

# *SKCM News*

*The Magazine of the Society of King Charles the Martyr  
American Region Edition: June 2018*



*The Annual Mass in Fort Worth, Texas*

*Photo courtesy of the Rt. Rev'd Keith Ackerman*

*'Remember!'*

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# Society News

## Upcoming Annual Masses

XXXVI *Annual Mass*: Nashotah House, Nashotah, WI, 26 January 2019. Garwood P. Anderson, PhD, Interim Dean/President. The Rev'd Alexander Pryor, Director of Music, Worship & Residential Life.

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

XXXVIII *Annual Mass*: Trinity Church, Clarksville, TN, 30 January 2021. The Rev'd Roger E. Senechal\*, Chaplain, Tennessee Chapter.

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

## Membership News (October 2017 – March 2018)

### *New Members*

Frederick J. Adams, RN, PhD, of Lafayette, IN

John D. Alley, of Henrico, VA

Dr. Shaun M. Amos, of Harpers Ferry, WV

The Rev'd Andrew Christopher Bartus, of Corona, CA

The Rev'd Canon William D. Bower, of Lilburn, GA

J. L. Chambers, of Annapolis, MD

John Churchill, of King of Prussia, PA

## *New Members (continued)*

Fra Columba, OSF, of Kapaa, HI  
Cleider Porfirio Cordero Guzman, of Woodbridge, VA

The Rev'd James Braxton Craven III, Esq., of Durham, NC

The Rev'd Beau McLarin Davis, of Marietta, GA

The Rev'd William Dickerson, of Allen, TX  
Brian Durham, of Independence, LA  
A. Donald Evans, of Lexington, NC  
(REINSTATED)

Bruce A. Evans of Newmarket, NH  
(REINSTATED)

The Rt Rev'd Timothy Brady Farmer, of Spartanburg, SC

Gunnar Gundersen, Esq., of Placentia, CA

George H. Hindson, of Elizabethtown, PA

Jacob M.A. Ihnen, of Providence, RI

Hardwick Smith Johnson, Ed.D., of Harpers Ferry, WV

The Rev'd Brian E. Klawiter-Benton, of Wake Forest, NC

The Rev'd Michael La Rue, of Houston, TX

Lawrence B.G. Lewis, Ph.D., FRSA, of New Orleans, LA

Eric S. Mackey, of Pittsford, NY

Timothy L. Martin, of Indianapolis, IN

Tyler Miazga, of Woodbridge, VA

Paul J. Murray, K.H.S., of New York, NY  
(REINSTATED)

Philip W. Nielsen, of Lincoln, NE  
(REINSTATED)

Christopher M. Ortega, Esq., of Mission Viejo, CA

Grady Steele Parker, Ph.D., of Wheaton, IL

Karl Petrick, Jr., of Front Royal, VA

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*New Members (continued)*

Braden N. Plyler, of Clemmons, NC  
Tyler P. Proctor, of Gaffney, SC  
Jonathan David Schau, of Bryn Mawr, PA  
Garaidh Thompson, of Endicott, NY  
Matthew S. Whisman, of St Matthews, KY

*New Life Members*

The Rev'd Richard C. Alton, of Philadelphia, PA  
The Rev'd W. Patrick Edwards, of Southampton, NY  
William Lee Younger, Jr., of New York, NY  
The Rt. Rev'd Anthony F.M. Clavier, S.T.D., Ph.D., of Glen Carbon, IL

*Deaths*

The Rev'd Walter Edwin Douglas Bond, Jr., of Cambridge, MA  
Dr. James B. Robinson, of Cedar Falls, IA  
Dennis P. Casey, Esq., Ben., of New York, NY

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**Two Articles of Interest**

Society member Richard Mammana recently wrote a brief article for *The Living Church* on recent scholarship about Charles I and his *cultus*: <https://livingchurch.org/covenant/2018/04/24/charles-the-martyr-what-to-read/>

A special thanks to member Laurence Target for posting the following link to a series of articles on royalist women in the 1640s: <http://www.ox.ac.uk/news/arts-blog/artistic-licence-rebellious-royalist-women-english-revolution>

The Society's Facebook page is regularly abuzz with new and exciting information about the Royal Martyr. Do check it out!

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**Editor's Clarification**

The last issue contained a book review essay on *The King's Three Faces* and *The Royalist Revolution*, both of which were previously reviewed by member Susan Bowles. The new reviews were intended neither as a correction to, nor as a rejection of, Dr. Bowles' earlier reviews.

# *Enrollment Anniversaries (2018)*

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

## **Member for 50 Years (since 1968)**

The Rev'd Canon Wiliam H. Swatos, Jr.,  
Ph.D., OL

## **Member for 40 Years (since 1978)**

The Rev'd Canon & Mrs. Robert S.H.  
Greene, SSC, OL

## **Members for 35 Years (since 1983)**

Mark A. Wuonola, Ph.D., Ben., OL

## **Members for 30 Years (since 1988)**

Norman Jefferies II  
The Rt. Rev'd James Winchester  
Montgomery, D.D., Ben., OL  
David W. Rawson, Esq.  
Joseph E. Warren

## **Members for 25 Years (since 1993)**

Arthur Bousfield  
Dr. Thomas H. Kiefer  
The Rev'd Canon Jonathan J.D. Ostman,  
SSC, OL  
Michael C. Sherwood  
Craig Tozzo  
Richard Francis Tracz, Ben.  
Beverly A. Tschida

## **Members for 20 Years (since 1998)**

Robert T. Booms  
Suzanne G. Bowles, Ph.D., OL Harold R.  
Carlson, Jr.  
The Rev'd Dr. W. Ralph Gardiner  
Richard J. Mammana, Jr., Ben., OL

## **Members for 20 Years (continued)**

The Rt. Rev'd Rodney R. Michel, D.D.  
Gary Thomas Scott  
Mary Kay Shields Wilkinson

## **Members for 15 Years (since 2003)**

Julian Victor Brandt III  
The Rev'd Canon Robert G. Carroon, Ph.D.  
Richard Daves  
Samuel W. Howell, Esq.  
Brantley Bolling Knowles, DTJ  
Dr. Maxwell Reed Mowry  
Greg Ohanesian, Esq.  
Dr. Stuart E. Prall  
Anne R. Stuart

## **Members for 10 Years (since 2008)**

Howard Bradley Bevard, Ben.  
Dorian Rose Borsella  
John R. Covert, OL  
Daniel L. Cromer  
Col. James Walter Davis, Jr.  
Dr. Arthur Eaves  
The Rev'd Canon W. Gordon Reid, OL  
The Rev'd Rodney Roehner  
The Rt. Rev'd Seraphim Joseph Sigrist  
Harlie D. Youngblood

## **Members for 5 Years (since 2013)**

John D. Beasley  
Lewis W. Birmingham  
James J. Foley  
William H. Franklin  
Alexander Furbush

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**Members for 5 Years (continued)**

The Rev'd Matthew E. Harlow  
John Robert Harman, Jr.  
Paul J. Laugeness  
The Rev'd Christopher LePage  
Kathryn H. McGee  
The Rev'd Andrew C. Mead, SSC, OBE,  
D.D., OL  
James Alexander Milton, Esq.

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**Members for 5 Years (continued)**

Michael Northup  
Charles V. O'Boyle, Jr.  
Lewis J. Overaker, Ph.D.  
The Rev'd Dr. J. Peter Pham  
The Rev'd John M. Phelps, SSC  
Shawn A. Pinette  
Thomas W. Royce  
Adam C. Rutledge

(enrollment dates refer to calendar year)

## The Annual Mass

### SUPPORTERS OF THE 2018 ANNUAL MASS

*The Society extends its thanks to you!*

#### PATRONS (24)

The Rev. Dr. John D. Alexander, SSC  
 Jon D. Beasley  
 Howard Bradley Bevard  
 Prof. Thomas E. Bird, Ph.D.  
 J. Thomas Brown, Jr.  
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 in loving memory of Gerold Linwood Edwards*  
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 The Very Rev. Canon Harry E. Krauss  
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 Fr. Jeff Queen, St. Andrew's Church, Ft.  
 Thomas, KY  
 Philip Terzian  
 Richard Francis Traszcz, *in memory of C. Jeriel  
 (Jay) Howard*  
 The Rt. Rev. William C. Wantland, JD,  
 D.Rel., DD

#### CONTRIBUTORS (10)

Romain Bontems  
 Capt. Howard S. Browne USN (Ret)  
 The Rev. Dr. W. Ralph Gardiner  
 Aaron E. Hinkley  
 Frederick T. McGuire III  
 Channing J. Nickell  
 David Lewis, FAAO  
 Richard J. Mammanna, Jr.  
 Edward M. Southwell  
 Scott Spaulding



# *The Annual Mass*

## LOCAL CELEBRATIONS

These are the reports received from this year's Royal Martyr Day observances:

- + **IRVINE, CA:** Solemn Evensong for the Royal Martyr was celebrated at Blessed John Henry Newman Ordinariate Catholic Church at 3:00 pm on Saturday, 27 January. This liturgy was sponsored by the new SKCM-AR chapter located there. The Rev'd Andrew Bartus, Pastor.
- + **LA MIRADA, CA:** Anglican Church of the Epiphany (ACNA) celebrated a said Eucharist in their chapel at 7:00 pm on Tuesday, January 30th in commemoration of the Royal Martyr.
- + **NEW HAVEN, CT:** Ten persons attended a Low Mass on January 30, 2018 at Christ Church, New Haven, celebrated by the Reverend Stephen Holton (rector) according to the American Missal (1951). This annual commemoration of King Charles the Martyr was organized by Society members Barry McMurtrey and Richard Mammana. The church is located at the intersection of three main New Haven streets named for the regicide judges Dixwell, Goffe, and Whalley.
- + **LANTANA, FL:** There was a Low Mass at 10:00 am on Tuesday, January 30th in the Church of the Holy Guardian Angels (ACC). Father David C. Kennedy, SSC, Rector.
- + **ATHENS, GA:** Saint Stephen's Church (ACC) celebrated Mass according to the rite of the Anglican Missal. The Mass was said by the Rev'd Canon Jonathan Foggin, M.Phil., Ph.D., on the feast.
- + **DUNWOODY, GA:** Mass for Royal Martyr Day was celebrated at noon by The Rev'd Canon William Bower at St. Barnabas' Anglican Church (APA).
- + **MARIETTA, GA:** Fr Beau McLaren Davis reports that they had a good turnout for Royal Martyr's Day at the Church of Our Redeemer (ACC).
- + **SAVANNAH, GA:** The Collegiate Church of St Paul the Apostle (TEC) celebrated Mass using the propers for the Royal Martyr on his day and erected a shrine to King Charles in the Church.
- + **SPRINGFIELD, IL:** Mass for Royal Martyr Day was celebrated at the Cathedral Church of St. Paul (TEC) on January 30, 2018 at 12:15 p.m. The Ven. Shawn W. Denney, SKCM, was the Celebrant.

- + **VERSAILLES, KY:** Morning Prayer was said at St. Andrew's Anglican Church (REC) at 7:00 EST on Tuesday, 30 January 2018. Report courtesy of Deacon Todd Renner.
- + **ANNAPOLIS, MD:** At St Anne's Church (TEC) at noon on Tuesday the 30<sup>th</sup>, there were 16 people present in total (including all three local SKCM members). Fr. Richardson Libby presented a short homily about the history of King Charles and his importance to The Anglican Communion as well as The Episcopal Church. Following the Eucharist, some of the congregation asked about the Society and membership flyers were given out.
- + **PORTLAND, ME:** St Paul's Anglican Church (ACA) observed the feast by offering Mass according to the Anglican Missal (1549 Canon). January 30<sup>th</sup> at 6:00 PM. Celebrant: Fr Robert Menas and Fr Samuel Logan assisting. Fellowship in the rectory after Mass.
- + **DURHAM, NC:** On January 31, at the Wednesday Eucharist, St. Luke's Episcopal Church used the propers for the Royal Martyr and the homily by Fr Jim Craven was on him.
- + **HENDERSON, NC:** The Feast of the Royal Martyr was celebrated at the Church of the Holy Innocents (TEC). Along with a homily describing the significance of Charles the First for the Church of England and the Episcopal Church, Fr. Lowery did a "show and tell" of books related to the Charles the First, including copies of *Eikon Basilike* in English and Latin, both printed in 1649 and a copy of his personal prayers for 1650. The service seemed to spark real interest in the Royal Martyr and several parishioners have expressed interest in joining the SKCM.
- + **WINSTON-SALEM, NC:** St Timothy's Episcopal Church observed Royal Martyr Day with Morning Prayer for the Royal Martyr (1662 BCP) at 8am, Low Mass (Anglican Missal) at 8:15am, and Evening Prayer for the Royal Martyr (1662 BCP) at 4:45pm. Fr Steven Rice, Rector.
- + **WEST SENECA, NY:** On Wednesday, 1/31/2018 at 7:00pm, St Nicholas Anglican Church (ACA), Fr. Phillip Cunningham was the Celebrant.
- + **NEWPORT, RI:** Royal Martyr Day observances at St. John the Evangelist Church (TEC) began early with *An Afternoon Treat with Barry Rose*, Sunday, 28 January 2018. *Open Rehearsal at 3:00 p.m.* with the Professional Choristers of The Choir School of Newport County and St. John's adult choir. *Choral Evensong at 5:00 p.m.* celebrated the Feast of King Charles, Martyr. *English Tea Reception at 5:45 p.m.* with Dr. Barry Rose, O.B.E., St. John's Guild Hall. The Rev'd Nathan Humphrey, Rector.
- + **PROVIDENCE, RI:** In addition to working with St John the Evangelist Church in Newport on their 28 January celebration, S Stephen's (TEC) observed Royal Martyr Day with a Low Mass at 12:10 pm on Tuesday, January 30<sup>th</sup>. The Rev'd Dr. John Alexander, Rector.

- + **GREENVILLE, SC:** St. Andrew's Episcopal Church, Greenville, SC, in the Diocese of Upper South Carolina, observed the Feast Day of Bl Charles, King and Martyr with a noon said mass on Tuesday, Jan 30th. The Rev'd Fr Gary Eichelberger presided and preached.
- + **CLARKSVILLE, TN:** The Tennessee Chapter held its commemoration service at 11:30 AM, Saturday, Jan. 27, 2018, at Trinity Episcopal Church, Clarksville, TN. The Rev'd Roger Senechal, Chaplain, was the celebrant and preacher.
- + **CLEVELAND, TX:** Low Mass was celebrated by Fr James G. Monroe, PhD, SSC, OL at Holy Cross Anglican Church (ACC) at noon on 30th January.
- + **FORT WORTH, TX:** The SKCM-AR Annual Mass & Luncheon was held on 27 January at St Timothy's Anglican Church (The Rt Rev'd Keith L. Ackerman, Vicar and SKCM-AR Chairman of the Board/Episcopal Patron). Bp Ackerman celebrated and preached; The Rt Rev'd Jack Leo Iker, Bishop of Fort Worth, pontificated. The Solemn Mass included such traditional liturgical features as the Asperges, Preparation by the sanctuary party, full propers, Last Gospel, and Angelus. With Byrd's *Mass for Four Voices* – a setting contemporary to Charles I and thus undoubtedly heard by him – sung by the choir, the hymnody included “On this most holy day of days,” “Let thy Blood in mercy poured,” and “Royal Charles, who chose to die.” There were 85 attendees at the Mass and 65 at the luncheon, which was a complete English dinner with people in period piece costumes. Pictures are on the parish website. Given questions raised before the Mass, Bp Ackerman revised his sermon in order to preach on the importance of devotional societies and cited a general need to educate people on the role of devotional societies as well as devotion to the Royal Martyr.
- + **ROCKWALL, TX:** The Anglican Oratory of Lake Ray Hubbard (REC) observed Evensong in honor of KCM. They are a new tiny mission but did their small part in promoting his feast on Sunday, January 28 at 5PM with Catechesis following. The Rev'd Michael Templin.
- + **MONTROSS, VA:** Holy Redeemer Anglican Church. Montross, VA, held a memorial service on 30 January. The Rev Dr. W.R. Gardiner, PhD (UAC).

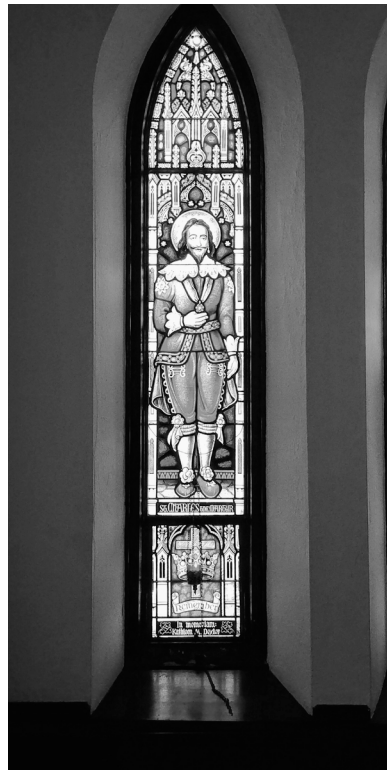
# *The Annual Mass*

## LOCAL CELEBRATIONS

### **Nashotah House Remembers**

Robert E. Armidon and Dale Van Wormer

On January 30, 30 people, both students and faculty, were present at the usual 8:30 Sung Mass in St. Mary's Chapel at Nashotah House Theological Seminary. Red vestments were worn, and the contemporary version of the Collect "Of a Martyr" from the 1979 Book of Common Prayer was used for the Mass commemorating King Charles the Martyr. Fr. Thomas N. Buchan, III, Associate Professor of Church History, celebrated the Mass; senior student Andrew Cruz Lillegard served as Deacon (having recently been ordained in the Episcopal Diocese of Eau Claire); and middler student Adam Bucko preached. After Evensong at 4:30, a hardy group of 12, including Fr. Alexander R. Pryor, Director of Music, Worship, and Residential Life, gathered around the stained-glass window of Charles in the Chapel to say prayers, recite a Scripture lesson from 1 Peter 2:13-25, read a brief recounting of the importance of Charles in the Catholic heritage of Anglicanism, and sing the hymn "With Thankful Hearts" to the tune of Ewing. The 2019 Annual Mass & Luncheon will be held at Nashotah House. *(See picture at right.)*



### **The Zabriskie Memorial Church Remembers**

The Rev'd Nathan J. A. Humphrey

One hundred and eleven men, women, and children turned out for a Procession & Choral Evensong commemorating the Royal Martyr on Sunday, January 28, 2018 at The Zabriskie Memorial Church of Saint John the Evangelist in Newport, Rhode Island. The rector, Fr. Nathan Humphrey, was the officiant, with priest-in-residence, Fr. Martin Yost, SSC, joining

the procession of the choir and ministers to the shrine of King Charles Martyr in the church at the beginning of Evensong.

The adult choir of St. John's and the choristers of the Choir School of Newport County were conducted by Dr. Barry Rose, OBE, formerly of St. Paul's Cathedral, London, with Peter Stoltzfus Berton of St. John's at the organ.

Following the service, one hundred people attended an English tea in the Guild Hall, where they heard Dr. Rose reminisce about happier royal occasions, such as the Queen's Silver Jubilee and the wedding of Prince Charles to Lady Diana Spencer. Dr. Rose will be the guest conductor for the upcoming choir tour of St. John's and the Choir School from 1-15 August in England.

### **Grace & St. Peter's Remembers**

Charles Peace

On 30 January at 6pm, a low mass was celebrated in honor of Charles Stewart, King and martyr, at Grace & St. Peter's in Baltimore, MD. The Reverend Christopher V Pyles celebrated. Fr. Pyles spoke of the debt that all Anglicans owed to the Royal Martyr who sacrificed his life for the Apostolic Succession.

Those in attendance were encouraged to offer their personal devotions at the Shrine of the Royal Martyr in the nave of the church.

A reception followed in the Rectory dining room with a display of Royal Martyr books and past copies of the SKCM News. Good fellowship was enjoyed by all.

# *The Annual Mass*

## SERMONS: I

### **Sermon on the Commemoration of the Royal Martyrdom**

Preached at the Festival of the Tennessee Society of King Charles the Martyr  
Clarksville, Tennessee  
27 January 2018

The Rev'd Roger Senechal, Chaplain

LET'S TURN TO OUR EPISTLE READING for today from First Peter 2:17. In this verse The Apostle's readers are told without any elaboration at all to “fear God.”

What, theologically, is meant in the Bible by the term “The Fear of the Lord”? This expression has caused some confusion because we are told more than once in the Bible we had better fear the Lord – and then many times we are encouraged not to fear Him. E.G. in Exodus 20:20 we are told to do both in the same sentence: “Moses said to the people, “Do not be afraid. God has come to test you, so that you may have enough fear of Him to keep you from sinning.” Wishing to clarify the matter, Reformer Martin Luther distinguished between what he called a servile fear of God and a filial fear. “Servile” refers to a posture of a slave toward one's malevolent, cruel owner.

Luther contrasts that to a child who has tremendous respect and love for his [grand] father/mother and who dearly wants to please them. Such a child has a fear of or an anxiety about offending the one he loves, not because he's afraid of a beating or other punishment, but rather because he's afraid of displeasing a beloved parent. That type of fear is related to having a sense of awe and respect for the majesty of God. However, Luther taught, we still should have in us an understanding that God's power CAN be frightening. We should fear His righteous discipline, and therefore seek to live our lives in such a way that pleases Him. In the words of Ex 20:20 we should pray that we may have enough of the fear of God in us to keep us from sinning. That is a good kind of fear . . . So are we to fear God's divine wrath and His terrible swift sword? Absolutely! But it's even more important to be in a right Father/son/daughter relationship with Him so that my deepest longing is to please Him in all things because I love Him above all else and do not want in any way to hurt or offend Him or to grieve His heart in any way. This is the kind of relationship of reverential awe we are to have with God.

Someone wrote “This way of fearing the Lord is never to be feared. For this type of fear is not a barrier to relationship with God, but a breakthrough to growth and eternal [blessedness].” It does include fear of God's discipline for sin, so that we live our lives in such a way that pleases Him. “And this type of fear is really wisdom, because understanding what (dis)pleases - God, is clearly the most important thing in all the world to be wise about.”

In about 2 and a half weeks Lent will have just begun. May I suggest that one way to observe Lent is to do a relationship inventory by asking our self questions like: Lord, am I growing in my love-relationship with You? Is the deepest desire of my heart to please You, living much more out of love of You than of fear of You? May my greatest fear be – not Your punishment – but the fear of displeasing You in the slightest way, or of setting up any barrier in our relationship – which I treasure above all else. Help me, Lord, to always remember these wise words from St. Francis de Sales: “we ought to fear God out of love, not love God out of fear.”

*The Rev'd Roger Senechal is Priest Associate at St. George's Episcopal Church, Nashville, Tennessee, and Chaplain to the Tennessee Chapter of the Society of King Charles the Martyr (USA).*

# *The Annual Mass*

## **SERMONS: II**

### **Remember!**

Feast of Charles Stuart, King & Martyr  
Matthew 10:34-39  
St. Andrew's, Greenville, SC  
January 30, 2018

The Rev'd Gary Eichelberger

*In the name of God: Father, Son, and Holy Spirit. Amen.*

On this day in 1649, King Charles I was beheaded because of his faith in Jesus Christ and his belief in the traditions of worship that we hold dear – and so, as is the tradition of the church with respect to martyrs, we celebrate his life and witness today—and we celebrate this day as the anniversary of his birth –not his birth into this world (for that took place on November 19, 1600) – but his birth into everlasting life, his birth into his great reward.

Charles became King of England, Scotland, and Ireland, in 1625, at the age of 25 upon the death of his father, King James I, in the midst of a time of great turmoil in the political and religious realms of the British Isles. Charles would serve as king for almost two and half decades until his execution.

One of the traditional titles that Charles assumed when he assumed the throne was “Defender of the Faith,” and Charles took that title very seriously. In particular, Charles understood that it was his duty to defend the ancient Catholic faith of the Church of England.

As such, King Charles I was a believer in and supporter of many of the traditions that we continue to practice in the Episcopal Church – many of the traditions that distinguish us as a church, especially at an Episcopal Church like Saint Andrew's that identifies itself, through prayer and practice, as within the Anglo-Catholic tradition.

Specifically, King Charles advocated for a sacramental, high church, and episcopal view of the Church of England – as opposed to the Puritan vision of Oliver Cromwell and those whom Cromwell led.



Those same Puritans that Charles found himself in conflict with—and who would ultimately carry out his execution—banned the use of the Book of Common Prayer in 1644, eventually making its use a criminal offense. They denied the Real Presence of Christ in the mass. They would push altars out of the way in churches and placed pulpits in the center, abolish the seasons of the church year, prevent the celebration of all holy days outside of Sundays, including Christmas. They sought to abolish the episcopacy – the oversight of the church by bishops even though it was a part of the church stretching back to the ancient church as described in New Testament epistles.

Though Charles tried at different points to reach compromises with the Puritans, those attempts were generally rebuffed. Through much of his reign, Charles was engaged in battle – both political and military – with a Parliament dominated by the Puritans and led by Oliver Cromwell. For Charles, at least during his lifetime, it was a losing battle. His Archbishop, William Laud, whose feast day we celebrated earlier this month, was arrested by parliamentary forces in 1640 and eventually executed on January 10, 1645 – four years and a three weeks prior to King Charles' execution.

Several months after Laud's execution, King Charles suffered a military defeat at the hands of Scottish parliamentary forces, which led to his surrender and captivity. Ultimately, in January 1647, Charles was handed over to English parliamentary forces, who held him until his trial on allegations of treason that began on January 20, 1649. With ten days, he had been tried, convicted, sentenced, and executed.

It is recorded that, in the moments before he was executed, King Charles forgave those who were about to execute him, and then said these final words, "I die a Christian of the Church of England as it was left to me by my father. I have a good cause and I have a gracious God. I go from a corruptible crown to an incorruptible, where no disturbance can be, no disturbance in the world. Remember!"

He then placed his head on the chopping block and breathed his last breath as the executioner's ax ended his earthly journey.

And, though, in that moment, it may have looked like King Charles, and the traditions for which he died, had been utterly defeated. However, the powerful faith and witness of Charles inspired many to sustain Anglican identity in the decade that followed until the restoration of the monarch under Charles son, King Charles II in 1660. One of the first acts of Charles II was the commemoration of his father as a saint of the Church of England.

Thus, King Charles had the great distinction of being the first and the last individual canonized by the Church of England after the Reformation. Though Charles' feast day later

disappeared from the calendar during Queen Victoria's reign – it was then added back to the Church of England's calendar in late twentieth century. More importantly, though, the Church of England – and the worldwide Anglican Communion – continue to bear witness to the catholic faith for which Charles died.

By gathering here today, we respect King Charles final word of instruction. We remember! Let us remember his witness. Let us remember his courage. Let us today remember and let us celebrate the many traditions of God's holy church for which Blessed Charles offered his life.

And let us give thanks that those who lose their life for Jesus' sake will find it.

*The Rev'd Gary Eichelberger is Rector of St. Andrew's Greenville, SC.*

# Articles

## A Sermon Preach'd before the Society of King Charles the Martyr

At the Parish Church of St. Magnus the Martyr

London Bridge

On Saturday, May 27, 2017

*Being the Commemoration of Restoration Day*

The Rev'd Dr Michael Brydon

PREVENT US, O LORD, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life; through Jesus Christ our Lord. AMEN.

*From the Forms of Prayer to be Used at Sea*

BOTH OF MY SUSSEX PARISHES boast some magnificent ancient oak trees, which are currently laden with enormous oak apples. I suspect that in previous centuries some of these trees would have been plundered by the parishioners for their leaves and fruit, so they could demonstrate their royalist credentials every Oak Apple Day. Sussex certainly has its direct links to the Stuarts, since it is from the Sussex port of Shoreham that Charles II finally escaped. The zeal with which previous Sussex generations kept Oak Apple Day is indicated by the fact that it was also known in the county as 'Pinch-Bum Day', because you were likely to be pinched if you failed to sport oak leaves.

Of course the image of the Royal Oak in which Charles II hid, after the Battle of Worcester, captured the popular imagination of the entire nation. Even today the Royal Oak remains the third most popular pub name. Royal Oak has also been a popular name for naval ships with at least eight warships of the Royal Navy bearing it to date.

Charles II certainly had a strong interest in the navy. It is from the Restoration of the monarchy in 1660 that the Royal Navy's formal establishment begins. If you enjoy historical novels I thoroughly recommend the book *Gentleman Captain* by former naval officer, J. D. Davies, about the Stuart Navy under Charles II. The Restoration may have taken place, but it is the job of plucky gentleman captain, Matthew Quinton, to root out a possible conspiracy against the king.

I am not going to spoil the story, but there is a fascinating moment in the book when the ship's chaplain uses the new Prayer Book of 1662 for the first time. He turns to the new section of the book entitled the Forms of Prayer to be Used at Sea and reads out the recently composed naval prayer designed for daily usage.

O ETERNAL LORD GOD, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end: Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the sea, and from the violence of the enemy; that we may be a safeguard unto our most gracious Sovereign Lord, King Charles, and his Dominions, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our Island may in peace and quietness serve thee our God; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours; and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. Amen.

I'd love to know whether the author Davies, bases his account of the sailors' response to the prayer on any original account, because they are clearly moved by it. The men all listen intently, some look transfixed, others have a beatific vision on their faces and their echoing Amen was thunderous. I suspect that the first sailors to hear the prayer were deeply thrilled that the powers that be had bothered to remember them.

Not everyone has been quite so impressed. Samuel Pepys, the famous diarist, moaned that the naval prayers were clearly produced by land loving bishops, who had never been to sea, since there were no prayers for 'a fair wind or for any wind at all, nor a calm, nor any other of the evils existing at sea'. But Pepys, I think, is being unfair, since the prayers seem to deal with all the likely problems a sailor might encounter. That hasn't stopped professional liturgists, who definitely haven't been to sea either, being a bit sniffy about them and they were omitted from the Alternative Worship Book and Common Worship.

One historical liturgical writer who would, I suspect, have felt differently was the judicious Richard Hooker, who produced his vast Ecclesiastical Polity, including a big section on the virtues of the Prayer Book, at the end of the sixteenth century. Charles I was certainly familiar with him and shortly before his martyrdom, commended the works of Richard Hooker to his children. This is why the first complete Restoration issues of the Ecclesiastical Polity was so fulsomely dedicated to the recently restored son of the royal martyr. Hooker, of course, had never seen the sea going prayers, but given his strong view on the important link between church and state would have approved. He would also approve, I think, of the

liturgical keeping of Restoration Day, since it also reminds us of the dangers of upheaval in church and state.

Today we live in a world that often assumes that faith has no role to play in the public sphere. There is an assumption that a secular approach is the only even-handed one. I think that wants challenging vigorously, because as Restoration Day makes clear it is not the historic tradition of our country. Even more importantly if you are a Christian believer then you know that the light of Jesus Christ can only ever be for the good. Christians like everybody else are members of a state and need the stability of good government. Today's epistle from Saint Peter could not have been clearer that we also have an obligation to support good government.

Saint Peter calls us 'to abstain from fleshly lusts, which war against the soul'. When we speak of 'sins of the flesh' we tend to mean sexual ones, but Saint Peter meant life lived without the grace, help and influence of Jesus Christ. When Saint Paul listed the sins of the flesh in his letter to the Galatians (5.19-21) he included such things as hatred, wrath, envyings, and strife. Christians must always strive against such things and indeed anything that makes us unfit to be in the presence of God. Instead we should be growing the fruits of the Spirit.

Samuel Pepys, as I mentioned earlier, complained of the naval prayers that there were no prayers for fair winds. If Pepys were here I might also add to my retort that all true prayer involves the fair wind of the Holy Spirit. There can be no prayer, or really good action, without the life-giving breath of the Holy Spirit in them. A valuable addition to the Restoration Prayer Book, emphasising the importance of the Holy Spirit, was Bishop John Cosin's translation of the Latin hymn the *Veni Creator Spiritus*. I am a fan of Archbishop Cranmer's prose, if not always his theology, but his attempt at an English poetic rendering is dire. Cosin's translation of the hymn to the Holy Spirit is really good and reads beautifully.

COME, Holy Ghost, our souls inspire,  
And lighten with celestial fire.  
Thou the anointing Spirit art,  
Who dost thy seven-fold gifts impart.  
Thy blessed Unction from above  
Is comfort, life, and fire of love.

The newly restored Charles II heard this sung as he prepared to be anointed at his coronation. The promised sevenfold gifts of wisdom, understanding, right judgment, courage, knowledge, piety and reverence for God are gifts every king should want, but also gifts available to every subject too.

At his coronation Charles must surely have reflected upon the times when the restoration seemed unlikely; perhaps impossible. Likewise there are times when we may despair, we wonder if we are losing the struggle for the faith in this country and may ask if the Spirit really is at work. It is then that we must remember that the Lord said that kingdom of God is like a mustard seed sown in the ground. Not a lot appears to be happening, but one day that seed will grow into a great tree. There is also a tradition of associating Christ with the apple tree, based on the reflection in the Song of Songs that God's love is like sitting 'with great delight' under the shadow of an apple tree. An anonymous saying speaks of how 'any fool can count the seeds in one apple, but who can count the apples in one seed.' The quiet work of the Holy Spirit, when we are open to the seeds that may be sown, can indeed transform any situation.

*The Rev'd Dr Michael Brydon is the Rector of Catsfield and Crowhurst (Church of England) and author of The Evolving Reputation of Richard Hooker: An Examination of Responses, 1600-1714 (Oxford: Oxford University Press, 2007).*

*We are grateful to the Rev'd Christopher Trundle, SSC, Literary Secretary for the mother chapter of SKCM, for sharing this sermon with us.*

## Articles

### England's Black Tribunal: Or, King Charles's Martyrdom.

Transcribed and introduced by Richard J. Mammana

*This undated, anonymous broadside in the National Library of Scotland has a conjectural publication between 1777 and 1781. An inset woodcut shows the moment immediately before the decollation in front of the Banqueting House. King Charles kneels at the block, while the executioner has raised his axe. A group of nine unidentified onlookers stand by. The poem's twenty-six stanzas each have four lines with an ABBB rhyme scheme.*

TRUE Churchmen all, I pray behold & see,  
Great Charles once England's king in misery  
His suffering now I mean to tell,  
How Britons did against their King rebel.

A court they made which they did justice call,  
And there those traitors most tyrannical,  
Of cruelty impeach'd the best of Kings,  
Of murder, treason and such heinous things.

Basely they us'd the royal prisoner there,  
He not being suffer'd truth for to declare,  
It's strange says Charles a most surprizing thing,  
You can't make laws now for to try your King.

Our court is just the president reply'd,  
And by these laws, sir, now you must be try'd,  
For against the lords and commons of this land,  
It's not for prisoners to dispute and stand.

Then said the King I think my case is hard,  
Worse than the malefactors I am serv'd,  
For they have liberty to plead their cause;  
Why don't you grant me the true British laws.

Consider first I'm your anointed King,

Take heed, lest judgment on this land you bring  
For if the lord's appointed you do slay,  
Take care you don't repent the bloody day.

In vain did speak this Prince of Royal Blood,  
His words indeed they did but little good,  
For by those bloody tyrants he was cast,  
Charles Stuart, you must loose your head at last

As he pass'd down stairs, the soldiers base,  
Did smoke tobacco in his royal face,  
Spitting upon him as he did pass by,  
Forgive them, Christ, forgive them he did cry.

It is no more than what my saviour dear,  
Did suffer for poor sinful mortals here,  
If thus the King of Heaven they did kill,  
What is my blood to his, which they did spil.

My earthly crown I freely down do lay,  
Although they thus do take my life away,  
I hope a crown of glory to obtain,  
Forever with the blest above to reign.

I now do suffer for a cause that's good,  
For the protestant laws I always stood,  
But when my head they from my body take,  
Christ keep the church for thy dear mercy's sake.

Then he did beg his children for to see,  
It being granted then that liberty,  
Those that in England being present there,  
To see their dying father did repair.

When the lady Elizabeth did her father see,  
She trembling fell before him on her knee,  
Having the Duke of Gloucester in her hand,  
Rise, says the King, before your father stand.

Behold dear child, the King to her did say,



Great Charles who once did England's Scepter sway  
Is try'd and cast, upon the block to dye,  
Not knowing of the cause or reason why.

O royal father said the Princess then,  
What will become of us when you are gone,  
If they've the heart to slay our father dear,  
I fear our deaths are drawing very near.

If I could die upon the block for thee,  
Death would be but a little unto me;  
But I must live to see my father bleed,  
O cruel tyrants you who do the deed.

O child! when I am gone, the King reply'd,  
You have a God for to stand on your side,  
I hope he will preserve the Stuart's race,  
So heaven bless and mark you all with grace.

Then taking of the Duke of Gloucester young,  
Upon his knee which was his youngest son;  
Said he dear child, I give this charge to thee,  
That to your brother you obedient be.

It is your brother Charles that I do mean,  
You must call him your sovereign lord and King,  
For they will cut off thy dear father's head,  
The babe then wept for to hear what he said.

Then who must be my father said the child,  
The lord of heaven said the King and smil'd,  
With that the child upon his neck did fly,  
Saying father let us both together die.

This kind expression of a child so young,  
It caus'd the tears like fountains for to run,  
A thousand times he kiss'd his children dear,  
And on his knees with them fell down to prayers.

And blessing of them took his last farewell,

Saying with your father things will soon do well;  
Next to the block this Martyr was convey'd,  
At his own Palace gate to loose his head.

How can the Presbyterians bear to hear,  
How patiently he did his sufferings bear;  
How freely he his earthly crown did leave,  
In hopes a crown of glory to receive.

In Windsor Chapel there his corps was laid,  
When the Lord Bishop of London was deny'd,  
At the funeral to read the common prayer,  
A thing his royal master lov'd so dear.

Thus fell the Church as likewise fell the King,  
O cruel Presbyterians I am sure this thing,  
Can never be forgot, the bloody day,  
On which your royal master, ye did slay.

We never more will put it in your power,  
The Church of England up for to devour;  
Heaven preserve the Church likewise the State,  
And keep it from the Presbyterians cruel hate.

*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.*

## *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 2018.

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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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H26 2.00 Shrine at Saint Clement's Church, Philadelphia (1989)  
H27 2.00 Shrine at Saint Clement's Church, Philadelphia (1989, with gold cope)  
S13 2.00 King Charles (standing) by Daniel Mytens (1631)  
S14 2.00 Charles I by Gerrit van Honthorst (c. 1628)  
S15 2.00 Equestrian Portrait of King Charles (RESTORED TO LIST)  
S16 2.00 Charles I in Three Positions by A. van Dyck (1635)  
S17 2.00 Charles I & Henrietta by A. van Dyck (*Firenze, Galleria Pitti*)  
S18 2.00 Henrietta Maria by unknown artist (1635?)  
S19 2.00 Five Children of Charles I by A. van Dyck (1637)  
S65 2.00 Charles I *roi d'Angleterre (à la chasse)* by A. van Dyck (Louvre)  
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