

*SKCM News*

*June, 2003*

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

**CHARLES I AND CHARLES, PRINCE OF WALES, ENGRAVING BY GEORGE GLOVER, c. 1635-6**

## Table of Contents

American Representative's Column	1
§ 1 February 2003 Annual Mass & Meeting at Saint Paul's Church, Washington DC	
§ Upcoming Annual Masses & Meetings:	
31 January 2004 at the Church of the Guardian Angels, Lantana, Florida, 11 a.m.	
29 January 2005 at the Church of the Resurrection, New York City	
§ Celebrations of Saint Charles's Day, 2003 § New York Chapter Celebrates Canonisation of Saint Charles § Blessing of Chapel of Saint Charles and Celebration of Oak Apple Day in Charleston § New Goods Items § Articles in this Issue § Article on King Charles the Martyr in <i>The Wall Street Journal</i> § King Charles in <i>The Boston Globe</i> § The Anglican Society § <i>Eikon Basilike</i> and other Material Related to King Charles Online § R.I.P. Hubert Fenwick, R.M.C.U.	
Sermon Preached at the XX Annual Mass, 1 February 2003, at Saint Paul's Church, Washington, D.C., by the Rev'd Canon Barry E. B. Swain, SSC	7
A Sermon Preached on the Feast of King Charles the Martyr 2003 – Saint James' Church, Lake Delaware, New York - by the Very Rev'd Gary W. Kriss, D.D.	10
Martyr for the Good of the Land: The Evidence of Pagan Inspiration for the Execution of King Charles I – Part II of III – by James N. Ward	14
George Morley (1597-1684), Royalist Hero, Bishop of Winchester: A Man for All Seasons – by Lee Hopkins	24
London's Church of Saint Katherine Cree – by Lee Hopkins	28
<i>Hymns to the Holy Royal Martyr</i> , CD by The Choir of Holy Trinity Monastery, Moscow – reviewed by Richard J. Mammana, Jr.	31
<i>Anthony Van Dyck and the Representation of Dress in Seventeenth Century Portraiture</i> by Emilie E. S. Gordenker – reviewed by Sarah Gilmer	32
<i>Price List / Order Form for S.K.C.M. Goods</i>	insert

**2003 Annual Mass & Meeting – Saint Paul’s ‘K’ Street, Washington, DC** was held on Saturday 1 February 2003 at 11 a.m. The loss of the shuttle *Columbia* occurred that morning. The Rev'd Andrew Sloane, Rector, was the celebrant of the Mass. Presiding at the Mass was the Episcopal Patron of the American Region of the Society, The Rt. Rev'd Keith L. Ackerman, SSC, VIII Bishop of Quincy. Music was provided by Saint Paul's Choir, directed by Jeffrey Smith, Director of Music. The Mass setting was Schubert in G; "Crown the King with Life!" from Sir Edward Elgar's "Coronation Ode" was also sung. Several of the traditional Society hymns were vigorously sung ("With thankful hearts", Ellacombe; "Lord, let the strain arise", Diademata; "Royal Charles, who Chose to Die", Dix; and Parry's Jerusalem). About 150 members and supporters attended the Mass. The music and liturgy were reverent and stunning.

This, the twentieth annual Mass & Meeting, was the third time it has been held at Saint Paul's. The first was in 1985, when Father James Daughtry was Rector and Mrs. Langlois was American Representative. The second was in 1995, when Father Richard Cornish Martin was Rector. Father Martin was in attendance this year, as he so often is.

The Society was privileged to have as preacher at the Mass the Rev'd Canon Barry E. B. Swain, SSC, Rector of the Church of the Resurrection, New York, where we will be meeting in 2005. Saint Clement's hosted the Society at several memorable Annual Masses when he was Rector there, and he and the American Representative reflected that they were at the First Annual Mass & Meeting of the American Region in 1984 at Saint Ignatius, New York City. Father Swain's moving sermon on the witness of martyrs, even to the present day, is included in this issue.

Afterwards, over 80 adjourned to the Parish Hall for the Luncheon and Annual Meeting of the Society. Dr. Mark Wuonola, the American Representative, thanked Father Sloane, Canon Swain, Dr. Smith, Paul McKee (the Saint Paul's Chapter secretary) and Weldon Walker, who organized all the day's events, and the patrons and donors who supported the music. Thanks were extended to Mary Jo Clark and the crew who prepared and served the luncheon, and to Matthew Leddicotte, who prepared the programme. Bishop Ackerman addressed the group briefly on the importance of the witness of the Catholic Devotional Societies today.

*Patrons of the Annual Mass:*

Mr. Charles Barenthaler  
 Dr. Bernard P. Brennan  
 Charles J. Briody, III  
 Clement Theodore Cooper, Esq.  
 Alan Hoffman  
 The Rev'd Dr. Joseph W. Lund  
 Paul W. McKee  
 The Rt. Rev'd James W. Montgomery  
 Donald R. Reinecker  
 Hon. Robert W. Scott  
 Stephen Page Smith

Wallace and Dorothy Spaulding  
 Dr. Mark A. Wuonola

*Donors*

John J. Slain  
 David B. J. Chase, Ph.D.  
 William H. Franklin  
 Sarah Gilmer  
 Hugh G. Hart  
 Skip Keats  
 Dr. James C. Kelly  
 Philip W. Le Quesne

William G. MacLaren  
The Rev'd Dr. Richard Cornish Martin  
Mr. & Mrs. Craig Huseman Metz  
Forest Anthony Nester  
Warren Reznicek  
Philip Terzian  
Will Sears Bricker II  
Donald M. Davis  
The Rev'd Shawn W. Denney

In Memory of Eleanor E. Langlois  
Dr. James Burnell Robinson  
The Rev'd Richardson A. Libby  
John Walker  
The Rev'd Dr. Charles E. Whipple  
James I. W. Corcoran  
Arthur L. Johnson  
The Rev'd William H. Swatos, Jr.

**2004 Annual Mass & Meeting – Church of the Guardian Angels, Lantana, Florida**, will be on Saturday 31 January 2004 at 11 a.m. We thank Father David C. Kennedy, SSC, for his invitation to return to Guardian Angels, where we met in 1991 and 1998. Music of the Mass will be Mozart's *Missa Brevis* and *Ave Verum Corpus*. The instruments and voices will be from Palm Beach Atlantic University. A catered luncheon will feature roast beef and Yorkshire pudding, with trifle for dessert. Patrons and donors will be sought as usual.

There is an active chapter of the Society at Guardian Angels. Our preacher will be the Rt. Rev'd Keith L. Ackerman, SSC, Bishop of Quincy and Episcopal Patron of the American Branch of the Society of King Charles the Martyr.

**2005 Annual Mass & Meeting – Church of the Resurrection, New York City** will be on Saturday 29 January 2005. We are grateful to the Rev'd Canon Barry E. B. Swain, Rector, for his kind invitation. This will be the first time the Society has met at Resurrection, which has hosted the other Catholic Devotional Societies on a number of occasions.

### **From Your American Representative**

In *December* issues of *SKCM News*, we strive to include lists of parishes all around the country celebrating Saint Charles's Day, including the time of each such celebration. Notices of *upcoming* celebrations are earnestly solicited. The press time for the December issue is always 15 October. Please note this reminder so we have a complete list of commemorations to publish in the December issue.

We will, of course, continue to report in each *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. In future, 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.

### **Celebrations of Saint Charles's Day, 2003**

**The Great Plains Chapter** observance took place on Saturday 25 January at Saint Barnabas Church, Omaha, Nebraska. Over 50 people attended the service. A Solemn High Mass was celebrated with the Office of Sung Morning Prayer serving as the Liturgy of the Word. The Rev'd Robert Scheibhofer, rector of Saint Barnabas and a Society member, celebrated.

A brunch provided by members and friends of the Monarchist League was served in the church undercroft following the Mass.

For information on the Great Plains Chapter, call Nick Behrens at (402)455-4492 (or check [www.saintbarnabas.net](http://www.saintbarnabas.net)); he also edits the American Member Newsletter of The Monarchist League. 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 Mass on 30 January being of Saint Charles, there was a Mass at 6 p.m. on the eve of the Feast followed by a reception in the Parish Library. The curate of the Church of the Advent, Father Benjamin King, preached at the Mass. At the reception, attended by over a dozen, Mr. Thomas Brown read a paper on Saint John's College, Oxford, and its Stuart connections.

At **S. Clement's, Philadelphia**, a special Mass was celebrated by the Rev'd Joshua Aalan, Curate, at 6:30 p.m. to commemorate Saint Charles Stuart, K.M. About 15 were in attendance. The stirring Society hymns were sung to excellent tunes: "With thankful hearts thy glory" (Woodbird), "Lord, let the strain arise" (Diademata), "At Candlemas in white arrayed" (Repton), and "Royal Charles, who chose to die" (Petra). Thanks to Father Robert W. Offerle, CSSS, Interim Rector, Will Bricker, Chapter Secretary, and the many members in S. Clement's chapter for sponsoring a special commemoration each year. "Flowers were given and placed at the shrine in honour of Saint Charles and in memory of deceased members of the Society. Many a candle burned in front of the statue that night."

At the **Church of the Guardian Angels, Lantana, Florida**, the Rev'd David C. Kennedy, SSC, Rector, there were two Masses on 30 January, at 10 a.m. and 6 p.m., the latter followed by supper at the Red Lion Pub, where King Charles and the present occupant of the throne were toasted. This is the traditional form of the annual meeting of the Guardian Angels chapter.

Society member and chapter secretary Charles Peace reports that at **Grace & Saint Peter's Church, Baltimore**, the Thursday Low Mass on 30 January was celebrated in the Lady Chapel by the Rev'd Robert Speer. The Gospel of the day was read from the shrine of King Charles the Martyr.

Society member Father Martin Yost reports a morning celebration at **Saint John's, Dallas**, attended by 25. The Mass was celebrated by the Rev'd Terence N. Jordan, Rector. An evening Mass, attended by five, was celebrated by Father Yost. A glass was raised to our Royal Patron at a pub afterwards.

Canon James P. DeWolfe, Jr., *SSC*, reports that he celebrated the Mass of Saint Charles at *All Saints', Fort Worth*, of Wednesday 29 January. Another Mass on the 30<sup>th</sup>, celebrated by Father Radford B. Allen, also commemorated Saint Charles.

Father Richard Gates reports from Philadelphia that at the *Chapel of Saints Francis & Clare* Mass was celebrated on 30 January in commemoration of Saint Charles.

***Society activities in Charleston.*** On 17 May 2003, over fifty Society members and guests attended the blessing of the Chapel of Saint Charles, King & Martyr. The chapel was blessed and the Mass celebrated by the Rev'd Daniel L. Clarke, *SSC*, curate of the Church of the Holy Communion, Charleston. Assisting were Father Craig Young, *SSC*, of the Anglican Church of the Epiphany, Columbia SC, and sub-deacon, Mr. John Moock of Charleston. A South Carolina barbecue dinner was served at Glenn Eberle, the Mayesville residence of Mr. Richard T. Hines, and his wife, Mrs. Patricia Mayes Hines. The ca. 1850s Greek Revival building was purchased several years ago by Mr. Hines, a Mayesville resident. A board of wardens includes S.K.C.M. members Baron Fain, Victor Brandt III, and Donald Evans of Charleston. The states of South and North Carolina are named for Charles I, and Charleston, after his son, Charles II.

Over twenty members and guests attended the Charleston Chapter's first Oak Apple Day (Restoration Day) reception on Wednesday 28 May, 29 May being Ascension Day. The reception was at the Carolina Yacht Club overlooking Charleston's harbour and Ft. Sumter. Observing the English tradition, plum pudding and ale were served with other foods and libations.

Outgoing warden Baron Fain offered a few remarks about the Society, and Oak Apple Day. Secretary Donald Evans spoke on the importance of remembering Charles for preserving the historic, apostolic episcopacy. Capt. John Coussons presented a portrait of King Charles I, and is offering it as a gift to the Carolina Yacht Club. The chapter's annual Mass in January, 2004, will be at the Church of the Holy Communion in Charleston.

Details of the ***London Celebration*** and other U.K. celebrations appear in the Summer, 2003, issue of *Church and King* which we hoped to include with this mailing. It continues to be difficult to coordinate the publication times of *Church and King* and *SKCM News*. Thus, you are receiving the Christmas, 2002, issue of *Church and King* with this issue of *SKCM News*.

We were informed that Hubert Fenwick, who led the RMCU for many years, died recently. David Roberts has been appointed Secretary/Treasurer. We will provide a proper obituary when details are received.

***The New York Chapter*** commemorated the ***Canonisation of Saint Charles*** at 11 a.m. on Saturday 26 April 2003. The Mass was 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 gathered for lunch. For more information on the New York chapter, please contact Dr. Bernard P. Brennan, S.K.C.M. Chapter Secretary, 129 Columbia Heights, Apt. 33, Brooklyn NY 11201; phone (718)852-8235. Thanks to Dr. Brennan for organizing this annual event. Dr. Brennan would be pleased to hear from volunteers willing to take on his role organizing the New York Chapter's annual April event.

The *Akathist to Saint Charles* has been published and is now available for purchase on the goods order form enclosed. Dr. Roman's *Akathist* has been beautifully typeset by Richard Mammana and has as the cover the icon of Charles the Martyr, reproduced in color. An Akathist is a genre of liturgical prayer which is sung while standing. There are akathists in honour of the Holy Trinity, Christ, Our Lady and Her Miraculous Icons, and the Saints. The standard akathist is divided into twelve 'ekos' or hymns where each contains twelve sentences of praise beginning with the word 'rejoice'. Preceding each ekos is a collect called the 'kontakion'. A thirteenth kontakion, read thrice, is followed by repetition of the first kontakion and ekos. A special prayer concludes the akathist. It is said that the Western litany is derived from the structure of the ekos.

Dr. Roman composed this Akathist in 1998 and presented it to the Society of King Charles the Martyr in honour of the 350<sup>th</sup> Anniversary of His Martyrdom in 1999. Dr. Roman writes, "This Akathist is a summary of the life of Saint Charles and is a devotional hymn of praise of our Patron. It is intended for private or group reading. I have used many quotes from Scripture in the text and have done so purposely to celebrate at once the Catholic, Orthodox, and Evangelical tradition that Saint Charles both represented and zealously defended with his very life." Alexander Roman, Ph.D., a member of S.K.C.M., is an Orthodox Catholic and a member of the Monarchist League of Canada. He is an Eastern theology enthusiast with a particular interest in Saints and Hagiography. He is the Executive Assistant to the Speaker of the Ontario Legislature.

While the Akathist provides, in Dr. Roman's words, "a Byzantine Rite cast to devotion to our Royal Martyr", it will appeal to those of all traditions who share a devotion to the Royal Martyr.

The Akathist was set up for printing by Society member Richard J. Mammana, Jr., a parishioner of the Church of the Resurrection, New York City.

The Icon of the Royal Martyr was commissioned by, and is reproduced with the permission of, the Rev'd Father F. Stephen Walinski, of Saint Vincent of Lerins Antiochian Orthodox Church, Omaha, Nebraska.

**Goods items** include the recently published historical booklets, *The White King I – VII*, issued by our parent organization initially to coincide with the 350<sup>th</sup> 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, which will now address special topics, will be made available as they are published. We commend our parent Society, and the anonymous editor of the series, for producing these.

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. Society rosettes, neckties, and bow ties 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 continue to be popular. They are made of entirely handsewn English silk by The Ben Silver Corporation. A new shipment has just been received—place your order now. 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 reviews by our regular contributors Lee Hopkins, Sarah Gilmer, and Richard Mammana. The second part of James N. Ward's study of pagan elements inspiring the Royal Martyrdom also appears this time.

Of course, we are also publishing Canon Swain's sermon from the 2003 Annual Mass at ISaint Paul's 'K' Street. In addition, we are privileged to publish a sermon on the subject by Dean Gary Kriss, recently retired as Dean of Nashotah House. Dr. Wuonola has served on Nashotah House's Board of Trustees nearly since the beginning of Dean Kriss's term at Nashotah House.

An article by Society member Philip Terzian in *The Wall Street Journal* was entitled "Invitation to a Beheading". It appeared on Friday 7 February and gave our Cause wide publicity. "Charles was . . . a reluctant combatant in England's civil war, and a man devoted to his wife, children and religion—an appealing human being and victim of history. He was also the rare monarch with a gift for eloquence."

One was surprised to receive *The Boston Globe* on Saturday 24 August 2002 and to see van Dyck's "King Charles in Garter Robes" on the front page. It was grouped with other paintings shown as they had been moved within the Zwinger Palace museum in Dresden to protect them from the flooding.

*The Anglican Society* publishes *The Anglican*, subtitled "A Journal of Anglican Identity". Prof. J. Robert Wright is the President of the Society, which shares our objective of restoring 30 January to the Kalendar. Members interested in more information may write to Prof. Wright at The General Theological Seminary, 175 Ninth Avenue, New York NY 10011.

*Eikon Basilike* is now available online thanks to the good work of Society member Richard Mammana. It can be found at <http://justus.anglican.org/resources/pc/charles/eikon/>. We very much appreciate Mr. Mammana's work. Society members will find other material of interest on the Project Canterbury website. Additional sermons about Saint Charles are on the Project Canterbury website at <http://justus.anglican.org/resources/pc/charles/glanville1667.html> and [http://justus.anglican.org/resources/pc/charles/seth\\_ward.html](http://justus.anglican.org/resources/pc/charles/seth_ward.html)



**R.I.P.** We were recently informed of the death of Hubert Fenwick, in February, 2003, of the Royal Martyr Church Union.

*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.*

**Sermon Preached at the XX Annual Mass of the American Region  
Society of King Charles the Martyr**

Saint Paul's Church, Washington, DC - 1 February 2003

The Rev'd Canon Barry E. B. Swain

(transcribed from a tape)

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Those of you who attend this parish will have known Father Simpson and will also know of George Eatman, who have just brought out a book called *The Treasuries of Anglicanism*. The first copy came the other day for me to take a look at. And you may have seen it already yourselves. In it is a painting I've never seen before, and it's in a museum in Bristol, in Britain. It's a romantic and evocative painting of the burial of King Charles on a snowy day in Windsor, a few days after his execution. In many ways that painting sums up so much of what people think about in connection with the Martyr King. The Cavaliers were on their way to bury their Royal Master. They will perform their last service, break their wands, and throw them down into the vault. The sadness in the faces is evident, and it is obviously the end of an order. They couldn't know that in just eleven years, the Restoration would happen. For them, it was the end of the world. The King had been put to death unjustly, the entire form of Government had changed, in many ways the England they had known all their lives had come to an end. It was the end of England of spires and knights; it was the end of chivalry; it was the end of the monarchy; it was the end of representative government; it was the end of all that they knew and held dear. The Church of England, too, was coming to an end, at least as the people subscribed to it, and all that they knew and loved and cherished about their life in England seemed to be at an end.

It would be possible for us to approach today's observances and the cult of the Martyr King in the same way. It would be strange, but it would be possible. Living, as we do, in a republic, it would be difficult for us to cherish the idea of monarchy. Living, as we do, in a classless society, it would be difficult for us to cherish the idea of inherited and unbreakable position. Living, as we do, in a representative democracy, it would be hard for us to advocate the Divine Right of Kings. For none of those things do we remember King Charles, although they were things for which he stood. We remember him for something different entirely.

I just finished a new book, describing the end of the French monarchy in 1789, called *The Road to Versailles*. It struck me over and over again how similar Louis XVI and King Charles I were. In Louis XVI's case, too, the one thing he refused to do was compromise the Order of the Church. With King Charles, it was Episcopal government of the Church, as we received it from the Apostles, and with Louis XVI it was the same. He refused to make appointments, nationalize the church, and set aside the Pope and Episcopal authority. In both cases, the one thing they refused to do, which led directly to their execution, was to compromise the Church in their own realms. It is for that, that we honour King Charles today. Not for any of his political opinions, not for the old order of England, which died in a sense with him. And not for any other reason but because of the love which he held for the Church of England, and its authority.

Sir Francis Bacon, in his *Essay on Truth*, began it "What is truth?" said jesting Pilate, but would not stay for an answer." In many ways, that's the position of our society today. Many people have no concept of what absolute and objective truth is. They do not understand the fact that there are things that are true over and above what we think about them. We cannot have a poll to decide what is true, when there is already an absolute truth in place. Perhaps the nature of living in a republic, in a democracy as we do, perhaps those of you living in this city particularly, feel that anything can be put to a vote, that whatever comes out as a majority must be right. Well that's how we run this country, and it runs pretty well, on the whole, by that system. But it is not how we determine absolute truth in the church., is it?

There are things which our Lord himself has left to us, in the Deposit of Faith. The Episcopal Authority of Bishops, in transmission from the Apostles themselves, is one of those things. It was that thing for which King Charles was prepared to give his life. Now why would anyone give his life for a piece of doctrine? It might seem exceedingly strange to most people you meet on the street, if you went out into the Circle, and asked "would you give your life for a principle of truth, for a doctrine, for an ideal? I suspect very few people would be prepared to do that. And yet what martyrdom is all about, is the willingness to go as far as you need to, in defence of a doctrine which our Lord laid down, in defence of his Church, and in defence of what you know to be true. In essence it is the fullest guarantee of your baptismal vows, isn't it? What you have promised at the font, or your sponsors did, and you appropriated that promise for yourself, was that you would fight against the flesh, the world, and the devil. If you are forced into a corner, and it is taken as far as it can be by some outside authority, that would mean laying down your life for Christ and his Church. Not very many of us will be called on to do that.

But that is the problem that was laid before the King. If you will cede on just this one point, the rebels said, we will restore you to your throne, you can do what you want to, defeat the rebels, win the Civil War. But it was just that that he was not prepared to do. As devoted as he was to the concept of the Divine Right of Kings, as devoted as he was to the service of his country, he knew that the service of Christ and his Church came first, above all worldly claims, and it was that choice that won Charles not an earthly crown,

but a heavenly crown. Exchanging as he did, an earthly crown, that was about to be taken away from him, for a heavenly crown, was to make the best possible bargain that any Christian could make. The willingness to turn away from the world, the willingness to turn away from what we want, the willingness to turn away from all those things and to turn to Christ and his Church. To embrace Him with all our being, and if necessary to pay with our blood, for our baptismal vows: to take seriously in every respect, the things that we promised to do, and the ways in which we have allied ourselves with the suffering of Christ on the Cross.

In the end what martyrs have done is to take seriously those vows and to identify themselves so closely with the Crucified One that their fate becomes the same. And we know perfectly well that if the fate of the martyr has become the fate of their Lord on earth, their fate will become the same in heaven, for we know that the King of these martyrs' throne is where these Christians come, straightaway, because cleansed with the blood of the Cross, and their sacrifice, they pass directly to Heaven, as the Church has always believed. Baptism of blood is one thing rarely required of Christians today, but which was required of Charles. It was a sacrifice he willingly made and that example, apart from his politics, apart from the society in which he lived, apart from the time and place, and all other considerations, was the one which he offered. It doesn't make much difference what the circumstances of peoples' lives are, when they are willing to pay for their love of Christ with their lives.

It may seem to us that all of this is terribly old-fashioned. But if there is an absolute and objective truth, if there is a relationship with Christ into which we have been baptized, when we have died to our own selves, died to the world, died to the flesh, died to the devil, if there is such a thing, it demands our all. It may never be asked, but our goal is to so order our lives that if it were asked, IF IT WERE ASKED, by the Grace of God and his Holy Spirit, we might be willing to make that sacrifice. Martyrs are not people in a dusty textbook, people who were willing to go to the Coliseum, or go to the scaffold in the XVII Century, they are examples of what it can mean to be a Christian, what you can be willing to sacrifice, to suffer, and to offer to Christ; the ways in which we can dust off our tarnished lives, and polish them up to greatness, and be willing to offer them as they are to Christ.

If we were asked, today, to offer our lives for Christ and his Church, would we be willing to do so? For most of us, for me, the answer is probably not. We might make some compromise to get ourselves out of the situation. And that might be all right. But the point in the end is that we should so order our lives, by prayer, by the Sacraments, by reading of Scripture, by spiritual direction, by growing in the faith, by service to our neighbours, that we should so order our lives, that we might be ready, we might be willing, that should we be called upon, we might be prepared to make that sacrifice, which is after all, only the sacrifice that He already made for us on the Cross. If you think that the spirit of Charles, the Martyr King, is dead, if you think it is a past thing gone into the history books, think again.

This document is issued from the Vatican every year. It comes out quietly and nobody pays much attention to it. It came to me from several sources this year, and I saw it recently in *L'Osservatore Romano*. It is deeply moving. If you think the age of martyrs is over, listen to this.

“In the year 2002, the following gave their lives for Christ:

Archbishop Isaias Duarte Cancino	of Cali (Colombia), shot dead 16 March 2002 after celebrating Mass in a parish of his archdiocese.
Fr Declan O'Toole	Irish Mill Hill Missionary, killed in an ambush on 21 March in the region of Kotido (Uganda).
Fr Boniface	Congolese, killed in Goma (Democratic Congo) 24 March, during Palm Sunday when unidentified persons threw bombs among the public. A little girl called Karine was also killed.

Fr Juan Ramon Nunez	Colombian, parish priest Argentina (department of Huila) in Colombia, killed on 6 April during Mass.
Fr. Roger Morin	Canadian, Sacred Heart Brothers, killed on 12 April at Fianarantsoa (Madagascar) during street riots
Fr. Alois Lintner	Italian fidei donum, killed on 16 May at San Salvador da Bahia (Brazil).
Fr. Arley Arias Garcia	Colombian, killed on 18 May in an ambush in Florencia (Colombia), he was president of local peace junta, he was trying to bring the paramilitary and guerilla to negotiations
Fr. Jorge Altafulla	from Panama, assassinated il 19 May Panama (Panama).
Fr. José Ilario Arango	Colombian, killed on 27 June a Cali (Colombia), after celebrating Mass.
Sister Marta Ines Velez Serna	Colombian, of the Poor Sisters of Saint Peter Claver, killed on 14 July at Mogotes-Santander (Colombia)
Carlos Herrao Jiménez	seminarian Colombian, killed 21 July in Medellin (Colombia).
Brother Ivo M. Dominique Lascanne	from France, Little Brothers of the Gospel, founder of the Foyer of Hope for street children in Yaounde, found dead on 30 July near Maroua (Cameroon), by one of the boys he had saved from the streets.
Fr Pierre Tondo	Burundian, parish priest of Kiguhu in the diocese of Ruyigi, murdered 5 August by armed bandits who stopped his car on the road for Gitega, made the priest get out and then shot him dead.
Sister Cecilia	Chaldean nun killed on 15 August in Baghdad (Iraq).
Fr. Jean Guth	from France, of the Congregation of the Holy Spirit, kidnapped on 31 March in Mayama (near Brazzaville, Congo). He died in captivity 10 August.
Fr. Augustin Geve	first Catholic priest from the Solomon Islands, killed 20 August killed Guadalcanal, (country uncertain) where he had gone to mediate peace talks.
Leonardo Muakalia Livongue	Angolan seminary, killed by robbers 8 September Malanje (Angola).
Fr. José Luis Arroyave	Colombian, killed in Medellin (Colombia) 20 September: he was head of diocesan social development programmes in the poorest districts of Medellin.
Fr. Jorge Sanchez Ramirez	Colombian, diocese Antioquia (Colombia) killed in the Valle del Cauca 27 September
Fr. José Luis Cardenas	assassinated at Chalan, department of Sucre (Colombia) 17 October shortly after celebrating Mass
Fr. Gabriel Arias Posadas	Vicario general of Armenia diocese, (Colombia) killed on 18 October department of Caldas (Colombia) where he had gone to negotiate the release of a hostage.
Alberto Neri Fernandez	from Uruguay, lay Focolarino , killed by thieves in Brazil il 19 October
Fr. Declan Collins	Irish Salesian, killed by thieves on 16 November in Johannesburg (South Africa), where he was parish priest and very much involved in helping the poor.
Fr. James Iyere	of the archdiocese of Kaduna (Nigeria), killed 29 November from serious wounds and burns during riots in Kaduna.
Fr. Jean Claude Kilamong	from Central African Republic, he was stopped by rebels in Bossangoa on 8 December, his lifeless body was found the next day."

[The church was still as Canon Swain left the pulpit. –Ed.]

## A Sermon Preached on the Feast of King Charles the Martyr 2003

St. James' Church, Lake Delaware, New York

*The Very Reverend Gary W. Kriss, D.D.*

*Retired Dean of Nashotah House*

If we had been alive in the time of King Charles I, whose decollation we commemorate today, we probably would have been aware of certain men's fashions which functioned as badges, indicating a man's allegiance to one party or another. The supporters of the King, like the King himself, favored long flowing hair, as well as rather flamboyant clothing. His Puritan adversaries, as their name suggests, favored more practical, less colorful attire and had been given a pejorative nickname which described some of their partisans rather graphically: Roundheads. You might say that they were the skinheads of their day.

Fashion—or, to be precise, hairstyles—provided a visual key to the allegiance of certain players in the event which we commemorate. On the other hand, fashion was not the determining factor in a choice which was

made by the central character in the drama which played out its last act on January 30, 1649. On that day, the King wore two shirts. This was not a fashion statement, but there was what some might have considered a political, or perhaps even a religious *reason* for his choice of outfit. You see, the King was concerned that he might shiver while standing on the scaffold.

London in January is a damp and chilly place. The execution of the King was set to take place on a scaffold, out of doors. Furthermore, it would not be a hurried affair. It is not often that a king is publicly executed and his murderers intended to make the most of the event. So it would take time to assemble the cast. There would be certain ceremonies. The King himself intended to say a few words, and he would be allowed a few moments to say his final prayers. All of this would take a bit of time and it was likely that, no matter how composed he might have been, he would begin to feel the cold.

It was not that it made any difference whether he was cold or not. That was a condition which would become irrelevant soon enough. But the King did not want people to see him shiver—not because he wanted to prove that he could handle the cold, but because he did not want them to think that he was afraid.

Charles I, King of Great Britain and Ireland, Defender of the Faith, etc., etc., was not a particularly good king. If he had been, he would not have found himself in this position in the first place. He had failed to resolve major conflicts within his kingdom and his army had lost the civil war which had ensued. This is not to say that he was a bad man. It is just that he lived in a difficult time and, to put it bluntly, he was the wrong man for the job. Some would want to equate his failings as a king with unredeemable flaws in his character. But that, I think, would be a mistake. To be sure, he was not very adept at governing. He did not have sufficient charisma to unite all of his subjects around his leadership. And there is no doubt that he was a sinner, just as we all are. But none of these things have anything to do with his decision to wear a second shirt.

Whatever his shortcomings as a king or even as a man, and whether or not he *felt* any fear as he approached the headsman's block, Charles thought that it was important that no one should have any reason to think that he was afraid. Was this a front, a disguise, a false image he was attempting to convey? Another failing of some sort? I do not think so. Charles was no hero, in the romantic sense of that term, and he knew it. And so, he could not be certain that he would be able to control his body in the last moments of his life. Nevertheless, he wanted people to believe that he faced death with confidence—because he did. He was confident of his cause. He was confident of his faith. He was confident of the God he served.

In our modern, secular context, it might be a little difficult for us to understand just why Charles died—why he was executed and why he faced his execution with such confidence. Actually, even in the religious context in which you and I live, it might be difficult to understand. At the risk of oversimplifying what was a very complicated situation, it still would not be very far from the mark to sum up the cause in which Charles died in one word: bishops. As unlikely as it may sound, that really was the issue: bishops. The Puritans wanted to do away with them, and Charles insisted that they had to be kept. This was no mere

stubborn insistence on having things his way because he was the King. As Charles saw it, this was a matter of the most profound importance, affecting the very faith which he and his subjects devoutly professed.

We must be very clear, it was not the quality of particular bishops which was the issue. It is safe to say that King Charles must have known at least a few bishops who were, shall we say, less than satisfactory. But Charles was not dying on behalf of *particular* bishops. He was not dying so that bishops would not have to die. He was dying for what the bishops, the episcopate as a whole, stood for. That is to say, he was dying for his faith in Jesus Christ.

The people who brought about the execution of the King were also Christians, but Christians of a different stripe. They were Christians who believed that the Faith had been corrupted over the centuries and needed to be reformed. Some of them genuinely believed that the reform could be effected by a revolution in the governance of the church, by the establishment of a different kind of church structure. Many of these people were Presbyterians who wanted what we might call a more democratic form of church government: presbyteries, or assemblies of clergy and laity, rather than bishops to govern the church. But many of his enemies were not even Presbyterians, they were simply individualists who objected to having anyone tell them what to believe *or* how to worship—for, you see, the Prayer Book was another one of their targets.

There is no doubt that the medieval church, as an *institution*, had become corrupt in certain ways, and this situation had given rise to more than a century of religious dissent and conflict throughout Europe and Britain. But when Queen Elizabeth I finally imposed a settlement on the Church of England, the bishops stayed. When James I, Charles' father, succeeded Elizabeth, he left Presbyterianism behind in Scotland and declared for episcopacy; the bishops stayed. The bishops stayed because the bishops, not individual bishops, but the episcopate as a whole, represent the integrity, the continuity, the very essence of the Christian Faith—the Faith handed down from the apostles to their successors, the bishops, who have continued to teach, to guard, and to defend that Faith down through the ages. So you see, by insisting on keeping the bishops, by accepting death rather than compromise on this principle, what Charles was really doing was witnessing in the strongest possible way to the Faith once delivered to the saints—the Faith for which he was willing to die.

Is there anything that you would be willing to die for? Many people would say that they would be willing to die in defense of their families. Very soon, we may well see young men and women dying in what we are told is the defense of our nation and our security. Some people would tell you that they would die to defend their personal honor and integrity. But do you know anyone who would die for his faith? Would you?

I think that something worth dying for would have to be something very important. If something is really going to be worth dying for it will not be something frivolous; it will not be something vague; it will not be something uncertain; surely it will not be something that is false. If something is going to be worth dying for, it must be something of great value, something of value, perhaps, not only in this life, but something that is in some way of value even after death.

The one thing that I can think of that clearly fits that definition, is our faith in God. For only God transcends death. But even here there is a catch. God, the idea of “God,” means different things to different people. And I would submit to you that what we believe about God makes a tremendous difference when it comes to whether or not it is worth dying for.

If our concept of God is of a creator who put the world together, wound it up, and then stepped back to let it run on its own, that is not a God for whom I would be willing to die. Why should I? That God might be eternal, he might transcend death, but the fact is that he has already done everything he is ever going to do and my life is not going to be any different whether I believe in him or not.

But suppose we believe in a God who is actively engaged in our lives—yours and mine, individually and collectively. Suppose we believe in a God who embodies a transcendent truth and an irrepressible love that gives meaning and direction to our lives so that, whether we live or die, we can be confident of remaining in relationship with him. Suppose we believe in a God who actually cares about us enough to die for us. Is faith in such a God a faith that might be worth dying for? Charles Stuart thought so—and he was not the first, or the last.

But what was the basis for his confidence, his faith in this God? It was, quite simply, the witness of the Church which had nurtured him, a witness secured by the testimony of an unbroken succession of guardians of the faith, the heirs of the apostles, the bishops of the Church. Charles could have saved his own life. He did not have to die. All he had to do was give up the bishops. But he would not, he could not, give up the bishops, because he would not give up the Faith for which the bishops stand.

The Feast of King Charles the Martyr was once ranked as a principal feast in the English *Book of Common Prayer*. It is no longer. It was suppressed in the time of Queen Victoria and it is celebrated only here and there around the world today. Many people view it as nothing more than an affectation, a precious custom observed by antiquarian Anglo-Catholics, but having no truly universal significance. They, of course, are wrong. In an age when individualism rules, when George Gallup tells us that most Americans think of themselves as religious but rarely darken the door of a church, when even bishops think of themselves as being above the rule of faith and free to rewrite the creeds and even Scripture, we need to pay more attention to the king who wore two shirts. We need to remember the king who did his best to exhibit to the world the inner confidence he had in his God. We need to remember the king and the cause for which he died. He accepted an unjust condemnation rather than give in to the spirit of the times in which he lived. He remained faithful to the end to the Church which had nurtured him. Most importantly, he held true to his Faith in the only God who can save, Jesus Christ, the God-Man whose humble example he strove to follow.

Remember.

***Martyr for The Good of the Land:  
The Evidence of Pagan Inspiration for the Execution of King Charles I***

by James N. Ward

Continued from December, 2002, *SKCM News*. Part II of III Parts

### **The Druids and The Early Religion of the British Isles**

The best sources for information on the old religion of the British Isles comes from Roman observers, who called the religious leaders of the Celtic and Pict inhabitants “Druids.” The Romans recorded that the Druids sacrificed condemned criminals as part of their religious observances, but that it was an exceptional and powerful ritual, performed only in times of serious need. Some of the recorded myths of the Druids describe one person's life being sacrificed so that a terminally ill noble would survive, perhaps indicating a belief in a cosmic balance of forces. In Tacitus's, *Annals* he recounts that practitioners of the old religion performed human sacrifice in sacred groves: “it was their religion to drench their altars in the blood of prisoners and consult their gods by means of human entrails...” and also in Tacitus's *Germania* he discusses where the grove ceremony is opened with a human sacrifice and “reverence is paid to the grove in that no one may enter unless bound by a cord to acknowledge the power of the deity.”<sup>1</sup>

In Julius Caesar's diaries of the Gallic Wars<sup>2</sup> he writes of the Druids as persons who:  
...concern themselves with divine affairs, managing public and private sacrifices and interpreting matters of religion... In fact, it is they who decide in almost all disputes, public and private; and if any crime has been committed, or murder done, or there is any dispute about succession or boundaries, they also decide it, determining rewards and penalties: if any person or people does not abide by their decision, they ban such from sacrifice, which is their heaviest penalty. Those that are so banned are reckoned as impious and criminal....

Here we can draw several comparisons with Parliament, or more specifically The House of Commons, in Charles's day. Parliament began to hold for itself the power to interpret religion and regulate public sacrifice (the establishment Church and the fear of Arminianism). The “High Court” for the trial of Charles held for itself the power to decide disputes, in fact, the House of Commons alone asserted that it had the power of a court.

Julius goes on to observe that the Druids believe “unless for a man's life a man's life be paid, the majesty of the immortal gods may not be appeased; and in public, as in private, life they observe an ordinance of sacrifices of the same kind” and goes on to note that “the execution of those who have been caught in the act of theft or robbery or some crime is more pleasing to the immortal gods; but when the supply of such fails they resort to the execution even of the innocent.”<sup>3</sup>

---

1 Tacitus, *Annals* XIV.28-30, Penguin edition, pp. 327-328

2 These notes were taken from Julius Caesar, *Gallic War*, Book VI, based on H. J. Edwards's Loeb translation of 1917.

3 *Ibid.*, Book VI:16.



It is also curious to note that suppression of news was a Druid practice, and one can make ready comparisons with Parliament's attempts to control the emerging free press at the time. "Those states which are supposed to conduct their public administration to greater advantage have it prescribed by law that anyone who has learnt anything of public concern from his neighbors by rumor or report must bring the information to a magistrate and not impart it to anyone else; for it is recognized that often times hasty and inexperienced men are terrified by false rumors, and so are driven to crime or to decide supreme issues. Magistrates conceal what they choose, and make known what they think proper for the public. Speech on state questions, except by means of an assembly, is not allowed."<sup>4</sup> In addition, Cromwell operated much like a Druid priest: "He compelled his intellect to work through the medium of prayer, and he disguised the complex cerebral mechanisms of memory, association and deduction in the cloudy language of vision and prophecy."<sup>5</sup>

Early archeological evidence of the old religion indicates that the Druids and their followers placed special emphasis on the head as a part of the body with particular sacredness and significance and that it was perhaps the seat of the soul. Mythologies report many heroes beheading their enemies to ensure they stay dead (not an unreasonable precaution in this time period) and excavations of Celtic buildings have niche holes carved to hold human heads.

For the Druids a Geas (pronounced "GESH"; plural Geasa) is a magical obligation, prohibition, or taboo that a person may possess, either known to them or unknown to them. It usually is held or imposed on magical people such as sacred kings, Druids themselves, and great heroes. As it is the sacred king's duty to maintain the peace and prosperity of society his life is surrounded and infused with magic. In the Druid worldview the geas upon him are to help him avoid unbalancing that magic. There are several ways to receive a geas: birth from a noble conveys most of them, however a king or Druid can impose one upon a criminal as a punishment, or a Druid can determine by oracular means what geas a person already has.

The risk of breaking the druid geas is great. To break a geas is to act contrary to the forces of nature, and the result is the death of the person, or some other great social catastrophe. Each geas is unique and appropriate to each person. This personal and intimate aspect is why the geas is so serious to those who possess them, and why they are usually kept secret.

One final observation: all ancient sources identify that the Druid's days [or day]<sup>6</sup> of plucking their sacred mistletoe for their sacrificial knives and making sacrifice was when the moon was a crescent, a sliver. In January of 1649 the new moon began on January 28<sup>th</sup>. On the day of the 30<sup>th</sup>, the moon was a three-day old crescent, visible over London in the early afternoon twilight.<sup>7</sup>

### **Other Pre-Christian, Western European Sources**

---

4 *Ibid.*, Book VI:20.

5 Wedgwood, p. 14.

6 Some sources identify the sixth day after the new moon as the optimal day of Druid sacrifice.

7 A moon phase calculator, adjusted for the Julian/Gregorian calendar change made in England in 1748, may be found online at: [http://www.stellafane.com/moon\\_phase/moon\\_phase.htm](http://www.stellafane.com/moon_phase/moon_phase.htm).

Accounts of royal sacrifice in medieval Scandinavian literature in Gautrek's Saga, indicate that the ritual slaughter of kings also was part of Norse tradition. The Norse creation myth - as preserved in the thirteenth-century Prose Edda and several verses of the Poetic Edda - tells how the giant Ymir was killed by Odin and his brothers, and dismembered so that the cosmos could be created from his body. Odin - the Scandinavian form of Woden - himself is portrayed as a sacrificial victim in the poem Hvaml, where he hangs for nine nights upon the World Tree, pierced by a spear, as an offering to himself. In addition, according to Norse myth the sky was made from Ymir's skull, and the clouds from his brain. Other Indo-European creation myths claim that the sun and moon were made from the victim's eyes. In other words, the sky and its features were considered made from the head of the sacrificed. Obvious parallels with commonly known and understood pagan 'sky father' and 'earth mother' myth typologies also contributes to a clearer understanding of the link between beheading and the invocation of sacrifice for fertility. One should also note that the Bacchantes, or the Maenads, had a savage custom of tearing off their victims' heads in their mad revels to invoke spring.

### **Early Pagan Greek Practice of Sacrifice**

Walter Burkert, an anthropologist specializing in the study of ancient Greece, holds that sacrifice is based on the ritualization of hunting and the basic structure is triadic: (1) sacralization in preparation for the act, (2) the "unspeakable act" itself, and (3) joyous reaffirmation of life (often involving a sacred feast, and symbolic reconstitution of the victim through trophies etc. This basic pattern of sacrifice is later transferred to a non-hunting ritual. For example, the basic structure of an agricultural festival is: (1) preliminary renunciation (plowing, sowing, etc.), (2) aggressive act (cutting, grinding, pressing; cutting or breaking bread), (3) gratification (eating). An additional element of the ambivalence surrounding sacrifice is a "comedy of innocence," by which the victim is made responsible for its own death, or at least willing to die. Thus the victim is self-selected by wandering into a sacred precinct, or it must go willingly to the sacrifice, or nod its head in assent.<sup>8</sup>

The triadic pattern of the sacrifice reappears in New Year celebrations<sup>9</sup>, where we find triples of festivals (preparation, unspeakable act, restitution), each with its own triadic structure. Thus we may have three sacrificial festivals: renunciation (e.g. symbolic sacrifice of a maiden), savage act (e.g. symbolic regicide, parricide or infanticide), and renewal (e.g. celebration of the younger generation). For example, in Athens there are the Arrhaphoria, Skira/Buphonia and Panathenaia.

These triads of festivals reflect the dissolution of order at the end of the old year and its re-establishment at the beginning of the new. As in hunting rituals, the "sacrifice" is anticipatory, to ensure victory in creating a new order.

The Eleusinian Mysteries also have the usual triad: preliminary renunciation (the maiden's tragedy: the abduction of Persephone),<sup>10</sup> nocturnal "unspeakable rites" in the Telesterion, and subsequent celebration of rebirth (enjoying the gifts of Demeter). Rebirth complements sacrificial killing: "Side by side with the

---

8 Burkett, page 50.

9 *ibid*, discussed in Ch. III, 78 pp.

10 Burkett, Chapter V, 50 pp.

peril of death and blood we find the miracle of new life in birth.”<sup>11</sup> In this annual myth cycle the Great Goddess gives birth to the Child God as the earth engenders the grain. The Child God, like the blade of wheat, arises and, like it, is cut down again (*cf.* Attis, Dumuzi, Dionysos, Triptolemos). Those initiated into the cult hold, according to themselves, a more refined and accurate view of the world and life than their fellows. “The collective experience that life and nourishment result from terror, the encounter with death and destruction, binds the mystai together and adds a new dimension to their lives.”<sup>12</sup>

### **In a Roman Mood: Role Reversal**

There is a theme of the exchange of roles as a precursor to pagan sacrifice. Literature and festivals, such as Saturnalia where lord and master reverse roles for the revels, give ample evidence of its ancient place. So too in Charles’s case “It was an axiom of English law that all justice proceeded from the sovereign.” Yet of course, the House of Commons usurped this role and tried Charles under the law: the servants tried their master in a Saturnalia pattern.

### **Scapegoat**

Renewal also is accomplished by symbolically punishing the “guilty” one - driving him out of town as a scapegoat or stoning him. Thus Hermes was exiled by the other Gods as punishment for committing the “primordial crime” *i.e.* killing Argos (who had himself incurred guilt by killing the bull to wear its skin). Hermes expiated his guilt by accepting the gods’ judgment. The old power (Argos) must be destroyed, but only after expiation can the new power be established. The killing is necessary and terrible, therefore the stain must be removed before ordinary life can resume.

### **The Sea**

In addition, the sea plays an important role in the renewal of life: the “unspeakable sacrifice” often disappears into the sea, which, as a symbol of the womb, reestablishes purity and innocence. Thereafter the god often returns from the sea; *e.g.* Dionysos’ arrival on the ship-chariot. After restitution, the scapegoat also may return as a hero or god.

### **Dissolution of the Old Order Following Sacrifice**

The period of dissolution following the sacrifice typically involves exceptional, abnormal practices: separation of the sexes, abstention from ordinary foods, no sacrifices, no hearth fires, no working, closed temples, etc. Shortly before Charles’s trial and martyrdom the Puritans who at last had the upper hand, had preached against the observance of the twelve days of Christmas, and had banned play-acting, and enforced this prohibition at the point of the sword.<sup>13</sup> Times after the execution held little joy for the

---

11 *ibid*, p. 289.

12 *ibid*, pp. 291-2.

13 Wedgwood, p. 74.

residents of England. “A foreign visitor who returned to England after the civil wars found that the people, whom he remembered as friendly and good-humored, had become ‘melencoly, spiteful, as if *bewitched*.’”<sup>14</sup>

### Comparisons of King Charles’s Martyrdom and The Early Pagan Greek Practice of Sacrifice

“By 1648 many in parliament’s army had come to see Charles as a man of blood whose *sacrifice* [emphasis mine] was necessary to secure peace: shortly after Pride’s Purge, one preacher quoted Numbers chapter 35 verse 33: “Blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.” Charles was compared to Ahab and Nebuchadnezzar, evil rulers who had been given their just deserts.”<sup>15</sup>

Throughout his life—and indeed he died partially for the concept—Charles held the belief, so clearly articulated by his father, that a King held his office by *divine* right. In the pagan religious concepts Frazer, Weston, and Burkhart amplified the association of the office of king with the divine had strong implications on agriculture, and therefore pagan sacrifice. The more closely the people and the king identified the king with the divine, the more likely he was to be sacrificed to ensure crop fertility.

To be beheaded Charles had to “nod its head in assent” and follows the pattern of the willing sacrifice noted by Burkett above. Particularly for members of S.K.C.M., our veneration of Charles as a Christian martyr fits the form of the scapegoat returning as a Hero.

We note that one of Charles’s last acts was to warn his younger son not to let Parliament make him King, perhaps he was mindful of the Child God imperative of the old religion of the Eleusinian Mysteries and had it in mind.

It is too painfully obvious to point out typical Puritan (abnormal) practices as similar to those of the pagan dissolution of the old order following sacrifice, but I will do it just the same: separation of the sexes (Puritans separated men and women in Church and much of daily life), abstention from ordinary foods (no drinking spirits), no sacrifices (abolished the Mass), no working (Sunday),<sup>16</sup> closed temples (closed Churches), etc.

Charles the Second returned from over the sea--the Restoration--in a glorious triumph of a great feast and a new order after the disastrous “republic” under Cromwell.

---

14 Emphasis mine, Wedgwood, p. 38.

15 Hughes, Ann: 'The English Revolution of 1649', in David Parker, *Revolutions and the Revolutionary Tradition in the West* (Routledge, 2000).

16 Charles I's issuing of the Book of Sports—a full thirty years before his death— ‘was the cause of all the blood that was shed in this nation,’ according to his Puritan critics. The Book of Sports - which licensed ‘lawful recreations’ on Sundays, seemed like idolatry to Puritans who thought the Sabbath should be devoted to god’s service.

## Sir Gawain and The Green Knight

The Arthurian legends are unique because they take place during delicate transition period between Druidism and Christianity. Arthurian mythology contains many distinctly ancient Celtic and druidic concepts but is a new and unique mythology as well. Misty islands and otherworldly hunting expeditions, which comprise much of Arthurian legend, clearly originate from the older Celtic mythologies where such encounters are common ways to enter the “Other-world.”

In 1839, 191 years after the death of Charles, *Sir Gawain and the Green Knight*<sup>17</sup> first was published in a rough edition, although the holographic manuscript had been known for years and scholars date its original composition to around 1360-1390.<sup>18</sup> The Order of the Garter<sup>19</sup> was founded in 1348, by King Edward III (1327-1377), and some hold *Sir Gawain and the Green Knight*<sup>20</sup> provided a mythical precedent to the order’s foundation as it likely was written only a generation after the Order was founded.<sup>21</sup> It also is appropriate to note that Treason was defined by statute for the first time (1352) by Parliament during Edward III’s reign and shortly before SGGK was composed.

SGGK is one of the most important pieces of English literature and its complete content, context, and meaning are beyond the scope of this examination.<sup>22</sup> On the surface it is an explicitly Christian and romantic tale, however, several broad pagan, allegorical, and pre-Christian themes and details within the text can be examined in light of their impact on King Charles Martyr.<sup>23</sup> Most importantly, SGGK is a tale in which a particular allegorical game—the beheading game—serves as a bookend, and a green girdle becomes (in order) first a gift with magical properties, then a withheld sacrifice, then a mark of Cain, and then a badge of honor and redemption.

### SGGK Summary

SGGK starts with a new-year feast<sup>24</sup> about to begin in the court of King Arthur when a green-skinned knight of gigantic proportions comes into the hall clothed entirely in green. He challenges the knights present to a beheading game: he will allow any knight to behead him if a year and a day later that

---

17 Sir Frederick Madden published the first printed edition of *Sir Gawain* in 1839.

18 *The Gawain Poet*, Cotton Nero A.x. art.3, British Museum collection.

19 The Most Noble Order of the Garter was founded in 1348 by King Edward III as a noble fraternity or Chapter consisting of the King, the Prince of Wales and 24 Knights Companion.

20 Hereafter referred to as “SGGK.”

21 It is not an unknown practice to have professional writers compose a myth after the founding of something real. For example, *The Iliad* was composed on commission to provide a mythical precedent to the glory of the Roman Empire. A modern example might be the flattering biographies of Michael Milken composed at the height of Donaldson, Lufkin, & Jenrett.

22 There are well over 20,000 scholarly critical works of SGGK.

23 It should be noted that no less a medieval scholar than C. S. Lewis warned of looking too closely at myth and ritual in SGGK and descending into “a mare’s nest and pan-Celtic Cloudecuckooland.”

24 Note that the beginning date is after Advent, in Christmas season, and “REMEMBER” Charles’ own dates of trial and death.

knight will journey to the Green Chapel for his return blow. No knight will accept this offer and the GK taunts them. King Arthur eventually rises to accept the challenge to help maintain the reputation of the knights in his court, however, before the king can behead the giant Sir Gawain asks if he may take the king's place. He does this because the loss of the king to such foolishness would have a devastating effect on the kingdom, but the kingdom could continue to thrive lacking young Gawain. In doing this Gawain proves he realizes his place in the world and reiterates that King Arthur is the living symbol of the kingdom and that Knights are defenders of the kingdom. Gawain realizes that as a knight he must defend his king to defend the kingdom. The king allows Gawain to take his place, and Gawain beheads the Green Knight, but the magical GK then rises and recovers his head. As the Green Knight is leaving Gawain asks how he shall find the Green Chapel. The GK replies he is well known in the area, and Gawain must simply ask around to find him.

The majority of the year quickly passes, and Gawain sets out to find the Green Knight. Although the other knights promise to lie so Gawain may run away and live out his life in safety, Gawain decides to undertake the journey to the Green Chapel for his return blow. In doing this Gawain is proving his honesty: Gawain values the worth of his word over his life. Gawain travels until he reaches a castle where he strikes a bargain with its lord, Bercilak. The lord will go out hunting every day and will give Gawain whatever he captures while Gawain will stay at the castle and must give the lord whatever he receives during the day. Each day the lord of the castle returns from the hunt successful and each day while the lord is away his wife tries to seduce Gawain. Each day Gawain accepts a kiss from the lord's wife to help quell her advances. The lord of the castle lets Gawain eat what he has taken that day, and Gawain keeps his end of the bargain by giving the lord a kiss for the kiss from the wife. Gawain intends to leave the third day, but the lord promises to lead Gawain to the Green Chapel so that Gawain can stay another day to rest. This third day the lord's wife gives Gawain three kisses but also offers him another gift. She offers Gawain a ring, but he refuses. She then offers Gawain a magical green girdle that has the power to protect its wearer from harm and Gawain accepts this girdle to save his life. When the lord returns from hunting, Gawain gives the lord three kisses but does not give the lord the green girdle and thus exhibits his only fault in the poem. Gawain allows himself to take the girdle because he fears for his life.<sup>25</sup>

The next day the lord takes Gawain to the Green Chapel but leaves a few miles before they reach it. He warns Gawain that to face the Green Knight means certain death. However, Gawain says he must face the Green Knight. The Green Knight is waiting when Gawain arrives. The Green Knight misses on his first two tries to behead Gawain. However, on his third try he does nick Gawain's neck. The Green Knight then explains that he is the lord of the castle in magical disguise<sup>26</sup>. He missed with the first two strokes because Gawain kept the bargain the first two days. He nicks Gawain's neck because Gawain failed to return the girdle on the third day. Gawain was unharmed on the first two blows because he had kept his

---

<sup>25</sup> The girdle is an article of liturgical attire recognized as such since the IX Century used to confine the loose, flowing alb, and prevent it from impeding the movements of the wearer. But its liturgical character appears from the prayers which even from early times were recited in putting it on and from the symbolism of spiritual watchfulness which then specially attached to it, according to the text, "Sint lumbi vestri præcincti". "Gird me, O Lord, with the girdle of purity", etc., strongly suggests that this vestment should be regarded as typical of priestly chastity.

<sup>26</sup> An enchanted *shape-shifter*.

word. However, as punishment for keeping the girdle on the third day Gawain is nicked. Gawain is ashamed for his acceptance of the girdle. The Green Knight forgives Gawain for his one departure from perfect chivalry and knighthood. Gawain then confesses his sin (closely following the confession formula) and agrees to wear the sash as a reminder of his sin and as a symbol of his humility. Gawain returns to King Arthur's court wearing the green girdle as a symbol of his cowardice, and he tells of his adventure and shows his scar and green girdle. King Arthur is so taken by this tale he tells all the lords and ladies of the court to wear a green belt as a reminder of their sins. The knights of King Arthur's court all pledged to wear green garters, forming the Order of the Garter.

SGGK creates a world where the hero undergoes a series of temptations that consistently create a strong tension between romantic and Christian ideals and Gawain's immediate human concerns. But at the end of the poem it is Gawain alone who has accepted the reality of what has happened and who wears the girdle "in sygne of my surfet"<sup>27</sup> as all others, the Green Knight, the Court, and King Arthur treat the event lightly, indeed ignoring the fact there ever was a failing on Gawain's part.

### **The Garter as Symbol**

For Jessie Weston, the significance of the green belt is that it represents a sign of his sins and the weakness of the flesh. This can be correlated to Christianity, where the cross is recognized as a symbol of our sins for which Jesus died. This symbol is seen in churches, on necks, and as a constant reminder of what Jesus sacrificed, just as the green belt signifies Gawain's fall from perfection. Gawain returns to Arthur's court ashamed of his failure in upholding the bargain, but the court receives him well and takes the green girdle as a symbol. The members of the court are representative of the rest of the world. Although Gawain has failed in his own eyes, the rest of the world holds his one failure to be a symbol of fidelity for which to strive.

### **The Green Knight**

The Green Knight is a figure whose power is clear, but whose theological and metaphysical status is uncertain. Like Satan in *The Book of Job*, the Green Knight engages in actions that are clearly diabolical, but allowed by God to test the hero. One need not think too hard to draw comparisons with the Regicides.

### **The Beheading Game<sup>28</sup>**

The beheading game story is a challenge found in early Celtic tales of the British Isles and was invented by an early pagan culture. In the myth a challenger, who may be a wizard, monster, giant, or some other distinctive person begins a beheading game. The challenger almost always has some supernatural

---

<sup>27</sup> Line 2433.

<sup>28</sup> The Beheading Game occurs in 11 surviving precursor texts (Kittredge), most notably the Irish "Fled Bricend" (circa 1100) and the French "Caradoc" (12th century). The game is different in each of these texts. In most of the earliest, the order of blows is reversed: the Hero escapes because the Challenger misses, then kills the Challenger.

powers or connection with the supernatural and announces he is testing the abilities of the heroes present. He then proceeds to offer a bargain: an exchange of blows in a specified order between the hero and the challenger. The hero will be allowed to behead the challenger with the agreement that at an appointed time the challenger will be allowed to behead the hero. It appears the challenger is testing the hero's will, guts, and strength; and the hero assumes he must simply behead the challenger and he will be freed from the agreement. However, the challenger survives the blow from the hero and returns at the appointed time. The burden is now placed on the hero. If the hero is unworthy his fear will cause him to hide from his fate. His punishment is to be known as a coward by everyone. If the hero is worthy he will keep his end of the bargain and return to face the challenger. The challenger raises his ax to exact his revenge on the hero. However, the challenger pulls his blow, and the hero survives. It then becomes apparent that this beheading game was a test of the hero's honor and not his strength.

### Comparisons with Charles Martyr and SGGK

In this late chivalric adventure Death plays the same role as in the ancient myths and epics of Gilgamesh, Herakles, Theseus and Orpheus. Those earlier heroes, too, went into the netherworld (or into far-off, forbidden or unknown lands) to gain through death's mystery the treasure of everlasting life, just as Charles has in our Christian religious worldview, and as Gawain went through the "Wasteland" to arrive at the Greene Chapel for his trial.

"The motif of the green man's decapitation originates in very ancient folklore, probably in vegetation myth in which the beheading would have been a ritual death that insured the return of spring to the earth and the re-growth of crops."<sup>29</sup> One theory as to the origins of the beheading game motif is that it is all that remains of an ancient new year ritual - the challenge of the new year (Gawain beheads the knight representing the old year and symbolically becomes the "New Year" - he is then told by the beheaded knight that he must return in a year at which time his head will be struck off) to the old year. This view is further substantiated by Gawain's noble acceptance of the Green Knight's beheading game, in order to "release the king outright" from his obligation (line 365). His acceptance of the beheading game when no other knight would allows the reader to assume that Gawain represents the most noble of Arthur's court. Gawain, by facing the possibility of beheading, is "the hero, the agent who brought back the spring, restored the frozen life processes, revived the god, or in latter versions cured the king."<sup>30</sup>

Charles's martyrdom plays not so much like SGGK as the story in reverse. Instead of a Knight taking his place, as Gawain did for Arthur, King Charles himself is beheaded. Instead of the hero giving the first blow in exchange for receiving a blow a year latter, Charles received the first blow, and the regicides received theirs at the Restoration of Charles II. Instead of receiving the green girdle as a badge of honor, but also of shame, Charles removed and gave away his cloak with the emblem of Order of the Garter in one of his last acts on the scaffold, whose motto *Hony Soyt Qui Mal Pence* (evil to him who evil thinks) is the last line of SGGK. The poem ends happily, with the courtiers wearing the green girdle in honor of Gawain and as a reminder that what God asks of men is not primarily courtly or martial prowess or success but a humble

---

29 Donaldson, E. Talbot, *The Norton Anthology of English Literature*, M. H. Abrams, General Editor, Vol. 1, pp. 183-84. W. W. Norton & Company, Inc. 1962.

30 Spiers, John: *English Poetry: The Non-Chaucerian Tradition* (1957)



and contrite heart. Charles's martyrdom is sad on our side of the veil, with even his body dishonored with an obscure burial and memorial neglect. But his martyrdom is glorious to those of faith, for on the other side of the veil the hero Charles has crossed the wasteland death and been crowned again as a Martyr King and Saint in Heaven.

The court of Charles also has parallels with the Court in SGGK. "...When the court is invaded by the Green Knight, arrogant, monstrous, and yet exasperatingly reasonable, it suddenly seems to become slightly unreal, as if, the Green Knight insultingly implies, its reputation were founded more on fiction than on fact..."<sup>31</sup> Clearly we can draw here the insults that the Army, and the Roundhead "Rump" Parliament made to the court of the King. And of course, in their own eyes, the members of Parliament and the regicides were "exasperatingly reasonable."

The Gawain Poet made the GK, who wielded the ax over Gawain's neck, a shape-shifter in magical disguise. There are several points to note. Both headsmen—the man who wielded the ax and his assistant who held the King's head up to the crowd after the deed was done—insisted on being disguised before they would perform their deeds<sup>32</sup>. Indeed, Peeter Huybrechts's contemporary woodcut illustration of Charles's execution illustrates the masks they wore quite well. They resemble nothing so much as the ancient masks of Greek theatre: the stylized immobile faces of Dionysius.

In addition, green is the ancient traditional Celtic color for the devil,<sup>33</sup> but the green skin of the GK also is puzzling because that is what the author meant it to be.<sup>34</sup> The ambiguity of the shape-shifter role is paralleled in Charles's own history and behind-the-scenes nemesis, Cromwell. "Cromwell will weep, howl and repent even while he doth smite you under the fifth rib."<sup>35</sup> Cromwell's mercurial nature, otherworldly prophetic metaphorical babble, highly individualized views and interpretations of scripture, and moody countenance are worth noting. Is Cromwell a shape-shifter?

Gawain found at the end of his beheading game and the end of SGGK that without God's grace the virtues which he had made particularly his own are of no use to him – that he indeed no longer possesses them.<sup>36</sup> Similarly, Charles found at his own end that only God's grace could sustain him into the next glorious kingdom, for those rights, virtues, and graces he had received as an anointed King were no longer of any aid, only his baptism and his last sacraments.

With the many mythic sources of the ritual killing of the king now above reviewed, let us turn to practical motivations: agricultural distress in the time of Parliament's rule.

*[James N. Ward, a member of S.K.C.M. and Assistant Treasurer of The Guild of All Souls, American Branch, holds a M.Sc.F. from The George Washington University. He is a Paris-based financial professional, and also serves as Adjunct Professor of Computational Finance at The American University of Paris. He is a member of Saint Paul's Foggy Bottom (K Street), Washington, D.C., and Saint George's Anglican Church, Paris.]*

---

31 Donaldson, p. 183.

32 Partridge, Robert B. "O Horrible Murder" page 84.

33 Samuels, [http://kcweb.nhmccd.cc.tx.us/employee/jsamuels/sir\\_gawain\\_and\\_the\\_green\\_knight.htm](http://kcweb.nhmccd.cc.tx.us/employee/jsamuels/sir_gawain_and_the_green_knight.htm)

34 Benson, page 91.

35 Confidant of Cromwell.

36 Donaldson, p. 184.

## **George Morley (1597-1684), Royalist Hero, Bishop of Winchester: A Man for All Seasons**

by Lee Hopkins

Still partially surrounded by some remaining Roman, then augmented medieval walls, Winchester was once King Alfred's capital, and was co-capital with London until Restoration financial woes. Winchester's historical importance was based on strategic geography: it was the key not only to the West Country, but the regional wool trade that was until the Industrial Revolution the source of England's wealth and international trade. Its civil and military control were as vital to the Romans, who built upon a Celtic settlement already old, as in Stuart times.

The original Anglo-Saxon cathedral was built upon the grave of Saint Swithun at a difficult site within a bog, which creates difficulties down to the present day. But the sanctity of the saint's final resting place was such that the Normans rebuilt the present huge cathedral at the same place in the XIII Century, with the longest nave in Europe, and an appearance outside and inside that can only be called majestic, particularly in its water meadow site at the top of an historical treasure of a city, a place where past and present coexist seamlessly, a virtue that seems quintessentially English. Traveling to this city today, you behold something, like Anglicanism itself, surviving despite the best efforts of Oliver Cromwell as philistine and vandal. Winchester was a Royalist stronghold like nearby Basingstoke, and suffered terribly for opposition to the rebels, with wounds still visible now, like the scars of an old soldier attesting to valor.

One of the few amusing anecdotes surviving from this period concerns Cromwell's order that no bells be rung. The cathedral bellmen removed the clappers from the bells, and used them to exercise, the origin of the term "dumbbell", the point being that the ringing of changes is a mathematical, not a simply physical discipline. So the bellmen could practice on the hanging ropes in their muted tower, awaiting the passing of Cromwell's meaty red carbuncular face behind a coffin lid in 1658.

The cathedral was a favorite of both Charles I and II. The Martyr King had the tower rebuilt to accommodate this new fashion of ringing changes, an intricate art unique to England. A statue of him stands near the oculis (ceiling under the belltower), which bears his armorial bearings. It is a tribute to the connoisseur monarch, as the work blends in perfectly with the Gothic original surroundings. This is particularly impressive if you have seen the really awful later modifications made to such cathedrals as Rochester, and particularly Chester. At the end of Winchester's immense nave is a statue of Charles I, with portrait carvings of him in the gallery.

Winchester's unique historical and numinous associations combined in medieval times to create the starting point for a pilgrimage to Canterbury. It was one of the largest, wealthiest and most prestigious bishoprics in England, and its bishops have included many notable men like Cardinal Beaufort, Stephen Gardiner (who here married Philip II of Spain and Bloody Mary Tudor, surely the wedding couple from hell), Lancelot Andrewes (preeminent even among the distinguished company of the Caroline Divines), and the lesser known but admirable George Morley, a King's man and High Churchman with few peers.

I have visited Winchester cathedral many times over the last thirty years, but traveling offseason was never able to get into the library until 1999. My purpose was to see the Winchester Bible, a wonderful linear descendant of the Book of Kells, so I was unprepared for the library itself. It is a beautiful barrel-vaulted room of dark wood, and although later volumes are visible, is mainly an antiquarian bibliophile's paradise of phalanxes of old bindings, the newest of which date from Stuart times. I assumed this was the personal library of Lancelot Andrewes, but learned that it belonged to Bishop George Morley, arranged exactly as he had set it up.

Knowing nothing of him, I was directed to his grave monument in the nave, surmounted by his mitre and crozier, not far from the resting place of his friend Isaak Walton. (Jane Austen is also buried here.)

Later, I was not able to find much on Morley from the usual reference resources, beyond terse mentions in such as *The Dictionary of National Biography*, so I wrote an enquiry to Geoffrey Rowell, Oxford historian, and then Bishop of Basingstoke, one of whose books I once reviewed in these pages. (He is now Bishop of Gibraltar, a deceptive title for an important post which oversees all the many Anglican parishes in Europe.) And so I received a mailing from John Hardacre, Winchester cathedral archivist, containing pages from the official diocesan history concerning Bishop Morley.

It is difficult to find seminal material on Stuart churchmen, as even Lossy's major modern biography of Lancelot Andrewes is out of print. But Morley's obscurity is compounded by the fact that, while he attained high status through great ability, and not as some royal favorite, being as erudite as his more voluminously published peers, his almost novelistic adventures as a Royalist man of action kept him dangerously busy. And so, as a kind of ecclesiastical James Bond, it was not a matter of publish or perish, but to perish if the Stuart cause did not prevail.

He could easily and without reproach have sat out Cromwell by remaining at his sinecure post as a canon at Oxford's Christ Church. Instead, he exiled himself in Europe with his friend Edward Hyde, and as a confidant of Charles II. He was active in diplomatic missions at a time when agents of both the Royalist and Cromwellian cause abroad were subject to mutual assassination. Morley's greatest adventure was a return to England in secret to make arrangements for the Restoration, in constant danger, and in very real hazard of suffering the ghastly death of being hanged, drawn, and quartered as a perceived traitor to the rebel *de facto* government. No friend to Rome, he ironically put himself voluntarily in the same role of hunted prey as the fifth column of overseas Jesuits in Elizabeth's time.

At the 1660 Restoration that he had done so much to bring about, he was made Bishop of Worcester. Then at age 65, an old man by standards of the time, took on the immensely prestigious but demanding post of Bishop of Winchester. It is still one of the most significant dioceses in England, but then had huge wealth, properties, and responsibilities far from its current county boundaries in Hampshire. In Morley's time, it extended into all adjacent areas, and as far into Surrey as the south bank of London. What is now Southwark Cathedral was then a parish of Winchester. In Shakespeare's time, the many brothels near his Globe Theatre paid rent to the see of Winchester. Until its size was reduced in Victorian reorganization, the Bishop of Winchester was as much the executive of a vast property management enterprise as a spiritual leader.

Morley was extraordinarily vigorous of mind and body. His episcopal residence was at Farnham Castle near Oxford, where he was one of the last prelates to use his position as Visitant to Corpus Christi

College for disciplinary rather than ceremonial purposes. As a priest from the time of Charles I, he was as sophisticatedly dedicated to the spiritual life as any Jesuit, and disapproved of the Restoration dissipations of the students. No stranger to the pleasures of cellar and table, he stressed to the students that the world of pleasure equally concerned the development of intellect and spirit. His very impressive presence and powerful idiom caused much undergraduate discomfort.

His actual private home was in Chelsea. He diligently held the Deanship of the Chapels Royal in Whitehall. And he took his parliamentary duties as a member of the House of Lords very seriously, and was in close attendance. It was his nature to do so, but especially as the great issue of the day was the 1662 Act of Uniformity, to get general acceptance of the 1662 Book of Common Prayer, which is still in usage. But then the Act was part of the Restoration negotiated settlement between all English factions, at a time when religious and political unity were synonymous. Then as now, Anglicans were far outnumbered by various Protestant sects, and a large Roman Catholic minority. Even 20% of the Anglican clergy at first refused the new prayer book. For the sake of national healing and future goodwill, it was vital that the Act passed, as it finally did.

But it was a close contest, and victory was due in part to Morley's influence, and the skills he had developed as a diplomat during eleven years of exile. Personally, he detested both Calvinists and Roman Catholics, but put these feelings aside to entertain them graciously at his own table, renowned for the quality of its food and wine. His civilized and eloquent nature came into play, replenishing his guests' cups and plates, as he explained that the general welfare overrode differences of personal preference.

Otherwise, on his own, he was a notable polemicist, attacking both Rome and such as the renegade Anglican priest, Richard Baxter, who had gone over to become a Cromwellian chaplain during the Civil War. Baxter was later to be told by the equally notorious Judge Jeffreys that he should be whipped like a dog. Though not flogged, he lost everything and served jail time, giving him leisure to ponder his unusual theological notions.

At a very advanced age, Morley kept up this pace. Of course, he was assisted in his many, varied duties by a large and exceptionally capable, hand-picked staff, that included Isaak Walton and Thomas Ken, later famous as one of both the Seven Bishops and the Nonjuring Bishops, who fearlessly courted personal ruin and worse by refusing to adhere to policies of both the Roman Catholic James II and the Protestant William and Mary, seen to be inconsistent with Anglican integrity. The difference between Baxter and these Bishops was the gulf between egotism and abstract principle. (While at Winchester, Ken had caused a sensation by refusing to give up his residence to Charles II's mistress Nell Gwynne during a visit.)

The cathedral library reflects Morley's nature and needs. Catalogs of both 1673 and 1682 list 2,000 books, half in Latin, the rest in English, French, and Italian. All are church related, either standard works of biblical or patristic scholarship, or texts used in his ongoing controversies with adherents of both Rome and Geneva. There are no recreational volumes, no poetry, not out of indifference to esthetics, but because he donated this collection to the cathedral for official use and religious study.

The two portraits in the National Portrait Gallery, one in the prime of life, one an older rather alertly careworn likeness, show a very impressive looking man. He is dramatically handsome, almost in the manner of the classic conception of a Shakespearean actor. The large, expressive, intelligent eyes are sardonically hooded, over a strong nose. One gets a sense of a man who knows what is going on, and responds to it not with aggression, but with the assertion of gravitas and purposeful, manly action.

His friend of twenty-five years, Edward Hyde, had become Earl of Clarendon and Chancellor of England. A man of exceptional ability and vision, he started out as a Parliamentary leader opposed to royal power, but astutely discerned the seditious intent of his colleagues. So he joined Charles I, his duty as an Englishman putting aside politics. But Hyde was hampered by a pompously arrogant personality that his enemies found absurd packaged in such a corpulent frame. He was high minded, formidably able, and intelligent, but his abrasiveness became the focus of all court enmity and discontent. Charles II decided not only to dismiss him but to send him into exile (a blessing in disguise which enabled him to write his indispensable *History of the Rebellion*). But the King detailed Morley to break the news to the proud Hyde, who blamed the messenger for the message, and the two never communicated again.

Morley had also been the personal religious counselor to the Chancellor's daughter, Anne Hyde. Both her father and everyone else, presumably including Morley, expressed consternation when she suddenly married the future James II, and converted to his Roman Catholicism.

Few men have served Church and Crown, and England itself, with the grace, power, and fidelity of Bishop Morley. He wrote his own epitaph in Latin, for the proper dates and years to be added after his demise, and today, in the nave, it says in part:

George, Bishop of Winchester, lies here,  
First in the service of King Charles the Martyr.  
He died on October 29, 1684,  
In the 87<sup>th</sup> year of his age,  
Having been Bishop of Winchester  
Twenty two years and five months.

I was gratified to return to this cathedral last year with one of my fraternal twin daughters, knowing her sister would be there too after my departure. At that time, I said to my daughter that T. S. Eliot's family had come from a village called East Coker near here, and that Eliot obviously had Winchester Cathedral in mind when he wrote in *Four Quartets*:

You are here to kneel where prayer has been valid.  
. . . . A people without history  
Is not redeemed from time, for history is a pattern  
Of timeless moments. So, while the light fails  
On a winter's afternoon, in a secluded chapel  
History is now and England.

[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*.]

# London's Church of Saint Katherine Cree

by Lee Hopkins

Henry VIII and Charles I lie side by side as the ultimate odd couple in Saint George's Chapel at Windsor Castle. Many researchers have concluded that no churches anywhere are named after Henry VIII, which is fortunate. Though he is credited in popular misconception to have founded the Church of England, he did not, and is a footnote to an historical process toward autonomy of a separate province of the Catholic Church existent when Saint Augustine of Canterbury arrived in England in 596. It was a long syncretic process that was not resolved until almost a century after Henry's death.

That resolution was brought about by Charles I, at the cost of his own life in 1649, a life he gave freely when he could easily have saved it by acceding to the destruction of his Church. In life and death, along with Archbishop Laud and the Anglican Divines, Charles Stuart presided over the greatest and most definitive period of Anglicanism.

So it is both odd and unfortunate that so few churches are designated to the honor of Charles I, or even commemorate him with a window, statue, or plaque. But one church does in London, and another just an hour by train southeast into Kent. As one of my daughters was an exchange student last autumn from UC Santa Cruz to the University of London campus at the British Museum, I spent the month of October in London, and among other projects, visited these two churches.

The first of these took me on a day trip to Tunbridge Wells, a beautifully-situated XVII-Century spa spared modernization through the foresight of its residents. It offers the visitor delightful walks along cobbled lanes to such landmarks as the Pantiles, an arcaded market square so named as it is paved by tiles baked in pans. On the way, I had approached the Church of King Charles the Martyr with high hopes, upon seeing its XVII-Century exterior, with a rare wrought iron wall clock upon the weathered brickwork. But the spare, drab Low Church interior was disappointing, particularly as there was no iconography relating to Charles I at all. A small and dispirited group assembled for Sunday service. They seemed uneasy with a stranger's presence, then settled down to a mumbled service, gave listless, barely audible responses, and the depressing sense of entropy drove me outside for an otherwise very pleasant visit.

Tunbridge Wells's unfulfilled church, despite its intention, recalled Samuel Pepys, who as a boy had seen the beheading of Charles I, and later said, in a different context, "The world makes nothing of the memory of a man an hour after he is dead."

But just as Pepys remains vibrantly alive through his writing, and was the subject of a new major biography last year, so too is Charles I fittingly and movingly honored at the church of Saint Katherine Cree, wedged in an original medieval location in the middle of London's financial district, and reminiscent of historic Trinity Church in New York City, by Wall Street and adjacent to the ruins of the World Trade Center.

Quite remarkably, 47 historic churches exist in the mile square limits of the old City of London, the remains of some of the original Roman walls still visible. This astounding survival is probably second in Britain only to the thirty old churches that still stand in Norwich, along with its fine cathedral.

Leaving the superbly restored Leadenhall Market, my daughter Carolyn and I proceeded through heavy motor and pedestrian traffic through this center of global commerce and financial transaction, the area exuding vitality and confidence so lacking in America's current economic anemia.

Hoping that the Tunbridge Wells experience would not repeat itself, the scaffolds and tarpaulins covering the entrance shrouded the place in ambiguity, as major repair and renovations were underway, apparently due to long sustained water damage. This muted entry was an unusual buffer between the bustling scene outside and the unexpected riches inside.

The distractions of workmen did not diminish the pristine 1630 design crafted by either Inigo Jones or his master mason Edmund Kinsman. Jones, who was the guiding hand behind the Banqueting House in Whitehall (site of both Charles I's throne room and beheading), served as Surveyor of the King's Works, a title later passed along to Sir Christopher Wren as a kind of supervising architect.

This church, so easily overlooked by even an observant visitor to London, or even passed by outside unnoticed, has a long and distinguished history even by the high standards of Britain's ecclesiastical monuments. Now tucked into the corner of Leadenhall Street and Creechurch Lane, it was once the sprawling site of the Priory of the Holy Trinity, founded for the Canons Regular in 1108 by Matilda, consort of Henry I. (Canons Regular were not a monastic but a priestly institution of the Augustinian Order.) The original scope here was immense, covering four parishes, comprising the political subdivision of a ward, with cloisters and related building stretching all the way to Aldgate at London Wall.

The Canons Regular were not involved in parish work, and the congregations of local folk impinged upon their functions, such as the perpetual saying of offices for the dead. So between 1280 and 1303, a separate parish was erected at the direction of the Bishop of London, Lord Richard de Gravesend. The church was of Gothic Perpendicular style, and a belltower was added in 1504 as a benefaction of Sir John Percivall, a Merchant Tailor. Part of this tower is incorporated in the current structure, as bespeaks the long and intimate relationship with the city's guilds and business establishment.

The Priory as a whole, along with this church, was dissolved by Henry VIII. The church fell into serious disrepair, accelerated by the passage of time which has raised the level of the ground five feet. By 1630, a complete reconstruction was initiated by Archbishop Laud, and he was on hand for its consecration. His liturgy on this occasion was condemned as Popish by Puritan malcontents, and this was one of the bogus indictments used against him at his kangaroo court trial and execution in 1645.

This church was originally called Saint Katherine Christchurch, but as in the early XVII Century Christ was pronounced "Chreest", the name became Saint Katherine Cree. The original Saint Catherine of Alexandria was a relative of Constantine the Great. She had refused a pagan marriage, was condemned to torture by a spiked wheel device (a horror recalled by the spinning, blazing Catherine Wheel fireworks), then beheaded. The 1630 church's original symbolic wheel stained glass was removed for safety during the Blitz of World War II, though the church was spared the damage that was to destroy so many landmarks of old London. The current church is no longer a parish, but represents London Guilds, and serves as the headquarters of a church preservation group. Eucharists are limited to Thursday noon and Sundays.

The Lady Chapel was preserved through a grant by our own Society of King Charles the Martyr, and the building as a whole may be considered the mother church of our worldwide organization. The chapel has a statue of Charles I, a portrait of Laud, and bears the arms of Charles II. Spared by the Great Fire of 1666, in 1673 ornamented bosses were installed commemorating the city's seventeen trade

associations while their guildhalls were rebuilt in the general reconstruction following the holocaust of the fire.

There is reason to believe that Hans Holbein, the great German painter who immortalized Henry VIII and his court, who lived nearby and died in the plague of 1543, is buried in the original crypt now submerged by the rising ground level. The original communion vessels from Laud's time are currently on display at the remarkable, close-by Museum of the City of London. The printing press of one Peter Parker was once a few doors away, and it was here that Milton's *Paradise Lost* was published. And right down Leadenhall Street was the tea merchant firm of Davison, Newman & Co., which shipped the casks of tea to colonial America which were dumped in Boston Harbor.

Saint Katherine Cree is also the last resting place of Sir John Gayer. Descended from an old West Country family, he was born in Plymouth, and came like so many others to London to seek his fortune. Unlike most, he found it. He became a leading merchant adventurer, was named Sheriff of London, then Lord Mayor in 1647. His armorial bearings are peculiarly notable for the depiction of a lion, which almost killed him while he traveled in the Levant on business for the Turkey Company. This deliverance is still celebrated around 16 October each year by a special Lion Sermon at the church. The great esteem in which this man is held derives from his fidelity to Charles I. He was the staunch defender of Charles at a time when Puritan political and military control of London was complete. Gayer's outspoken contempt resulted in two periods of imprisonment in the Tower of London.

The hand and patina of history and remembrance fall like a benediction upon the visitor to Saint Katherine Cree. And the words of its creator and benefactor, the martyred Archbishop William Laud, remain evergreen: *"Lord, bless this kingdom, that religion and virtue may season all sorts of men; that there may be peace within our gates, and prosperity in all our borders. In time of trouble guide us, and in peace may we not forget thee; and whether in plenty or in want, may all things be so ordered, that we may patiently and reasonably seek thy kingdom and its righteousness, the only full supply and sure foundation both of men or states; so that we may continue a place and people to do the same to the end of time."*



*Hymns to the Holy Royal Martyrs*  
*[Pesnopeniya Svyatim Tsarstvennim Muchenikam]*

The Choir of Holy Trinity Monastery, Moscow

reviewed by Richard J. Mammana, Jr.

Composed by Anatoly Konotop and directed by Vladimir Gorbik, Drevnerussky Raspev/ Ison AK-010  
23 tracks: 73 minutes, 35 seconds, \$18.98 in the United States through [www.musicarussica.com](http://www.musicarussica.com)

Both branches of the Russian Orthodox Church (the Church Abroad [Synod] and the Moscow Patriarchate) have now officially glorified the Royal New Martyrs, members of the Romanov family who perished at the hands of the Soviets during and after the Revolution of 1917-1918. Beautiful icons have been written showing them as a group, and—in the case of Tsar Nicholas II and the Grand Duchess Elizabeth—as individuals. These are readily available in religious shops, at monasteries and through online icon services like [www.skete.com](http://www.skete.com).

Less well-known than the icons which are now part of the Romanov cultus, however, will be the liturgical texts composed for use in commemoration of their “passion-bearing” deaths.

Anatoly Konotop has drawn on an ancient tradition of Russian ecclesiastical chant originating in the XVI Century at Surprasl Monastery to compose settings for the liturgical texts approved several years ago by the Moscow Patriarchate. A recent recording—made at the Church of St. Nicholas in Belovezh, Poland, the domestic church of the Romanovs attached to their Belovezh residence—brings these chants to the United States for the first time.

The CD’s liner notes are entirely in Russian, and they include a number of tasteful pictures of the Romanovs. This style of chant was entirely unfamiliar to this reviewer, and it offers distinct pronunciation of the text along with a drone almost constantly sung below the main line of singing. Devotees of our English Royal Martyr will be keen, I think, on acquiring and listening to this fine recording which is part of a worthy cause indeed.

*[Richard J. Mammana, Jr. is a member of the Church of the Resurrection, Manhattan and the Living Church Foundation. He is also a member of the Executive Committee of the Anglican Society, and the founder-coordinator of Project Canterbury, the largest Anglican website of any kind, providing out of print materials expressing the Catholic Faith.]*

***Anthony Van Dyck and the Representation of Dress in Seventeenth  
Century Portraiture***

by Emilie E. S. Gordenker

reviewed by Sarah Gilmer

*Anthony Van Dyck and the Representation of Dress in Seventeenth Century Portraiture* by Emilie E. S. Gordenker. Turnhout, Belgium: Brepols Publishers n.v. ISBN 2-503-50880-4 (Available from The Scholar's Bookshelf, 110 Melrich Rd., Cranbury NJ 08512, \$90.)

Van Dyck both expressed the culture of his time more brilliantly than any other artist, and influenced that culture. His portraits, part innovation, part idealization, and part exemplification of the prevailing mood and style of the Caroline court, encompassed many complex themes. This book explores those themes, and emphasizes the importance of costume and its symbolism.

XVII-Century clothing is in itself a fascinating study. Nothing is so conducive to understanding another era as a familiarity with the intimate, everyday aspects of that time and place.

Here attention is given to the clothing, its symbolic significance, and the associations it would have evoked in its own time.

An air of informal grace characterizes Van Dyck's portraits, and he often dispensed with formal collars and ruffs in favor of drapery, to achieve a timeless, non-dated look, as well as a more sensuous one.

Of course, this raises questions. Were certain pictures accurate portrayals of contemporary dress, or was such-and-such a thing merely an artistic device? Were those jewels really so extravagant, or were they exaggerated, or even imaginary?

Subjects were often depicted in "fancy dress", in the guise of mythological or historical personages, or perhaps in a dreamy bucolic setting, dressed as a shepherd or shepherdess and holding a shepherd's houlette.

This book is so interesting because it combines considerable knowledge of XVII-Century dress with many innovative ideas about the significance of clothing, culture, and art. Its many beautiful illustrations further clarify the author's points.

*[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.]*

## **SKCM News — June, 2003**

### ***British Headquarters***

### ***American Region***

The Rev'd Edward R. C. Thompson and  
The Rev'd Barrie Williams, *Joint Presidents*

Mark A. Wuonola, Ph.D., *American Representative*  
291 Bacon Street  
Piety Corner  
Waltham MA 02451  
wuonola@earthlink.net

Mrs. Irene Sillitoe, *Vice President*

Robin Davies, *Chairman & Hon. Treasurer*  
22, Tynning Road  
Winsley  
Bradford-on-Avon BA15 2JJ

William M. Gardner, Jr., *Membership Secretary*  
6152 Verde Trail North  
Apt. D-211  
Boca Raton FL 33433-2487  
bgardner53@alum.mit.edu

The Rev'd Barrie Williams, *The Chaplain*  
5, Crinkle Court  
9, Chubb Hill Road  
Whitby, North Yorkshire YO21 1JU

The Rt. Rev'd Keith L. Ackerman, *SSC, Episcopal Patron*  
Diocese of Quincy  
3601 N. North Street  
Peoria IL 61604

Peter Maplestone, *London Secretary*  
Saint Mary-le-Strand

### **Kalendar of Anniversaries**

13 June 1625	King Charles married
14 June 1645	Battle of Naseby
18 June 1633	King Charles I crowned at Holyrood
30 June 1670	Death of Henrietta, Duchess of Orleans, daughter of Charles I
9 July 1949	Death of Hon. Mrs. Greville-Nugent, Foundress of S.K.C.M.
10 August 1669	Death of Queen Henrietta Maria
3 September 1658	Death of regicide, Cromwell
8 September 1650	Death of Princess Elizabeth at Carisbrooke
15 October 1633	King James II and VII born
19 November 1600	King Charles born

**At the Annual Mass & Meeting, 1 February 2003,  
Saint Paul's Church, K Street, Washington, D.C.**

Pictured are (left to right):

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

The Rt. Rev'd Keith L. Ackerman, SSC, Episcopal Patron, S.K.C.M.; and  
the Rev'd Canon Barry E. B. Swain, SSC, Rector, Church of the Resurrection,  
New York City, and preacher for the occasion

Photo: The Christian Challenge (Washington, DC)

(see article on p. 1)

