

# *SKCM News*

*The Magazine of the Society of King Charles the Martyr*  
American Region Edition: June 2017



The Annual Mass  
Courtesy S. Clement's Church

*'Remember!'*

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# Society News

## Upcoming Annual Masses

XXXV *Annual Mass*: St. Timothy's Church, Fort Worth, TX, 27 January 2018. The Right Rev'd Keith L. Ackerman, SSC, D.D., OL,\* Vicar.

XXXVI *Annual Mass*: Nashotah House, Nashotah, WI, 26 January 2019. The Very Rev'd Steven A. Peay, Ph.D., Dean and President.

XXXVII *Annual Mass*: St. Stephen's Church, Providence, RI, 25 January 2020. The Rev'd Dr. John D. Alexander, SSC, Ph.D., OL\*, Rector. [\* indicates SKCM member]

Additional information will be reported in future editions; \*indicates SKCM member

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## Deaths

### October 2016 through March 2017

Robert Brenton Betts, Ph.D., living overseas  
Victor Ernst Hill IV, Ph.D., of North Adams, MA  
Joy (Mrs. William H.) Swatos, of Galva, IL

## New Members

### October 2016 through March 2017

Elizabeth Anderson, M.Div., Ph.D., of Cambridge, MA  
Christopher Blaxland-Walker, of Sydney, NSW AUSTRALIA

## New Members (Continued)

David Byers, of Bathurst, NSW AUSTRALIA  
Marcus Wesley Bell, of Carrollton, TX  
The Rev'd Dn Wyatt (Duke) Boutwell, Esq., of Dickinson, SD  
The Rev'd Canon J. Robert Carter, Jr., Ph.D., of Savannah, GA  
The Rev'd Dn Phillip Cunningham, of Buffalo, NY  
Elmer J. Dante, of Randolph, NJ  
The Rev'd Carlos de la Torre, of New Haven, CT  
Corey B. French, of Carmel, IN  
The Rev'd Howard Roden Giles III, of Henderson, NV  
Christopher Scott Godwin, of Chamblee, GA  
F. Joseph M. Goldkamp, of St. Louis, MO  
Dustin E. Henderson, of Cambridge, MA  
Ryan P. Hunter, of East Setauket, NY  
William A. Johnston II, of Dale City, VA (REINSTATED)  
The Rt Rev'd Donald F. Lerow, of Jacksonville, NC  
Brian D. McCarthy, of Columbia, SC  
James McDonald, of Grovetown, GA  
The Rev'd Robert Menas, of Gordonville, PA (REINSTATED)  
William Wilson Moore, of North Palm Beach, FL  
Reed Morgan, of Darien, CT  
The Rev'd Brian Oldfield, of Fernandina Beach, FL  
Col Robert W. Savage, of Fredericksburg, VA

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**New Members  
(Continued)**

The Rev'd David Simmons, ObjN, of Waukesha, WI  
Scott Spaulding, Esq., of Alexandria, VA  
Stephen Sveshnikov, of New Haven, CT  
Dale W. Van Wormer, Jr., of Nashotah, WI  
John Marc Wheat, Rsq., KtSJ, of Arlington, VA  
Patrick J. White IV, of Washington, VA (REINSTATED)  
Joe C. Williams, of Claremore, OK (TEC)

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**New Life Members  
October 2016 through March 2017**

Julian Victor Brandt III  
Robert S. Clere  
Elmer J. Dante (new member)  
Matthew D. Dupee, Esq.  
John E. F. Hodson  
Brantley Bolling Knowles, DT  
James T. Lang, Jr.  
The Rt Rev'd Donald F. Lerow (new member)  
Donald R. Reinecker  
Philip Terzian  
Dr. Adrian M. K. Thomas, FRCP, FRCR, FBIR

## *Obituaries*

**J**OY ANNE L. SWATOS, fell asleep in the Lord on Thursday, March 9, 2017, at 12:14a.m. Visitation was held from 10:00 a.m.-2:00 p.m., Monday, March 13 at Rux Funeral Home in Galva. Cremation was accorded and a Requiem Mass celebrated at 11:00 a.m., Thursday, March 16 at Grace Anglican Church in Galesburg. The Rev. Fr. Andrew Ainley officiated. Inurnment took place in the cemetery of Grace Anglican Church. Memorials may be directed to Christ Church Limestone in Hanna City, IL.

Joy was born August 25, 1960 in New Jersey, the daughter of Samuel “Sam” and Anna M. Longstreet. She married Fr. William “Bill” Swatos, President of The Society of King Charles the Martyr (USA). He survives of Galva, as do her mother, Anna McLaughlin, her son, Samuel Burns Longstreet, her daughter, Ginnielynn Austin, two step-sons, Erik Bradford Swatos and Giles Stephen Swatos and five grandchildren. She was preceded in death by her father and a sister, Sandy.

Joy Anne had worked as a Licensed Practical Nurse. She was affiliated with Grace Anglican Church. In her early years, she enjoyed cooking and walking through Galva. This obituary may be viewed and private condolences left at [www.ruxfuneralhome.com](http://www.ruxfuneralhome.com).

*Partially adapted from the obituary at [www.ruxfuneralhome.com](http://www.ruxfuneralhome.com).*

# Enrollment Anniversaries (2017)

*Thank You for your Faithful Perseverance in Society Membership!*

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## **70 Years (since 1947)**

Charles Owen Johnson, Esq., Ben., OL

## **60 Years (since 1957)**

J. Thomas Brown, Jr., Esq.

## **45 Years (since 1972)**

Prof. Ernest H. Latham, Jr., OL

The Rev'd Canon Barry E. B. Swain, SSC, OL

## **40 Years (since 1977)**

Mr. & Mrs. Richard D. Appleby, OL

## **25 Years (since 1992)**

Prof. Thomas E. Bird, Ben.

Robert S. Clerc

The Rev'd Robert J. Gearhart

Prof. P. W. Le Quesne

The Rev'd Donald A. Lowery

J. Douglass Ruff, Esq., Ben., OL

Philip Terzian, Ben.

The Rev'd Martin Clark Yost, SSC

## **20 Years (since 1997)**

Robert S. Boggs

The Rev'd W. Douglas Bond

Charles J. Briody III, Ben.

James William Dodge, Esq.

Thatcher Lane Gearhart

John R. Harrington, Esq.

Dr. & Mrs. S. Jackson Hill

Douglas William Hoffman, CPA, Esq.

Sherwood O. Jones, Esq.

Allan F. Kramer II, Ben.

James David Murphy, KStJ

Ernest Ramirez

Dr. Galen B. Ritchie

## **20 Years (continued)**

Col. Robert W. Scott, Ben.

David G. Sherwood, D.Min.

Prof. James N. Ward, M.Sc.F., Ben.

Miss Pamela Warren

The Rev'd Dr. Daniel C. Warren

Donald R. Wertz

## **15 Years (since 2002)**

Violet D. Greene

Hugh G. Hart, Jr., Ben.

Richard T. Hines, Ben.

James T. Lang, Jr.

Craig Huseman Metz, Esq.

The Rev'd M. Dow Sanderson, SSC

Dr. A. J. Scopino

R. Brien Varnado, Esq.

## **10 Years (since 2007)**

James Elliott Moore

## **5 Years (since 2012)**

Robert Edward Armidon, Jr.

Michael L. Bolt

Sean Brennan, Ph.D.

The Rev'd James W. Browder III

Patrick A. Burns

Roy-Charles A. Coulombe, KCStS

William W. Dilworth, Jr.

Dale E. Elliott

Randy Headley

Chad M. Krouse, SJC

The Rev'd Fr. Peter S. Miller, TSSF

Mrs. Mary A. Ostman

E. Burton Ray III

The Rev'd Thomas N. Rightmyer, D.Min.

Edward Rowlands

(enrollment dates refer to calendar year)

# *The Annual Mass*

## SUPPORTERS OF THE 2017 ANNUAL MASS

*The Society extends its thanks to you!*

### PATRONS (23)

The Rev. Dr. John D. Alexander, SSC  
 Jon D. Beasley  
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 The Very Rev. Canon Harry E. Krauss  
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 Paul W. McKee  
 James Elliott Moore  
 Phoebe Pettingell  
 The Rev. J. Peter Pham  
 John Douglass Ruff  
 John Stoll Sanders, in memory of Fr. Edwin  
   Conly  
 Hon. Robert W. Scott, COL, USAF (ret)  
 Richard Francis Traszcz, in memory of C. Jeriel  
   (Jay) Howard  
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   George Moore Acker  
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   Workman

### DONORS (22)

Suzanne G. Bowles, Ph.D., OL, in memory of  
   Graham Bowles  
 Julian V. Brandt III  
 J. Thomas Brown, Jr.  
 Howard S. Browne  
 The Rev. Lawrence N. Crumb, in memory of Fr.  
   Charles (David) Lynch

## DONORS (Continued)

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 The Rev. Carlos de la Torre  
 The Ven. Shawn W. Denney  
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 The Rev. Fr. Philip C. Jacobs III  
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 Gerry T. Neal  
 J. Scott Renner, CPA  
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 Dr. James C. Kelly, in memory of Dr. R. Lewis  
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 Dr. Thomas H. Kiefer  
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 The Rt. Rev. Rodney R. Michel  
 Daniel Nieciecki  
 Preston Lawrence Pittman  
 Galen B. Ritchie  
 Gary Thomas Scott  
 The Rev. Canon William H. Swatos, Jr., Ph.D.  
 Philip Terzian, Ben.  
 The Rt. Rev. William C. Wantland

### CONTRIBUTORS (10)

Robert Edward Armidon, Jr.  
 The Rev. Dr. Thomas W. Bauer  
 Dorian Borsella  
 Rev. Dr. W. R. Gardiner  
 Kevin J. Hanratty  
 Aaron E. Hinkley  
 Toana and Ernest Latham  
 (Mrs.) Charles A. Mangano  
 Frederick T. McGuire III  
 Fr. Donne E. Puckle, SSC

# *The Annual Mass*

## **LOCAL CELEBRATIONS**

*In the United States, arranged in alphabetical order from reports on locally organized observances received from churches of various denominations and jurisdictions, courtesy of the SKCM members shown:*

29 January, **St Charles King and Martyr Anglican Church (APCK), Huntsville, AL**, service, lunch, and parish meeting.

30 January, **St Philip's in the Hills (TEC), Tucson, AZ**, low mass in the chapel with the Rector (The Rev'd Robert Hendrickson III) as preacher and celebrant. People have been enjoying SKCM materials in our main reception area. Submitted by Fr Hendrickson.

28 January, **Blessed John Henry Newman Church (Ordinariate Catholic), Irvine, CA**, 3pm Solemn Evensong in Commemoration of KCM, followed by a reception in the Cellar and then a no-host dinner at The Olde Ship in Fullerton. Sponsored by the Royal Stuart Club of Los Angeles. Courtesy of Charles Coulombe.

30 January, **Christ Church (TEC), New Haven, CT**. The annual New Haven commemoration of the Royal Martyrdom took place at Christ Church, Broadway with the kind permission of the rector and local organization by SKCM members Barry McMurtrey and Richard Mammana. The Reverend Carlos de la Torre celebrated and preached for a congregation of ten in the Lady Chapel. The congregation sang two hymns at the opening of the service and at the offertory: *At Candlemas in white arrayed* and *Royal Charles who chose to die*. A social gathering followed. Courtesy of Fr de la Torre and Richard Mammana, Ben., OL, SKCM-AR trustee.

30 January, **St Paul's K Street (TEC), Washington, DC**, Low Mass at 7am. Submitted by Paul W. McKee, Ben., OL, former trustee.

30 January, **Holy Trinity Anglican Church (APA), Fernandina Beach, FL**, Mass celebrated by The Rev'd Brian Oldfield, who had just been ordained to the priesthood five days earlier and the Royal Martyr's feast day was his first public Mass.

30 January, **Holy Guardian Angels Anglican Church (ACC), Lantana, FL**, Mattins at 7:30 am, followed by Mass at 8:00 am and Evensong at 5:30 pm, all in our Chapel of King Charles the Martyr. After Evensong, drinks and dinner at a local Scottish pub. Submitted by Father David C. Kennedy, SSC, OL, Rector.

30 January, **Collegiate Church of St Paul the Apostle (TEC), Savannah, GA**, Mass at 12:15pm with its intention for Society. Also, the offices of Morning and Evening Prayer with special intention for the increase of the Society and for our common witness to the retention and expansion of the Catholic faith for which Charles died. From The Very Rev Dr Wm Willoughby III OSTJ, Dean of Savannah, Rector.

30 January, **Church of the Ascension (TEC), Chicago, IL**, 7:15am Morning Prayer & Low Mass.

30 January, **Cathedral Church of St Paul (TEC), Springfield, IL**, 12.15pm Mass with The Ven. Shawn W. Denney, SKCM, Archdeacon of Springfield and Vicar of St. Luke's Church, Springfield, as Celebrant and Preacher. Submitted by AD Denney.

30 January, **St Edward the Confessor Cathedral (ACC), Indianapolis, IN**, Mass, with station at the KCM window in the nave, using collects from the Devotional Manual. Courtesy of Corey French.

28 January, **St Andrew's Episcopal Church, Fort Thomas, KY**, 11am service. Preacher, The Rev'd Canon Scott Gunn, Executive Director of Forward Movement; chief celebrant, The Rev'd Andrew Hege, assistant to the Rector at Church of the Good Shepherd in Lexington; a luncheon following. Submitted by The Rev'd Jeff Queen, Rector.

30 January, **St Andrew's Anglican Church (ACNA), Versailles, KY**, Evening Prayer. From The Rev'd Dn J. Todd Renner, CPA, CGMA.

29 January, **All Saints' Ashmont (TEC), Boston, MA**, the candles lit at the Shrine of King Charles and the remembrance of KCM in the prayers and in the Canon of the Mass on the Eve of the Feast. Submitted by The Rev'd F. Washington Jarvis, OL.

29 January 2017, **Grace & St Peter's Baltimore, MD**, the eight a.m. low mass was celebrated in memory of blessed Charles king and martyr. The Rev. Robert H. Speer, Priest-in-Charge celebrated. Fr. Speer preached briefly about the Royal Martyr's indispensable legacy in the Catholic cause. Submitted by Charles Peace, OL, GASP Chapter Chair.

30 January, **St Anne's Chapel at St Anne's Mead Retirement Community, Southfield, MI**, Low Mass in commemoration of the Royal Martyr by Fr. John A. Lancaster, SSC, Chaplain of St. Anne's Mead. Courtesy of Fr Lancaster.

30 January, **St Uriel the Archangel Church (TEC), Sea Girt, NJ**, 6pm Mass. Submitted by The Rev'd Russell Griffin, SSC.

30 January, **St Luke in the Fields (TEC), New York, NY**, commemoration of the life and witness of St Charles by the New York Chapter of the Society of Catholic Priests at its gathering and High Mass. The celebrant was The Rev'd Mother Emily Lloyd (Associate Rector, Saint Luke in the Fields), the deacon of the mass and the host of the SCP was The Rev'd Fr William Ogburn (Associate Rector, Saint Luke in the Fields), the preacher was The Rev'd Fr Ryan Fleenor (Associate Rector, Saint James, Madison Ave), and Mr. David Shuler (Saint Luke in the Fields) was the organist. 34 people were in attendance. Submitted by The Rev'd Kevin Morris, Rector, Church of the Ascension, Rockville Centre, NY, and Fr Ogburn.

1 February, **St Nicholas Anglican Church (ACA), West Seneca, NY**, Royal Martyr Day (transferred) Mass at 7.00pm; Celebrant: The Rev'd Edward Ihde, Rector; Deacon: The Rev'd Phillip Cunningham, Curate.

30 January, **St Timothy's Episcopal Church (TEC), Winston-Salem, NC**, Low Mass in the morning and the Evening Office for King Charles from the Book of Common Prayer. Courtesy of Fr. Steven Rice, Rector and SKCM-AR trustee.

28 January, **S Clement's (TEC), Philadelphia, PA**, 11am, SKCM-AR Annual Mass and Luncheon. Fr Richard Alton, Celebrant; Bishop Rodney Michel, preacher. (See other reports in this edition.)

29 January, **St John the Evangelist (TEC), Newport, RI**, special music, prayers, and sermon with Sunday High Mass thus observing Royal Martyr Day on its eve. Submitted by the Rev'd Deacon Leroy Close.

30 January, **Holy Cross Anglican Church (ACC), Cleveland, TX**, Low Mass at noon. From The Ven James G. Monroe, PhD, SSC, OL, Rector and former SKCM trustee.

30 January, **S Stephen's Church (TEC), Providence, RI**, celebrated the Feast of King Charles the Martyr on January 30, 2017, with 6pm Mass attended by the local chapter and other members of the congregation and visitors. Fr. Alexander (Rector) preached on the personal holiness of King Charles and the importance of holding fast to the precepts of the Church, even unto death. Submitted by The Rev'd Martin Yost, SSC, Asst to the Rector and SKCM trustee, and Phoebe Pettingell, Ben., OL, SKCM Vice-President and Secretary of the S. Stephen's Chapter, SKCM-AR.

30 January, **Holy Trinity Anglican Church (ACC), Greenville, SC**, Low Mass at 7:00pm.  
From The Rev'd Lawrence C. Holcombe, Rector.

28 January, **St George's Church (TEC), Nashville, TN**. The Tennessee Chapter held its annual commemorative service of the Royal Martyr on Sat, 28 January, at the chapel of St. George's Episcopal Church, Nashville. The celebrant and preacher was The Rev'd Roger Senechal, priest associate of St. George's and Chaplain of the chapter. Fr. Senechal preached on "Godliness is More Powerful Than Anything." Musical selections by organist Mr. Gerry Senechal honored the 261st birthday of Mozart and included "Alleluia" from *Exultate, Jubilate* as sung by Ms. Renee Lancaster, Soprano. After the service, the chapter held its annual meeting and luncheon at Dalts American Grill. (Also see photo.) Courtesy of Gregory Smith, OL, SKCM-AR trustee and Tennessee Chapter Secretary-Treasurer.

30 January, **S John the Baptist Anglican Church (DHC), Marshall, VA**, Morning Prayer and Evening Prayer including State Service material from the Liturgical Manual. On the day itself, Caroline-related hymnody was used during the Parish Mass. Submitted by The Rev'd Canon Jonathan J. D. Ostman, SSC, OL, Rector and SKCM-AR Secretary.

30 January, **Nashotah House, Nashotah, WI**. Mass using one of the Collects for St Charles. Fr. Thomas Buchan (Associate Professor of Church History), celebrant and preacher for the day, gave a sermon on St. Charles. A special commemoration of KCM followed Evening Prayer at the window of him in St. Mary's Chapel. The following evening, there was a special Pub night in the student-operated Pub in honour of St. Charles. A painting of the Saint was on display, with the group enjoying music from the English Civil War era and singing "Here's a Health Unto His Majesty." Courtesy of Dale Van Wormer, Jr.

*In the United Kingdom:*

30 January, at the **equestrian statue of King Charles I in Trafalgar Square**, annual service and ceremony of wreath-laying at 11.00am. Sponsored by the Royal Stuart Society.

28 January, at **St Mary le Strand in London**, Royal Martyr Church Union, Caroline commemorative Eucharist at 11.30am.

30 January, at **Banqueting House, Whitehall**, 11.40am Commemoration of S. Charles' Martyrdom ... Noon Sung Mass with Veneration of the Relics; Preacher, The Rev'd Dr Peter Anthony, Parish Priest of S Benet in Kentish Town. Sponsored by the SKCM.

30 January, at **St George's Chapel Windsor Castle**, wreath laying during Evensong at 5.15pm. Sponsored by the Royal Stuart Society.

30 January, at **Pusey House, Oxford**, 6.30pm BCP High Mass to commemorate Charles, King and Martyr.

## **CHAPTER CELEBRATIONS**

### **S. Stephen's Chapter**

Phoebe Pettingell, Ben., OL  
SKCM Vice-President

On Saturday, January 28, 2017, several members of S. Stephen's Chapter of The Society of King Charles the Martyr attended the Annual Mass at St. Clement's Church in Philadelphia. The Rev. Richard Alton celebrated, while the Mass setting was Mozart's Coronation Mass, conducted by Mr. Peter Conte, choirmaster, and beautifully performed by the choir and a small orchestra.

Bishop Rodney Michel, retired suffragan bishop of Long Island, and retired Interim Bishop of Pennsylvania, preached a fervent sermon. His focus was that Anglicanism takes its character from the Church as developed during the reign of Charles I, the first king to have been baptized and raised in the Church of England. King Charles gave his life for the Church—had he been willing to forgo the Historic Episcopate, he would have been spared, and his unpopularity with the Puritans was partly the insistence on returning the Church away from some of the practices of the Reformation to the ancient Catholic order. He concluded with a plea for Charles to be included in the Episcopal Church's calendar of saints, as he is in most calendars of the Anglican Communion.

The Mass was followed by a luncheon in the Great Hall, consisting of foods that might have been served during the reign of King Charles (1625-1649). There was a fish soup and fish and meat pies with various sides, concluding with an apple pie and seed cake. The luncheon was hosted by the Our Lady of Clemency Ward of the Society of Mary, organized by Dr. Anne Bower, who also did most of the cooking. Fr. Alexander (SoM Superior and SKCM member) announced the Annual Mass and Meeting of The Society of Mary on May 6, 2017, at All Saints, Ashmont. A convivial time was had by all.

## CHAPTER CELEBRATIONS (CONTINUED)

### Tennessee Chapter Celebrates Feast of St. Charles 2017

Gregory V. Smith  
Secretary & Treasurer, Tennessee Chapter

The Tennessee Chapter held its annual commemorative service of the Royal Martyr on Sat, 28 January, at the chapel of St. George's Episcopal Church, Nashville. The celebrant and preacher was The Rev'd Roger Senechal, priest associate of St. George's and Chaplain of the



chapter. Fr. Senechal preached on "Godliness is More Powerful Than Anything." Musical selections by organist Mr. Gerry Senechal honored the 261<sup>st</sup> birthday of Mozart and included "Alleluia" from *Exultate, Jubilate* as sung by Ms. Renee Lancaster, Soprano. After the service, the chapter held its annual meeting and luncheon at Dalts American Grill.

Is your chapter or parish having an event related to King Charles the Martyr? Please email the editors: [editors@skcm-usa.org](mailto:editors@skcm-usa.org).

# *The Annual Mass: Sermons*

## **Sermon I**

### **Epiphany 4A Feast of Charles King and Martyr**

The Rev'd Deacon Leroy (Buck) Close  
Church of Saint John the Evangelist, Newport, RI

January 29, 2017

**S**INCE THIS IS OUR ANNUAL MEETING DAY, I have, for the second time in my tenure here as your Deacon, been admonished to keep it short vis a vis the time I spend in the pulpit today. And I know that Fr. Humphrey is especially anxious about this because he knows how I love to talk about Blessed Charles, the Royal Martyr. But, since my relationship with Father is based on my absolute obedience to his every command, I will give you only the briefest of exposures to the rich trove of ecclesiastical history that surrounds the Martyrdom of Charles Stuart.

With thankful hearts thy glory, O King of Saints, we sing,  
Shown in the saintly story of Charles, the Martyr King  
Who chose to die obeying, The voice of conscience clear,  
Not live on earth betraying all that he counted dear.

Today we remember one of the great heroes of the Anglican Communion – Charles Stuart, King and Martyr. And it is fitting that today's gospel for Epiphany 4A is that part of Matthew's gospel which recounts Jesus' teaching of what we have come to know as the Beatitudes. For indeed, aspects of the Royal Martyr's life give us a glimpse of the living out of the Beatitudes – a Beatitudinal life if such an adjective exists. Charles Stuart, in his last days especially, when imprisoned by those regicidal Parliamentarians, the Roundheads, did exemplify with great dignity three particular Beatitudes:

Blessed are the meek: for they shall inherit the earth.

Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Now there is ample historical record to attest to Charles' grace in the face of his martyrdom. Listen to the words of the Traditional Collect for his January 30<sup>th</sup> Feast Day: Blessed Lord, in whose sight the death of Thy saints is precious: We magnify Thy Name for Thine abundant grace bestowed upon Thy chosen servant, Charles, king and martyr; by which he was enabled so cheerfully to follow the steps of his blessed Master and Saviour in a constant meek suffering of all barbarous iniquities, and at last resisting unto blood, and praying for his murderers.

Every Anglican Christian and, most especially, every Anglo Catholic Christian owes an immense debt of gratitude to the Royal Martyr for his steadfast allegiance to the one Holy Catholic and Apostolic church. Had he acquiesced to the Puritan hordes led by the murderous Oliver Cromwell, in a perfectly understandable attempt to save his own head, the Church of England would have been stripped of its Sacraments, its Bishops, its Apostolic Succession and its Book of Common Prayer. The one Holy, Catholic, and Apostolic church in its English form might have become a thing of history. But the glorious example given to us by the Royal Martyr fortified the Church to survive the Puritan uprising.

Now there is a sound argument to be made for Charles Stuart's canonization. And indeed, the Church of England did just that but the Roman church would not assent as they had done for St. Thomas More. Nevertheless we, in the Anglo Catholic church, commemorate his martyrdom on each 30<sup>th</sup> of January and if you look at your Ordo Calendar, you will note the red hue of the 30<sup>th</sup> of January and the words Charles Stuart, King of England and Scotland. In the Kalendar in the Anglican Service Book, it simply reads: Blessed Charles Stuart; K.M.

Many people point to the Oxford Movement of the first half of the 19<sup>th</sup> century as the birth of Anglo Catholicism as it is practiced today – as we practice it here. However, the founders of the Oxford Movement owed much to Blessed Charles. Let me read you a short excerpt from a pamphlet entitled 'The Sanctity of Charles I.

As a matter of fact, when roughly two centuries later, English Christianity entered into its second spring with the Oxford Movement, was it not the intention of the angelic quartet of its founders, Keble, Pusey, Froude, and Newman, to revive the Faith and its practice as conceived by the martyred Sovereign, and to bring back into being what they themselves called "the Church of Charles and Laud"? (Laud being Charles' Archbishop of Canterbury who also lost his head.)

In my brief and feeble efforts to share with you thoughts on the Royal Martyr and his place in the pantheon of the Church, I am indebted to the Society of King Charles Martyr of which I am a lifetime member as is our rector. Our church has a fascinating history and one worth study. Blessed Charles occupies an out-sized place in that history.

Now because our esteemed rector limited our musical homage to the Royal Martyr to one single hymn which we have just sung, I am going to close with two verses from another that I wish we had sung:

Royal Charles who chose to die  
Rather than the Faith deny,  
Forfeiting his kingly pride  
For the sake of Jesu's bride  
Lovingly his praise we sing  
England's martyr, England's King

All the way of death he trod  
For the glory of his God,  
And his dying dignity  
Made a bright Epiphany:  
Lovingly his praise we sing  
England's martyr, England's King.

# *The Annual Mass: Sermons*

## **Sermon II**

### **Purpose Driven Life**

The Rev'd Ryan Fleenor  
New York Chapter of Society of Catholic Priests  
Saint Luke in the Fields, New York, NY

January 30, 2017

**B**EFORE THE ELECTION, I happened to come across an interesting short essay by the theologian Stanley Hauerwas called “A New Search for the Good Life.” Hauerwas wrote it as an attempt to make sense of the Trump phenomenon – and our cultural moment more generally – and it really is a fascinating read. In it, he talks about a growing unease in our country. Too many of us, he thinks, no longer know what it might mean to live a good life. We work, we strive, we invest in our families and put enough away in savings, but too many Americans feel like they live a life without consequence. Too many people feel forced to live lives that they do not want. They cannot say, as the man he quotes at the beginning is able to say, “This is my life. I want for no other.”

And because that’s true, Hauerwas argues, there is a kind of displaced anger in our country. We don’t know who exactly to be angry with, and Trump comes along, more than happy to tell us who our enemy is and who we should hate. Trump, he says near the end, “gives people an enemy that obscures or delays any acknowledgment that the object of our anger might or should be ourselves” for replacing lives of consequence, purpose driven lives, good lives, with lives of acquisition, ego satisfaction, and pain management.

Rick Warren’s *Purpose Driven Life* was much maligned by many in our church, but I think there’s a reason it sold so well: we are made with an inherent desire to align our lives with God’s purposes. And Scripture tells us, from the very beginning to the very end, that God seeks us out to share his purposes with us, to call us in relationship with him, to call us to become his disciples, to put him at the center of our lives, and to put his dreams of how the world yet might be at the center of our lives.

Charles, King and Martyr, whom we commemorate this night, had that sense of purpose. For all his faults (and to commemorate him does not mean we need to whitewash those),

Charles had that sense of purpose. There were things of the Spirit he lived for, and things he was willing even to die for.

His dying, of course, is most remembered. Offered a last minute reprieve to save his life if only he would renounce episcopacy in England, he chose instead to offer his life for that living sign of our continuity with the Faith in every time and place.

But it wasn't just how he died. Charles also lived with a sense of divine purpose. Anointed by the archbishop at his coronation, he believed himself to be defender of the faith. And while historians will debate whether he did it wisely or prudently, his deep religious faith led him to be actively involved in the Church. He supported the revival of the Religious Life in the Church of England, even visiting the community at Little Gidding. He supported Archbishop Laud in his efforts to recover some of the sacramental tradition of the Church lost at the Reformation. The Holy Eucharist was once again seen as the principal action of the Church. The doctrine of the Real Presence of Christ in the Eucharist was once again affirmed. For all his faults, Charles lived and died with a sense that his was a life of consequence, that there was a purpose and direction to it.

And I think that's what the Spirit is asking us, in our own time and place, to ponder and to proclaim: the call of our Lord Jesus Christ to a life well lived, a purpose driven life, a life of discipleship, a life that proclaims that there are truths and loves we are willing to live for, truths and loves we are willing even to lay down our lives for. Jesus said, "whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it." That is the wondrous paradox at the heart of our faith: it is precisely in letting go of our own agendas that we find the life that really is life in pursuing God's agenda.

We live in crazy days, divided days, tumultuous days. It would be easy to lose heart, to give up hope, to allow fear to drive us. But God calls us to deeper faithfulness, deeper commitment to the call of the Gospel. To proclaim the good news of Christ, crucified and risen. To stand with those who are counted of no account by the powers of this world. To raise our voices up for those who have no voice. To put God, and God's dreams for how this broken world might yet be, at the center. To lead lives of purpose, and yes, even like Charles, to find the things we would be willing to lay down our lives for.

We weren't promised it would be easy. It certainly wasn't easy for Charles, or for so many of our parents in faith. We weren't promised it would be easy, but we are promised that in the end light, and love, and life win out. That's the way of the cross that leads to life. That's the hope to which we are called. That's the only way we will be able to say, like that man who so captured Hauerwas' imagination: "This is my life. I want for no other."

I'll leave you with a story out of Washington, D.C. yesterday. More than 550 Roman Catholics – most of them young adults – gathered in Lafayette Square, across from the White House, to celebrate mass and to express their solidarity with refugees and immigrants in the wake of last week's Executive Order. One of the attendees, Tanner Sigmon, said this about the gathering: "The Mass as a form of protest is a very beautiful thing because the sacrament itself tears down borders. It's subversive to the powers that be that we all come together and receive, and that we're transformed. If we are truly one body, if one part of our body is hurting, we must respond."

As the Society of Catholic Priests, I believe it is our duty and our joy to gather the people of God for the Holy Eucharist. For it is so gathered, as one body, to be fed with the Word and strengthened by the Bread of Heaven, that we are transformed. It is through our devotion to the worship of God that we grow, more and more, into the image of Christ. And it is in partaking of the riches of God's grace that we are able to respond to his call and find our deepest joy in the life that really is life.

## Articles

### Tennessee Chapter Hosts Restoration Day Luncheon & Lecture

Greg Smith

**I**N HONOR OF RESTORATION DAY, members and guests of the Tennessee Chapter assembled on May 27<sup>th</sup> at The Looking Glass Restaurant in Clarksville, TN (see picture at right). Mr. James Moore, Chapter President, offered a toast on the occasion of Restoration Day:

*“It is with eternally thankful hearts that we remember this day when true government and right religion returned to England with the restoration of King Charles II and the Church of England. In these acts, all of the suffering and sacrifices of King Charles I were vindicated. To this day, the Crown has served as the bulwark of parliamentary democracy while the Anglican Church has been the spiritual expression of the English people. Long may they continue to prosper. Ladies and Gentlemen: I give you Church and Crown.”*

In addition to President James Moore, other officers present were Vice-President Kenneth Fowlkes Jr., Chaplain Fr. Roger Senechal, Secretary-Treasurer Greg Smith, and Historian Jim Marshall. Two of the guests were elected to membership: Mr. Charles Jones of Nashville,



and Dr. Benjamin Guyer of University of Tennessee Martin (see picture at right). After a sumptuous lunch, Dr. Guyer presented a lecture on “Developing Defender: Charles II’s Religious Policy, 1660-1662” (reprinted in full beginning on p. 31 below).

For more information on the chapter visit: [www.tnscm.org](http://www.tnscm.org).

*Photos courtesy of Greg Smith.*

*Editor's Note: The Tennessee Chapter of the Society has kindly supplied its liturgy for the Admission of New Members, which was used at the Restoration Day Luncheon & Lecture.*

TENNESSEE CHAPTER OF THE  
SOCIETY OF KING CHARLES THE MARTYR

**THE ADMISSION OF NEW MEMBERS<sup>1</sup>**

*Candidates shall have completed the membership application. The chairman of the membership committee (if absent, the Secretary) shall present the names of the candidates to the President.*

*President:*

Chairman of the Membership Committee (if not present, the Secretary), are there any candidates for membership?

*The chairman of the membership committee responds in the affirmative, if applicable.*

Please read their names. As your name is called please stand.

*The chairman of the membership committee reads the names of the candidate(s).*

Mr. Secretary, let the Objects of the Society be read.

*The Secretary reads the following Objects of the Society:*

The Objects of the Society of King Charles the Martyr are these:

1. To pray for the Anglican Communion.
2. To promote a wide observance of January 30, the anniversary of the martyrdom of King Charles I in 1649.
3. To win general recognition of the great debt the Anglican Communion owes Charles Stuart for his faithfulness unto death in defense of the Church and her apostolic ministry.
4. To work for the reinstatement of the Feast of Saint Charles the Martyr in the Kalendar of the Book of Common Prayer throughout the Anglican Communion.
5. To encourage efforts to build and equip churches and erect shrines dedicated to Saint Charles.

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<sup>1</sup> The Rev'd Stephen Petrica, "Admission of New Members," *Liturgical Manual of the Society of King Charles the Martyr* (1997), pp. 42-43.

*The President addresses the Candidates for membership, saying:*

Dear friends in Christ, and of King Charles, his blessed Martyr: You come now to be admitted into this Society which bears his name and continues his cause. Will you do whatsoever lies within your power to put forward the Objects of this Society?

*They answer, saying:*

I will, with the help of God and the intercession of King Charles.

## **THE ELECTION**

*President:*

The Chapter's Bylaws require that persons eligible for membership must be elected by a majority vote of the members, present and voting, at any chapter meeting.<sup>2</sup>

*Chairman of the Membership Committee (or Secretary):*

Mr. President, on behalf of the Membership Committee, I move that these candidates (or this candidate) be elected to regular membership.

*If the committee consists of more than one member, then there is no requirement for a second.*<sup>3</sup>

*President:*

Is there a second? (*pause*) It has been moved and seconded that these candidates (or this candidate) be elected to regular membership.

*OR THIS*

The committee recommends that these candidates (or this candidate) be elected to regular membership.

As many as are in favor of electing these candidates (or this candidate) to membership say 'aye,' (*pause*). Those opposed say 'no.' The 'ayes' have it and the motion is carried.

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<sup>2</sup> Tennessee Chapter of the Society of King Charles the Martyr, *Bylaws*, Article III, Section 2 (14 March 2010).

<sup>3</sup> Henry Robert et al., eds., *Robert's Rules of Order Newly Revised*, 10th ed. (Cambridge, MA: Perseus Publishing, 2000), p. 35.

N., You are admitted into this Chapter and the Society of King Charles the Martyr. May his example keep you steadfast in faith and obedient to the Word of God. *Present pin or medal and membership certificate.*

*Repeat for each candidate elected.*

*When all have been admitted, the Chaplain (or President) prays:*

O God, to whom the blood of thy Saints is precious: So turn the hearts of thy people that thy Church may be heard, and that thy servant Charles, who died to save her, may be acknowledged and venerated. Grant this, we beseech thee, for Jesus Christ's sake. Amen.

*President:*

Mr. Secretary, the new members shall now be enrolled. Please sign the official roll of membership (as your name will be printed on your membership certificate) and remit dues to the Treasurer.

*Greg Smith is the Secretary and Treasurer of the Tennessee Chapter of the Society of King Charles the Martyr.*

# Articles

## Why We Should Remember St. Charles, King and Martyr

Joseph Laughon

*Editor's Note: this essay has been reprinted by kind permission of The North American Anglican (<http://www.northamanglican.com>). It was originally published online October 19, 2016.*

I'LL ADMIT IT. I'm a hipster. I was born and baptized into the Episcopal Church but once it got too liberal (or mainstream, one could say), we left. Later, I drifted into the "New Calvinism," but also left. Where to? Back to the roots. I went back to Anglicanism. Obviously for a host of personal reasons I could not return to the mainstream Episcopal Church but to Anglicanism nonetheless.

This hipsterish part of my soul loves Anglicanism for its refusal to forget. I still remain fairly Reformed in much of my doctrine, however I longed for a tradition that still revered the "holy apostolic and catholic Church." I love that our Christian dead are not deaf, dumb and silent on the other side of humanity but worship with us and surround us.

However despite this glorious legacy we still have forgetful tendencies. While there's a number of moments that a traditionalist hipster may take aim at, one in particular still sticks in my craw. In 1859 the saint day of St. Charles, King and Martyr, was removed from the calendar of holy days.<sup>1</sup> While this was done by royal and parliamentary consent, this did not have the permission of the convocation.<sup>2</sup> I believe that the Church of England, as well as the sister churches of the Anglican Communion should restore January 30th as a day commemorating the saintly sacrifice of King Charles I.

My argument to you today is quite simple. Not only was Charles a fairly devout Christian, faithful husband and father but he was also a staunch defender of the episcopacy. I believe that the episcopacy is a critical element of the essence of the Church and thus should be defended. Charles' obstinate refusal to ultimately abolish the episcopal polity of the Church of England was the sufficient cause of his execution in 1649. This means King Charles was martyred *in odium fidei*, in hatred of the Faith.

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<sup>1</sup> Jolyon Mitchell, *Martyrdom: A Very Short Introduction* (Oxford: Oxford University Press, 2012), 99.

<sup>2</sup> Peter F. Anson, *Building Up the Waste Places: The Revival of Monastic Life along medieval lines in the Post-Reformation Church of England* (Eugene: Wipf & Stock, 1973), 57.

## I. Why Did Charles Die?

The full story would require a full accounting of the causes of the English Civil War and the Wars of the Three Kingdoms. However, there isn't really scope for that in this essay and our real story begins at the end of the Second English Civil War. While Charles had sought refuge with the Scots, they turned him over to Parliament in 1647.<sup>3</sup> Parliament had sought to negotiate with Charles based on the Heads of Proposals, a more moderate constitutional proposal that retained a limited episcopacy.<sup>4</sup> Charles wrote back that he sought further negotiations but that he could not abide by a limitation or abolition the bishops, as

[H]e cannot give his consent thereunto, both in relation as he is a Christian and a King; for the first he avows that he is satisfied in the judgement that this order was placed in the Church by the Apostles themselves, and ever since their time hath continued in all Christian Churches throughout the world...hath been upheld by the wisdom of his ancestors.<sup>5</sup>

The decision to continue negotiations along this line angered the more radical, anti-episcopal faction of the parliament and army.<sup>6</sup> Charles had sought to escape as he saw these negotiations pointless given the strength of the radical faction but was captured by an officer loyal to the parliament.<sup>7</sup> From his latest imprisonment, Charles continued to negotiate with the Presbyterian Scots. The king agreed to a temporary installation of Presbyterian church government for three years, after which the divines would agree upon the most godly polity. Charles was confident that the divines would restore the episcopacy once he took power.<sup>8</sup>

It was not to be. English and Welsh royalists were put down and the Scottish invasion was defeated at Preston.<sup>9</sup> Charles was forced to return to the negotiating table and Parliament

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<sup>3</sup> Pauline Gregg, *King Charles I* (London: Dent, 1981), 411.

<sup>4</sup> "The Heads of Proposals Offered by the Army," *Constitution Society*, accessed September 1, 2016, <http://www.constitution.org/eng/conpur071.htm>.

<sup>5</sup> Ed. Samuel Rawson Gardiner, *The Constitutional Documents of the Puritan Revolution, 1625-1660* (Oxford: Clarendon Press, 1907), 328.

<sup>6</sup> Ed. C.H. Firth, *The Clarke Papers: Selections from the Papers of William Clarke* (Camden: Camden Society, 1901), 228.

<sup>7</sup> Gregg, *King Charles I*, 419-420.

<sup>8</sup> "The Engagement: 1647-8," *British Civil Wars Project*, accessed September 1, 2016, <http://bcw-project.org/church-and-state/second-civil-war/engagement>.

<sup>9</sup> Charles Carlton, *Charles I: The Personal Monarch* (London: Routledge, 1995), 329–330.

overwhelming voted to talk with the king.<sup>10</sup> At Newport, Charles had made several political concessions but had won the full retention of the episcopacy.<sup>11</sup>

There remained, however, a radical faction determined on abolition of the bishops. They had earlier backed a failed attempt in 1641.<sup>12</sup> Led by Col. Thomas Pride, this faction conducted a *coup d'état*, purging parliament of elements committed to this negotiation.<sup>13</sup> The triumph of the radicals sealed Charles' fate. He had proved intransigent in the matter of the bishops and adamant in his authority.<sup>14</sup> Charles was removed from the court and, after two days of testimony in his absence, he was found guilty of treason and sentenced to death.<sup>15</sup> Before his death he was allowed to see and comfort his children.<sup>16</sup> On January 30th 1649, King Charles I of England, Ireland and Scotland was put to death by beheading.

Dr. Mandell Creighton, historian and Bishop of London put it best when he wrote,

Had Charles been willing to abandon the Church and give up episcopacy, he might have saved his throne and his life. But on this point Charles stood firm: for this he died, and by dying saved it for the future.<sup>17</sup>

Even Charles' later critics, such as Liberal Prime Minister William Gladstone, while not praising his political ability, admitted, "It was for the Church that King Charles shed his blood upon the scaffold."<sup>18</sup>

## II. Why Episcopacy & Commemoration?

It's not just Charles' general defense of the Church that should earn the praise of Anglicans. It's his specific defense of the episcopacy that garners' acclaim. For the Anglican there can't be any negotiation. From the Thirty-nine Articles of Religion to the Chicago-Lambeth Quadrilateral, the episcopacy is a critical element of the life of our Church. From the earliest

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<sup>10</sup> Geoffrey Robertson, *The Tyrannicide Brief* (London: Chatto & Windus, 2005), p. 118.

<sup>11</sup> "The Treaty of Newport, 1648," *British Civil Wars Project*, accessed September 1, 2016, <http://bcw-project.org/church-and-state/second-civil-war/treaty-of-newport>.

<sup>12</sup> Clive Holmes, *Why Was Charles I Executed?* (London: Hambledon Continuum, 2006), p. 47.

<sup>13</sup> Christopher Hibbert, *Charles I* (London: Weidenfeld & Nicolson, 1968), p. 252.

<sup>14</sup> Gardiner, *The Constitutional Documents*, pp. 374–376.

<sup>15</sup> Gregg, *King Charles I*, pp. 440–441.

<sup>16</sup> W. Clark, *A concise history of England; From the first invasion of the Romans to the accession of Queen Victoria* (New York: Ivison & Phinney, 1857), pp. 202-203.

<sup>17</sup> "About S. Charles," *Society of King Charles the Martyr*, accessed September 1, 2016, <http://skcm.org/about-s-charles/>.

<sup>18</sup> Trans. Wayne Kempton, "King Charles the Martyr," *Project Canterbury*, accessed September 1, 2016, [http://anglicanhistory.org/charles/skcm\\_pamphlet.html](http://anglicanhistory.org/charles/skcm_pamphlet.html).

organization of the New Testament Church, there's a division of authority between the apostles, and those ordained by them, such as Titus, the elders or presbyters, and the deacons. As soon as early second century, soon after the passing of the apostles, it seems that office of bishop, *episcopus* or overseer, had been instituted as a replacement for the apostles for the position.<sup>19</sup> However it does seem it takes the church some time to fully implement this model.<sup>20</sup>

All in all, we can agree Christ doesn't simply start a series of relationships, or some ill-defined movement, but rather a New Covenant and an institution to follow it. This institution isn't simply made up of beliefs but also of specific offices, powers, duties and organization. Like the Parliament of England, we have no authority to abolish that which He has set up. While we profess that the Scripture is the only absolute authority to bind our consciences, we also believe that where the Scripture appears murky or in contention, we hold that which is catholic and that has been held traditionally. There can be no doubt that from nearly the earliest times, the Church adopted the episcopal polity as the best representation of Christ's institution. It's not just wrongheaded, ill-advised or even dangerous to tinker with or abolish the institutions of Christ's Church but potentially blasphemous even.

While traditionally we don't "unchurch" those Protestant traditions that lack bishops, we can't abide by those seeking to destroy that which had been set up for centuries. Whether one holds that the episcopacy is the *esse, plene esse*, or even merely the *bene esse* of the Church, it can be clear that to violently abolish it via armed revolt and conspiracy is dangerous. To resist such conspiracy, even to the point of death, is commendable, even saintly.

Lastly, we can also honor how St. Charles acted in death. When he awoke the day of his execution, he called it his "second wedding day," as, "before the night I hope to be espoused to my blessed Jesus."<sup>21</sup> Charles then declared his confession of faith in the Church of England and noted he had both a "good cause and a gracious God."<sup>22</sup> When Bishop Juxon reminded him that Charles had but a brief moment before heaven, Charles comforted him with his last words, "I go from a corruptible to an incorruptible crown. Remember!"<sup>23</sup>

I've come to love Anglicanism with its emphasis on Scriptural authority, salvation by faith and simultaneous stance on remaining in the apostolic and catholic Church. I've also come

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<sup>19</sup> Ignatius of Antioch, *Epistle to the Smyrnaeans* IX-X.

<sup>20</sup> Alphonse Van Hove, "Bishop" *The Catholic Encyclopedia*, 1907. Accessed September 1, 2016, <http://www.newadvent.org/cathen/02581b.htm>.

<sup>21</sup> Clark, *A concise history*, 203.

<sup>22</sup> Clark, *A concise history*, 203.

<sup>23</sup> Clark, *A concise history*, 203-204.

to love how Anglicanism remembers. I believe we should continue to remember, as Charles charged Juxon. I look forward to praying on the next January 30th the old prayer,

For England's Church, for England's realm,  
(Once thine in earthly sway)  
lest our storms our Ark should overwhelm,  
Saint Charles of England pray!

*Joseph Laughon is layman in the Anglican Church of North America and worships with his wife at All Saints Anglican in Long Beach, California. He is a history graduate from Concordia University, Irvine and is a member of the American region of the Society of King Charles the Martyr. He is also a contributor to The Hipster Conservative and his own blog at Musings On The Right.*

# Articles

## Developing Defender: Charles II's Religious Policy, 1660 – 1662

Benjamin M. Guyer

*Editor's Note: this paper was originally delivered Saturday, May 27, 2017, at the annual Restoration Day Luncheon and Lecture of the Tennessee Chapter of the Society of King Charles the Martyr. It is reprinted here by kind permission of the chapter.*

### Introduction

CHARLES II IS RARELY THOUGHT OF AS A DEFENDER OF THE FAITH. His father was one of the great architects of the Anglican tradition, and given Charles I's high moral standards, his piety, and his martyrdom, there is little difficulty considering him a saint of the wider Church. His son, however, is a different matter. Charles II's unbelievable promiscuity produced at least a dozen illegitimate children, and the presence of so many mistresses at court set tongues wagging throughout the nation, thus fueling suspicion and dismay among the populace. But focusing on the more salacious elements of Charles II's reign explains very, very little about the religious developments that took place between 1660 and 1662—developments that laid the foundation for all later Anglican tradition. The goal of this paper is quite simple: to highlight the ways that Charles II proactively shaped Anglican belief and practice in the early years of the Restoration. He was more than just a “playboy king.”<sup>1</sup>

Religious dissension, including threats and acts of religiously motivated violence, were at the forefront of Charles' mind before he returned to England in May 1660. His Declaration of Breda, issued on April 14, 1660, outlined his political platform, partially by bringing unsettled religious matters to the forefront of public consciousness. He told his subjects:

because the passion and uncharitableness of the times have produced several opinions in Religion, by which men are engaged in parties and animosities against each other, which when they shall hereafter unite in a freedom of conversation will be composed or better understood: We do declare a Liberty to Tender Consciences, and that no man shall be disquieted or called in question for differences of opinion in matters of Religion, which do not disturb the Peace of the Kingdom; And that we

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<sup>1</sup> Ronald Hutton, *Charles II: King of England, Scotland, and Ireland* (Oxford, 1989), p. 446.

shall be ready to consent to such an Act of Parliament, as upon mature Deliberation shall be offered to us for the full granting that indulgence:<sup>2</sup>

However clear this may have seemed to an inexperienced young king on the verge of returning home, it appeared far more opaque to many of his subjects, particularly those of apocalyptic and anti-Catholic orientations. Over the next several years, further royal declarations on religion worked hard to clarify the king's original intent; the most consistent theme across these was the king's key qualification, already stated in the Declaration of Breda, that religion should "not disturb the Peace of the Kingdom." But some religious groups did precisely this. Amidst the chaotic political landscape of the early Restoration, Charles II developed into a key defender of the Church of England.

## I. Episcopacy

The restoration of the Church of England entailed the restoration of episcopacy, but this directly confronted the legal strictures against bishops enacted in 1643, when the Solemn League and Covenant sought to transform the national church into a Presbyterian establishment. In 1660, questions about the authority of returning bishops thus doubled as questions about the long-term legal authority of the revolutionary regimes of the preceding two decades. And this raised another question. What kind of episcopal system would develop? It seems that Charles II favored a position variously termed "reformed" or "reduced" episcopacy. The Irish Archbishop James Ussher had proposed this change during the civil wars. Following a line of thought found in both medieval scholasticism and early Christianity, Ussher believed that the first Christian bishops had not held an office independent of the wider presbytery. In a short paper entitled *The Reduction of Episcopacie*, Ussher proposed reorganizing the Church of England into a twofold synodical structure. Each diocese would have a "*Diocesan Synod*" that met "once or twice in the year" and consisted of the diocesan bishop, any bishops suffragan, and all priests.<sup>3</sup> A "*Provincial Synod*," which Ussher recommended should meet triennially, would include all Archbishops, bishops, and bishops suffragan, and "such other of the Clergy as should be elected out of every Diocese within the Province."<sup>4</sup> This would reduce the power of bishops by limiting their independent decision-making abilities. Charles II, like other advocates of reduced episcopacy, hoped that moderate Presbyterians would thus join the restored Church of England.

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<sup>2</sup> Charles II, *Declaration* (Edinburgh, 1660).

<sup>3</sup> James Ussher, *The Reduction of Episcopacie* (London, 1656), p. 6.

<sup>4</sup> *Ibid.*, pp. 6 – 7.

Ensuing theological debates about episcopacy took place in reference to the Solemn League and Covenant. A good example of this is John Gauden's short tract *ΑΝΑΛΥΣΙΣ* (Analysis), which initiated a substantive pamphlet war in the months that followed.<sup>5</sup> Gauden was a key figure in these debates; he became bishop of Exeter on November 3, 1660, and in 1661 entered into discussion with Presbyterian opponents of the Church of England at the Savoy Conference. Gauden's *ΑΝΑΛΥΣΙΣ* was written as a letter dated June 12, 1660, and subtitled *The Loosing of St. Peters Bands*—St. Peter symbolizing bishops more generally. Gauden sought to answer a simple question: what should be done with the Solemn League and Covenant, which Presbyterians claimed was still binding upon the entire English nation? With the Restoration, bishops had not only returned to England or come out of hiding, but were enthusiastically received by a large portion of the population. Many even returned to work in the cathedrals. Treating his question as an issue of casuistry, Gauden argued that the Covenant was not binding for two reasons. First, in terms of politics, Charles I was a “martyr”<sup>6</sup> and the Covenant was “watered with the Kings blood.”<sup>7</sup> Its coercive origins and propagation were an *ipso facto* disqualification of its legal status. Gauden further alleged that those who supported the Covenant in 1660 were no different than those who drafted it in 1643; neither they nor their stated good intentions could be trusted.

A second reason for rejecting the Covenant was theological, and due to Gauden's own commitment to episcopacy. He wrote,

if the *Covenant* were designed, as willfully exclusive and *totally abjuring* of all *Episcopal order and Government* in this Church of England, it must needs run us upon a *great rock* not only of *Novelty* but of *Schism*, and dash us both in opinion and *practice* against the *judgement* and *custom* of the *Catholick Church*, in all places and ages (till of later years) from the Apostles days, with whom we ought to keep *communion* in all things of so ancient *tradition*, and *universal observation*.<sup>8</sup>

On the one hand, this was an uncompromising affirmation of episcopacy, which Gauden, like so many before him, traced to apostolic times. On the other hand, and referencing Archbishop Ussher's *Reduction*, Gauden advocated “*primitive, reformed, and regular Episcopacy, so reduced to an efficacious conjunction with Presbytery.*”<sup>9</sup> He hoped that reduced episcopacy would bring bishops into a closer working relationship with the priests under them. Presumably, reduced episcopacy would also bring moderate Presbyterians into the

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<sup>5</sup> John Gauden, *ΑΝΑΛΥΣΙΣ. The Loosing of St. Peters Bands* (London, 1660).

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*, p. 8.

<sup>8</sup> *Ibid.*, p. 9.

<sup>9</sup> *Ibid.*, p. 14.

episcopal church, thereby securing not just greater national unity, but a decreased likelihood that they would join with their more militant coreligionists to overthrow the monarchy and/or the Church of England.

Charles II also participated in debates about episcopacy. On October 25, 1660, the king issued his Declaration Concerning Ecclesiastical Affairs, and in it he echoed Gauden's support for a reduced episcopacy. The king began his newest declaration by underscoring the broad claim that civil and ecclesiastical peace were interrelated and mutually dependent: "How much the Peace of the State is concerned with the Peace of the Church, and how difficult a thing it is to preserve Order and Government in Civil, whilst there is no Order or Government in Ecclesiastical Affairs, is evident to the World."<sup>10</sup> His statements and sentiments were commonplaces of the time period, but Charles II did more here than just repeat a truism. The Declaration Concerning Ecclesiastical Affairs can be read as a gloss upon his earlier Declaration of Breda. The king apparently felt the need to clarify that declaration's promise of "a Liberty to Tender Consciences," and he used his new declaration to again emphasize that the litmus test for toleration was "the Peace of the Kingdom."<sup>11</sup> Political peace was the conceptual cornerstone of the Charles II's religious policy.

The king's civil commitments carried with them an important corollary: he did not take seriously complaints against the Church of England. Turning to specifically theological matters, Charles II summarized for his readers "the experience We have had in most of the Reformed Churches abroad."<sup>12</sup> Directly countering the claim that Reformed churches in Europe opposed the Church of England, the king explained to the nation that he, "to Our great Satisfaction and Comfort found them [reformed Christians] Persons full of Affection to Us, of Zeal for the Peace of the Church and State, and neither Enemies (as they have been given out to be) to Episcopacy, or Liturgy, but modestly to desire such alterations in either as without shaking the Foundations, might best allay the present distempers."<sup>13</sup> Securing civil peace was the king's goal, but as the rest of the Declaration made clear, he expected to secure this peace within a broadly liturgical and episcopal religious settlement.

In his Declaration Concerning Ecclesiastical Affairs, Charles II's ecclesiastical policy consisted of eight points. The first six concerned episcopacy, while the seventh and eighth concerned the liturgy and liturgical devotion. The third point could have come directly out of Archbishop Ussher's influential work: "No Bishop shall Ordain, or exercise any part of

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<sup>10</sup> Charles II, *Declaration Concerning Ecclesiastical Affairs*, reprinted in *A Collection of His Majesty's Gracious Letters, Speeches, Messages, and Declarations since April 4/14 1660* (London), p. 86.

<sup>11</sup> *Ibid.*, p. 91.

<sup>12</sup> *Ibid.*, p. 88.

<sup>13</sup> *Ibid.*, p. 90.

Jurisdiction which appertains to the Censures of the Church, without the advice and assistance of the Presbyters.”<sup>14</sup> This was a concession to Presbyterians, and the king’s approach to contested liturgical matters was, within the framework of his own commitment to liturgy, equally conciliatory. In his seventh point, Charles II promised to “appoint an equal number of Learned Divines of both Perswasions, to re-view the same.”<sup>15</sup> In his eighth point, the king insisted that traditional liturgical devotion should be allowed as “most humble, most devout,”<sup>16</sup> but not enforced upon those who found such practices unconscionable. However, as in the Declaration of Breda, the king also made it clear that these concessions were temporary and that they would be determined in the near future by “a National Synod, which shall be duly called, after a little time.”<sup>17</sup> Charles II concluded his declaration as he began it: with a clearly stated demand for peace in church and state.<sup>18</sup>

## II. Violence

But as 1660 gave way to 1661, overtures to moderate Presbyterians declined. This was likely a response to the surge of religious violence, much of which was animated and justified through appeals to the Solemn League and Covenant. The months following Charles’s return saw a small number of unsuccessful attempts at overthrowing the restored regime, but the most influential and disconcerting rebellion took place on Epiphany (January 6) 1661. The Fifth Monarchist Thomas Venner led an uprising that targeted both the Church of England and the monarchy.<sup>19</sup> Animated by the apocalyptic hope that upon their victory “King Jesus” would finally return, the Fifth Monarchists published a manifesto entitled *A Door of Hope*, in which they described the regicide of Charles I as the “beginning of Reformation.”<sup>20</sup> Declaring that “The Controversie now therefore lies between *Zion* and *Babylon*, between Christ and Antichrist,” Venner and his associates divided just as sharply between those “whoso hath a heart to appear for God, for his Christ, for Reformation, Justice, and Righteousness, for the Cause of Truth, and for the good People of these Nations,” and those who were guilty of supporting “Popery, Prelacy, Common-Prayer, Organs, Superstitions, false, prophane forms of Worship, Idolatrous, Ceremonial, Typical, Antichristian shadows and vanities...and such whorish trash and Trinkery, Altars, Bowing, Kneeling, and Worshipping a piece of Wood and Bread, and a Wax candle (a filthy base

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<sup>14</sup> Ibid., pp. 102 – 3 (mispaginated as pp. 92–93).

<sup>15</sup> Ibid., pp. 109 (mispaginated as p. 99).

<sup>16</sup> Ibid., p. 112 (mispaginated as p. 102).

<sup>17</sup> Ibid., p. 113 (mispaginated as p. 103).

<sup>18</sup> Ibid., p. 119 (mispaginated as p. 109).

<sup>19</sup> Richard L. Greaves, *Deliver Us from Evil: The Radical Underground in Britain, 1660 – 1663* (Oxford University Press, 1986), ch. 2.

<sup>20</sup> Anonymous, *A Door of Hope* (London, 1660), p. 1.

Idol) for the true God.”<sup>21</sup> The evils identified by *A Door of Hope* did not stop here, and still later in the manifesto, Charles II was named “a profest Enemy, a Rebel and Traytor to Christ.”<sup>22</sup> It is unknown how many men associated themselves with Venner, but the uprising and consequent murder of several soldiers set the nation on edge. An apocalyptically fueled, militant coup remained a distinct possibility.

The government wasted no time in responding. At the behest of Gilbert Sheldon, Archbishop of Canterbury, on January 10 Charles II issued a proclamation against conventicles (religious meetings by non-Anglicans). The proclamation began with reference to the Declaration of Breda but signaled a change in policy. The king lamented that “nothing can be more unwelcome to Us, then the necessity of restreyning some part of that Liberty which was indulged to tender Consciencs by Our late gracious Declaration.” The king named Anabaptists, Quakers, and Fifth-Monarchy-men as operating “under pretence of serving God” in order to affect “the disturbance of the publique Peace by Insurrection and Murther.” Charles II then banned their right to meet in any kind of religious assembly.<sup>23</sup> Government intervention could not bring theological argumentation to an end, but it could create a legal framework in which certain kinds of religious practices were endorsed or at least allowed, and others declared illegal and thus punishable. The Cavalier Parliament, which began on May 8, 1661, took matters still further by restoring the bishops to their traditional place in the House of Lords. In doing so, Parliament was finally reconstituted to the state it had before the outbreak of the civil wars. Reversing all of the legislation passed since 1642, the Cavalier Parliament further decreed that the Solemn League and Covenant should be publicly burned. The king did not protest. In early May 1661, the restored government was just shy of its one-year anniversary, but its legal decisions had fundamentally altered England’s civil and ecclesiastical landscape. There was now no question about the continued existence of both bishops and the Book of Common Prayer.

All of this indicates a change in the wider tenor of the nation—and this change had an influence upon the more conciliatory members of the Church of England. In thankful response to the Cavalier Parliament’s restoration of the bishops as Lords Spiritual, bishop Gauden published a short work entitled *A Pillar of Gratitude*. He offered a detailed defense of episcopacy and its importance in the history of English Christianity.<sup>24</sup> Naming many excellent bishops from Anglo-Saxon and Norman times all the way down to his own, Gauden’s *Pillar* was both prescriptive and polemical; it was, in many ways, a work of

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<sup>21</sup> *Ibid.*, p. 4.

<sup>22</sup> *Ibid.*, p. 5.

<sup>23</sup> Charles II, *A Proclamation, Prohibiting all unlawful and Seditious Meetings and Conventicles under pretence of Religious Worship* (London, 1660).

<sup>24</sup> John Gauden, *A Pillar of Gratitude* (London, 1660), p. 2.

heresiology. Early in the text, Gauden divided sharply between “usurping presbyters” and “orthodox clergy.”<sup>25</sup> The former he now compared with both early Christian heresies and Islam,<sup>26</sup> and he described the 1650s as an era akin to the persecution endured by the early Church.<sup>27</sup> Gauden even described episcopacy as “divinely constituted.”<sup>28</sup> This is important to note because it likely indicates that Gauden’s approach to episcopacy had changed; advocates of reformed episcopacy usually held that episcopacy was of apostolic origin, but that it was not strictly necessary for the Church. However, by ascribing the origin of episcopacy to divine authorship, Gauden was also claiming that the Church could not exist without bishops. In his *Pillar of Gratitude*, Gauden further took a newfound, hardline approach to Presbyterians, describing them as “zealous pretenders to Reformation”<sup>29</sup> whose actions led to nothing but anarchy.<sup>30</sup> Describing his opponents as both ‘deformed’ and ‘deforming’,<sup>31</sup> he mixed his metaphors and wrote, “At length they all *nestled* themselves under the popular *Shadow*, or in the spreading *Branches* of an Anti-episcopal, novel, illegal and Headless *Presbytery*.” Presbyterianism was an ecclesial monster. Later descriptions in the *Pillar* compared Nonconformists with the apocalyptic beasts described in the Biblical book of Daniel.<sup>32</sup> In the face of potentially considerable violence, Gauden, having once been the most conciliatory of bishops, had now become one of the most uncompromising.

### III. Liturgy

Liturgy was just as contentious as episcopacy. On March 5, 1661, after nearly nine months in England, Charles II issued his “Proclamation for Authorizing an uniformity of the Book of Common-Prayer.” Intended as a follow-up to his Declaration Concerning Ecclesiastical Affairs, this proclamation also attempted to clarify the religious content found in the Declaration of Breda. After referencing the statements on religion found in his earlier declarations, the king sounded a less conciliatory note by recounting how, upon his return to England, he was “entertained & importuned with Informations of sundry Ministers, complaining of the Errors & Imperfections of the Church here, as well in matters of Doctrine, as of Discipline.” Like earlier monarchs, the recently restored king had no sympathy with such complaints, and he described the accuracy of Dissenters’ allegations as “pretended.” Like other episcopalians, the king looked back to the reign of Elizabeth as the standard by which to measure the kingdom, and he sought to reinstate the Tudor queen’s

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<sup>25</sup> Ibid., p. 7.

<sup>26</sup> Ibid., pp. 32 (Aerianism), 33 (Islam).

<sup>27</sup> Ibid. pp. 12–13.

<sup>28</sup> Ibid., p. 35.

<sup>29</sup> Ibid., p. 17; see also pp. 25, 50.

<sup>30</sup> Ibid., pp. 7, 18, 52, 53.

<sup>31</sup> Ibid., pp. 18, 40, 46.

<sup>32</sup> Ibid., pp. 46–47.

golden age in his own time: “We had seen the kingdom under that form of Religion which by Law was established in the dayes of the late *Queen* of famous memory, blessed with peace & prosperity, both extraordinary, and of many years continuance, (a strong evidence that God was therewith well pleased).” Those who rejected “that form of Religion which by Law was established”—the Book of Common Prayer—were guilty of “presuming more of Our intents than ever We gave them cause to do.” Dissenters “held Assemblies without Authority, and did other things carrying a very shew of Sedition more than zeal.” The conciliatory king was becoming less patient and more suspicious. He had neither toleration nor sympathy for those who rejected the liturgy, and he began the final paragraph of his declaration with a zero-sum command: “Wherefore We require all Arch-Bishops, Bishops, and all publick Ministers, as well Ecclesiastical as Civil, to do their duty in causing the same to be obeyed, and in punishing the offenders according to the Laws of the Realm heretofore established, for the authorizing of the said Book of *Common-Prayer*.”<sup>33</sup> In the face of resistance and sporadic violence, the seemingly expansive toleration promised on 4/14 April 1660 was shrinking. The king’s good will was, too.

On March 25, 1661, Charles II appointed a group of bishops to meet with Presbyterian clergy—“an equal number of learned Divines, of both perswasions”—to discuss possible changes to the Book of Common Prayer.<sup>34</sup> Their meeting, which began April 15 and took place in London at the Savoy Palace, has subsequently been known as the Savoy Conference. The king extended invitations only to Presbyterians and episcopalians; Congregationalists, also known as Independents, were excluded, thus bracketing out the possibility that the English church would be anything other than a centralized and organized national body. Politically, the Presbyterians in attendance divorced themselves from the stand taken by more radical Nonconformists. In an open letter to Charles II, they publicly stated their firm conviction that “wee must patiently submit to suffering, and every soul must bee subject to the higher Powers, for conscience sake, and not resist.”<sup>35</sup> This was a thoroughgoing disavowal of violence. But perhaps it is telling that only about half of the appointed Presbyterian representatives attended the Savoy Conference—and those who attended often did so sporadically.<sup>36</sup> This undermined the persuasiveness of Presbyterian arguments while strengthening those of the bishops and their supporters. It also made the Presbyterians look uncommitted to religious accord.

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<sup>33</sup> Charles II, “A Proclamation for Authorizing an uniformity of the Book of *Common-Prayer*, to be used throughout the REALM” (London, 1660).

<sup>34</sup> Richard Baxter, *The Grand Debate Between the most Reverend the Bishops, and the Presbyterian Divines* (London, 1661), sig. A2v.

<sup>35</sup> *Ibid.*, p. 4. *The Grand Debate* is not paginated consecutively; this open letter prefaces everything.

<sup>36</sup> Barry Till, “Participants in the Savoy conference (act. 1661),” *Oxford Dictionary of National Biography*, Oxford University Press. [<http://www.oxforddnb.com.www2.lib.ku.edu/view/theme/92781>, accessed 14 July 2015].

The Presbyterian clergyman and attendee Richard Baxter published an account of the Savoy Conference entitled *The Grand Debate Between the most Reverend the Bishops, and the Presbyterian Divines*. There was nothing new in the Presbyterians' complaints against the liturgy; summarized in a nineteen-point document entitled "The Exceptions of the Presbyterian-Brethren, Against some passages in the present Liturgy," Baxter and his colleagues repeated arguments that originated in the reign of Elizabeth. They complained against such matters as using the word "priest," celebrating holy days including Christmas, teaching baptismal regeneration, and kneeling to receive the Eucharist.<sup>37</sup> Detailed critiques of each service in the Book of Common Prayer followed. Perhaps Baxter and his associates recognized that their exceptions were old. They wrote that "these Ceremonies have for above an hundred years been the fountain of manifold evils in this Church and Nation."<sup>38</sup> From the Presbyterian standpoint, defenders of the Book of Common Prayer were solely to blame for societal division, and Presbyterian participants even described themselves as "far more conformable, and peaceable" than the bishops.<sup>39</sup> By refusing to compromise while being quick to blame, the published work of Baxter and his colleagues unwittingly revealed that there was no real way to bridge the differences between the Church of England and the more moderate, "peaceable" Presbyterians. This made it even less likely that a middle ground might be found between the national church and the more extreme—and violent—Nonconformists.

The outcome of the Savoy Conference is well known. In 1662, a new revision of the Book of Common Prayer was issued. Against Presbyterian hopes, matters just touched on were not altered—the word "priest" was maintained, as were the celebration of holy days, the teaching of baptismal regeneration, and kneeling to receive Holy Communion. That same year, the government also published the Act of Uniformity, which all clergy were required to take under penalty of suspension from their parishes. For the next two hundred years, Anglican memory would be liturgically enacted and canonically and legally defended according to these standards. Presbyterian concerns were summarily rejected in the new Prayer Book, and in addition to including a panoply of new saints' days, the new Prayer Book also appended annual liturgies for three recent events: the failed Gunpowder Treason of 1605, the execution of Charles I, and the birth and restoration of Charles II. Although sometimes dismissed as merely "state services,"<sup>40</sup> these liturgies were arguably the most important additions to the 1662 Book of Common Prayer. They collectively defined the Church of England against two foes, the first Catholic and the second Puritan, while also holding up the Church of England as the subject of divine care. All three services sounded

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<sup>37</sup> Baxter, *The Grand Debate*, pp. 4 (holy days); 6, 79 – 80 (the word 'priest'); 16 (Christmas); 6, 128ff. (baptismal regeneration); 14ff., 28–29, 90ff., 127 (kneeling).

<sup>38</sup> *Ibid.*, p. 10.

<sup>39</sup> *Ibid.*, p. 96.

<sup>40</sup> See esp. Charles Hefling, "The State Services," in Charles Hefling and Cynthia Shattuck (eds.), *The Book of Common Prayer: A Worldwide Survey* (Oxford University Press, 2006), pp. 73–75.

the theme of providential protection and celebrated the Church of England's orthodoxy. The service for the birth and restoration of Charles II thanked God, "who hast been exceedingly gracious unto this land, and by thy miraculous providence hast delivered us out of our late miserable confusions, by restoring to us our dread Sovereign Lord, thy servant, King CHARLES."<sup>41</sup> The king's restoration was further praised as "restoring to us the publick and free profession of thy true Religion and worship, to the great comfort and joy of our hearts."<sup>42</sup> In 1662, the Book of Common Prayer, with its liturgical practices and devotions, was expressly identified as "true Religion and worship," and was thus set against "our late miserable confusions"—the civil wars of the 1640s, the interregnum that followed, and—arguably—the religious violence of the early 1660s.

## Conclusion

Regrettably, historians cannot read minds; we can only analyze historical sources. It is not entirely clear why Charles II, John Gauden, and other advocates of reformed episcopacy in the early Restoration were willing to eventually throw their support behind a Church of England that was little different than that which Charles I had died defending. Violence certainly had something to do with it. Violence polarizes and limits the range of perceivable options. But it is no less true that Charles II had his own religious convictions. He preferred the more ceremonial expressions within the Church of England, he practiced the Royal Touch assiduously, and fasted on a weekly basis throughout his life. Even if less inspiring in his personal life than his father, Charles II was no less responsible for decisively shaping the Anglican tradition.

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<sup>41</sup> The Church of England, *The Book of Common Prayer* (1662) (Everyman's Library, 1999), p. 627.

<sup>42</sup> *Ibid.*, p. 629.

# Devotions

## Thomas Ken on King Charles the Martyr

Transcribed and introduced by Richard Mammana

**T**HOMAS KEN (1637-1711)—best known today as the author of the Morning Hymn (“Awake my soul and with the sun”) and Evening Hymn (“All praise to thee my God this night”), both composed for the use of scholars at Winchester College—was Bishop of Bath and Wells from 1685 to 1691. Ken was one of the seven bishops who petitioned against the Declaration of Indulgence, and one of the nine bishops who refused to take the Oath of Allegiance to William III. Following three weeks of imprisonment in the Tower of London in 1688, Ken was acquitted of high misdemeanor and returned to his diocese. Continuing in his refusal to take a new oath while James II was living, Ken was deprived of his bishopric in 1691 and succeeded by Richard Kidder. He lived in retirement in Wiltshire as a leading Nonjuror for nearly two decades, dying “in the Holy, Catholic and Apostolic Faith professed by the whole Church before the disunion of East and West; and, more particularly, in the Communion of the Church of England, as it stands distinguished from both Papal and Protestant innovation, and adheres to the Doctrine of the Cross.” Ken is commemorated in the Episcopal Church on March 20, and on June 8 in the Church of England.

Ken’s hymn “On King Charles the Martyr” is one of 35 in his collection of *Hymns on the Festivals*. (He confines his subjects to Prayer Book holydays, and so also has hymns on “The Accession,” “The King’s Restoration,” and “The Fifth of November.”) Ken’s treatment is notable in its extended comparison of Charles’s decollation with the 869 death of St. Edmund the Martyr.

### On King Charles the Martyr

THE Saints and Angels who rejoyce,  
When Penitents make Heav’n their Choice,  
In a more rapt’rous Joy conspire,  
When Souls ascending joyn the Quire;  
GOD’s Vot’ries here, despis’d and griev’d,  
Are with an Hymn on High receiv’d.

The great Saintship Souls attain,  
Their Bliss requires the loftier Strain;  
But of all Souls who Heav’nward tend,  
The Martyr’s Hymns the rest transcend;  
They Conquest gain in fiercest Fight,

Their triumphs noblest Hymn excite.

The Hymn by all the Blest was known,  
For Kings who left their earthly Throne  
To live in a devout Retreat,  
And spend on Heav'n residuous Heat,  
That Hymn full oft in Heav'n was heard,  
When Royal Anchorites appear'd.

But when the *Anglian* Monarchs Veins  
Were open'd by the bloody Danes,  
The Bless'd were at the View amaz'd,  
When on a martyr'd King they gaz'd,  
No stated Song cou'd reach that Height,  
Which made them a new Hymn indite.

But when Illustrious CHARLES laid down,  
For Church and Realm, his life and crown,  
Heav'n *Edmund's* Hymn remember'd well,  
Saw CHARLES's Triumphs far excell;  
All his heroick Grace admir'd,  
Which now triumphant song inspir'd.

EDMUND by foreign Outrage bled,  
The blood of CHARLES his Natives shed;  
Kind *Edmund* fell by foes propress'd,  
King CHARLES by Subjects was distress'd:  
He Victim was to *Pagan* Might,  
This to apostate Christian Spite.

He was in Heat of War subdu'd,  
Bless'd CHARLES was in cool Blood pursu'd;  
He overpow'r'd, by Conquest dy'd,  
CHARLES by Mock-form of Law was try'd;  
He had a Martyr's causeless Hate,  
Bless'd CHARLES a Malefactor's Fate.

His Virtues were to *Danes* unknown,  
Those of bright CHARLES obscure to none;  
At *Edmund* num'rous Darts were flung,

CHARLES felt the sharper of the Tongue:  
Both lost their Heads; he in the Field,  
This to the Ax was forc'd to yield.

The *Pagans* with bless'd *Edmund's* Gore  
Were sated, thirsting for no more;  
But Christian Regicides their Rage  
Strove to transmit to future Age;  
To murder CHARLES's glorious Name,  
And render all his Race infame.

Ev'n Loyal Poets who shall sing  
The Graces of their martyr'd King,  
A Persecution must expect  
From the traduc'd, King-murd'ring Sect;  
But 'twill their Honour be to bear  
In the bless'd Martyr's Wrongs a Share.

In Spite of that rebellious Tribe,  
To GOD due Glory we ascribe,  
And celebrate each Grace Divine,  
Which made bless'd CHARLES eclips'd to shine;  
Thou, LORD, didst cheer him with Thy Rays,  
And we Thy Goodness tow'rds him praise.

King *Edmund* when he breath'd his last,  
Had all his Persecution pass'd;  
And since his Bliss he first obtain'd,  
No supplemental Glories gain'd,  
CHARLES still is martyr'd every Day,  
Which adds a new Quotidian Ray.

But still Quotidian Guilt provokes  
God's Wrath to multiply his Strokes;  
Men with Reproach the Martyr treat,  
And oft his Martyrdom repeat:  
O that our Sighs might drown the Cries  
Of Royal Blood, which rend the Skies.

They both Kings, Heroes, Martyrs, Saints,

Felt the like Outrage, like Restraints;  
Both humble, patient, meek, resign'd,  
Of a serene, undaunted Mind,  
Both sat wise Pilots at the Helm,  
And tender Fathers to the Realm.

Both had for GOD Heav'n-kindled Flame,  
And on GOD's Glory fixt their Aim;  
To GOD like Mercy both propense,  
Wou'd yet impartial Right dispense;  
Both had warm Zeal for Law Divine,  
True Vot'ries were of Godhead Trine.

Both for their Persecutors pray'd,  
And all forgave who them betray'd;  
Both for God's Sake, God's Spouse rever'd,  
And were alike to God endear'd;  
Both after Jesus Copies drew,  
CHARLES seem'd the likest of the Two.

Both in this happy Isle sate crown'd,  
Which grew by them in Heav'n renown'd;  
What Lands among their martyr'd Host,  
Cou'd of two martyr'd Monarchs boast?  
Both were Originals esteem'd,  
But CHARLES the more afflicted seem'd.

CHARLES his dear Consort's Griefs endur'd,  
Had all his Royal Line abjur'd;  
He reign'd the Isle *Britannick* o're,  
Three Realms to him Allegiance swore;  
He had the more malicious Foes,  
More multiply'd and lasting Woes.

CHARLES with the higher Throne is grac'd,  
Next him in Heav'n is *Edmund* plac'd;  
The Heart of CHARLES while living here,  
Flew hourly to the heav'nly Sphere;  
'Tis now a monumental Star,  
Bright Rays diffusing wide and far.

May I in Bliss obtain a Seat  
At our bless'd, martyr'd Sov'reign's Feet;  
His Foes will have the same Desire,  
If penitent, when they expire:  
My GOD, indulge them when they die,  
To be as near bless'd CHARLES as I.

'Twill super-effluent Joys create,  
To see his Foes in happy State;  
His Tears in Life on them he spent,  
He'll sing an Hymn at their Ascent;  
They'l GOD adore, who made their Crime  
Th' Occasion of their Bliss sublime.<sup>1</sup>

*SKCM board member Richard Mammana is clerk of the vestry at Trinity Church, New Haven, and a member of the Connecticut Academy of Arts and Sciences.*

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<sup>1</sup> William Hawkins, editor, *The Works of the Right Reverend, Learned and Pious, Thomas Ken, D.D., Late Lord Bishop of Bath and Wells* (London: Printed for J. Wyat, 1721), pp. 309-314.

# *Membership Rosters*

Each departed member's name is followed by a cross + and year of death; *Requiescat in pace*.

All lists current through 31 March 2017.

## *Roster of Members of The Order of Blessed William Laud, Abp., M.*

In accordance with Board of Trustees policy adopted in 2009, the members of the Order of William Laud are elected "in recognition of contributions rising to a certain level, or higher, of significance as to impact and benefit to the Society by members and supporters who are not members ... Election to membership in the Order of Laud shall be considered equivalent to the designation of Benefactor status with regard to impact and benefit to the Society." Just as Benefactors are entitled to use "Ben." after their names, Order of Laud members may use "OL".

Society members are invited to submit nominations for Board consideration as additional Laud Society designees. Such nominations, giving background on the candidate and stating why he or she should be honored, should be sent by 2 November 2015 to The Rev'd James G. Monroe, Ph.D., *SSC*, Awards Chairman, at [jimmon39@gmail.com](mailto:jimmon39@gmail.com) or 4310 Meadow Forest Lane, Kingwood TX 77345-3007 USA, for consideration during the next awards cycle.

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The Rt. Rev'd Keith Lynn Ackerman, *SSC*,  
D.D.  
The Rev'd John David Alexander, *SSC*,  
Ph.D.  
Richard D. Appleby  
Nick L. Behrens  
Suzanne G. Bowles, Ph.D.  
Bernard P. Brennan, Ph.D. + 2006  
Elizabeth Ballantyne Carnahan + 1972  
Gary Adrian Cole + 1994  
John R. Covert  
Richard G. Durnin + 2007  
William M. Gardner, Jr. + 2012  
The Rev'd Canon Robert S. H. Greene, *SSC*

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The Rt. Rev'd Joseph M. Harte, D.D.,  
S.T.D., D.Min. + 1999  
Martin Joseph Havran, Ph.D. + 2000  
Lee W. Hopkins  
The Rt. Rev'd Jack Leo Iker, *SSC*, D.D, Ben.  
The Rev'd Andrew C. Mead, *SSC*, OBE,  
D.D.  
The Rev'd Alfred J. Miller, D.D. + 1982  
The Rev'd F. Washington Jarvis, LL.D.,  
D.Litt.  
Jonathan Jensen, D.Phil., Ben.  
Charles Owen Johnson, Esq., Ben.  
The Rev'd Vern E. Jones  
The Rev'd David C. Kennedy, *SSC*, D.D.

The Rev'd Canon Arnold W. Klukas, Ph.D.  
 Eleanor Emma Langlois + 1999  
 Ernest Hargreaves Latham, Jr., Ph.D.  
 David Lewis, FAAO  
 Richard J. Mammana, Jr., Ben.  
 Everett Courtland Martin, Ben. + 2004  
 The Rev'd Dr. Richard Cornish Martin, *SSC*  
 + 2015  
 Robert Nicely Mattis + 2000  
 Paul White McKee, Ben.  
 The Rev'd Canon Marshall Vincent Minister  
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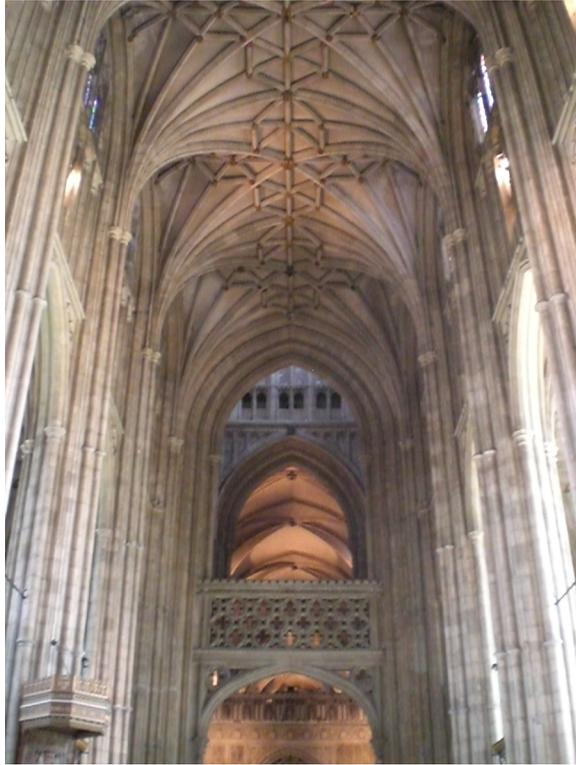
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Interior of Canterbury Cathedral.

Photograph courtesy of Benjamin Guyer.

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