

# *SKCM News*

*The Magazine of the Society of King Charles the Martyr  
American Region Edition: June 2019*



*Relic of the Royal Martyr on display for veneration  
at S John the Evangelist, Montreal.*

*Photo courtesy of Jonathan Jameson*

***'Remember!'***

WWW.SKCM-USA.ORG

## *Annual Mass 2020 Update*

*Due to an unforeseen scheduling conflict brought to our attention by the originally selected host parish for our 2020 Annual Mass & Luncheon, S. Stephen's Providence RI, the Society has accepted the gracious invitation of the Cathedral Church of St. Paul the Apostle in Springfield, IL to host our Annual Mass on 1 February 2020. Watch for further information in the coming months.*



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# Society News

## Upcoming Annual Masses

*XXXVII Annual Mass:* The Cathedral Church of St. Paul the Apostle, Springfield IL, 1 February 2020. The Rt. Rev'd Daniel Hayden Martins, DD\*, Bishop of Springfield.

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

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

## Membership News (October 2018 – March 2019)

### *New Members*

The Rev'd George Willcox Brown II, SSC,  
of Thomasville, GA  
Charles M. Burse, of Moundville, WV  
Austin R. Cottrell, of Eight Mile, AL  
Jamison Dunne, of Burlington, VT  
Thomas H. Edwards, Jr., of Comfort, TX  
The Rev'd Clyde Elledge II, of Marblehead,  
MA  
The Rev'd D. Geordan Geddings, of  
Cornelia, GA  
David A. Gibson, of Decatur, GA  
The Rev'd Rudolph F. Gonzalez, of Bronx,  
NY  
Jeffrey L. Gorman, of Harker Heights, TX  
Eric B. Green, of Spartanburg, SC  
Robert J. Heckner, of Beloit, WI

## *New Members (continued)*

Edwin Hamilton Josey, of Nashville, TN  
Raymond A. Keller III, of Scottsboro, AL  
The Very Rev'd Geoffrey Korz, of  
Hamilton, ON CANADA  
The Rev'd Christopher C. Little, of Flat  
Rock, NC  
William Macfarlane-Goldstein, of Marietta,  
GA  
Eric J. Mangini, of Westover, MD  
The Rev'd Stephen M. Morris, of New York,  
NY  
Raymond Munro, of Edgartown, MA  
Michael C. Popp, of Gallatin, TN  
Jeremiah Ridley, of Zirconia, NC  
Renata Roman, of Etobicoke, ON  
CANADA (reinstated)  
Patrick F. Roughen, Esq., Ph.D., of Durham,  
NC  
Paul Scott, of Christchurch NEW  
ZEALAND  
Christopher A. Slott, of Jacksonville, FL  
Andrew Warburton, of Boston, MA  
The Rev'd David A. Zampino, Sr., of  
Milwaukee, WI

### *New Life Members*

Kenneth Grambihler, Ph.D., of Clarksville,  
TN  
Preston L. Pittman, of New York, NY  
Michael C. Popp, of Gallatin, TN  
Gary Thomas Scott, of Washington, DC

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*Deaths*

Arthur J. Eaves, Ph.D., of Clarksville, TN  
Susan Elizabeth Stults Fulljames, of  
Ridgefield, CT  
The Rev'd F. Washington Jarvis III, OL, of  
Dorchester Center, MA  
Patrick J. White IV, of Washington, DC

**New Book of Interest**

*SKCM News* members may be interested to peruse Matthew Jenkinson's forthcoming study *Charles I's Killers in America: The Lives and Afterlives of Edward Whalley and William Goffe* (Oxford University Press, 2019; ISBN: 9780198820734). Look for a review in a future issue of *SKCM News*.

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**Online Articles of Interest**

The UK History of Government blog has several fascinating articles on the workings of Charles I's government. Each article includes attractive artwork, some of which has been digitized from the National Archives. Just search "Charles I" at <https://history.blog.gov.uk>.

**Next Issue: The Laud Issue**

The December 2019 issue will be a new venture for *SKCM News* by setting its primary focus on Archbishop William Laud. The editor welcomes suggestions of material to print, especially devotional poetry, as well as original research articles. Artwork, especially of stained glass, is also most welcome. Please send materials *via* email: [editors@skcm-usa.org](mailto:editors@skcm-usa.org).

## *Obituaries*

Dr. Arthur J. Eaves, an Associate Professor of English at Austin Peay from 1978-2015, died at his home after a long illness on March 14. He was 76.

The son of Helen and Charles Eaves, Art was a graduate of Western Reserve Academy in Hudson, Ohio and the Brentwood School in Brentwood, Essex, England. He held a BA from Columbia University and a PhD from the University of Notre Dame.

After arriving in Clarksville, Art directed and acted in several plays, sang in the Trinity Church Choir and was a member of The Association of Literary Scholars and Critics, a national organization working to ensure that literature thrives in both scholarly and creative environments. His proudest accomplishment at Austin Peay was the many years he served as co chair and later chair of the Asanbe Diversity Committee, helping to create a symposium that has brought a variety of prestigious speakers and performers from around the world to Clarksville in order to encourage continued understanding and appreciation of diversity.

Art's passion was teaching and mentoring students of all levels and he continued to do it long after he officially retired. As one former student said, "He kept me to the high standard of literary criticism without making me or anyone else feel stupid or out of place. I will never forget his ability to bring out the best in a budding young scholar."

Art Eaves will be remembered for his beautiful singing voice, his flair for the dramatic, and most importantly his kind heart and generous nature.

He is survived by his brother and sister Charles Eaves and Elaine Eaves McCormick and their spouses, four nieces, one nephew, and two grand nieces and by the many friends whose lives he touched.

*Very lightly edited from the website of Nave Funeral Homes.*

## *Enrollment Anniversaries (2019)*

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

### **Member for 45 Years (since 1969)**

The Rev'd Barton Brown  
Elizabeth W. Jones  
The Rev'd Fr David Crichton Kennedy, SSC,  
DD, OL  
The Rev'd William D. Loring  
Dr. Thomas A. Mason  
The Ven. James G. Monroe, Ph.D., SSC, OL  
The Rev'd Canon John C. Powers  
The Rev'd Donne E. Puckle, SSC  
James Robinson Tinsley, Ph.D.

### **Members for 40 Years (since 1979)**

Thomas P. Curtis  
The Rt Rev'd William C. Wantland, JD,  
D.Rel., DD, OL

### **Members for 35 Years (since 1984)**

The Rev'd Canon Robert W. Bader, SSC  
The Rev'd Philip C. Jacobs III

### **Members for 30 Years (since 1989)**

Nick F. Behrens, OL  
Gerald L. Carlevale  
The Ven. Shawn W. Denney, JD  
Charles F. Evans II  
The Rev'd Victor E. Hunter, Jr.  
The Very Rev'd Canon Harry E. Krauss III,  
Ben.  
Kenneth R. Nourse

### **Members for 25 Years (since 1994)**

Christopher Holleman, Esq.  
Lee W. Hopkins, OL  
The Rev'd Douglas E. Hungerford

### **Members for 25 Years (continued)**

The Rev'd Canon Prof. Arnold W. Klukas,  
Ph.D., OL  
David E. Middleton

### **Members for 20 Years (since 1999)**

Donald McKenzie Davis  
Arthur L. Johnson  
Mr. & Mrs. David J. Leggett, Esq.  
Forest A. Nester  
William Thomas Hillman Terzian, MD  
The Rev'd Canon J. Robert Wright,  
D.Phil.(Oxon.), DD, OL

### **Members for 15 Years (since 2004)**

Dr. Thomas D. Greenhaw  
Robert L. Hamaker  
Charles K. Latham III  
The Rev'd Fr. John E. Leasure  
The Rev'd Paul A. Sterne, SSC

### **Members for 10 Years (since 2009)**

Bradford W. Agry  
The Rev'd John D. Alexander, PhD., SSC,  
OL  
The Rev'd Charles A. Collins, Jr.  
Mr. & Mrs. William FitzGerald III  
Donald P. B. Grant, Jr.  
Theodore R. Harvey  
Dr. Julian D. Hudson  
Jim B. Marshall  
The Rev'd Jeff Queen, SCP  
Garry Toffoli  
William Lee Younger, Jr.

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**Members for 5 Years (since 2014)**

Alexander E. Baltovski  
Merle Russell Bobzien  
Roman Bontems  
The Very Rev'd Brian K. Burgess, SSC  
John S. & Melinda Whiting Burrows  
Evan McConnell Ellis  
The Rr Rev'd Charles George Fry, Ph.D.  
The Rev'd Barton Gingerich  
Dayan-James Goodsir-Cullen, Esq.  
The Rev'd Russell A. Griffin, SSC  
The Rev'd Nathan J.A. Humphrey  
Christopher Laconi  
A Shane Lagor  
Robert C. Lea

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**Members for 5 Years (continued)**

Diane M. Moore  
Sebastian Avery Morris  
Gerald Neal  
Howard B. Nicklas  
The Rev'd William L. Ogburn, SCP  
Sean P. Phillips, SAC, Ph.D.  
The Rev'd Steven C. Rice, Obl.S.B., D.Min.  
Patrick T. Rothwell, Esq.  
John Stoll Sanders  
Charles St. John  
The Rev'd Michael Keith Templin  
Fr. Reid Nelson Wightman, MSJ  
The Rev'd E. Suzanne Wille  
Peter W. Yancey, OL

(enrollment dates refer to calendar year)



## The Annual Mass

### SUPPORTERS OF THE 2019 ANNUAL MASS

*The Society extends its thanks to you!*

#### PATRONS (22)

The Rt Rev'd Keith L. Ackerman, SSC  
The Rev. Dr. John D. Alexander, SSC  
Jon D. Beasley  
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Will Sears Bricker II  
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The Ven. Shawn W. Denney  
Kenneth L. Grambihler, Ph.D.  
Hugh G. Hart  
The Rt Rev'd Jack Leo Iker, SSC, DD  
The Rev. Fr. Philip C. Jacobs III, in memory  
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James Elliott Moore  
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Hon. Robert W. Scott, COL, USAF (ret)  
Donald R. Wertz, in memory of The Rev.  
George Moore Acker, SSC  
John-C. Workman, Esq.

#### DONORS (14)

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Scott A. Spaulding  
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Philip Terzian  
Richard Francis Tracz, in memory of C.  
Jeriell (Jay) Howard  
The Rt. Rev. William C. Wantland, JD,  
D.Rel., DD  
The Very Rev'd William Willoughby III,  
Ed.D., OSTJ, in memory of Doris &  
William Willoughby

#### CONTRIBUTORS (7)

Dr. Suzanne G. Bowles, in memory of  
Graham Bowles  
Kevin J. Hanratty  
Creighton McElveen  
Frederick T. McGuire III  
David Lewis, in memory of J. Douglass Ruff  
Gerald Neal  
Stephen & Judith Smith

# *The Annual Mass*

## LOCAL CELEBRATIONS

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

### CANADA

**ST. JOHN THE EVANGELIST (ANGLICAN CHURCH OF CANADA), MONTREAL:** There were two masses at St John the Evangelist, Montreal on 30 January: 7:30am and 9:30am. Reported by Jonathan Jameson.

### UNITED STATES

**ALL SAINTS' ANGLICAN CATHEDRAL (ACNA), LONG BEACH, CA:** Our member Joe Laughon made a presentation on the Royal Martyr and why we commemorate him following the usual evening service on 30 January.

**CHRIST CHURCH BROADWAY (TEC), NEW HAVEN, CT:** A Low Mass for the Martyrdom of King Charles the First was held on January 30, 2019 at 12:15 p.m. Christ Church is at the intersection of three streets named for the regicides Whalley, Goffe, and Dixwell. Reported by Richard Mammana.

**ST. PAUL'S (K STREET) CHURCH (TEC), WASHINGTON, DC:** Low Masses for the Royal Martyr were celebrated on 30 January at 7 am and 6 pm. Reported by The Rev. Dr. J. Peter Pham.

**ST. PETER'S IN THE GLEN (ANGLICAN), GLEN ST. MARY, FL:** Royal Martyr Day was observed at Evening Prayer on 30 January.

**ST. BARNABAS' ANGLICAN CHURCH (APA), DUNWOODY, GA:** A special mass for the Royal Martyr was celebrated on Wednesday 1/30 at 6:30 pm with celebration of his life and a reception following. An earlier mass preceded. Courtesy of Bishop Chad Jones and Scott Goodwin.

**OUR REDEEMER ANGLICAN CHURCH (ACC), MARIETTA, GA:** This parish celebrated Royal Martyr Day transferred to Thursday, January 31st at 6PM. Courtesy of Fr. Beau McLauren.

**COLLEGIATE CHURCH OF ST. PAUL THE APOSTLE (TEC), SAVANNAH, GA:** 7 am Mass and prayers at the shrine of St. Charles. The Very Rev. Wm. Willoughby III OStI MMCM – Dean.

**CHRIST THE REDEEMER ANGLICAN CHURCH (APA), WARNER ROBINS, GA:** They celebrated the Feast of the Royal Martyr at 7PM on January 30th.

**ST EDWARD THE CONFESSOR INDIANAPOLIS:** Fr Corey French celebrated Mass at an altar before the KCM window.

**ST. ANDREW'S ANGLICAN CHURCH (ACNA), VERSAILLES, KY:** The Rev. Deacon J. Todd Renner said Morning Prayer in honor of the Royal Martyr on Wednesday, 30 January 2019, at 07:00 EST.

**CHURCH OF THE HOLY NATIVITY (TEC), WEYMOUTH, MA:** There was a 6 pm service of Evening Prayer [40 attending] on January 30th commemorating the death of King Charles I. The service was followed by light refreshments, during which Fr. Harold Birkenhead, Rector of Holy Nativity, signed copies of his new book, *Investigating Cromwell: In the Matter of the Murder of King Charles I.* The reception also included a dramatic reading from the book. Local re-enactor, Graeme Marsden, appeared in the character of "William Davenport, Chief Investigator into the Murder of the King," and entertained the gathering with stories of the English Civil War and the Restoration of the Monarchy.

**ST ANNE'S CHURCH (TEC), ANNAPOLIS, MD:** There was a Royal Martyr commemorative liturgy at Saturday, January 26th @ 10:00. Courtesy of Fr. Richardson Libby.

**GRACE & ST. PETER'S CHURCH (TEC), BALTIMORE, MD:** On the bitterly cold evening of 30 January at 6pm a sung mass was offered in the Lady Chapel of Grace & St Peter's Church, Baltimore in remembrance of Charles Stewart King and Martyr. The setting of the Ordinary was William Byrd's Mass for Three Voices. Organist and Choirmaster David Lawrie conducted. The celebrant and preacher was The Reverend Christopher V Pyles, Priest-in-Charge. Upon conclusion of the mass, additional intercessions and prayers were offered at the King Charles Shrine in the back of the nave. A reception followed in the rectory. Erected in 1852, Grace & St Peter's was the first brownstone church erected in Baltimore. Courtesy of Charles Peace.

**ST. JOHN'S CHURCH (TEC), DETROIT, MI:** A Low Mass for the Martyrdom of King Charles the First was held on January 30, 2019 at 12:15 p.m. St. John's Church uses the 1928 Book of Common Prayer at all services.

**ST. JOHN'S IN THE VILLAGE (TEC), NEW YORK, NY:** The Eucharist was celebrated at 6:15 pm on Wednesday, 30 January 2019 according to the rite of the Scottish Prayer Book, introduced (some might say unsuccessfully) by King Charles in 1637. The Celebrant was the Rev. Graeme Napier MA (Oxon), sometime Chaplain of the Royal Stuart Society (UK). The liturgy was followed by appropriate drinks and by a long-table dinner in St John's Gallery

**ST LUKE'S CHURCH (TEC), DURHAM, NC:** This parish observed Royal Martyr Day at 12:10 pm on Wednesday, January 30. Courtesy of Fr. Jim Craven.

**ST. TIMOTHY'S EPISCOPAL CHURCH (TEC), WINSTON-SALEM, NC:** St Timothy's celebrated the Feast of King Charles the Martyr with a sung mass on January 30 at 6pm. The mass setting was from Palestrina's *Missa Brevis in F*. The celebrant and preacher was the rector (and SKCM-AR president), Fr Steve Rice.

**JESUS THE GOOD SHEPHERD ANGLICAN CHURCH (ACNA), HENDERSON, NV:** St. Charles the Martyr Mass was celebrated on Wednesday, January 30th at 6:30pm

**ST. THOMAS' EPISCOPAL CHURCH (TEC), BEREA, OH:** A 1979 BCP Rite I Low Mass was offered at 8:00 AM on January 30th in honor of King Charles the Martyr. Courtesy of Fr David R. Radzik, Rector.

**ST MICHAEL'S ANGLICAN CHURCH (REC), BROKEN ARROW, OK:** They had 10 people at Low Mass with Homily (proprs from the American Missal) for King Charles the Martyr on the morning of 30 January. They also celebrated Solemn Evensong for this feast. The homily was King Charles' letter to the Bishop of London to be given to the Prince of Wales. Courtesy of Fr. Michael Templin.

**ZABRISKIE MEMORIAL CHURCCH OF ST. JOHN THE EVANGELIST (TEC), NEWPORT, RI:** A Mass in commemoration of the Royal Martyr was celebrated on Wednesday, 30 January 2019, following Evening Prayer at 5:30 p.m. Reported by Fr. Nathan Humphrey.

**HOLY TRINITY ANGLICAN CHURCH (ACC), GREENVILLE, SC:** Low Mass was celebrated on Wednesday, 16 January in observance of the Martyrdom of Blessed William Laud, Archbishop and Martyr at 7:00 p.m., and on Wednesday, 30th January in observance of the Martyrdom of St. Charles, K & M, at 7:00 p.m. Fr. Lawrence C. Holcombe, Rector.

**ST. ANDREW'S EPISCOPAL CHURCH (TEC), GREENVILLE, SC:** This parish observed and celebrated The Feast Day of Bl. Charles, King and Martyr on Wednesday, January 30th, 2019 with a 6:30 pm said mass. Fr Gary Eichelberger presided and preached.

**CHAPEL OF ST. CHARLES (ANGLICAN), MAYESVILLE, SC:** The Royal Martyr was commemorated at noon on Saturday, 9 February. A reception followed at the home of Mr. Richard Hines, the Chapel's Benefactor. Courtesy of Fr. Drew Collins.

**ST. STEPHEN'S CHURCH (TEC), ST. STEPHEN'S (BERKELEY COUNTY), SC:** Feast of King Charles the Martyr Wednesday 30 January 6 pm High Mass & Sermon. In memoriam Edward L. Salmon, Jr. xiii Bishop of SC (followed by dutch treat supper at Dock in Moncks Corner, SC). Courtesy of Baron Fain.

**TENNESSEE CHAPTER:** The chapter's local observance of Royal Martyr Day was held on Coronation Day, Saturday, 2 February 2019 at 11:00 AM at St. George's Episcopal Church, Nashville. The chapter's chaplain, The Rev'd Roger Senechal was the celebrant and preacher. After the service the chapter had their meeting to conduct business and elect new members, followed by a luncheon at Dalts American Grill. Courtesy of Gregory Smith.

**HOLY CROSS ANGLICAN CHURCH (ACC), CLEVELAND, TX:** This parish celebrated a Low Mass at noon on the 30th. Courtesy of The Ven. James G. Monroe.

**CHURCH OF THE INCARNATION (TEC), DALLAS, TX:** Morning Prayer and Holy Communion were held on the feast. Fr Thomas Kincaid celebrated. Courtesy of Theodore Harvey.

**DIOCESE OF FORT WORTH (ACNA), TX:** The Feast of King Charles the Martyr was observed at the annual Clergy Retreat in the Diocese of Fort Worth with a Sung Mass with Incense, celebrated by the Rev. Canon Dr. Robin Ward, Principal of St. Stephen's House, Oxford, the retreat conductor. The three-day silent retreat was held at the Montserrat Jesuit Retreat House in Lake Dallas, with 65 diocesan clergy in attendance. Courtesy of The Rt Rev'd Jack Leo Iker, Bishop of Fort Worth.

**ST. TIMOTHY'S ANGLICAN CHURCH (ACNA), FORT WORTH, TX:** There was a Mass on 30 January at 9:30 am. Courtesy of The Rt Rev'd Keith Ackerman, Vicar.

**ST. CHAD'S ANGLICAN CHURCH (APA), SAN ANTONIO, TX:** Noon Mass and prayers, 30 January. Courtesy of The Rt. Rev. Robert Todd Giffin, Rector.

**ST. JOHN THE BAPTIST ANGLICAN CHURCH (DHC), MARSHALL, VA:** This parish celebrated a Mass at 10:00 AM on Royal Martyr Day, Wednesday, 30 January and commemorated the Royal Martyr on the following Sunday. Courtesy of Fr Jonathan Ostman.

**ST. MATTHEW'S CHURCH (TEC), RICHMOND, VA:** King Charles the Martyr was remembered at a 6 p.m. Rite I Eucharist on Monday, January 28<sup>th</sup> at 6:00 pm. The Rev. Stephen Schlossberg , rector, celebrated; Mr. John Alley gave a homily on Charles' dual aspects of king and martyr. The appropriate propers per the Society's Liturgical Manual were used. Courtesy of John Alley.

# *The Annual Mass*

## LOCAL CELEBRATIONS

### **Tennessee Chapter Celebrates Feast of St. Charles 2019**

By Greg Smith, Tennessee Chapter

The Tennessee Chapter held its annual commemorative service of the Royal Martyr on Sat., 2 February, 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. Musical selections by Organ Scholar Mr. Nara Lee honored the 263<sup>rd</sup> birthday of Mozart and included *Ave Verum*. Violinist Ms. Laura Ross played various instrumental selections.

After the service the chapter held its business meeting and elected the following officers to 2-year terms: Mr. James Moore, President; Mr. Matthew Hynd, Vice President; Mr. Paul Laugeness, Secretary; and Mr. Greg Smith, OL, Treasurer. The President reappointed The Rev'd Roger Senechal as Chaplain, and Mr. Jim Marshall as Historian. Standing committee chairs were assigned as follows: Mr. Kenneth Fowlkes Jr., Membership; Mr. Matthew Hynd, Programs; and Mr. Greg Smith, OL, Bylaws & Rules.

The Chapter planned for its annual Restoration Day Lecture & Luncheon for 25 May 2019 at The Looking Glass Restaurant, Clarksville. President Moore announced that planning will begin in earnest for the chapter hosting the national Society's service in January 2021. After the business meeting adjourned, the chapter luncheoned at Dalts American Grill. For more information visit <https://tnskcm.org>.

# *The Annual Mass*

## A SERMON

### **The Feast of St. Charles, King and Martyr**

For the Festival of the Tennessee Chapter  
of the Society of King Charles the Martyr

2 February 2019

Ps. 116: 10-11 [BCP 759]

The Rev'd Roger Senechal, Chaplain

From the appointed Psalm for King Charles: “How shall I repay the Lord for all the good things He has done for me?”

The other day I was pondering how often this question about how best to repay the LORD for ALL the good things He has done for me – how often that specific question has come up in my own life, with the clear intention of me acting on it? I am embarrassed to confess, “Not nearly as often as it should!” Today I would like to explore this verse with you, and seek to make some applications to our own lives concerning repaying the LORD.

In this beautiful Ps 116, the psalmist resolves to respond gratefully to God for the deliverance he has received. Commentators note that we are not told the circumstances that precipitated the psalmist's prayers to be spared from death – nor is that really necessary. Suffice it to say that the need and consequent “rescue” were quite compelling, and that the psalmist intended to respond to God's goodness in a visible, significant way. The psalmist's love for God grew, out of the realization that God had saved his life, that this was the clear result of God's doing, and that his proper response to God would entail a life-long, heartfelt, commitment. He intended to give something very pleasing to God in return.

The psalmist's question here “How shall I repay the LORD?” is also OUR question, too, for we have each been greatly blessed throughout our lives as well – in big and in small ways; and we know it is always meet and right to give God our heartfelt thanks and praise – “not only with our lips but in our lives”. Therefore, we should personally reflect on, and deal with, the all-important matter of how we ARE responding to God's working in our lives. How we HAVE responded. And how we WILL respond for all God's benefits toward us.



Pastor, theologian, and author John Piper is quick to point out, however, that the language of “repaying” God [BCP Psalms] for anything can be dangerous, even tho it is very instinctive of us to want to “pay back” what we owe to others.

It is dangerous because it can easily convey the notion that we have it within ourselves to pay God back for “all the good He has done for us” – as if that were even possible! We can NEVER “even up” the score, even by rendering unto God most hearty thanks for “the innumerable benefits procured unto us” by our Almighty God! Our desire to “pay God back” is actually “putting the gospel in reverse”. For even our desire to thank God is itself pure grace, a gift straight from the hand of God. Piper writes: “you can’t give anything to God or do anything for God that He hasn’t first given to you and done for you.” Like it or not, we are forever in Jesus’ debt.

One preacher wrote: “When we serve Christ, we are not giving Him something; He is giving US something. Like when you visit a friend from church who is sick, and take her some groceries and stay to clean her house and make supper for her kids, you are serving her and serving Christ. But you are not giving something to Him. Sure, you are using your time, effort and money to serve your friend but this is because of what Christ has already given to you. I invite you to recall here the beautiful Offertory Sentence we Anglicans use “All things come of you, O LORD, and of Thine own have we given Thee.” God gave us gifts and abilities in the first place, and now we are making a return of them to Him.

A blog I read makes this vastly misunderstood matter very clear: “the basic truth that animates all Christian giving is this: All that we are and all that we have comes from God. Every single thing we call our own is in truth a gift. Nothing is earned. Everything is given.

Your life is a gift. Your talents are a gift. Your career is a gift. Your intelligence is a gift. Your health is a gift. Your personality is a gift. Your children are a gift. Your friendships are a gift. Your possessions are a gift. Your wealth is a gift. Your accomplishments are a gift.

The fact of the matter is: You own nothing!!!

Everything you have is on loan from God. He gives it to you for a while and says, “Take care of it for me. There will come a day when you will have to give Me a reckoning for everything I gave you in this life.” Our Patron, King Charles, freely gave his life back to God as his final and ultimate sacrifice!

Friends, let's find ways to delight in the “outrageous extravagance” of God toward us, but rest content in knowing that we owe Jesus everything.

And then let's faithfully serve Him Who rules our heart by taking the gospel joyfully to others, all the while acknowledging that the only way we can come close to repaying the LORD is by frequently saying to Him,

“ALL things come of Thee O LORD, and of Thine own have we given Thee.” Amen!

*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).*

# Articles

## A Response and Review of Tristram Hunt on Oliver Cromwell

By Archpriest Geoffrey Korz

Who could have imagined it would take former Labour MP Tristram Hunt to introduce me to the Cromwell Association.

My heart goes out to the Cromwellistas. At a time when it's tough to recruit members for even the most noble organizations, the Cromwell Association is burdened with the unenviable task of rousing enthusiasm for the Roundhead leader.

You don't have to be a monarchist or a Christian to dislike Oliver Cromwell (although it helps). This is the bloke that hated kings so much, he killed them off so he could be one himself, but without the formation, the experience, or (arguably) the good sense. He *really* hated the Irish, too – maybe because they were the biggest threat to the Lord Protector's War on Fun (even a staunch Orangeman must admit, the Irish are *really* good at having fun).

And perhaps that's the key to understanding Cromwell, suggests Tristram Hunt in his frank two-decade old article, so wonderfully entitled, "Britain's very own Taliban: Oliver Cromwell's Puritans were fundamentalists who banned Christmas" (*New Statesman America*, 17 December, 2001). In his embittered quest to rid the earth of its ambiguities, to wipe clean the slate of every town's history, Cromwell could not let stand the pesky unreliability of human imperfection and idiosyncrasy. In so doing, he had to strike down the very things that made human beings human. As a "Christian" dictator, Cromwell's regime banned both the celebration of Christ's birth (i.e. Christmas) and His Resurrection (i.e. Easter). Holidays just seemed too sloppy — too unscripted (or unscriptural), too *human* – to possibly find a place in Cromwell's Tiny Perfect Republic.

Joy – that imperceptible, divine quality – had to be crushed.

Hunt quotes R H Tawney, who wrote: "The Puritans, though unpleasant people, had one trifling merit. They did the job, or at any rate their job."

In doing their job, the Puritans offered history one of its great (though often ignored) lessons: great nations are created by *history*; catastrophic nations are created by *philosophy*.

It is heartening to note that the historian Tristram Hunt (quite separate from his other identity as a Labour MP) connects the dots between Cromwell and all the other utopian regimes since his. All left a trail of human blood in their wake, and stacks of human corpses as their monuments. That utopianism – or *puritanism*, as the writer so rightly calls it – is one in the same spirit with socialism, national socialism, communism, and more recently Islamism. As Chesterton suggested, these flavours of radicalism are all the same at heart, since they seek to pull out the root of things, without affecting the flower.

And oh, how much we need those flowers today.

Like fundamentalists centuries after him, Cromwell's puritanism was at the heart of his mission.

Hunt says the Lord Protector, “was a fundamentalist, as committed to his illiberal vision of religious domination as today's Taliban.” Indeed, says Hunt, despite numerous leftist revisionist attempts to whitewash Cromwell's crimes against Irish Catholics – that vital cultural mix of joy, song, beer, and ancient Christian piety – his remains a brutal, religiously driven war crime that has soured Anglo-Irish relations for centuries.

In light of recent political and religious developments on the Emerald Isle, one might even wonder if the infection of Cromwell's puritan fundamentalism is only now being fully manifested in the secular materialism sweeping the modern Irish republic.

As the saying goes, it is easy to tear down, but much more difficult to build.

For a legacy from which so many inherited the wind of oblivion, it's no surprise the Cromwell Association today carries all the zest of yesterday's fish wrappings.

*Archpriest Geoffrey Korz is Dean of Ontario, Canada, for the Orthodox Church in America. He is a direct descendant of Blessed Lancelot Andrewes, Bishop of Winchester who is considered the spiritual mentor of our Royal Martyr.*

## *Book Review*

*The Making of the New Martyrs of Russia: Soviet Repression in Orthodox Memory.* By Karin Hyldal Christensen. London and New York: Routledge, 2017. Hardcover, 234 pages, illustrated. \$175.00 (USD).

By Richard J. Mammana

Before 1988—the millennium of the Baptism of Rus—the Russian Orthodox Church venerated approximately 300 saints of specifically Russian background. Between 1988 and 2010, the same church added nearly 1,800 additional saints to its calendar, the great majority of them “new martyrs” or confessors of the faith who are acknowledged officially to have been martyred during Soviet anti-religious persecution. Most readers will be aware of the decision of the main separated international branches of Russian Orthodoxy, the Russian Orthodox Church Abroad and the Moscow Patriarchate, to acknowledge the Romanovs and their companions as “passion-bearing” martyrs in 1981 and 2000 respectively; the Grand Duchess Elizabeth Feodorovna among them has also been venerated in the Anglican Communion through her depiction at both Westminster Abbey and St. Albans Cathedral. Karin Hyldal Christensen’s fascinating exploration of post-Soviet religious life looks beyond the more familiar cultus of the Romanovs to an important seam of modern Russian Orthodoxy’s attitudes toward memory and sanctity under Stalin; her analysis extends even to Kosovo and Chechnya.

The catalyst for Professor Hyldal Christensen’s inquiry was her puzzlement at the stagnation of the Russian Orthodox calendar in the centuries before the demise of the Soviet Union. The solemn glorification of Seraphim of Sarov in 1903 (died 1833) was the last formal “canonization” of the imperial period. The Soviet decades would see only two additions to the sanctoral calendar inside the Soviet Union, although the practice continued normally in the Russian diaspora as it did in other autocephalous Orthodox churches. (In 1970, the Holy Synod added St. Nikolai Kasatkin of Japan, followed in 1977 by St. Innocent of Kamchatka, Alaska and Moscow.) The acceleration of hagiographical activity since the 1980s—paralleled in some measure by Pope John Paul II who canonized 482 saints for the Roman Catholic Church, and the Armenian canonization of more than one million saints of the twentieth century genocide—is thus her topic.

Hyldal Christensen is careful to document the processes through which saints come to be venerated in Orthodoxy, beginning with popular cults, unofficial icons, and the circulation of hagiographies in periodical or pamphlet form, culminating in synodical recognition. She looks especially at this process for Seraphim Chichagov (Metropolitan of Petrograd martyred

in 1937), Luke Voyno-Yasenetsky (Archbishop of Crimea and pioneering surgeon who reposed in 1961), and Tatiana Grimblit, a Gulag inmate who was executed in 1937 at 33. For the new martyrs, prison photographs, oral histories, and NKVD interrogation records are the basis for recent hagiographies, liturgical texts, and icon patterns.

An extended section of the book is the examination of Russian Orthodox commemoration at the Butovo Polygon in southern Moscow. (*Polygon* is the Russian term for firing range.) At least 20,000 persons were executed there in 1937 and 1938 during a major Stalinist purge that likely claimed 700,000 victims in just two years. At least a quarter of the known dead were religious, and more than 300 have been acknowledged by the relevant synodical commission as martyrs. An immense stone church was built in 2007 on the site, and much of Hyldal Christensen's field work is a series of illuminating interviews with clergy, parishioners, and others associated with the memorial church at Butovo. Some are themselves the grandchildren of the martyrs, offering a personal and emotional perspective on the Russian Church's long journey through the twentieth and into the twenty-first century.

“The making of the new martyrs is a creative process combining a regard for tradition with a need for innovation” Hyldal Christensen writes. Twenty-first century Russian iconographers and hymnographers work within the constraints of an artistic tradition crystallized in the fourteenth-sixteenth centuries, along with an Old Church Slavonic linguistic register adapted to the realities of Soviet persecution and incarceration. They are aided by dedicated laypersons and archivists who examine documentary evidence as well as mass graves and DNA sequences to chronicle the persistence of Russian sanctity from its origins in the tenth century through the modern period. The author is not uncritical of the Putin regime and its own complex relationship with the Moscow Patriarchate; the careful reader will note instances of selective memory about Soviet repression in most chapters of this important book. Notwithstanding ongoing developments in church-state relations, Professor Hyldal Christensen has offered a compelling look at responses of one local church to the murderous excesses of the long twentieth century.

*SKCM board member Richard J. Mammanna is a parishioner at Christ Church, New Haven and a member of the Connecticut Academy of Arts and Sciences. He is the founding director of Anglicanhistory.org.*

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**NOTE: *White King I-X* are now out of print**

#### PHOTOGRAPHS & POSTCARDS

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H21	2.00	Statue of Charles I Holding Church, Guildhall, Worcester
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S13	2.00	King Charles (standing) by Daniel Mytens (1631)
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S16	2.00	Charles I in Three Positions by A. van Dyck (1635)
S17	2.00	Charles I & Henrietta by A. van Dyck ( <i>Firenze, Galleria Pitti</i> )
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S19	2.00	Five Children of Charles I by A. van Dyck (1637)
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S73	2.00	King James I & VI by Daniel Mytens (1621)
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*The Cathedral Church of St. Paul the Apostle in Springfield, IL.*

*See p. 2 for an update on the 2020 Annual Mass.*

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