that commemorates a person actually canonized by the Church of England after the Reformation, who is in fact called a “saint” definitively in its formularies. The report of an Official Commission appointed by the Archbishop of Canterbury in 1957 to investigate and explicate the role of saints in the Anglican Communion noted: “King Charles is a clear example of a popular canonisation; in which Church, State, and popular feeling concurred, and that with a vehemence surprising to the modern generation.....The method of canonization here was not merely by the insertion in black letters of a name in the Kalendar; but special liturgical services were appointed of the day with proper collect, epistle and gospel.”ⁱⁱⁱ

Be this as it may, the very suggestion that Americans or any modern people should honor a crowned monarch as a defender of basic Christian doctrine will at first seem like antiquarianism,

Erastianism and even unpatriotism to many. But in order to see the heart of the reason for the English Church's canonization of Charles in 1662, we must look beyond his temporal circumstances, beyond his personal life and opinions, and even beyond the form of temporal government for which he stood without apology. These are all in their own ways important to an understanding of Charles as a human being, and they must not be swept under the rug. Yet we must look into the heart and faith of this person who, faced with a choice to deny or to affirm a central tenet of apostolic order, chose to die rather than to compromise his belief and the episcopal integrity of the Church of which he was earthly head. We will find that Charles was conscious of dying for the order of the primitive Church, and that his own Communion remembered his constant devotion to the authority of Christ's institution of episcopacy as he saw it.

Charles' secular life does not inspire veneration for most, and a brief description of it will suffice. Civil War occupied his attention and energies for much of his reign. The man who wrote that "It has ... been our care since we came to the throne not only to defend the true faith that we profess, but also to maintain the Church and clergy in their proper jurisdiction"^{iv} was an uncompromising and mostly unsuccessful ruler.

From 1642 until 1646 Parliamentary and Royalist forces battled over control of the country and the question of what religious system should be by law established. In 1648 another Civil War broke out, and at its end Charles found himself the prisoner of his own subjects. Oliver Cromwell, writing later, would state that "Religion was not the thing at first contested for" in these wars, "but God brought it to that issue at last... and at last proved that which was most dear to us."^v There can thus be little confusion about the matter: Cromwell and his Puritans fought a civil war turned religious. They saw themselves as enforcing God's laws in England when they demanded the abolition of bishops, the Prayer Book, and other signal markers of Anglicanism's catholicity.

That the cult of Charles does not rest on his achievements as a ruler, should therefore come as no surprise. His status as a saint has to do, as is the case with all saints known as martyrs, with the particular circumstances of his death, and with his actions in the humiliating two and a half years between his defeat in the Civil War to his execution in 1648/49.

"The chief arms left me were those only which the ancient Christians were wont to use against their persecutors, prayers and tears," he wrote.^{vi} That of both he learned much as he approached an end unbecoming the dignity of all human beings is beyond doubt. He would write his young son that his conscience was "thank God, dearer to me than a thousand kingdoms."^{vii}

In the end it would appear that Charles could have saved his life by giving up his Church. Two central difficulties of the school that tried him were episcopacy and the Book of Common Prayer. On the Prayer Book he agreed to slight concessions; on bishops he would not^{viii}. The dead Archbishop Laud had exhorted him to "risk everything rather than yield a jot," and thus he stood firm.^{ix} The implication that he died for not just episcopacy, but for the very apostolic ordering of the Church—and its direct descent from our Lord Jesus Christ—runs throughout all the literature that has grown up in the wake of his life. Charles "balked ... at the abolition of episcopacy,"^x and his "attachment to a church with bishops was ... deep and genuine."^{xi} In 1641 he had written "I am constant for the doctrine and discipline of the Church of England as it was established by Queen Elizabeth and my father, and resolve, by the grace of God, to live and die in the maintenance of it."^{xii} Before the end of the decade, he would have the opportunity to prove the latter.

But we must turn now to that scene in which he won his martyr's crown. The tableau of his execution is familiar to all students of English history. "He nothing common did nor mean, upon that memorable scene." In front of London's Guild Hall, throngs of people crowded about their king, shouting benedictions and maledictions, though by all accounts very many more of the former. He had fasted from the night before, after receiving his last Communion. His wish was that the Sacrament should be the last thing to pass his lips on earth. On waking, he said, "this is my second Marriage Day. I will be as trim today as may be: for before night I hope to be espoused to my blessed Jesus."^{xiii} Bishop Juxon, his private chaplain, led him to the scaffold and commended him to the mercy of God. His last words were recorded:

I shall begin first with my innocency....

Now for to show you that I am a good Christian. I hope there is a good man that will bear me witness that I have forgiven all the world and even those in particular that have been the chief causers of my death. Who they are, God knows; I do not desire to know. I pray God forgive them.... I pray God with St. Stephen that this be not laid to their charge, nay not only so, but that they may take the right way to the peace of the kingdom.

[...]

In truth, sirs, my conscience in religion, I think is very known to all the world. And therefore I declare before you all that I die a Christian according to the profession of the Church of England as I found it left me by my father. And this honest man [pointing to Bishop Juxon] I think will witness it.

I have a good cause, and I have a gracious God.

I go from a corruptible to an incorruptible crown, where no disturbance can be, no disturbance in the world.

Remember!^{xiv}

He knelt, prayed, and told the executioner to wait for his signal. Charles' head was struck from his body in one sweep of the axe. Many in the crowd rushed forward to gather in their handkerchiefs some drop of his blood, and from the very moment that he ceased to breathe, his prayers were invoked and his martyrdom was commemorated by those who had witnessed it.

This devotion among many of his sympathizers notwithstanding, he was by all appearances a secular failure. His armies defeated, his followers powerless, his earthly life finished, history sacred and profane alike might well have assigned Charles to that pile of figures remembered for naught but their weaknesses.

The restoration of the Stuart family to the throne of England after a decade of unhappy national and religious life under the Commonwealth brought a resurgence of honor for the memory of Charles. Much of this was undoubtedly secular in nature, and that should not be surprising. He was, after all, a king, and his own son returned from exile to perpetuate and restore all those things which Cromwell had sought to destroy. But sufficient veneration of the dead king among the assembled Bishops in Convocation and Parliament led them to appoint a national day of fasting annually on January 30. It was widely believed and held that the "King had virtually signed his own death warrant when he refused to abandon the bishops in order to purchase the support of the Scots."^{xv} Charles' death did more for his Church and his nation than his life ever could by insisting on continuity of the episcopate in their sees and roles as they had received them.

He had fulfilled the first court sermon of his reign, preached by John Donne to the effect that “The Holy Church of God, ever delighted herself in a holy officiousness of the commemoration of Martyrs” and his coronation sermon some eight months later on the text: “Be faithful unto death and I will give you the crown of life.”^{xvi}

The first draft of the prayer for the observance of Charles’ execution ran thus, as it was issued in 1661:

But here, O Lord, we offer unto Thee all possible praise and thanks for all the glory of Thy grace that shined forth in Thine anointed, our late Sovereign, and that Thou wert pleased to own him (this day, especially) in the midst of his enemies and in the hour of his death, and to endue him with such eminent meekness, humility, charity, and other Christian virtues, according to the example of his own Son, suffering the fury of his and Thine enemies, for the preservation of Thy Church and people. And we beseech Thee to give us all grace to remember and provide for our latter end, by a careful, studious imitation of this Thy blessed Saint and Martyr, and all other Thy Saints and Martyrs that have gone before us, that we may be made worthy to receive benefit by their prayers, which they in communion with thy Church Catholick offer up to thee for that part of it here militant, and yet in flight with and danger from the flesh: that following the blessed steps of their holy lives and deaths, we may also show forth the light of a good example; for the glory of Thy Name, the conversion of our enemies, and the improvement of those generations we shall shortly leave behind us; and then, all those who have borne the heat and burthen of the day (Thy servant particularly, whose sufferings and labours we this day commemorate), receive the reward of our labours, the harvest of our hopes, even the salvation of our souls: and that for the merits and through the mediation of Thy Son, our Blessed SAVIOUR JESUS CHRIST. Amen.^{xvii}

The prayer finally appointed for Mattins in the Order set forth in the 1662 Book of Common Prayer reads as follows:

Blessed Lord, in whose sight the death of thy saints is precious, we magnify thy name for Thine abundant grace bestowed upon our late martyred sovereign, by which he was enabled so cheerfully to follow the steps of his Blessed Master and Saviour, in a constant meek suffering of all barbarous indignities and at last resisting unto blood and even then, according to the same pattern, praying for his murderers.

A thorough reading of all the prayers composed for this day sheds light on the way in which the Church of England enshrined and commemorated Charles’ execution: as a martyrdom, meek and full of forgiveness, in which God’s glory was shown. That service in turn bears reference to our own liturgical tradition by its influence on it and by its very use in America until the establishment of our own form of Anglican worship after the Revolution.

But there is more. The feast was not lost with the eventual demise of the Stuarts, nor did it fall immediately into disuse in the many vicissitudes of churchmanship in Anglican history. Subsequent Anglicans of all persuasions could look back to the theology that flourished under him as

an example in faith and conduct of that Churchmanship which emphasises catholicity: continuity with and descent from Christ and his Apostles; the central importance in the life of the Church of

episcopacy; a deep concern that the worship of the Church should be of prime importance in the life of the Church, and should be conducted with reverence and awe; a focus on the altar, in churches furnished and adorned in such a way as to enhance the beauty of holiness and stimulate worship; the centrality of the sacraments, and a doctrine of the Eucharist which stresses the presence of Christ, but which admits of neither the transubstantiation of Roman theology nor of the consubstantiation of Luther; and an affirmation of the English Church as part of the historic Church, joined still, in spite of outward division, by the one Catholic faith.^{xviii}

By the XIX Century, however, the feast had been largely forgotten. Keble did include a poem on “King Charles the Martyr” in the third edition of his proto-Tractarian bestseller *The Christian Year*. But despite this indication of some interest, Newman’s diary witnesses that he was unable to find a church open to observe the day himself while at Oxford:

Sunday 30th January 1836

The Martyrdom—tried to find a church open in vain.^{xix}

In 1858, as the Catholic Revival in the Church of England was picking up steam, Whigs led by Earl Stanhope succeeded in having the feast stricken from the Prayer Book “Kalendar,” along with the forms of worship appointed for days marking God’s acts in England’s recent history.^{xx} The removal was, however, without the authority that had instituted the services; Convocation and popular acclaim had participated in the annexation of the services to the Prayer Book and had not been consulted in its removal. Thereafter a notion of illegality adhered to the removal from the 1662 BCP of the feast.

A devotional Society of King Charles the Martyr has existed since 1894, as has the Royal Martyr Church Union since 1904; both groups work throughout the Communion to restore the date to calendars in their respective local Churches and to further devotion to King Charles I. It was clear when these two societies organized letter-writing campaigns larger than any other for the inclusion of their patron in the revised calendar of the ASB that the Archbishop of Canterbury’s remarks in 1858 for removing Charles from the calendar to the effect that “It is very inexpedient that the people should be invited to offer up prayers and thanksgivings in which their hearts take no concern” were of little weight now.

To summarize what the celebration of the feast of Charles Stuart *shows* is simple: it testifies to a defining belief of Anglicanism. It honors and fosters veneration of a man who gave his life in witness to the catholic nature of the Church. And it holds fast to a tradition unlawfully removed from the 1662 BCP, removed from our own Prayer Book tradition because of undoubtedly fresh wounds just after the Revolution.

To summarize what the cult *is not* is likewise easy: devotion to Charles does not require and need not in fact imply attachment to government by monarchy. Though admirers and followers of the way of Christ that Charles trod have counted some monarchists among their number, there is nothing to discourage “Americans, Republicans and Democrats [and even] Massachusetts Episcopalians”^{xxi} from veneration of him as a Christian saint. In the end, he followed the King of kings rather than earthly ambition or even concern for personal safety, and so must we. His true kingdom was not of this world.

The feast of King Charles the Martyr, now unknown in most of the American Church, thus has a legitimate and honorable place in the practice and teaching of the Anglican tradition. Its revival will do

much to bear witness to the Catholic Faith and Order of the Episcopal Church as Anglican commitment to the faith and the fullness of episcopal government continues to be a cardinal aspect of our identity.

What steps, then, can be taken to further devotion to Charles Stuart as a martyr for the integrity and continuity of the Church? Observance of his feast is the most obvious. A small but growing and dedicated group of Episcopalians already celebrate the feast yearly in their respective parishes, as well as at central national locations. Through them the linguistic splendor of the prayers originally written for the feast shines forth once more, and the large body of hymns that has grown up around the martyrdom is sung.

Second, the placement of the date of his commemoration on our calendar will right a Victorian wrong and give wider recognition to Charles' place in our tradition than might otherwise be made. The Alternative Service Book of the Church of England, as well as the 1962 Canadian Prayer Book, along with other calendars throughout the Anglican Communion, make provision for Charles' commemoration on the date of his martyrdom. (Note that the Church of England corrected her deletion of the feast by its restoration in the Alternative Service Book). Subsequent to this introduction in the calendar would be adoption of readings and prayers—of which there is no shortage already in existence—for the next edition of *Lesser Feasts and Fasts*. In short, the revival of devotion to Saint Charles is a simple matter. It involves a restoration, a commemoration and a common devotion to Anglican identity.

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¹ Book of Common Prayer, p 877.

¹ Various editions of the Book of Common Prayer, 1662 onward, list January 30 as "King Charles Mart."

¹ *The Commemoration of Saints and Heroes of the Faith in the Anglican Communion*. London: SPCK, 1957. p 35.

¹ Charles Carlton. *Charles I: The Personal Monarch*, second ed. (New York: Routledge, 1995), p 166.

¹ David L. Edwards. *Christian England, volume 2: From the Reformation to the Eighteenth Century*. (Grand Rapids: Eerdmans, 1983). p 292.

¹ Dame CV Wedgwood. *A Coffin for King Charles*. (New York: Time Books, Inc.), p 180.

¹ Carlton, 338.

¹ Michael B. Young. *Charles I*. (New York: St. Martin's Press, 1997), p 121.

¹ Carlton, p 197.

¹ Young, p 166.

¹ Christopher Durston. *Charles I*. (New York: Routledge, 1998). p 63.

¹ Carlton, p 227.

¹ Carlton, p 352.

¹ Graham Edwards. *The Last Days of Charles I*. (Stroud, Gloucestershire: Sutton, 1999). 179-183.

¹ Edwards. p 282.

¹ Carlton, 341.

¹ Vernon Staley. The Commemoration of King Charles the Martyr, chapter seven of *Liturgical Studies*. (1907) online at <<http://justus.anglican.org/resources/pc/charles/kcm.html>>

¹ Kenneth Hylson-Smith. *High Churchmanship in the Church of England From the Sixteenth Century to the Late Twentieth Century*. (Edinburgh: T & T Clark, 1993), p 36.

¹ T. Gornall, ed. *Letters and Diaries of John Henry Newman*, volume 5. (Oxford: Oxford University Press, 1981), p 216.

¹ The other forms deleted from the Kalendar included the Thanksgiving for the Landing of William of Orange in 1688, the Accession of Charles II and the service of fasting enjoined for the commemoration of the discovery of the Gunpowder Plot in 1605.

¹ Andrew C Mead. A Sermon Preached at the Church of the Advent, Boston on 28 January 1989. in *SKCM News*, June 1989, p 8.

The Canonization of Saints: Some Historic Considerations

by Alexander Roman, Ph.D.

From the time of the stoning of Saint Stephen, the Church of Christ has honoured those whose sanctity and sacrifice for Christ were of heroic proportion.

In so doing, the Church was affirming, at one and the same time, Her belief about the process of Salvation and Sanctification itself and Her faith in the Communion of Saints.

The specific "canonization" of Saints was something that developed over time. It refers to the simple act of entering the name of someone who is judged worthy of the honour, into a list or "canon" along with other saints.

Such canons or kalendars were and still are of a highly local character. Most saints are, in fact, local, including Martyrs. Saint George is the only Martyr, in fact, who enjoys a universal veneration. This means there is no Church anywhere in the world that does not have him in its kalendar.

Today, the term "canonization" evokes quite the image of ecclesiastical grandeur, especially in connection with the rite as it has developed within Roman Catholicism. It is the privilege of each tradition to canonize its saints in its own way. And each certainly does.

However, the fact that a saint did not have lustrous canopies draped over his Icon or picture before thousands of people during a Pontifical Mass does not mean that he or she is any less a saint of the Christian Church!

The ways and means of canonization, dating from early Church times, demonstrate a rich variety in terms of process.

In Saint Stephen's case, it was the conscience of the early Apostolic Church which saw in him a true Martyr for Christ that led to his grave and memory being solemnized liturgically. He was also included in the Acts of the Apostles, which also ratified him as Christ's saint and martyr, which is also true for all the other Apostles and Prophets mentioned in Scripture.

Martyrdom for Christ, once established as a fact, was, in and of itself, proof positive that the person who died for his or her faith was in Heaven with their Heavenly Lord. Their examples of suffering for the faith had the added function of encouraging the persecuted Church which invoked their aid and asked them to pray to God to grant the grace of a similar constancy to those left here on Earth.

To this day, the formal canonization of Martyrs in the Roman and Orthodox Churches consists solely in the establishment of the fact of their Martyrdom. Once this is done, they are declared Saints of God, with or without the "requirement" of specific miracles.

The same was true of Bishops of the Church. Just as the Apostles were inscribed onto the Calendar of the Church after their repose, so too were their successors, the Bishops. Just as a Bishop had the responsibility to continuously pray and defend their flocks, so it was believed that a Bishop continued in this in Heaven.

And so, each and every Patriarch and Pope of Alexandria in the Coptic Church is inscribed into its Canon of Saints! It was only with the fact of heretical Patriarchs and Bishops that this practice was placed under special scrutiny.

With the end of the age of the persecuted Church, another category of Saint made itself known, that being the monastic Fathers and Mothers of the Desert.

These spent their days on their knees in prayer and many were open to mystical experiences and were miracle-workers. They sacrificed their lives for Christ, in a type of "passive" martyrdom as well. Such Saints, like Saint Anthony of the Desert, were readily venerated by the people for their miracle-working powers as well as for the example of their holy lives.

Confessors, or those who were tortured for Christ, but not actually killed, were also given the honour akin to that of the Martyrs. In later ages, Confessors were also known as Rulers and those who "confessed" their faith through the building of churches and the promotion of the Gospel.

Other categories of Saints included the "Fool for Christ's Sake." These were people who pretended to do silly things to invite derision from people and so lose their good reputation in the eyes of others. They did these things to teach prophetically and utter prophetic statements. A recently canonized Saint in this category is Saint Theophilus of the Kyiv Caves in Ukraine who also had the gift of clairvoyance.

In the monastic desert, there were also the famous "pillar saints" or monks who lived high above the ground in towers, praying night and day, and receiving the gift of miracles from the Lord. Saint Simeon was one famous pillar saint, honoured even by Muslims and remnants of his pillar are still in place.

Initially, only Martyrs, Apostles and Bishops could be canonized saints without the requirement of miracles and other evidence of their intercessory power after their repose. Today, only Martyrs have that privilege.

Canonizations, being largely local, were conducted in a wide variety of ways. Usually, the local Bishop placed the saint's name in the diocesan kalendar and appointed a feast for him or her. So in the opinion of that diocese, and perhaps the next, that person was a saint and was so honoured. But that was where the veneration ended.

Later, national bishops' conferences included local saints in their regional and national calendars by the simple act of placing them therein. Patriarchs and Popes then moved to have certain Saints, especially famous Martyrs and Church Teachers, included in the universal Church calendars. So the geographic extent of a saint's cult was based on the extent of the jurisdiction of the Bishop who was canonizing him or her.

Regions and nations could always place the names of local saints from other jurisdictions into their own calendars. Saint Thomas of Canterbury's cult spread quickly into the East, even as far as Armenia, despite the fact that he was a Western saint.

In addition to placing the name in the kalendar and appointing a feast day, there was also the act of building a Church or chapel in honour of a saint as a way of publicly acknowledging his or her sainthood.

To this day, this is the only form of canonization known in the Church of Ethiopia. In the Orthodox Churches, the building of a Church in honour of a newly canonized Saint is seen as the responsibility of the local bishop or Patriarch.

In the Anglican Church, there is the Chapel in Keble College, Bishop James Hannington Church, the numerous Churches in honour of Saint Charles, King and Martyr, the Shrine of Blessed James DeKoven, Blessed Nicholas Ferrar, those of Arthur Cripps and Bernard Mizeki in Africa, to name only a few.

The Lutheran and Methodist Churches likewise name chapels and churches after their saints and worthies. In so doing, these Churches are, in fact, performing an act of canonization!

A liturgical rite of canonization developed much later. It often involved three bishops (as in the Orthodox East) who used specific liturgical propers for Vespers, Matins and the Divine Liturgy. At the moment when the new Saint is being invoked, for the first time, his or her icon is unveiled, the evening lamps of Vespers are lit, and the new Saint is canonized. Sometimes a letter of declaration of sainthood is also read during the Sermon.

The Roman Pope had, and continues to have, a much more juridical, legalistic way of canonizing saints. He declares saints with the Apostolic Authority of Saints Peter and Paul and simply states that such and such is a saint in heaven. He then commands the entire Church to honour him or her. Beatification or the declaration of a local saint, commands a cult of local nature.

It was Pope Urban VIII who reserved to Rome the right to canonize saints. But other Bishops, especially in Italy, continued to beatify saints for their dioceses. Thus, John Duns Scotus Eriugena is a local Blessed, as is Blessed Peter Lombard. These may or may not be in the Roman kalendar.

Charlemagne was himself canonized by an antipope. He was thereafter reduced to the status of a "Blessed" and his feast is locally kept at Aachen. Saint Lucifer of Cagliari had and still has a cult in Vallombrosa, although it is contained there.

There is a Saint John, a Roman Catholic crusader who is honoured on a Greek island by the Orthodox Christians there. He was martyred by the Turks. Yet, his cult is unknown in the Roman Catholic Church!

And, among the local saints of the Churches, there is none other than Saint Pontius Pilate, the procurator of Judea who condemned Christ to death. On the basis of apocryphal accounts of his repentance and death, the Ethiopian Church canonized Pontius Pilate and observe his feast on June 25th along with his wife, Claudia Procla. The Byzantine Church honours the latter separately.

The Western Church does not honour Adam and Eve as saints, the East does. Many Old Testament saints are not invoked by the West, although the East does. The Feast of Abraham, Isaac and Jacob, in September, is a holy day of obligation in Africa!

Also, whenever Churches that were separated happen to reunite, their saints are often included in each other's kalendars. The Georgian Orthodox Church, formerly Monophysite, reunited with the Orthodox Church. Her fathers and saints, many of whom were Monophysites, not only continue to be on the scrolls of that Church, but on those of the universal Orthodox Church.

The fact of longstanding veneration is often enough to acknowledge that a person is a Saint. This is how the English Martyrs were canonized and beatified and how Blessed Kateri Tekakwitha, the Lily of the Mohawks, was beatified as well.

Martyrdom was, and is, so convincing an argument in favour of sanctity, that even heretics who died as martyrs for Christ were placed in the Universal Kalendar of the ancient Church.

Saint Artemius, the Dux Augustalis of Egypt, was martyred in the act of destroying pagan temples near Alexandria. The fact that he was also destroying Catholic Churches was overlooked because of his martyrdom. Saints Nicetas and Sabas the Goths were Arian priests and martyrs, but this did not prevent Saint Basil the Great from writing a panegyric in their honour.

Even the arch-heretic Arius himself was, for centuries, in the Orthodox and Catholic kalendar under the name of "Artotis" for June 6. Scholars, especially the Bollandists, discovered this act of an Arian scribe of long ago, and removed the name.

In keeping with these ancient traditions and acts, the Anglican Church may rightly call our Royal Martyr, "Saint Charles." He is a Saint having been made so by his Martyrdom and the wide and formal acknowledgement of his Martyrdom by the Anglican Communion. His widespread and continual veneration also confirms his canonization, as do the many Churches and Chapels dedicated to him. His public shrines and the celebration of his liturgical feasts are additional ways in which his canonization is affirmed. There is also the ongoing acknowledgement of miracles attributed to his intercession . . .

There are representatives of the various ranks of sainthood through the Anglican kalendar.

Blessed Nicholas Ferrar and James Otis Sargent Huntington and others are of the saints' class of Venerable Monastics. Blessed Launcelot Andrewes, Edward King and Richard Hooker are of the class of Hierarchs and Teachers. Saint Charles, Blessed Bernard Mizeki, Janani Luwum, James Hannington and others belong to the Martyrs' Choir. Blessed Alfred the Great and Edgar the Peaceful are Confessors.

Again, the very fact that these saints are in the kalendar is already a form of canonization, not to mention the many other honours bestowed on them by the Church.

As the Church believes that we are both saved and sanctified by the Blood of Christ and made Temples of the Holy Spirit, canonization is a way in which these truths are brought before the faithful who struggle in their Christian lives on Earth.

In Christ, death can no longer keep us apart. We are one in the Communion of Saints. Our prayers to these saints and our invocation of their assistance is possible because we are all members of the One Body of Christ which is the Church on Earth and in Heaven.

Our veneration of them and their Relics is due to the fact that God transfigures us, body, spirit and soul, as He sanctifies and divinizes us. God allows His gifts to be our merits, our acts of heroism under the inspiration and grace of the Holy Spirit to be our victory wreaths.

Let us join together, therefore, to invoke the aid of our Royal Martyr in accordance with the title bestowed on him by God Who gave him such grace as to follow in Christ's footsteps, even to death:

Saint Charles, King and Martyr, and all Saints and Martyrs of the Anglican Communion, pray unto God for us!

[Alexander Roman, Ph.D., is a member of S.K.C.M. He is an Orthodox Catholic and an Eastern theology enthusiast with a particular interest in Saints and Hagiography. He is the Executive Assistant to the Speaker of the Ontario Legislature.]

***Claverhouse* by Gordon Daviot**

reviewed by Sarah Gilmer

Claverhouse by Gordon Daviot, Collins, 48 Pall Mall, London, 1937.

John Graham of Claverhouse, Viscount Dundee, has always been revered by Royalists as the brilliant and heroic soldier who died gloriously in battle amidst his great victory at Killiecrankie. However, he has been equally vilified by his enemies.

In this classic biography, Gordon Daviot—pen name of Scottish writer Elizabeth Mackintosh, who was better known as Josephine Tey, creator of such popular mysteries as *The Daughter of Time* and *Brat Farrar*—shows us the real man.

Claverhouse was indeed the courageous and unshakably loyal idealist, but far from the ruthless killer of Whig propaganda.

The author thoroughly debunks contemporary accounts of such biased writers as Robert Woodrow; Claverhouse never drowned wretched old women, or shot down innocent men in cold blood. She also lays much of the blame for the persisting myth of Claverhouse as tyrant and murderer on later writers Macaulay and Scott.

I never cared much for Macaulay myself, but Scott is another matter. My first introduction to Claverhouse was in reading *Old Mortality*, and Scott's portrait of the fearless and high-minded soldier with a face that "limners love to paint, and ladies to look upon" filled me with an extreme admiration which only grew as I learned more about the man, and even inspired me to name the gallantest and most beautiful of horses after him.

Still, it is more satisfying to uncover the facts and true events in the life of this enigmatic man—especially when fact for once outshines fiction.

[Sarah Gilmer, S.K.C.M., of *Toccoa, Georgia*, is a regular contributor to these pages. She has also written for *The Royal Martyr Annual*. She is interested in the *Royal Martyr* and the times in which he lived, and in things equestrian.]

***God at Every Gate* by Brendan O'Malley**

reviewed by Lee Hopkins

God at Every Gate by Brendan O'Malley, Morehouse Publishing, 2000, 178 pp, ISBN 0-8192-1846-4, \$9.95.

In revising the hymnal, the great English composer Ralph Vaughan-Williams was inclined to discard more than he retained. This is the same problem in compiling an appealing anthology of prayers, to avoid the smirking easy piety of greeting card sentimentality, and televangelist banality.

Yet Brendan O'Malley has accomplished this daunting task very well in a pleasingly designed pocket volume called *God at Every Gate*.

And every pilgrim's gate will open to the direct eloquence of these various yet networked traditions, to ancient Celtic spirituality, early English collects, Byzantine wisdom, and Germanic mysticism.

Astutely arranged under the headings of Preparation, Landscape (Earth, Air, Fire, Water), Inscapes, Animals, and Evening Blessings, the cumulative effect is a kind of fugue, variations on the harmonious cycles found in both Bible and our Prayer Book.

Nothing like the usual cut and paste orisons, O'Malley (a former Cistercian, now a diocesan priest in Saint David's, Wales), has created a kind of meditation upon meditation. As one of his adages says: "Traveler, there is no road; the road is made as you go"; a succinct expression of the Zen saying that when the student is ready, the teacher will appear.

Love Took My Hand: The Spirituality of George Herbert **by Philip Sheldrake**

reviewed by Lee Hopkins

Love Took My Hand: The Spirituality of George Herbert by Philip Sheldrake, Cowley Publications, 2000, 117 pp., ISBN 1-56101-179-7, \$10.95.

The poetry of George Herbert is a strange mixture of majesty and intimacy, as the Roman Catholic author of the excellent study of our XVII Century Anglican poet-priest points out.

Unusually accessible for a profound religious poet, Herbert's pleasing textual and textural ambiguity is at once so near yet so far. The effect is what in Celtic literature is called the *sidh*, things like dew and twilight that exist between earth and sky, time and eternity. This fluid subtlety makes it come as no surprise that Herbert shares Welsh blood with his fellow XVII Century mystical bards Vaughan and Traherne.

Beyond this ethnic triad, he forms a poetic Anglo-Catholic trinity with John Donne and T. S. Eliot. All came late to a galvanic epiphany, and all alike did so as men fully immersed in the life of their times, experienced with the world, flesh, and demonic forces that gave an authority to their spirituality that is often lacking in the ivory tower pieties of professional contemplatives. These poets knew the bitter aftertaste of sated yet false love, not the easy parole of ignored suitors.

Herbert's brief life (1593-1633) began with the influential Pembroke family, taking him to academic distinction at Cambridge, beginning theological studies in 1616, with connections to the saintly Bishop Lancelot Andrewes. Yet Herbert ended up in Parliament until 1624 as a King's man of traditional values, lost in a Puritan landslide headed toward civil war and regicide, all to occur just a few years after Herbert's death at 40.

The ferocious polarity of this political life caused thoughtful men to turn inward. This is exactly what Herbert and his fellow Member of Parliament and close friend Nicholas Ferrar did. Herbert headed for priesthood, and Ferrar founded the utopian Anglo-Catholic community of Little Gidding, a kind of secular Benedictine rule that Cromwell could only deal with in future by its total destruction.

Already a deacon, Herbert was able to take priestly vows at Salisbury Cathedral through special dispensation of the Archbishop of Canterbury. This intervention of the highest authority is significant regarding the intensity and rightness of Herbert's vocation. For it says much that in this golden age of the Caroline Divines the Church sought Herbert as intensely as he desired it.

The explanation lies in reading his timeless lines, that speak directly and forcefully alike to all down these centuries, regardless of the readers' religious or literary sophistication. Herbert articulates the soul of Anglicanism, a generic catholicism from earliest times that is a middle way between the antagonisms of Rome and Protestants.

Herbert's poetry is included in the Roman Catholic Divine Office, and became central to the XX Century Judeo-Christian pilgrimage of Simone Weil, resonating in the lines of Dylan Thomas, and echoing ever outward to receptive ears.

Philip Sheldrake's book makes George Herbert his own best witness, bringing us closer to:

“Church bells beyond the stars heard, the soul's blood.
The land of spices; something understood.”

[Lee Hopkins, S.K.C.M., is a San Francisco writer who has authored a novel, After They Learn to Dance, and is completing a trilogy. He is a regular contributor to these pages. A graduate of UCLA, he heads Taskforce 2000, a worldwide communications, conferencing, and marketing service. An Episcopalian whose avocation is British travel, his biography appears in the 1996 Who's Who in the West.]

Hearts of Oak

(REFLECTIONS ON REVISITING WINCHESTER CATHEDRAL, 25 SEPTEMBER 2000)

by Lee Hopkins

In the purity of salt and fire
Freezing bogmen crafted
Petrine music of the Trinity.

All human aspiration encompassed here:
The holy pentecostal fire by which
We were transfigured from cosmic dust.

Its Anglosaxon roots entwined with Saint Swithin,
It is a monument, as if he needed one, to
Alfred the Great, only King so called, rightly so.

Seamlessly harmonizing this ancient music
Is the passacaglia of Caroline piety,
The oculis of Charles I, permitting ringing of changes.

The library of his son's chaplain in exile,
Later Bishop here, remained as the learned George Morley
Left it, perused by the spirit of Lancelot Andrewes.

Though Pericles said courageous men need no sepulchre,
Noble Winchester is theirs. They went forth like morning;
They bring us rain in our own parched time.

They nourish us in death as in life, exemplars
Of the unearned gift of Grace. We live always in
Their sight, and ever in their debt.

Note: With the longest nave in Europe, Winchester was improbably built in a bog, and saved from sinking in it in the last century by an heroic deep sea diver who spent years securing its foundations. Saint Swithin remains from Anglosaxon origins. Paradoxical Stephen Gardiner, arguably the first Anglo-Catholic, married Bloody Mary and Philip II of Spain here. A better Bishop than he and most was seen in Lancelot Andrewes, and Dr. Morley, a Caroline polymath and founding member of the Royal Society. Until the time of Charles II, Winchester was co-capital with London, ravaged by Cromwell. From Roman origins, Winchester became the capital of Alfred the Great, who created English national cohesion.

CLAVERHOUSE

ORNAMENTAL BOSSES OF CHARLES I

Removed during Civil War and hidden from widespread desecration of Winchester Cathedral after capture of this royalist city after a seige by Cromwell. Bosses now displayed in cathedral triforium museum adjacent to Bishop Morley's library.

OCULIS OF CHARLES I added under Bell Tower to strengthen it for added weight of additional bells for ringing of changes. This now distinctive Anglican practise became popular during Charles I's reign. His seal is at center. Note how understated design coordinates with austere Norman vaulting.

XVII CENTURY STATUE OF ITS PATRON CHARLES I IN NAVE OF WINCHESTER CATHEDRAL
(With *SKCM News* contributor Lee Hopkins.)

SKCM News — December, 2000

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Kalendar of Anniversaries

1 January 1651	King Charles II crowned at Scone
10 January 1645	Martyrdom of Archbishop Laud
15 January 1649	King Charles I brought to Saint James's
23 January 1649	Scottish Commissioners protested against mock trial of King Charles
27 January 1649	Sentence pronounced on King Charles I
30 January 1649	Decollation of King Charles the Martyr - 2001, 352 nd Anniversary
2 February 1626	King Charles I crowned
6 February 1685	King Charles II died
9 February 1649	Burial of King Charles I at Windsor
27 March 1625	Accession of King Charles I
27 March 1894	Society of King Charles the Martyr formed
1 April 1813	Finding of the body of Saint Charles, K.M., at Windsor
26 April 1661	Canonisation of Saint Charles: Convocation unanimously approved the office for 30 January
14 May 1662	Royal Warrant directing the use of the office for 30 January in all churches
29 May 1630	King Charles II born
29 May 1660	King Charles II restored

**SOCIETY OF KING CHARLES THE MARTYR
ANNUAL MASS AND MEETING**

SOLEMN MASS OF SAINT CHARLES

11 a.m., Saturday 27 January 2001

Church of S. John the Evangelist, Newport, RI

The Rev'd Canon Jonathan J. D. Ostman, *SSC, Rector*

***Preacher:* The Rev'd Dr. Ralph T. Walker**

Rector, Saint Michael and All Angels, Denver, CO

Music of Claudio Monteverdi

Followed by LUNCHEON & ANNUAL MEETING

Luncheon reservations are necessary:

Send check (\$15 per person) marked "SKCM Luncheon" to:

Parish Office, Church of S. John the Evangelist, 61 Poplar Street, Newport RI 02840

by 15 January.

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- ⁱ Book of Common Prayer, p 877.
- ⁱⁱ Various editions of the Book of Common Prayer, 1662 onward, list January 30 as “King Charles Mart.”
- ⁱⁱⁱ *The Commemoration of Saints and Heroes of the Faith in the Anglican Communion*. London: SPCK, 1957. p 35.
- ^{iv} Charles Carlton. *Charles I: The Personal Monarch*, second ed. (New York: Routledge, 1995), p 166.
- ^v David L. Edwards. *Christian England, volume 2: From the Reformation to the Eighteenth Century*. (Grand Rapids: Eerdmans, 1983). p 292.
- ^{vi} Dame CV Wedgwood. *A Coffin for King Charles*. (New York: Time Books, Inc.), p 180.
- ^{vii} Carlton, 338.
- ^{viii} Michael B. Young. *Charles I*. (New York: St. Martin’s Press, 1997), p 121.
- ^{ix} Carlton, p 197.
- ^x Young, p 166.
- ^{xi} Christopher Durston. *Charles I*. (New York: Routledge, 1998). p 63.
- ^{xii} Carlton, p 227.
- ^{xiii} Carlton, p 352.
- ^{xiv} Graham Edwards. *The Last Days of Charles I*. (Stroud, Gloucestershire: Sutton, 1999). 179-183.
- ^{xv} Edwards. p 282.
- ^{xvi} Carlton, 341.
- ^{xvii} Vernon Staley. The Commemoration of King Charles the Martyr, chapter seven of *Liturgical Studies*. (1907) online at <<http://justus.anglican.org/resources/pc/charles/kcm.html>>
- ^{xviii} Kenneth Hylson-Smith. *High Churchmanship in the Church of England From the Sixteenth Century to the Late Twentieth Century*. (Edinburgh: T & T Clark, 1993), p 36.
- ^{xix} T. Gornall, ed. *Letters and Diaries of John Henry Newman*, volume 5. (Oxford: Oxford University Press, 1981), p 216.
- ^{xx} The other forms deleted from the Kalendar included the Thanksgiving for the Landing of William of Orange in 1688, the Accession of Charles II and the service of fasting enjoined for the commemoration of the discovery of the Gunpowder Plot in 1605.
- ^{xxi} Andrew C Mead. A Sermon Preached at the Church of the Advent, Boston on 28 January 1989. in *SKCM News*, June 1989, p 8.