

# *SKCM News*

*The Magazine of the Society of King Charles the Martyr  
American Region Edition: June 2020*



*Photograph from the Annual Mass  
Via the Cathedral Church of St. Paul (Springfield, IL) Facebook page*

***'Remember!'***

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## Society News

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### Upcoming Annual Masses

**XXXVIII Annual Mass:** St. Timothy's Episcopal Church, Winston-Salem, NC, 30 January 2021. The Revd Steven C. Rice\*, Obl.S.B., D.Min., Rector and SKCM-AR President, Celebrant & Preacher (TO BE STREAMED).

**XXXIX Annual Mass:** Trinity Church, Clarksville, TN, 29 January 2022. The Revd Roger E. Senechal\*, Chaplain, Tennessee Chapter, Celebrant.

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

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### Book Series of Interest

Those interested in the larger history of the British monarchy may wish to check out the *Penguin Monarchs* book series, which aims to have short biographies of every English monarch. For further details, see:

<https://www.penguin.co.uk/series/pmo/penguin-monarchs.html>

And, if anyone is interested in reviewing one or more volumes in the series, please contact the editor at [editors@skcm-usa.org](mailto:editors@skcm-usa.org).

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### Charles I in the News

SKCM member John Workman passed on the following story from the BBC. The vest that the king wore at his execution was put on display earlier this year at the Museum of London. Read the full story:

<https://www.bbc.com/news/education-51313498>.

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### SKCM-USA on Facebook

We have a thriving online community! Members routinely post a range of matters pertaining to the Royal Martyr. On our Facebook page, you will find pictures from annual masses all over the pan-Anglican world (and beyond!); stained glass of Charles I from interested tourists; art of, and related to, the king; and plenty of other material.

<https://www.facebook.com/groups/2216761378>

Although a private group (meaning that membership requests must be approved), the online administration is quick to respond to all such requests. Please do join us!

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## *The Annual Mass*

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*The Society extends its thanks to you!*

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John Arthur Edward Windsor, Ben.

# *The Annual Mass*

## LOCAL CELEBRATIONS

### CANADA:

#### PRINCE EDWARD ISLAND

SUMMERSIDE - ST MARY'S (ANGLICAN CHURCH OF CANADA): The Royal Martyr was commemorated at our regular Wednesday Low Mass on the morning of 29 January. Contact: The Rev'd Colin Nicolle ([rev.nicolle@gmail.com](mailto:rev.nicolle@gmail.com)).

### UNITED STATES:

#### CALIFORNIA

LONG BEACH - ALL SAINTS' CATHEDRAL (ANGLICAN-ACNA): We celebrated at Evensong on the 29th. Contact: Joe Laughon ([joseph.laughon@gmail.com](mailto:joseph.laughon@gmail.com)).

#### FLORIDA

GLEN ST MARY - ST PETER'S-IN-THE-GLEN (ANGLICAN): The state services for HM (Evening Prayer) were read on the 30th in this small Anglican church in rural Florida. Contact: Bo Register ([registerbo@gmail.com](mailto:registerbo@gmail.com)).

#### GEORGIA

DUNWOODY - ST BARNABAS (ANGLICAN-APA): We celebrated Mass in honour of Saint Charles Stuart, King and Martyr, on Thursday 30th January at 9am, in the presence of the official delegation of the Anglican Joint Synods (G4) - Polish National Catholic Church dialogue. Contact: The Rt Rev'd Chad Jones ([bspchj@gmail.com](mailto:bspchj@gmail.com)).

MARIETTA - REDEEMER (ANGLICAN-ACC): We observed Royal Martyr Day with a Mass at noon on Friday 1/32. Contact: Beau McLaurin Davis+ ([beaumcd@gmail.com](mailto:beaumcd@gmail.com)).

SAVANNAH - COLLEGIATE CHURCH OF ST PAUL THE APOSTLE (TEC): We celebrated Mass for the Royal Martyr in Savannah, Georgia. The Very Rev'd William Willoughby III ([FrWWWIII@aol.com](mailto:FrWWWIII@aol.com)).

WARNER-ROBINS - CHRIST THE REDEEMER (ANGLICAN-ACA): We commemorated the Martyrdom of Saint Charles at 7PM on January 29th. Of interest we have installed in our chapel a 18th Century engraving of the Royal Martyr. Contact: The Rev'd Matt Harlow ([harlowmatthew@gmail.com](mailto:harlowmatthew@gmail.com)).

## **ILLINOIS**

SPRINGFIELD – CATHEDRAL CHURCH OF ST PAUL THE APOSTLE (TEC): On 1 February the Society's flagship Annual Mass and Luncheon, which rotates around various parts of North America, was held at the Cathedral Church of Saint Paul the Apostle in Springfield, Illinois USA. Celebrating the Solemn Mass was The Rt Rev'd Daniel Hayden Martins, DD, Episcopal Bishop of Springfield and a member of the Society's Board of Trustees. Preaching was The Rev'd David Halt, Rector of St Matthew's in Bloomington, IL, also a Society member. Student singers from Blackburn College, Carlinville, IL, under the direction of Diane Akin, organist at St Paul's Carlinville, sang the Mass setting, the Morning Star Service, by Richard Shepherd (contemporary English composer).

## **KENTUCKY**

VERSAILLES - ST ANDREW'S (ANGLICAN-ACNA): We held a service of Evening Prayer in commemoration of the Royal Martyr on Thursday, 30 January 2020, at 5:30 p.m. Contact: J. Todd Renner, CPA, CGMA, Deacon ([todd.renner@woodfordfinancial.net](mailto:todd.renner@woodfordfinancial.net)).

## **MARYLAND**

BALTIMORE - GRACE & ST PETER'S (TEC): On Thursday evening 30 January a Sung Mass in honor of King Charles the Martyr was celebrated in the Lady Chapel. The celebrant was The Rev'd Christopher V. Pyles, Priest in Charge. The setting of the Ordinary was William Byrd's Mass for Four Voices. The anthem, sung at the Offertory, was William Child's *O Lord, Grant the King a Long Life*. At the end of High Mass prayers were offered at the Shrine of Charles Stuart, King and Martyr at the rear of the nave. A reception followed in the Rectory dining room. Grace and St. Peter's was the first church south of the Mason-Dixon Line built of brownstone in 1852. Reported by Charles Peace. Contact: The Rev'd Christopher V. Pyles ([CVPyles@aol.com](mailto:CVPyles@aol.com)).

## **NEBRASKA**

OMAHA - ST JOHN THE BAPTIST (ANGLICAN – APCK): After a four year “interruption”, St. Charles Stuart was honoured again in Omaha on February 1st as part of our regular weekly Saturday morning Mass. Candlemas was the principal celebration that day, with secondary commemoration of King Charles the Martyr. The hymns “At Candlemas in Bright Array” (Repton) and “Lord, Let the Strain Arise” (Diademata) were sung along with Candlemas hymns. The choir of 5 voices sang the Short Communion Service of Adrian Batten and Eccard's “When Mary to the Temple Went”. The Rev. Fr. Robert Ponec is Vicar. Contact: Nick F. Behrens OL, organist and choirmaster ([nbehrens@mccneb.edu](mailto:nbehrens@mccneb.edu)).

## **NEVADA**

HENDERSON - JESUS THE GOOD SHEPHERD (ANGLICAN - ACNA): We held a 6pm Memorial Mass on January 30<sup>th</sup>. Website: <http://www.vegasanglican.org/>.

## **NEW JERSEY**

WOODBURY - CHRIST CHURCH (TEC). Low Mass at 6:00 PM, followed by a dinner within the rectory and the annual tour/inspection of parish properties by Vestry. Contact: The Very Reverend Fr. Brian K. Burgess, SSC, Convocation Dean and Rector. Website: <http://christchurch.woodburynj.org/>.

## **NEW YORK**

CATSKILL - ST LUKE'S (TEC): We celebrated Low Mass on Royal Martyr Day at 6 pm. Contact: Fr Martin Yost ([fryost@gmail.com](mailto:fryost@gmail.com)).

NEW YORK CITY - RESURRECTION (TEC): There was a Low Mass for King Charles the Martyr on Thursday, January 30 at 12:15 p.m., 119 East 74th Street (just east of Park Avenue). Contact Cn Barry Swain ([rector@resurrectionnyc.org](mailto:rector@resurrectionnyc.org)).

NEW YORK CITY - ST JOHN'S-IN-THE-VILLAGE (TEC): The Eucharist was celebrated at 6:15 pm on Wednesday 29 January 2020 according to the rite of the Scottish Prayer Book, introduced by King Charles in 1637. The Celebrant was The Reverend Graeme Napier MA (Oxon), sometime Chaplain of the Royal Stuart Society (UK). The Eucharist was followed by a convivial Caroline cabaret of 17th and 18th century classical and folk music accompanied by harpsichord and presided over by His Sainted Majesty in person. The church address is 218 W 11th St, New York, NY 10014. Contact: The Rev'd Graeme Napier ([rector@stjvny.org](mailto:rector@stjvny.org)).

## **NORTH CAROLINA**

ASHEVILLE - CRAGGY MINIMUM-SECURITY PRISON (TEC MINISTRY): The Holy Eucharist is offered in this place on the 4th Thursday each month. We remembered Blessed King Charles the Martyr at the January 23 Mass. Contact: The Rev'd Tom Rightmyer ([trightmy@gmail.com](mailto:trightmy@gmail.com)).

## **OHIO**

COLUMBUS - ANGLICAN STUDENT FELLOWSHIP: The Holy Eucharist was offered at the Capital University Schenk Chapel at Trinity Lutheran Seminary, 2199 E. Main Street, Columbus OH 43209. Contact: Ethan MacDonald ([ethanmcdonaldichss@gmail.com](mailto:ethanmcdonaldichss@gmail.com)).



## **OKLAHOMA**

BROKEN ARROW - ST MICHAEL'S (ANGLICAN-ACNA): Matins & Mass at 8am on the 30th. The liturgy was a Low Mass from the 1928 BCP and propers from the American Missal. The Homily was S. Charles' letter given to the Bishop of London before his execution to be delivered to the Prince of Wales. Contact: The Rev'd Michael Keith Templin ([templin.blackberries@gmail.com](mailto:templin.blackberries@gmail.com)).

## **RHODE ISLAND**

NEWPORT - ST JOHN THE EVANGELIST (TEC), NEWPORT: We observed the feast with a Low Mass following 5:30 Evening Prayer on Thursday 1/30/2020 in the Chapel of the Blessed Sacrament, with prayers at the parish's shrine following Mass. The Rev'd N.J.A. Humphrey, Rector, The Zabriskie Memorial Church of Saint John the Evangelist on the Point, Washington & Willow Streets. Website: [www.saintjohns-newport.org](http://www.saintjohns-newport.org).

## **SOUTH CAROLINA**

GREENVILLE - HOLY TRINITY (ANGLICAN-ACC): We celebrated a Low Mass on Thursday, 30th January 2020 at 7:00 p.m. in observance of the Martyrdom of St. Charles, K.M. Contact: Fr Lawrence C. Holcombe ([1745holcombe@gmail.com](mailto:1745holcombe@gmail.com)).

## **TENNESSEE**

CLARKSVILLE - TRINITY EPISCOPAL CHURCH (TEC): on Saturday, January 25th at 11:00 AM. It was celebrated with liturgy, word, and song. Musicians from Austin Peay State University performed selections from Wolfgang Amadeus Mozart, Edgar Elgar, Johann Sebastian Bach, Dietrich Buxtehude, and Benedetto Marcello. After the service, lunch was held at the Mediterranean Grill. Website: <https://tnskcm.org/>.

## **TEXAS**

CLEVELAND - HOLY CROSS (ANGLICAN-ACC): We observed with Evensong and Mass on the 30th. Contact: The Ven James Monroe, PhD, OL ([jimmon39@gmail.com](mailto:jimmon39@gmail.com)).

DIOCESE OF FORT WORTH (ACNA): As you know the Holy Day is in the Kalendar of the Anglican Church in North America (without dispute or debate, I might add) and thus on 30 January the new Diocesan Bishop of Fort Worth, Bp. Ryan Reed, celebrated the Mass with over 70 bishops, priests, and deacons at the Annual Silent Retreat at the Montserrat Retreat Center in Lake Dallas, TX. I was delighted to discover how many SKCM are at the Retreat, and I have gotten the names of priests who are interested in joining! Contact: The Rt Rev'd Keith L. Ackerman, SSC, DD, OL ([bishop@bishopkeithackerman.com](mailto:bishop@bishopkeithackerman.com)).

HOUSTON - ORDER OF ST ANTHONY (TEC): I celebrated mass of the Martyr King for the local cell of The Order of St. Anthony on its eve. For some reason red vestments

were not available, so I opted for white, perhaps not inappropriate for The White King. I suspect ours may have been the only such celebration in the area covered by the Episcopal Diocese of Texas. Contact: The Rev'd Michael LaRue ([Fr. Michael@Outlook.com](mailto:Fr._Michael@Outlook.com)).

## **VIRGINIA**

MARSHALL - ST JOHN THE BAPTIST (ANGLICAN - DHC): We commemorated the Royal Martyr's death with Mass celebrated at 6:00 pm. Contact: Cn Jonathan Ostman ([fr.jjdostman@gmail.com](mailto:fr.jjdostman@gmail.com)).

MATHEWS - ST THOMAS (ANGLICAN-OAC): Evening Prayer service on the 30th at 6:30PM to remember the Royal Martyr. At St. Thomas Anglican Mission (Mathews, VA) we had a small gathering for our Evening Prayer service. In addition to the Collect for the Feast, I read a biographical blurb on the Royal Martyr as well as an excerpt of his letter to the Prince of Wales. Additionally, in honor of the monarchy in general we offered up a prayer for Her Majesty The Queen and The Royal Family during the closing prayers. After the service ended, we distributed copies of the King Charles the Martyr Holy Card to all present. All in all, it was a wonderful service. Contact: Fr Jason Hess, Rector (<https://www.mathewsanglican.org/>).

# *The Annual Mass*

## **A SERMON FOR KING CHARLES THE MARTYR**

1 February 2020

St. Paul's Cathedral  
Diocese of Springfield

The Rev'd David J. Halt

It may come as a surprise, but what we do this day is a bit controversial. At least, based on some of the responses to the publicity for this commemoration. Perhaps our celebration is seen as the exercise of an historic grudge? After all, we celebrate a King who stood up to Puritan excesses, who vied for the Prayer-book, and who stood for the retention of Bishops as essential to the Church. A good friend, the son of an Episcopal priest, told his first-grade teacher about the Thanksgiving play, "I won't be a Pilgrim because they killed my king and broke the windows out of our churches."

While the commemoration of Charles I may be controversial, The Episcopal Church has included royals in its official commemorations, and attempted to expand that list: Aethelbert and Bertha of Kent (616), for their role in accepting the Gospel promulgated by Augustine of Canterbury; St. Louis the sometimes Crusader (1270); Margaret of Scotland (1093); Elizabeth of Hungary (1231); Edmund of East Anglia (870); Kamehameha and Emma (1864). Some had a special devotion to the poor, some to the ceremonies and rites of the Church, some holiness of life through asceticism and prayer, sometimes martyr, and others to the propagation of the Gospel. And the inclusion of Charles because he is a King is controversial? Why so?

For some of our countrymen and women, as well as our co-religionists, the mere celebration of a monarch is antithetical to being a good American. After all, did we not revolt against the tyranny of a King across the water in London? Do we not reject tyranny of any flavor in favor of democratic process, though that in itself is no guarantee that a tyranny will not emerge? The antagonist in our story, Cromwell, being a prime example?

Yet, a poll conducted in 2018 indicated that only 36% of the American populace would view the institution of a constitutional monarchy as worse for the future of our country than our current structure. This indicates that 64% are either neutral or positive on this question, significantly outpacing satisfaction with Congress (24% approval), the Executive (44%), and Supreme Court (43%). In fact, 23 Million Americans tuned in to watch the wedding of Prince Harry and Meghan Markle, and the Sussex's still make the news, and we still tune in.

However, despite American's appetite for royal news, royal tourism, and scandal, Charles I is contentious?

Perhaps this is due to the controversial, complicated, and conflicted nature of his reign. Here we would run into the arguments in favor, and against, the Divine Right of Kings that were extant in his day, and have been rejected by later generations. As a King, he was truly a product of his time and caught in the historical forces of an emerging "modern" theory of the state. However, that is a topic for another day.

Yet, it is not primarily Charles' Royalty and Reign that we commemorate. If it were, perhaps we should be celebrating his son instead. Charles II was the opposite of his father. Charles I being a good and virtuous man and a poor King, as opposed to Charles II who had the virtue of being a good King, and a poor man in virtue. It is Charles' choice to remain faithful to his God that ultimately leads to his martyrdom, his witness to the faith as it has been received, that we commemorate. The choices that he faced are illuminated in our lessons for this day.

The writer of Ecclesiasticus calls his hearers to not be content with a faith and hope that costs nothing, or in their wealth, strength, inclinations, and desires of the human heart. It is easy to be a proclaimer of a Laissez-faire grace unaccompanied by repentance. It is one thing to claim that God will have grace and offers forgiveness, it is another to put a claim to it and live a life that is worthy of repentance. It is comfortable to claim position and privilege and to put hope in that wealth and the strength of our own desires, but to place hope and trust only in the Lord your God is a matter of great urgency and difficulty. Here there is a choice to be made.

It is not only the choice to repent, trust, and hope that must be made, but the choice to make a confession of our own and a recognition of where Supreme Sovereignty rests. This is the good fight, that St. Paul instructs his beloved spiritual son, St. Timothy, to make. Timothy is reminded of his own confession, his public profession, in front of many witnesses. For certain the faith that we share is not one of simple private belief in the inner recesses of our hearts and hearths. No, to "profess" is to be for something, and to be for something is to make a public statement of what you are for, as in the Church, so in the world outside that blessed Body. St. Paul is not loath about equating that profession with the witness, (literally martyrdom) of Christ before Pontius Pilate as he made his own good confession. St. Paul deftly links the two with the same word that is translated as both profession and confession in the Bible for whom Charles' father took responsibility. In making a public pro-fession, a statement of what Timothy is for, the faith of Jesus Christ, so he makes a con-fession, or a statement admitting he is with Christ. In this he proclaims that

he stands with Christ before those who the World sets up as judges, whether appointed by Empire, election, or their own selves. Once more dear friends, here is a choice.

Furthermore, St. Paul unequivocally states that it is Jesus Christ “who is the blessed and only Sovereign, the King of kings, and Lord of lords.” Earthly kings are limited in their kingship, and authority, by the One King who rules them all. No human President, Prime-Minister, Parliament, Prince or Protector holds true and eternal sway. When Christ is confessed and professed we proclaim an allegiance beyond the moment and its earthly governance. We claim a place in the Kingdom of Heaven, and proclaim our full citizenship in that realm. A choice to be made.

And that choice includes the consequences proclaimed by Our Lord in Matthew’s Gospel. It is a choice that precludes a faux and easy peace of nicety, but leads to an existential division from those who do not hold with that profession. It is the exercise of a love that is beyond the simple love of kith, kin, and even kings. This is a love of Christ that surpasses all things, leading to the bearing of the cross of Christ and joining in his sufferings for our salvation and the salvation of the world. It is not a rejection of relationships for no higher purpose, but a placing of Christ and His Kingdom as our first priority and love. The paradox of which is, that as we are poured out for Christ, and in love with Christ, so we prove our true love for those in our natural affections. Yet, make no mistake this choice makes foes of those who would stand opposed to the Gospel. But, we are called to make a choice even then, of loving and praying for those who would make themselves our enemies, or more rather, enemies of the Cross.

These are the choices that the Royal Martyr faced in his life, and especially in the days before his execution: of faith, of repentance, of profession of Christ as Saviour and King of Kings, of choosing Christ above all earthly kingdoms, of carrying his Cross, and loving his enemies.

And as we remember him today, we should reflect on how his life shows proof of his faithfulness until death, and deciding to be for Christ Jesus. Perhaps it best to let him speak to us in his own words as recorded in the Eikon Basilike, The Pourtracture of His Sacred Majestie, and containing his meditations and prayers before his execution.

As to dependence he writes:

“I thank God, My prosperitie made Me not wholly a stranger to the contemplations of mortalitie. Those are never unseasonable, since this is alwaies uncertain: Death being an eclipse, which oft happeneth as well in cleer as cloudy dayes.”

In his meditations he recognizes that he is a sinner in need of redemption.

“...but look upon me, O Father, through the Mediation, and in the Merits of Jesus Christ, in whom thou art only wel pleased: for of my Self I am not worthy to stand before thee, or to speak with my unclean lips to thee, most holy and eternal God; for as in sin I was conceived and born, so likewise I have broken all thy Commandments by my sinful motions, unclean thoughts, evill words, and wicked works; omitting many duties I ought to do, and committing many vices thou hast forbidden under pain of thy heavie Displeasure: as for my sins, O Lord, they are innumerable...”

It is also evident that he laments his own willful sinfulness in the violation of justice and compromises of the faith to maintain an earthly authority:

“For, was it through ignorance, that I suffered innocent blood to be shed by a false pretended way of Justice? or that I permitted a wrong way of thy Worship to be set up in Scotland? and injured he Bishops in England? O no, but with shame and grief I confesse, that I therein followed the perswasions of worldly Wisdome, forsaking the Dictates of a right-informed Conscience: Wherefore, O Lord, I have no excuse to make, no hope left, but in the multitude of thy mercies; for I know my repentance weak, and my prayers faulty:...”

Additionally, he clearly states that Christ is the hope of his life, and that that life requires a sacrifice of faith, and death to the self.

“...That it is the greatest glory of a Christians life to *die daily*, in conquering by a lively faith, and patient hopes of a better life, those partiall and quotidian deaths, which kill us (as it were) by piece-meales, and make us overlive our own fates:...”

“My greatest conquest of death is from the power and love of Christ, who hath swallow’d up death in the Victory of his Resurrection, and the Glory of his Ascension.”

Again, “If I must suffer a violent death with my Saviour; it is but mortality crowned with martyrdom: where the debt of death, which I owe for sin to nature, shall be raised as a gift of faith and patience offered to God.”

He shows further his trust and identification with Christ:

“O my Saviour, who knowest what it is to die with me as a Man; make me know what it is to passe through death to life with thee my God.”

His own words prove his choice of Christ above all and confession of the King of Kings:

“Make me content to leave the worlds nothing, that I may come really to enjoy all in thee, who hast made Christ unto me in life, gain; and in death advantage.”

And, “That by thy Goodnesse, which is thy Self, thou wilt suffer some beam of thy Majestic so to shine in my minde, that I, who in my greatest Afflictions acknowledge it my noblest Title to be thy Creature, may still depend confidently on Thee.”

Charles’ commitment to Christ and his faith is proved by the willing choice to love and pray for those who have called for his head, and condemned him, asking that God forgive his persecutors:

“I bless God, I Pray not so much, that this bitter Cup of violent Death may pass from Me, as that of his wrath may pass from al those, whose hands by deserting Me, are sprinkled, or by Acting and Consenting to My Death are embrued with My Bloud.” “O let the voice of his bloud be heard for my Murtherers, louder then the cry of mine against them.” “O deal not with them as bloud thirsty and deceitfull men; but overcome their cruelty with thy compassion and my charitie.”

Finally, the most moving content of his prayers is that his hope for them is that they too will experience the redemption that Christ has wrought through his sacrifice: “And when thou makest inquisition for my blood, O sprinkle their polluted, yet penitent Souls with the bloud of thy Son, that thy destroying Angel may passe over them.” “When being reconciled to thee in the bloud of the same Redeemer, wee shall live far above these ambitious desires, which beget such mortall enmities.”

Where is the one who can doubt the faith of this author? Who dares to cast aspersions on his confession? Who can hear such words and maintain a hardness of heart that would deny the name of martyr to the one who writes such and bears his neck on the gallows for the love of Christ? For he dies in the hope of resurrection, in love with Christ, and like his Lord with prayer and charity towards those who cut short his life.

While we may honor him for the witness to the Order of the Church (as Episcopalians we should give thanks for his insistence on Bishops as being of the Gospel) and for defending the Prayer-book, we must all the more remember his witness to the faith in his death.

It is incumbent upon us who claim his patronage to emulate his witness in the trials and tribulations of our own day. In a time when we are increasingly divided, and the temptation

to excess afflicts both wings of our secular body politic (and dare I say our ecclesiastical one as well), he reminds us that our salvation is not dependent on the rulers and authorities of this world. He calls us to renew our commitment to Christ as our King of Kings. He reminds us that despite our wealth, privileges, and positions, we are truly in need of repentance unto salvation, and that it is Christ who saves, and in whom is found our true hope and calling as His creatures. His witness calls us to publicly proclaim that faith, and to pray for and have charity for those who would proclaim themselves our foes. In this we make our con-fession of Christ and our unity with Him.

May his prayers become our prayers. May we not simply Remember! as an exercise of memory, but as an active following of his example of faith and charity! Blessed Charles, Royal Martyr, pray for us. Amen.

*The Rev'd David J. Halt is Rector of St. Matthew's, Bloomington (TEC). He is currently working on his PhD with the Antiochian House of Studies/The Antiochian Orthodox Institute, with a particular emphasis on pre-Constantinian Christianity.*



# Articles

## WHY REMEMBER KING CHARLES?

The Rt Rev'd Daniel Hayden Martins



On February 1, the Cathedral Church of St Paul hosted the Annual Mass & Luncheon of the Society of King Charles the Martyr (SKCM), American Region. Our own Fr Dave Halt, rector of St Matthew's, Bloomington, was the preacher, and YFNB presided. But we also had several guests from outside the diocese. The music was very special, as singers from the Blackburn College choir performed a setting of the Mass by English composer Richard Shephard.

But ... what is the SKCM, anyway? Why does it exist?

Charles I was born in 1600 and reigned over the United Kingdom from 1625 until his death in 1649. He was of the Stuart dynasty, succeeding his father James I (who had been James VI of Scotland, and whose accession then created the United Kingdom of England, Scotland, and Ireland) after Queen Elizabeth I died with no heirs in the Tudor line.

Charles got on increasingly poorly with the Parliament, both for his secular and religious politics. He believed strongly in the essential Catholic character of the Church of England, especially in the absolute necessity that it be led by bishops who are in the historic line of episcopal succession. Those of a more reformed persuasion, some of whom “tolerated” bishops but didn't think they were essential, and some of whom were outright opposed to having bishops, chafed under his rule.

Charles also believed firmly in the divine right of kings, which meant that he believed himself accountable to God alone, and not to any human political entity, such as Parliament. Some who may not have been opposed to him on religious grounds found his secular politics to be objectionable, creating a “perfect storm” that resulted in a long civil war. Eventually, forces led by Oliver Cromwell, who was religiously Puritan and politically republican (i.e., anti-monarchist), triumphed militarily and imprisoned the king. In January 1649 he was indicted by Parliament (under a law never assented to by the king, per constitutional tradition) for treason, tried, and convicted. On January 30, at 2pm, Charles

Stuart was beheaded on a scaffold erected outside of Whitehall Palace. For the next eleven years, both the monarchy and the Church of England were abolished, and the realm was effectively a dictatorship under Cromwell. After Cromwell's death, popular sentiment guaranteed the restoration of both the monarchy and the church, and the martyr's son, Charles II, was crowned king.

Soon after the restoration, King Charles I became the only person ever to be canonized a saint by the Church of England in the post-reformation era. An American may wish to quarrel with his belief in the divine right of kings, but no one may challenge his humble tenacity in contending for his convictions. There is surviving correspondence between Charles and his children in the days leading up to his execution that give evidence of a holiness of spirit that is manifested in tremendous courage. He insisted on wearing an extra shirt to the scaffold, since it was a cold day and he would not have anyone think that he shivered out of fear. It is said that Charles could have saved his life if only he would renounce episcopacy as essential to the church, but he embraced a martyr's death rather than betray his Catholic convictions.

The SKCM, both in England and in the U.S., exists to perpetuate the memory of Charles Stuart, King and Martyr, and to uphold the Catholic principles for which he died. Every year, the Annual Mass & Luncheon is on a Saturday near the date of his martyrdom (January 30), in various locations around the country. We are honored and thrilled have hosted it in Springfield this year.

*The Rt Rev'd Daniel Hayden Martins, DD, is Bishop of Springfield (The Episcopal Church) and a member of the SKCM-AR Board of Trustees.*

# Church and King

*Editor's Note: Church and King is the publication of the original/UK chapter of SKCM, and SKCM-USA reprints articles from it. What follows comes from the December 2019 issue.*

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## CHURCH AND KING

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The Journal  
of the Society  
of King Charles  
the Martyr



December, 2019

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*From the Chairman, Fr James Hill:*

IT gives me great pleasure to introduce this edition of *Church and King*, which includes an article about Archbishop William Laud's patronage of learning in Oxford, which I hope you will enjoy and find informative. May I also take this opportunity to remind you of the forthcoming Commemoration of the Martyrdom of S. Charles on 30<sup>th</sup> January, 2020 at Banqueting House, Whitehall. As usual, the Commemoration will take place at 11.40 am, and will be followed by High Mass at 12 NOON. Our preacher will be The Rev'd Dr Steve Rice, Rector, S. Timothy, Winston-Salem, North Carolina, and President of the North American branch of our Society. I encourage all members to attend the Commemoration and Mass, and to use this opportunity to invite others who have not been to it before to do so. It has been particularly pleasing that, over the past few years, attendance at the Mass has increased greatly, and it is my hope that this shows not only interest in the historic event of S. Charles's Martyrdom, but also a greater devotion to the Royal Saint. I look forward to seeing you on 30<sup>th</sup> January, and commend your observance of a holy Advent and Christmas to the intercession of S. Charles.

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WILLIAM LAUD:  
PATRON OF LEARNING AND VISIONARY BENEFACTOR

*An Article by Paul Oliver*

Near the entrance to Duke Humfrey's Library in the Bodleian hang two huge marble slabs recording major benefactions to the library. Against the year 1635 is carved the name of William Laud, who had been elevated to the archbishopric of Canterbury two years previously. Did he but know it, Laud was almost at the height of his career in 1635. He had long enjoyed the favour of Charles I and had every reason to assume that it would continue—and also to believe that the policies that he had been pursuing would eventually transform every inch of the Church of England. In fact he was wrong on both counts. Charles was destined to rely less and less on his archbishop and more and more on his Roman Catholic wife, who disliked Laud intensely; a decade later Laud was executed, his only very partially realised vision for his beloved Church widely derided.

The aim of this article is to highlight one of the lesser-known achievements of a much misunderstood and (dare I say?) underrated figure. For Laud has not fared well at the hands of his modern biographers. Hugh Trevor-Roper had little sympathy for either the man or his aims. More recently, and largely on the basis of a highly tendentious analysis of Laud's dreams as recorded in his diary, Charles Colton presented him as wracked with insecurity, weighed down by the guilty secret of his alleged homosexuality—something which Diarmaid MacCulloch would later pick up on. In fact historians generally have not been very understanding. Robert Ashton had no hesitation in calling Laud 'the one person to whose actions and policies the fall of the Stuart monarchy may be attributed'; Patrick Collinson, the great authority on the Puritan movement, famously dubbed him 'the greatest calamity ever visited upon the English Church'.

It is undeniably true that Laud would not be a successful or popular archbishop today. Indeed, his awkward sense of humour, unwillingness to see alternative points of view and lack of the common touch, combined with a refusal to cultivate it, would presumably ensure that this most

private of men would not be a candidate in the first place. But to balance those character defects, he possessed genuine piety, fierce loyalty, great generosity and a genuine ability to look beyond the present to how things might be, coupled with a determination to make his vision a reality.

When he was appointed Chancellor of Oxford in 1630, there was not the slightest chance that Laud's interest in the university would be limited to turning up properly attired on ceremonial occasions, despite the premium he placed on both proper attire and ceremonies. Things had become deplorably lax at his alma mater and he at once set about drawing up a new code of statutes for the university, which eventually received royal assent in 1636. He replaced the replaced the ramshackle system of 'exercises' and disputations with proper examinations in the modern mould. He did what he could to set the university press on a firm basis: it was not his fault that its personnel seemed to have their own agenda. But it is on his vigorous promotion of Arabic studies that, for reasons which I hope will become apparent, I propose to focus.



*An etching of Archbishop Laud  
by Wenceslaus Holler, 1641,  
Metropolitan Museum of Art*

Cardinal Wolsey had endowed chairs for Greek and Hebrew in response to an unusually enlightened papal decree of 1511 calling on all major universities to teach the biblical languages of Greek, Hebrew, 'Syriac' (i.e., Aramaic) and also Arabic: as a semitic language, it was believed that the latter had the potential to shed exegetical light on the Bible. In 1628 Laud persuaded his predecessor as Chancellor, the Earl of Pembroke, to buy a hugely valuable collection of two hundred and forty two Greek manuscripts for the Bodleian. Two years later he secured the fortunes of the professorship of Hebrew by annexing it to a canonry at Christ Church. But he soon became conscious that Oxford was lagging behind as far as Arabic was concerned and he was not the man to recognise a deficiency and do nothing to remedy it—especially as a lectureship in Arabic was set up at Cambridge in 1631! In 1634 he cannily arranged that the crews of Levant Company ships would bring back at least one Arabic or Persian manuscript from their eastern trading voyages. (At this time all Arabic 'books' existed only in manuscript form.) It is typical of Laud's attention to detail that he specified that they were not to be manuscripts of Alcoran, as it was then known, as there was already a substantial number of these in English collections.

The summit of his benefactions on the Arabic front, though, was the Laudian Chair of Arabic, which he established in 1636 to the greater glory of God and the university. Its first holder was the distinguished Orientalist Edward Pococke (1604-91), chaplain to the Levant Company at Aleppo, for whom Laud seems to have intended the chair in the first place. Pococke duly turned up in Oxford in July 1636 to begin lecturing, armed with a large haul of Arabic and Hebrew manuscripts, as well as a copy of the Samaritan Pentateuch, all of which, thanks to Laud, ended up in the Bodleian. (Only the previous month Laud himself had given nearly 100 manuscripts, over half of them Arabic, to the Bodleian.) As it happens, interest in things Arabic was set to wane over the course of the century, possibly because it was so much better resourced, and the chair had a string of rather lacklustre occupants in the next two centuries. But Laud would have been delighted to know that in 1881 the chair was combined with a fellowship at St John's, the college where he had been successively undergraduate, fellow and president.

Re-endowed, the chair's fortunes revived and in the last century or so it has been graced by the tenure of a string of outstanding Arabists, most notably, perhaps, A. F. L. ('Freddie') Beeston, who nurtured a veritable galaxy of top-notch scholars who have been making their mark in the linguistic, literary and historical fields of this rapidly expanding subject area. It is thus no surprise that St John's has taken the lead in integrating the study of classical and modern Arabic literatures and pioneering teaching for the new degree in European and Middle Eastern Languages.

As might have been expected, St John's also benefited directly from Laud's generosity. In 1634 he entreated Sir Kenelm Digby, who had amassed a collection of Arabic manuscripts intended for Cambridge, to give them instead to St John's. To St John's they went, along with a collection that Laud himself had amassed. (It was the presence of so many Arabic manuscripts in the college library, many of which are still in use, that made it logical to base the chair of Arabic there.) The Canterbury Quadrangle at St John's, incidentally, which was financed by Laud and completed in 1636, is surely one of the most beautiful quadrangles anywhere in the world, combining elegance with functionality



*Etching of the gateway  
leading to the Canterbury Quadrangle  
at S. John's College, Oxford  
by H. Toussaint  
Wellcome Collection*

in that it incorporated and greatly enlarged the existing library.

I have dwelt on Laud's responsibility for the Oxford Arabic tradition because it demonstrates how an innately cautious man nevertheless exerted himself to act as an energetic patron of learning in the finest humanist tradition and was capable of thinking well ahead of his time, which is not at all the image of him which biographers and historians have passed on to us. He contributed to the fulfilment of what is surely one of the most important objectives of education at the best of times and one which is arguably more important now than it has ever been, the dissemination of knowledge about, and understanding of, other cultures –and who could deny the importance of improved understanding of the thought and culture of the Middle East at the present time?

Had he lived another four years, Laud would have witnessed the execution of the monarch he revered. Even so, his own execution on 10 January 1645 was an act of peculiar grotesqueness: the beheading of a careworn septuagenarian archbishop who, for all his faults and misjudgements, had always acted in accordance with his vision of what a Reformed, Catholic Church should look like (and that included, naturally, a major role for the universities) and of how Church and State should relate to each other. It is deeply unfortunate that 'Laudianism' has come to be more or less synonymous with Caroline liturgical ritualism. Intent though he was on establishing full and appropriate ceremonial observance, there was so much more to Laud than that.





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*Fr. David J. Halt Preaching at the Annual Mass*

*Photograph via the Cathedral Church of St. Paul (Springfield, IL) Facebook page*

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