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SKCM NEWS



DECEMBER 2020



FROM THE PRESIDENT

It is my sincere and fervent prayer that this issue of SKCM News has found you in good health and spirit. We do not always know the impact this pandemic has on those around us and I do pray that the impact on you has been merely inconvenient and not one that has impacted your health. I have found significant comfort and solidarity in the prayers of Blessed William Laud who, like us, lived during seasons of the plague. Comfort, in that his prayers appropriately ground my anxieties in the peace of Jesus Christ that passes all understanding and solidarity in that as isolated and socially distanced as we are, we are not truly alone, in this time or in any other.

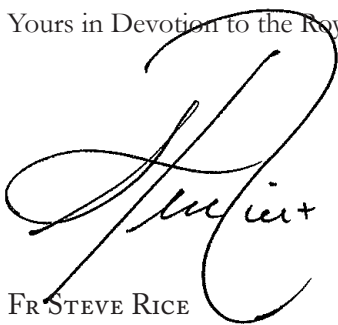
In the life of my own parish, I have tried to focus on the new beginnings that will emerge from all that COVID has ended. Lock-downs and restrictions must be endured, but a new beginning awaits on the other side, a real opportunity for a fresh start, a real opportunity to excise all that was unhelpful and unhealthy, and elevate all that is honorable, just, pure, lovely, gracious, and excellent (Philippians 4.8).

The same is true for our Society. This issue of SKCM News is also new. We are so very grateful for Mr. Ben Guyer and his sound custodianship of this publication over the years. Our gratitude now extends to the inimitable Ms. Phoebe Pettingell, who in addition to putting together SKCM News, is also the editor of AVE, the publication for the Society of Mary.

We have all been able to re-evaluate what is important and meaningful to us. I pray that your membership in this Society will also enjoy this invitation for renewal and that we may find comfort and solidarity in the witness and martyrdom of Charles Stuart and use the same to spread the hope that we find in the saving love of Our Lord Jesus Christ, in whom all things are being made new.

In the hope found in new beginnings that are promised and present, I am and shall remain

Yours in Devotion to the Royal Martyr,



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BE IT UNTO ME ACCORDING TO THY WORD

THE RIGHT REVEREND KEITH ACKERMAN

Over my many decades of membership in our Society, I have either read articles or heard sermons based on these remarkable words of our Holy Mother: a call to obedience based on trust. One of the marvelous blessings of “sameness” in Liturgy is that we find ourselves not noticing or being caught off guard by every daily “innovation” expressed by the Celebrant. I find, for example, that if I am quietly moving about in the middle of the night in total darkness in my house, that if an item or two have been moved, I will immediately find the new location, much to the peril of my toes. I have stubbed my toes so often on familiar objects in unfamiliar places, that “I bear the marks!” It is as if I trusted the darkness so much, trusted my memory so much, and trusted my mobility so much that my unhappy contact is a surprise - each time! When will I learn that this is not wise? So many companies today offer light solutions for us, lights that are even activated by our mere movement, but my own personal experience has been that they work much better with batteries that have not died. Yes, another encounter with an immovable object! Sameness can be a marvelous blessing!

We are living in what feels like unprecedented times yet in the past others too experienced pandemics. Their world was significantly altered, they saw the faces of those whom they loved fade into the shadows and they walked in various types of darkness. There simply was no more “normal” for them—except Jesus, the Light

of the World. When people live in darkness whether physical, emotional, psychological or spiritual, they feel out of control. For some personality types, not being in control results in feeling devastated. Sadly, many people who are “place bound” have watched their worlds constantly shrink. They diminish from being in charge of, or in control, of many areas of responsibility in their worlds. Occupations, family, spacious house, responsibilities for many things now are spoken of in the past tense. As each retirement, death, or move takes place, professional and relational “down sizing” occurs: we realize that we simply are not in control. Then it may even become more difficult as we admit that we cannot control ourselves.

The time in which we find ourselves, is not a Season. Though occasionally called, “Coronatide,” it carries with it none of the joys, customs or traditions that accompany our Liturgical Seasons. Even if we have considered this time to be our “Lent,” this “quarantine” exceeds its 40 days several times over. As I write this I see the hours of daylight shortening, bringing more darkness as we awaken in the morning and go to sleep at night. “There is no light,” we may say, and we find ourselves asking, “How long, O Lord, how long?” Indeed, the regular recitation of one of our favorite hymns, “The Church’s One Foundation” takes on more meaning as we remain in our unplanned seclusion.

For Catholic Christians, quarantining has deprived us of Daily Mass, Confessions, Lighting Candles at Shrines, smelling Incense, singing the Angelus and Marian Antiphons. Somehow the Catholic world feels smaller. There are those who will point to various means provided by a variety of social media, but not everyone has a 9 year old grandchild who can come to the house to explain how to use it! Many have no access to live-streamed Masses or Teachings.

In desperation people cry out, but in silence we can hear the still small voice of God recalling us to visit each event of our spiritual journey. We recall in the Revelation of St. John the Divine the words to the Seven Churches, and in particular we may recall the chilling words spoken to the Church in Ephesus: “Yet, this I hold against you; you have forsaken your first love.” Have we discovered or rediscovered our “first love” during this pandemic?

For just a moment as you read this, please take a deep breath and ask yourself a few questions:

- ✿ When did I realize that I was “home” when I attended my first Solemn High Mass? Where was I?
- ✿ Can I close my eyes and “walk” through the church where I have felt most at home?
- ✿ Can I remember the sense of peace I realized when I discovered that Jesus is truly present in the Most Holy Sacrament of the Altar?
- ✿ Can I see in my mind’s eye a Marian Shrine where I can see her compassionate face and where I can feel the confidence in knowing that she intercedes for us?
- ✿ Can I picture myself handing over to our Beloved Saviour all of my fears, anxieties, and sorrows as He receives them with absolute love for us?

Beloved friends in Christ, the One, Holy, Catholic and Apostolic Church has lived through many plagues, epidemics, and Jesus has carried us through. We are not in control - He is. We love His people - He died for His people. We feel the pain of friends and family who have been affected by the Pandemic - He bears the pain. And when it is all too overwhelming for us, and when we wonder how all the turmoil will be resolved, we are taken to Cana of Galilee and once again we hear the words of our Blessed Mother as she turns to us and says again, “Whatever He says.....DO!”

We now find ourselves in a season of history, where Our Lady’s words at Nazareth and at Cana are THE words on this Season. Catholic Christians understand this. We have devotions that are designed to be observed in quarantine: the Daily Office, the Angelus, the Rosary, and our list goes on. Return to the darkness of the world before the Incarnation, and then return to those places in your minds and in your prayers when the true Light came into the world - where darkness was dispelled by the Light, and when the promises, which require faith and trust were realized.....”that we may be made worthy of the promises of Christ.” We are not in control, but Jesus is, and once we realize that we can move from a forced quarantine into a welcome Retreat where He wants us to listen. And when the World was attempting to turn off the light of our Martyr King, he saw The Light - the one that could not be extinguished: “Remember.” **E**

FROM THE EDITOR

PHOEBE PETTINGELL

It is an honor and privilege to take the editorship of SKCM NEWS. I feel humbled to follow the many dedicated people who have served in this capacity over the years.

As I write, the current pandemic has created a “world turn’d upside down”—a phrase first coined in a popular Royalist ballad written after the battle of Nasby. For us it has been a time of disruption, of confusion and anxiety, and for some, tragedy. It makes other divisions and crises seem even more acute in a climate of polarization. Yet for those of us who draw strength from the witness of Charles Stuart, it makes his life and example seem all the more immediate. The 17th century was a period of deep religious and political disagreements, punctuated throughout Europe and the British Isles by bouts of plague. For our Society of King Charles the Martyr, the current climate provides an opportunity to testify to his example in adversity, his profound desire for unity while upholding the apostolic tradition of the Church he loved and sacrificed his life to preserve. The Anglican tradition would be different were it not

for King Charles and the Caroline Divines who rose up during his reign and helped preserve an Episcopal shape to a Church that was just finding its feet after the disruption of the Tudor era.

Over the years, SKCM NEWS has been a source of better understanding the role of a much-maligned saint whose virtues need to be pointed out in our own time. I encourage your submission of pieces that continue this witness. We need the witness of King Charles. We need to pray and work for unity within Christ’s Church and in our society. The following prayer from Eikon Basilika is as timely now as it was when it was first prayed:

O Lord, the Governor of all things, set bounds to our passions, to our errors by truth, to our discontents by good laws justly executed, and to our divisions by charity, that we may be, as thy Jerusalem, a country at unity in itself. Grant this, O God, in thy good time and for ever, for Christ’s sake.

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Vice-President for Communications



KING CHARLES AND HEALING

Touching for the King's Evil

THE REVEREND JOHN D. ALEXANDER, PHD

Contemporary advocates of Christian healing ministries, such as Agnes Sanford (1897-1982) and the recently-departed Francis MacNutt (RIP 20 January 2020), purvey a narrative in which prayer for healing flourished in the apostolic and sub-apostolic Church, was lost for many centuries, and was only recovered in the twentieth century first by the Pentecostal movement and then by the Charismatic renewal. While not lacking some elements of truth, however, this account oversimplifies the historical record considerably.

It is true that for much of the Church's history the notion that prayer for healing could be a normal part of Christian spiritual practice became obscured if not eclipsed. But the flame was never completely extinguished. Even when the sacrament of the Anointing of the Sick was largely restricted to the dying in the Latin West under the title of Extreme Unction, popular belief in the possibility of miraculous healing in response to prayer continued unabated. It was just understood to be the prerogative of certain extraordinarily holy individuals: that is to say, saints. An authenticating sign of sainthood was the ability to perform miracles—usually posthumously in response to prayers offered either at the saint's tomb or in the presence of the saint's relics. Apparitions of the Virgin Mary were validated by miraculous cures, as at Walsingham or Lourdes. In the Christian East, holy icons were often credited with wonder-

working powers.

A fascinating variation on this theme is “the royal touch.” English and French monarchs from the medieval to the early modern periods were believed to bear the divine gift, in virtue of their office as the Lord's Anointed, of curing the several diseases known under the collective heading of “the King's Evil,” which translated the Latin *morbus regius*, literally “the royal disease,” in French *le mal du roy*. Chief among these ailments was scrofula, a painful and debilitating tubercular infection of the lymph nodes with no known medical cure in the days before antibiotics. As I explore in this article, both during his life and after his death, King Charles I of England exercised a vigorous ministry of healing the King's Evil with often spectacular results.

In a paper published in *The English Historical Review* in 1980, Frank Barlow shows that the practice is documented in France from the reign of King (Saint) Louis IX (1226-1270) and in England from the reign of King Edward I (1272-1307). Prior to the thirteenth century, several English kings, notably Saint Edward the Confessor (1042-1066), had been acclaimed for gifts of healing. Saint Edward's tomb in Westminster Abbey was a well-known site of miracles. But these powers were attributed to the king's personal sanctity rather than to his kingship per se. Justifying his excommunication

of the Holy Roman Emperor Henry IV in 1081, Pope Gregory VII wrote to Bishop Herman of Metz asking which kings had ever raised the dead, cleansed lepers, or given sight to the blind? None, he declared: neither Constantine, Theodosius, Honorius, Charlemagne, nor Louis the Pious—though they were all praised for their virtues, love of justice, and defense of the Church. In the early twelfth century the monk and historian William of Malmesbury was compelled to defend the traditional view that Edward the Confessor’s miracles were attributable not to his being a king but a saint: “and so today some men set out to deceive by asserting that the power to cure that sort of disease is not the product of holiness but

an hereditary royal prerogative.” By the end of the twelfth century, however, Peter of Blois, Archdeacon of Bath, was writing that the king’s person was indeed holy; “the disappearance

of the disease which attacks the groin and the cure of scrofulas” proved that the unction administered at the coronation was not an empty gift.



King Charles II touching for the King's Evil

These claims on behalf of the royal touch clearly served a political agenda. French and English monarchs were emphasizing the sacral nature of kingship to bolster their prerogatives over and against local nobles, on one hand, and the growing power of the papacy, on the other. By the end of the thirteenth century, ceremonies of touching for the King’s Evil were being held regularly in both the French and English courts. By this time it had become, Barlow writes, “not a manifestation of holiness but of regality.”

In *Macbeth* (1606), Shakespeare

describes the ceremony’s essential parts. Before the palace of Edward the Confessor, a doctor informs Malcolm and Macduff that the king is coming out to meet “a crew of wretched souls”

seeking his ministrations: “at his touch, / Such sanctity hath heaven given his hand / They presently amend.” When Macduff asks what disease he means, Malcolm explains:

*'Tis call'd the evil;
A most miraculous work in this good King,
Which often, since my here-remain in England,
I have seen him do. How he solicits heaven,
Himself best knows; but strangely-visited people,
All swoln and ulcerous, pitiful to the eye,
The mere despair of surgery, he cures;
Hanging a golden stamp about their necks,
Put on with holy prayers; and 'tis spoken
To the succeeding royalty he leaves
The healing benediction.*

(Act IV; Scene 3)

Besides crediting Edward the Confessor with having bestowed this gift to his successors, these lines identify the ceremony's three key components: the royal touch, the “golden stamp,” and the “holy prayers.” The king would touch the supplicant's face or head with one or both hands. Then he would hang a gold coin suspended on a ribbon about the supplicant's neck. The coin was known as an “angel” or “healing angel” because it was usually stamped with an image of Saint Michael defeating the dragon. Meanwhile, either the king or an attending chaplain would say the prayers, including the formula: “the king touches; God heals.”

In a 1950 paper published in the journal *Folklore*, M. R. Toynbee (not to be confused with the historian Arnold Toynbee) documents King Charles' enthusiastic practice of the royal touch. The edition of the Book of Common Prayer printed in 1634 included the ceremony's form. What comes across clearly in Toynbee's account

is that Charles not only saw the royal touch as bolstering his claims to divine right, but that he also administered it with enormous personal compassion; the practice expressed his Christian love for his people. After the king withdrew from London at the beginning of his troubles, a royalist pamphleteer published a petition in February 1643 from “divers hundreds of the King's poore subjects afflicted with that grievous infirmitie called the King's Evil” begging him to return and resume the healings now held only at rare intervals in Oxford.

The Anglican priest and poet Robert Herrick included in his collection *Hesperides* (1648) a poem entitled “To the King, to Cure the Evil.” Likening the king to both the Pool of Bethesda and a branch of the Tree of Life, it concludes with the following lines:

*And to that hand (the branch of heaven's fair tree),
I kneel for help; O! lay that hand on me,
Adored Caesar! and my faith is such
I shall be heal'd if that my king but touch.
The evil is not yours: my sorrow sings,
“Mine is the evil, but the cure the king's.”*

Some of Charles' most spectacular healings—recorded in royalist literature during and after the Interregnum—took place in his final years when he was the prisoner of his enemies. In February 1647, as the king was being brought south from Newcastle, hundreds of diseased persons came to him at Ripon and Leeds, bringing their own ribbons and coins, to receive his touch. Similar scenes were repeated at Holdenby House (outside Northampton) in April, and at Caversham in July, where his subjects clustered about him, and the king rejoiced to touch “abundantly for the King's Evil,” moving the Parliamentary authorities to issue a proclamation

Gold coin given to Samuel Johnson by Queen Anne on March 30, 1712 at the last royal touching ceremony in Britain



against the “superstition.”

That same summer, a “great anti-Royalist and Committee-man” brought his blind ten-year-old daughter to be touched by the king at Hatfield. When the girl regained her sight the following morning, the father “began to burst out into tears, and accurse himself, and own [the king] whom he had disowned so long.”

Although the gold coins had hitherto been regarded as an essential component of the rite, Charles dispensed with them when none were available. From the mid-1640s, he used silver coins, and in a few cases no coins at all. In one instance, in December 1648, Charles healed by prayer alone without even the touch; as the king was being brought through Winchester on the way from the Isle of Wight to London, an innkeeper named Robert Cole, sorely afflicted with scrofula, fell on his knees crying out “God save the King” and imploring his mercy. As the guards beat him back so that he could not get near, he cried out all the more loudly. Noticing the commotion, Charles turned and addressed him: “Friend, I see thou art not permitted to

come near me, and I cannot tell what thou wouldest have, but God bless thee and grant thee thy desire.” Within days, Cole was cured, and lived another twenty years without any recurrence of the Evil.

The following month, as Charles was being taken across a bridge on the way from Windsor to London on 19 January 1649, eleven days before his beheading, a woman named Helena Payne, who had been made blind by the Evil, took hold of his coat and begged his sacred touch. When Charles protested that he had no gold, she again asked him for Jesus Christ’s sake to grant his gracious touch, which he did. Within three days she recovered from her illness and regained her sight.

In one remarkable story, a Puritan woman who had little faith in the royal touch was persuaded by her friends to try it anyway when the king was at Hampton Court. Receiving the touch and a silver coin, she was cured. However, on the day of the king’s martyrdom, when she was out in the country and knew nothing of what had happened, her sores broke out again but then

healed after a short while.

This widespread belief in the royal touch's healing power supplies the context for the miracles attributed to the king's blood after his beheading on 30 January 1649. The most famous was that of the "Maid of Deptford," recounted in multiple royalist pamphlets printed from the summer of 1649. A certain Mrs. Baily of Deptford had a daughter who had been blind for a full year. By one account, Mrs. Baily was a strict Presbyterian who did not believe that the king could cure the Evil, and so had not brought her daughter to Charles while he was alive. On hearing of the girl's affliction, however, a wool draper of London named John Lane brought her mother a piece of a handkerchief soaked in the king's blood. When the girl's sores and eyes were wiped with the relic, she "recovered her eyesight, and is become lusty and strong"—a miracle attested by hundreds of witnesses.

Dozens of similar cures were attributed to other pieces of cloth dipped in the royal blood. Moreover, the coins Charles had bestowed in touching for the King's Evil, carefully guarded and handed down in families, were similarly believed to retain curative powers. A story was told of a father and son who both suffered from the Evil, the father having received the royal touch and the son not, who would pass the gold coin back and forth; whichever of them wore it would be "defended against any new approach or appearance of the Distemper."

During the Interregnum, touching for the King's Evil was one of the few royal duties that the exiled Charles II (crowned at Scone in Scotland in 1651) could perform. Within two months of his return to England in 1660, Charles touched 1,700 people who flocked to seek healing.

Eventually a system was worked out by which the afflicted would visit the king's surgeon in Covent Garden for a referral, and then would be received by the king on Wednesdays and Fridays, often in the Banqueting House at Whitehall. Once the system was up and running, he touched as many as 4,000 people a year, totaling around 90,000 between 1660 and 1682. Similar scenes were enacted in France by King Louis XIV, who is said to have touched 6,000 people one Easter Day. After being discontinued by William and Mary, the practice was revived by Queen Anne (d. 1714), the last English monarch to touch for the King's Evil in England. The last French king to do so was Charles X (who abdicated in 1830).

Since scrofula can go into spontaneous remission, rationalists down through the centuries have attempted to explain away belief in the royal touch's efficacy as so much credulous superstition. Such reductionism misses the point that the practice derived its meaning for people's lives from a shared world view in which even the most mundane occurrences could function as signs of divine displeasure or divine mercy. All true healing, by whatever means it came, was from God.

Moreover, continuing faith in the royal touch in seventeenth-century England demonstrates that while the English Reformation had done away with the medieval panoply of pilgrimages, shrines, statues, relics, holy water, and the rest, nonetheless early modernity's desacralization of the created order—what Max Weber famously called "the disenchantment of the world"—had gone only so far. As the Lord's Anointed, the king was still seen as a bearer and intermediary of God's saving health on earth. The beheading of King Charles thus struck a blow in a conflict

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that went far deeper than such questions as whether the monarch or parliament should have the upper hand in governing the emerging modern nation-state, or whether episcopacy, presbyterianism, or congregationalism was the true form of Church polity (important as those questions were). The perennial debate over whether Charles was a good king, or perhaps a bad king but a good Christian, misses the deeper point that in the royalist world view the king's person itself was sacred. To lay violent hands upon the king was sacrilege. The shedding of the king's blood was thus at bottom an assault upon the Catholic vision of a sacramental universe—and, as such, it backfired with a vengeance. Far from demonstrating the king's powerlessness, his shed blood became the vehicle of wondrous new miracles, thus helping ensure the monarchy's survival and eventual return. Gold touch pieces and relics of the royal blood now occupied the place once held in pre-Reformation England by relics of the saints and holy medals.

It was only as subsequent generations gradually lost faith in God's active presence and intervention in the world that the practice of touching for the King's Evil died out. In the years since, we have discovered more effective medical means of treating scrofula and similar diseases. But perhaps renewed openness to the sacramental principle can still open our eyes to the many ways in which God continues to use very this-worldly signs to communicate his saving grace from above. **E**

The Rev. John D. Alexander, Ph.D., Ben., O.L., is the Superior of the Society of Mary's American Region.

CHARLES I: AN ABBREVIATED LIFE

by Mark Kishlansky. Penguin Monarchs Series.
120 pages. £4.99.

Those of us who honor Charles the Martyr have often wished for a short account that explains to skeptics why he is important and why he has so often been portrayed in a denigrating manner. Books about King Charles I tend in two directions: either accounts blaming him for many so-called mistakes of judgment and faults of character, or else hagiographies. Mark Kishlansky (1948-2015, former Frank Baird, Jr. Professor of History at Harvard and an historian of 17th century British politics) says in the preface to his biography, "He was a man and a monarch who has never been given his due.... Removing some blame from Charles's shoulders and placing it on those of his opponents rebalances our understanding" of the political situation of the time. Kishlansky is no hagiographer, but he brings a fresh perspective to the conflicts faced by this unfortunate figure:

Beneath the reviled and excoriated king of historical reputation is a flesh-and-blood man trapped by circumstances he could not control and events he could not shape. He had personal shortcomings and he made some glaring errors. But it is time for his reputation to be re-examined, his aspirations recognized and his accomplishments acknowledged. Such an investigation will provide insights not only into the nature of seventeenth century monarchy, but also into the causes and developments of the civil wars in Charles's kingdoms. The legacy of Charles I should no longer be measured by his faults alone.

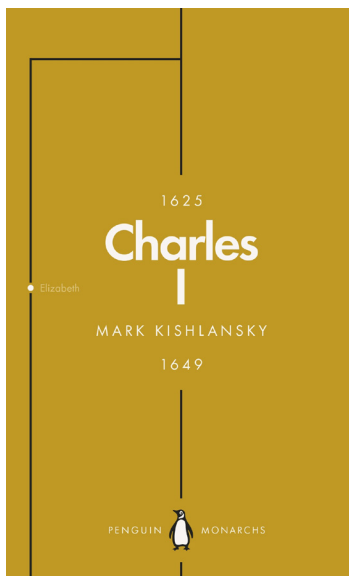
As the author observes, most histories of the English Civil Wars have been written either from the perspective of Whigs or later by historians influenced by a Marxist understanding of economics. For all their differences, both have portrayed the conflicts of the times as an increasing ideological opposition to Stuart monarchy, playing down religion as a factor, even though the 17th century was rife with religious conflict and warfare. To many of them, the Parliaments that opposed the King's policies and eventually condemned him to death represented the budding of democratic progress, against the early Stuarts' clinging to outmoded medieval models. Kishlansky belonged to a revisionist school of historians who concentrated instead on the world-views of their periods. Throughout the 1600s, Western European arguments centered around the competing belief systems of Catholicism and Protestantism, as well as differences of doctrine among Calvinists and the Arminian school to which the Caroline Divines belonged. According to Kishlansky, viewing this period through the prism of the political concerns of the centuries following, or those preceding, distorts history by unwittingly projecting our own perspectives onto a bygone era.

Kishlansky shows that King Charles I was intelligent and well-educated, perhaps not as brilliant as his father, James VI of Scotland and I of England—known as “the wisest fool in Christendom”—but more introspective and thoughtful. Unlike his father, he was temperate

and chaste, devoted to his French Queen, Henrietta Maria, and a dedicated and careful administrator. As the first English monarch to have grown up in the Church of England he loved its formal liturgies and respected its episcopacy. He attended worship daily, read Scripture, and tried to live up to what he understood the Christian life to be. At the same time, he was tolerant of other forms of Protestantism, provided that they did not try to dictate to the State Church of which he was the head. He even attempted to negotiate a settlement with the pope, but decided Rome was unwilling to make any concessions. In fact, one of the few agreements on which Charles reneged was the promise his father had made at the time of his marriage to a French princess for greater toleration for the Catholic subjects of the three kingdoms.

Charles' troubles with Parliament at first seemed to concern the granting of monies which, in the past, had automatically been given to a new monarch. However, the Commons began to use their

power in an attempt to continue the Reformation in a more Calvinist direction. In particular, they wanted to suppress the episcopate—a point on which the king remained obdurate. Obviously, Parliament was made up of a variety of factions, and Kishlansky paints a fascinating overview of constantly shifting alliances forming new majorities. As hindsight tells us, this squabbling did not end with Charles' death, and Oliver Cromwell as Lord Protector continued to struggle to unite a divided people.



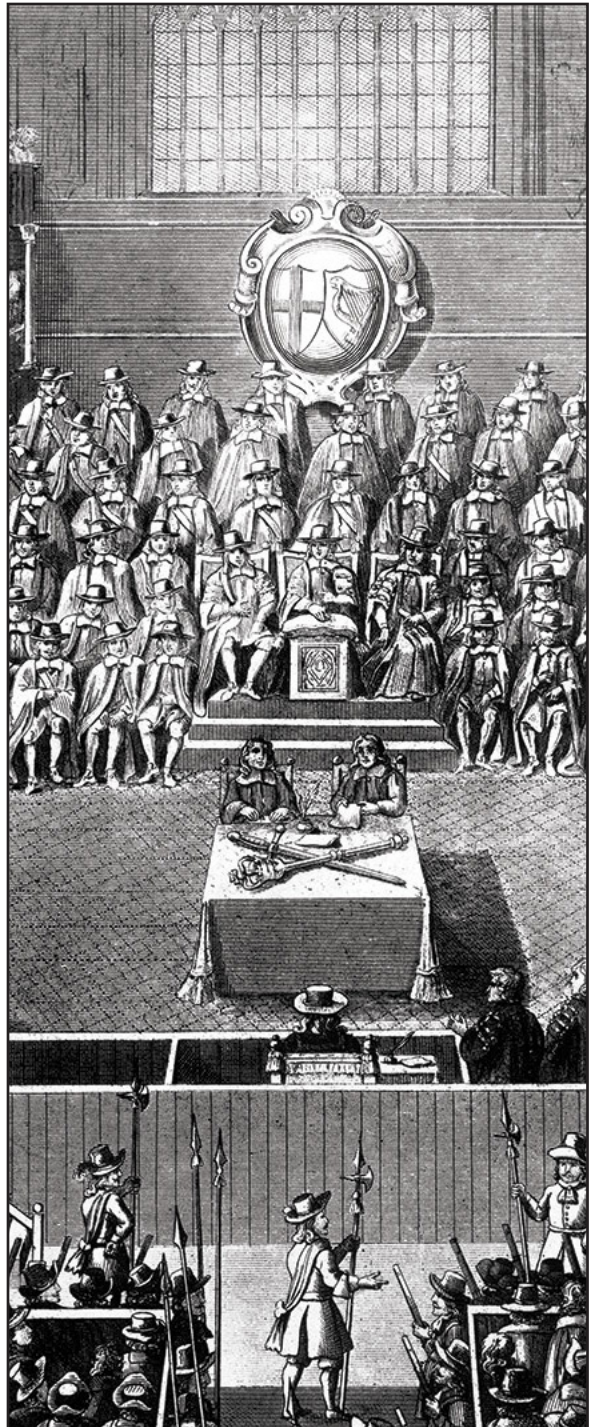
Had Charles stuck to his father's agreement of greater toleration for Catholics, he could probably have received more money from France than Parliament was capable of granting. But he considered himself a Protestant ruler, bound to assist his beloved sister Elizabeth, and her husband Frederick V, the Elector Palatinate, in their attempt to regain the throne of Bohemia from which they had been ousted by the Holy Roman Emperor; to support his uncle, Christian IV of Denmark and Norway, in the Thirty Years War; and to aid the beleaguered Huguenots of France. Nevertheless, his opponents at home increasingly saw his churchmanship as "Popish." The Presbyterians (still a faction in the Established Church) disliked the ceremony and vestments favored by the new Archbishop of Canterbury and his allies, and they wanted stricter laws on sabbath observance. Nor were their objections entirely concentrated on polity and clothing. Kishlansky explains that "Calvinists believed in double predestination: that individual salvation and damnation were absolute judgements determined by God according to an inscrutable divine plan. [Arminians] countered this austere theology by positing that the saved could fall away from grace through their own failures." Laud and his party, scholars of Early Church doctrine, supported this introduction of an element of Free Will, which alarmed those who associated it with Catholic dogma. While the uneducated might concentrate their opposition on the appearance of a newly decorated Baroque church with its gilt interior, elaborate music and ceremony, educated Calvinists deplored a doctrine they believed the Reformation had repudiated.

Unlike his father, Charles was too principled to conciliate whatever position allowed him the greatest advantages. Ironically, his opponents

interpreted this as duplicity in negotiations. As the author observes, historians have frequently contradicted themselves in describing Charles as both perfidious in his dealings and stubborn in his opinions. Yet he was willing to compromise more often than his enemies were. Over and over, Kishlansky shows him in situations where someone less moral, more Machiavellian, might have played one side off against another to his advantage. While the tragedies of the English Civil Wars are familiar to readers of 17th century history, this short account brings them into particularly clear focus. In a period of religious turmoil, a monarch who ruled three not yet united kingdoms had the additional disadvantage of their varied religious demographics. In England, the majority belonged to the Established Church, although the Elizabethan Compromise, which Charles supported, was becoming increasingly strained. The Scottish lowlands were uncompromisingly Presbyterian although many of the Highland clans remained Catholic, while the Scottish bishops were Anglican. In Ireland, a Catholic majority was ruled by a Protestant minority. Unsurprisingly, these misalignments created a growing instability that roiled into warfare on several fronts.

Even at the beginning of the conflicts, Charles wrote that he had decided to "be either a glorious king or a patient martyr." He never swerved from this determination, and, as his fortunes steadily declined, he gradually resigned himself to the latter course. He understood that many of his subjects would be appalled at his execution, and that the Church he so loved would best rise again (already having been suppressed by Parliament) from his blood. On the eve of his execution "the Eikon Basilike, which comprised his own explanations and justifications for his actions during the war...

became an international sensation.... The Eikon was his testament. The Christ-like imagery would prove deeply effective propaganda: transforming defeat into victorious sacrifice and holding out the hope that the House of Stuart might one day experience a resurrection.” The Stuarts as a ruling family may be gone, but the Church this king gave his life to preserve remains with us. Although it is not Kishlansky’s purpose, Anglicans and the Anglican patrimony may find his book a valuable source of information and insight as we continue to reverence Charles’ martyrdom and give thanks for his witness as a truly Anglican saint. 🏰



A plate depicting the Trial of Charles I in January 1649, from John Nalson’s “Record of the Trial of Charles I, 1688” in the British Museum.

THE SOCIETY

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Region) Established in the Americas 1894
(NYC)

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- J. Douglass Ruff, Esq., Ben., OL, of Washington, DC (RIP 2018)
- Gregory V. Smith, MBA, MA, FACMT, OL, of Clarksville, TN
- The Rev'd Canon William H. Swatos, Jr., Ph.D., OL, of Galva, IL, President Emeritus
- Mark A. Wuonola, Ph.D., Ben., OL, of Waltham, MA, Past President/Historian

The Society of King Charles the Martyr, Inc., is a not-for-profit, non-stock, tax-exempt corporation, incorporated under the General Laws of the State of Maryland in 2008. It is not affiliated with any other organization, ecclesiastical or otherwise. Requirements for membership are (i) to be a Christian, (ii) to have an interest in King Charles I of Great Britain & Ireland, and (iii) to be current in payment of dues. Membership includes the semiannual SKCM News and our Parent Society's annual Church and King (now incorporated into the SKCM News). Members also receive the email Communiqué, which is usually issued monthly and sent electronically. For this reason, when enrolling in the Society, one should include one's postal and email addresses. One may join directly from the website and use the Society's PayPal account; today, most new members are using that route.

New regular members pay \$25 for their first year, which includes a devotional manual and devotional item. Student members pay \$10 per year. An application form is available from the website, www.skcm-usa.org. To assure recognition of key

anniversaries, members in Holy Orders should include their Ordination/Consecration date(s).

Life Membership is available for \$360 (\$250, age 65 and over); also, members may purchase additional years at the current rate. Those age 90 and over who have been members for 15 or more years and those who have been members for 50 or more years are designated Honorary Members and thus are exempt from dues. In addition, the Board of Trustees has designated some bishops and others as Honorary Members, recognizing their support of the work of the Society.

The Society IS its members. Hence, your supportive comments are welcome; we also encourage constructive criticism, from which we can profit and thereby serve you better. Editorial and historical comments may be addressed to the SKCM NEWS Editors; questions or comments on the Society's ongoing work, witness, gatherings, operations, and membership services, to the Treasurer/Administrator; theological and general comments, to the President.

S.K.C.M. CONTACT INFORMATION

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www.skcm-usa.org

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president@skcm-usa.org

Treasurer /Administrator

David Lewis, FAAO, OL

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Arlington VA 22209 USA

membership@skcm-usa.org

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Hon Secretary

The Revd Fr Steven Salmon, SSC

St John's Rectory

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rector@stjohnsdeewhy.org.au

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www.skcm.org

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frjameshill@hotmail.co.uk

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robinjbdavies3@gmail.com

CHAPLAIN

The Rev'd Charles Card-Reynolds

Committee & Literary Secretary

Fr Christopher Trundell

FINANCIALS

Society of King Charles the Martyr, Inc. Financial Statements for FY 2018-2019 & 2019-2020

	2018-2019	2019-2020
Profit and Loss		
INCOME		
Donations	\$ 4,663	\$ 5,693
<i>General</i>	1,048	2,318
<i>Annual Mass</i>	3,615	3,375
Sales net of cost of goods sold	689	(674)
<i>Sales income</i>	1,306	2,414
<i>Cost of goods</i>	(617)	(3,088)
Membership dues	6,579	8,597
<i>New regular members</i>	945	960
<i>New student members</i>	70	40
<i>Reinstated members</i>	60	100
<i>Previous Years' Dues</i>	45	105
<i>Current year</i>	2,715	2,772
<i>Current year – student members</i>	90	90
<i>Future years (prepaid dues)</i>	1,295	1,085
<i>Life memberships</i>	1,320	3,405
Investment income	1,632	4,251
TOTAL INCOME	13,563	17,867
EXPENSES		
Annual Mass	2,057	3,316
SKCM News	4,704	5,679
Administration	3,560	3,650
Investment expenses	652	2,437
TOTAL EXPENSES	10,974	15,407
SURPLUS/(DEFICIT)	2,588	2,460

Balance Sheet – End of Fiscal Year

BALANCES		
Raymond James – Endowment/Life Mbr Invest	23,574	26,887
Bank of America – Operating Funds	3,816	3,119
Bank of America – Restricted Funds	6,154	5,979
PayPal	0	20
TOTAL ASSETS	33,544	36,004
LIABILITIES & EQUITY		
Net Income	2,589	2,460
Other Net Assets	30,955	33,544
Liabilities	0	0
TOTAL LIABILITES & EQUITY	33,544	36,004

MEMBERSHIP

Here is an overview of the membership dynamics for the end of the year, compared with recent years:

FY ending	Expir prev year	Expir this year	Prepaid	Hon & Life	Totals
30 Sep 2016	38	201	84	66	389
30 Sep 2017	22	220	75	79	396
30 Sep 2018	32	219	90	88	429
30 Sep 2019	28	226	96	93	443
30 Sep 2020	30	235	95	106	466

However, in some recent years our net gain has been slight. The best recent years have been those when we started using PayPal and/or there were a large number of members who joined as gifts from others. This last year has seen continued growth in the number of life members (shown above):

Fiscal year	New or reinstated	Suspended (dues)	Died/otherwise lost	Net FY gain
2015-2016	33	24	8	1
2016-2017	49	36	6	7
2017-2018	59	20	7	32
2018-2019	52	24	11	17
2014-2020	50	19	7	24

Our average age continues to decrease. A particularly graphic illustration of this dynamic comes from comparing the ages of new members with the overall age of the Society:

When born	Institutions	1910-39	1940-59	1960-79	1980+	Totals
Clergy members	0	20 (14%)	52 (36%)	47 (33%)	24 (17%)	133
Lay members	2 (1%)	40 (11%)	122 (38%)	70 (22%)	89 (29%)	313
<i>All members</i>	2 (1%)	62 (12%)	174 (37%)	117 (25%)	113 (24%)	466
All 2019-2020 joins	2 (4%) unkn	0 (0%)	10 (20%)	16 (32%)	22 (44%)	50

Our jurisdictional diversity continues. Here are percentage figures illustrated by clergy and lay:

Clergy	TEC etc.	Anglican	RC	Orthodox	Misc.	Unkn	Totals
<i>All clergy</i>	66 (51%)	51 (40%)	4 (3%)	5 (4%)	3 (2%)	0	143
2019-2020 joins	3 (21%)	6 (43%)	3 (21%)	2 (14%)	0	0	15

Lay	TEC etc.	Anglican	RC	Orthodox	Misc.	Unkn	Totals
<i>All lay</i>	179 (55%)	46 (14%)	67 (21%)	11 (3%)	12 (4%)	8 (2%)	323
2019-2020 joins	15 (43%)	5 (14%)	11 (31%)	1 (3%)	3 (9%)	0	35

Each of us can help expand the Society by bringing in new members! Unlike the other devotional societies, where chapters are the main building blocks in activities and membership growth and retention, most (in our case, 2/3) of our members are the only Society members in their own local churches. And there is plenty for members to do, either individually or in local chapters!

Yours in Christ and the Royal Martyr,
David Lewis, FAAO, OL, Treasurer/Administrator

*Roster of New, New Life &
Deceased Members during the last
fiscal year (October 2019–September
2020):*

*We welcome the following new or
reinstated (#) members:*

Adam J. # DiFelice, O.C.T.
Thunder Bay ON CANADA

Deborah H. Gyapong
Kanata ON CANADA

Keith Mayhew-
Hammond
Oshawa ON CANADA

Andrew G. McMurtry
Toronto ON CANADA

The Rev'd Nathaniel K.M.
Darville
Pike Road AL USA

Ryan Taylor Santmyer
Mobile AL USA

The Rev'd Mark Daniel
Schultz
Tucson AZ USA

Sean P. Keilen, PhD
Santa Cruz CA USA

James E.R. Low, Esq., KM
Tarzana CA USA

The Very Rev'd J. Scott
Pedersen
Long Beach CA USA

Michael Graham Cozzi
Washington DC USA

Michael Lucchese
Washington DC USA

The Rev'd J. L. Anthony
Parker
New Castle DE USA

Stephen Escue
Winter Park FL USA

Koppenal Michael
Parkland FL USA

Jackson D. Fussell
Newnan GA USA

Dante A. Anglin
O'Fallon IL USA

The Very Revd David J.A. #
Halt
Bloomington IL USA

The Rev'd Derrick L. Hassert,
Ph.D.
Tinley Park IL USA

The Rev'd David L. Wells
Springfield IL USA

Andrew P. Green
Murray KY USA

Patrick C. Corcoran, Jr.
So. Weymouth MA USA

Robert A. Stackpole,
STD
Stockbridge MA USA

Norman Earle Downs
Newark MD USA

The Rev'd Robert T. #
Menas
Warren ME USA

Alexander Dove Lempke
Saint Paul MN USA

Jonathan Thoreson
Rochester MN USA

Devin Lawson
Farmington MO USA

Sean # Sensenich
Chillicothe MO USA

The Revd Erich P. # Junger,
Ph.D., Obl.S.B.
Hendersonville NC USA

The Rev'd Aaron J. #
Oliver
Morristown NJ USA

John Lynn Gullickson
Las Vegas NV USA

Abel B. Wilson
Las Vegas NV USA

Limpach Alexander
New York NY USA

Nicholas Dephtereos
New York NY USA

David E.White, Ph.D.
Rochester NY USA

Peter L. Wilson
Saugerties NY USA

The Rev'd Sean Templeton
Cleveland OH USA

Thomas A. Blair
Perkiomenville PA USA

Dennis Govachini
Pittsburgh PA USA

Fr Benjamin Butler
Ashland City TN USA

The Rev'd David Michael
Goldberg, MStJ
Houston TX USA

Robert Thomas Llizo,
Ph.D.
Houston TX USA

Mary Marty
San Antonio TX USA

John A. Merullo
Houston TX USA

Alexander W. Mills
Arlington TX USA

The Rev'd David W. Peters,
D.Min.
Austin TX USA

The Rev'd Dcn Jason Marshall
VanBorssum
McKinney TX USA

Chad M. # Krouse, M.Div.,
Ed.D.
Glen Allen VA USA

Benjamin S. Wood
Glen Allen VA USA

ROSTER OF LIFE MEMBERS

+ = new Life Member

The Rt. Rev'd Keith Lynn
Ackerman, SSC, D.D., Ben., OL

The Rev'd John David Alexander,
SSC, Ph.D., OL

The Rev'd Richard C. Alton

Jon D. Beasley

Howard Bradley Bevard, Ben.

Thomas E. Bird, Ph.D., Ben.

Dorian Rose Borsella

Suzanne G. Bowles, Ph.D., OL

Julian Victor Brandt

The Rev'd Ellen Lederer Brauza

Will Sears Bricker II, Ben.

The Rev'd James W. Browder III

William Bryk, Esq.

+ John P. Cahill, Esq.

The Rev'd Canon Robert G.
Carroon, Ph.D.

J. L. Chambers

The Rt. Rev'd Anthony F.M.
Clavier, S.T.D., Ph.D.

Robert S. Clere

The Rev'd Dn Leroy S. Close, Jr.,
Ben.

Elmer J. Dante

+ Richard Daves

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+ Steven E. Dieter

James Wm. Dodge, Esq.

+ Norman Earle Downs

Matthew D. Dupee, Esq.

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Charles F. Evans II

M/M William Fitzgerald III

Thatcher Lane Gearhart

The Rt. Rev'd Robert Todd Giffin

F. Joseph M. Goldkamp

Kenneth Grambihler, Ph.D.

+ James M. Guinivan, Esq.

+ Kevin J. Hanratty, Esq.

John E. F. Hodson

Stephen Hulme

The Rev'd Nathan J.A.
Humphrey

The Rev'd Douglas E.
Hungerford

The Rev'd Victor Edward Hunter,
Jr.

The Rt. Rev'd Jack Leo Iker, SSC,
D.D., Ben., OL

+ Thomas Edward Jacks

The Rev'd Philip C. Jacobs III

Jonathan Jensen, D.Phil., Ben.,
OL

The Rt Rev'd Chandler Holder
Jones, SSC

Sherwood O. Jones, Esq.

+ Dr. James C. Kelly

Brantley Bolling Knowles, DTJ

Christopher Laconi

James T. Lang, Jr.
The Rt. Rev'd Donald F. Lerow
The Rev'd Dr. Joseph W. Lund, Ben.
Richard J. Mammana, Jr., Ben., OL
Calvin J. Marquis
Dr. Thomas A. Mason
Frederick T. McGuire III
The Rt. Rev'd Rodney R. Michel, D.D.
The Rev'd Peter S. Miller, TSSF
+ Andrew T. Nadell, M.D.
Anthony H. Oberdorfer
Lewis J. Overaker, PhD
Phoebe Pettingell, Ben., OL
The Rev'd Canon Dr. J. Peter Pham
Preston L. Pittman
Michael C. Popp
Stuart E. Prall, Ph.D.
Donald R. Reinecker
The Very Rev'd Dr. Steven G. Rindahl, FSAC
Patrick T. Rothwell, Esq.
Gary Thomas Scott
Colonel Robert W. Scott, USAF (ret.), Ben.
The Rev'd Michael James Sheehan
Stephen Page Smith, Esq., Ben.
+ Scott Spaulding, Esq.

Philip Terzian, Ben.
Dr. Adrian M. K. Thomas, FRCP, FRCR, FBIR
Professor James Noël Ward, M.Sc.F., Ben.
+ The Rev'd David L. Wells
Donald R. Wertz
Abel B. Wilson
John-C. Workman, Esq., Ben.
William Lee Younger, Jr.
ROSTER OF HONORARY MEMBERS
(30 SEPTEMBER 2019)
= new Honorary Member
The Rev'd Thomas W. Bauer, Ed.D.
The Rt Rev'd John Crawford Bauerschmidt
J. Thomas Brown, Jr., Esq.
Captain Howard S. Browne
Hon. Narvel James Crawford, Jr.
Donald McKenzie Davis
The Rt, Rev'd Timothy Brady Farmer
The Rt. Rev'd Charles George Fry, Ph.D.
The Rev'd Robert J. Gearhart
The Most Rev'd Mark D. Haverland, Ph.D.
The Rt. Rev'd Paul C. Hewett, SSC
F. Powell Johann, Jr.
The Rev'd Vern E. Jones, OL
The Rev'd Donald H. Langlois
The Rt. Rev'd Daniel H. Martins, D.D.
The Rev'd Andrew C. Mead, SSC, OBE, D.D., OL
Kenneth R. Nourse

The Rt. Rev'd Seraphim Joseph Sigrist
Col. Wallace H. Spaulding, Ph.D.
The Rev'd Canon Barry E.B. Swain, SSC, OL
The Rev'd Canon William H. Swatos, Jr., Ph.D.,
OL
The Rt. Rev'd William C. Wantland, J.D., D.Rel.,
D.D.
Pamela Warren
The Rev'd Canon J. Robert Wright, D.Phil.(Oxon.),
D.D., OL

The following deaths have been reported:

The Rt Rev'd James Winchester Montgomery, DD,
Ben., OL, of Chicago IL
Joseph Edward Tinsley, Ph.D., of Shreveport IL
Beverly A. Tschida, of St. Paul MN
Joseph Edward Warren, of Chicago IL

REQUIESCANT IN PACE

MEMBERSHIP ANNIVERSARIES

Thank You for your Faithful Perseverance in Society
Membership

Member for 70 Years (since 1950)

The Rev'd Vern E. Jones, OL

Member for 60 Years (since 1965)

The Rev'd Thomas W. Bauer, Ed.D.

Member for 40 Years (since 1980)

Eileen M. O'Leary

Member for 35 Years (since 1985)

Will Sears Bricker, II, Ben.

The Rev'd Canon Kenneth W. Gunn-Walberg,

PhD

The Rev'd Dr. Joseph W. Lund, Ben
Paul W. McKee, Ben., OL
P. Timothy Murphy
Paul H. Pangrace
Col. Wallace H. Spaulding, Ph.D.
Alfred Lawrence Toombs, Esq.

Member for 20 Years (since 2000)

Frederick George Buechner
James I.W. Corcoran, Esq.
The Rt. Rev. Robert Todd Giffin
Dr. James C. Kelly
Donald R. Reinecker

Member for 15 Years (since 2005)

The Rev'd John A. Lancaster, SSC
Anthony H. Oberdorfer
Phoebe Pettingell, Ben., OL
Richard A. Smallwood
Gregory V. Smith, MBA, MA, FACMT,OL

Member for 10 Years (since 2010)

Michael Elliot Bacon
Adam J. Barner
The Very Rev'd John Bartholomew
The Rev'd Fr. Daniel Lee Clarke, Jr., SSC
J. Michael Cutshaw, Esq.
Eric Michael Dale, Ph.D.
Benjamin M. Guyer, Ph.D.
Matthew Heffron, Esq.
Chris M. Jessen, Ph.D.
Steven Richard Osborne, Esq.
Alexander John Roman, Ph.D., OL
The Rev'd Robert Hazlett Speer
The Very Rev'd William Willoughby, III,
Ed.D., OStj

Member for 5 Years (since 2005)

Mason G. Alexander, Esq.
The Rev'd Richard C. Alton
The Rev'd Harold G. Birkenhead
William Bryk, Esq.
The Rev'd Dcn Leroy S. Close, Jr., Ben.
David A. DeSimone

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Kenneth L. Grambihler, Ph.D.
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Stephen Hulme
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Joseph S. Laughon
Benjamin D. Letzler
Nicholas John Louras
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Calvin J. Marquis
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Lois McMullen
Peter M. Mowat
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Daniel Nieciecki
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William Paskar
Preston Lawrence Pittman
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The Rev'd Roger E. Senechal
The Rev'd Dn Michael Ryan Seward, Esq.
John R. Stoffer
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W. Steven Woodward, Esq.
Michael Yost

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(1 Oct. 2019 – 30 Sep 2020; \$2,313)

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Wallace H. Spaulding, Ph.D., Col USA (Ret'd)

(Supporters of the Annual Mass are listed in the
SKCM News edition following that Annual Mass)

ORDINATION & CONSECRATION
ANNIVERSARIES – 2021

Congratulations!

*[We note these anniversaries in advance so members
may congratulate ordained members known to them.]*

The Treasurer/Administrator will provide contact information upon request.]

Thou art a Priest forever,
after the Order of Melchisedek
Ecce Sacerdos Magnus!

55 Years

The Rev'd William D. Loring, Ordained 18 June
1966

50 Years

The Rt Rev'd Seraphim Joseph Sigrist, Consecrated
19 December 1971

45 Years

Chaplain Michael P. Forbes, Ordained 26 April
1976

The Rev'd Victor E. Hunter, Jr., Ordained 13
October 1976

30 Years

The Very Rev'd Brian R. Burgess, SSC, Ordained 18
December 1991

The Rev'd Dr. Joseph W. Lund, Ordained 20
December 1991

25 Years

The Rt. Rev'd Charles George Fry, Consecrated 26
May 1996

The Rt. Rev'd Chandler Holder Jones, SSC,
Ordained 21 December 1996

20 Years

Archpriest John Whiteford, Ordained 14 January
2001

The Rev'd Ellen Lederer Brauza, Ordained 19
August 2001

15 Years

The Rev'd Derrick L. Hassert, Ph.D., Ordained 18
June 2006

The Very Rev'd Dr. Steven G. Rindahl, FSAC,
Ordained 3 September 2006

The Very Rev'd Dr. W. Ralph Gardiner, Ordained

23 December 2006

10 Years

The Rt Rev'd Daniel Hayden Martins, DD,
Consecrated 19 March 2011

The Rev'd Canon Robert J. Hendrickson III,
Ordained 15 January 2011

The Rev'd Charles Francis Hart III, Esq., Ordained
6 August 2011

The Rev'd Aaron J. Oliver, Ordained 31 July 2011

The Rev'd W. Patrick Edwards, Ordained 8
December 2011

5 Years

The Rev'd David Radzik, Ordained 18 February
2018

The Rev'd David A. Zampino, Sr., Ordained 15
April 2016

The Rev'd David L. Wells, Ordained 14 May 2016

The Rev'd D. Geordan Geddings, Ordained 28 May
2016

The Rev'd John R. Robison, Ordained 23 July 2016

ROSTER OF MEMBERS OF THE ORDER OF BLESSED WILLIAM LAUD, ABP., M.

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

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 2021 to
The Rev'd James G. Monroe, Ph.D., SSC, Awards
Chairman, at jimmon39@gmail.com or 4310
Meadow Forest Lane, Kingwood TX 77345-3007
USA, for consideration during the next awards
cycle.

CURRENT MEMBERS

The Rt. Rev'd Keith Lynn Ackerman, SSC, D.D.,
Ben.
The Rev'd John David Alexander, Ph.D.
Richard D. Appleby
Nick L. Behrens
Suzanne G. Bowles, Ph.D.
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Sarah Gilmer Payne, Ben.
Charles F. Peace IV
Phoebe Pettingell, Ben.
The Rev'd Canon W. Gordon Reid
Alexander John Roman, Ph.D.
Gregory V. Smith, MBA, MA, FACMT
The Rev'd Canon Barry E. B. Swain, SSC
The Rev'd Canon William H. Swatos, Jr., Ph.D.
Dr Adrian M.K. Thomas, FRCP, FRCR, FBIR
The Rt. Rev'd William C. Wantland, J.D., D.Rel.,
D.D.
The Rt. Rev'd Canon J. Robert Wright, D.Phil.
(Oxon.), D.D.
Mark A. Wuonola, Ph.D., Ben.

Peter W. Yancey

IN THE NEXT LIFE

Bernard P. Brennan, Ph.D. + 2006
Elizabeth Ballantyne Carnahan + 1972
Gary Adrian Cole + 1994
Richard G. Durnin + 2007
William M. Gardner, Jr. + 2012
The Rev'd Canon Robert S. H. Greene, SSC + 2018
The Rt. Rev'd Joseph M. Harte, D.D., S.T.D.,
D.Min. + 1999
Martin Joseph Havran, Ph.D. + 2000
The Rev'd F. Washington Jarvis, LL.D., D.Litt. +
2018
Charles Owen Johnson, Esq., Ben. + 2017
Eleanor Emma Langlois + 1999
Everett Courtland Martin, Ben. + 2004
The Rev'd Dr. Richard Cornish Martin, SSC
+ 2015
Robert Nicely Mattis + 2000
The Rev'd Alfred J. Miller, D.D. + 1982
The Rev'd Canon Marshall Vincent Minister + 2010
The Rt. Rev'd James Winchester Montgomery,
D.D., Ben. + 2019
The Rev'd Canon Edmund W. Olifiers, Jr. + 2011
The Rev'd John B. Pahls, Jr., S.T.M. + 2014
James Bailey Parker + 2014
John Douglass Ruff, Esq., Ben. + 2018
The Rev'd Frederick Shepherd Thomas, SSC + 2016
The Rev'd William Harman van Allen, S.T.D. +
1931
The Rev'd Ralph T. Walker, SSC, D.D. + 2012

ROSTER OF BENEFACTORS OF THE AMERICAN REGION, S.K.C.M.

(Each departed member's name is followed by a
cross + and year of death; Requiescat in pace.)
Per a policy set by the Board of Trustees shortly
after incorporation in 2008, the threshold for
benefactor status was set at \$700 in accumulated
gifts to the Society, over and above the annual dues

and any goods purchases. Second, rather than have a single Benefactor threshold, In 2019 the Board raised that basic number to \$1,000 (grandfathering everyone already between \$700 and that number) and denoted that level as “Supporter” plus added levels of \$1,500 (Champion) and \$2,000 (Cavalier). Benefactors in any level are entitled to use “Ben.” after their names.

CURRENT BENEFACTORS

CAVALIER LEVEL

Thomas E. Bird, Ph.D.
Paul White McKee, OL
Phoebe Pettingell, OL
John Arthur Edward Windsor
Mark A. Wuonola, Ph.D., OL

CHAMPION LEVEL

Sarah Gilmer Payne, OL
Col. Robert W. Scott
Philip Terzian

SUPPORTER LEVEL

The Rt. Rev'd Keith Lynn Ackerman, SSC, D.D.,
OL
The Rev'd John David Alexander, Ph.D.
Jon D. Beasley
Howard Bradley Bevard
Will Sears Bricker II
Charles Jerome Briody III
The Rev'd Deacon Leroy (Buck) Close, Jr.
John R. Harrington, Esq.
Hugh G. Hart, Jr.
Richard Towill Hines
The Rt. Rev'd Jack Leo Iker, SSC, D.D., OL
The Rev'd Philip C. Jacobs III
Jonathan Jensen, D.Phil., OL
Allan F. Kramer II
The Very Rev'd Canon Harry E. Krauss III
Daniel J.F. Lula, Esq.
The Rev'd Dr. Joseph Walter Lund

Richard J. Mammana, Jr., OL
Dr. Galen B. Ritchie
Stephen Page Smith, Esq.
Richard Francis Tracz
Professor James Noel Ward, M.Sc.F.
John-C. Workman, Esq.

BENEFACTORS IN THE NEXT LIFE

CAVALIER LEVEL

The Rev'd Wilbur B. Dexter + 2005
The Rt. Rev'd James Winchester Montgomery,
D.D., OL + 2019
The Rev'd John Bernard Pahls, Jr., S.T.M., OL +
2014

CHAMPION LEVEL

Emily Stuart Brown, R.N. + 1989
Alan R. Hoffman + 2006
John Douglass Ruff, Esq., OL + 2018

SUPPORTER LEVEL

Charles Barenthaler + 2012
Bernard P. Brennan, Ph.D., OL + 2006
The Rev'd Osborne Budd + 2001
Dennis P. Casey, Esq. + 2017
Mrs. Wilbur B. (Kathleen M.) Dexter + 1994
The Rev'd Kent Lambert Haley + 2016
Patricia Mayes Hines + 2010
Charles Owen Johnson, Esq., OL + 2017
Everett Courtland Martin, OL + 2004
The Rev'd Canon Robert H. Pursel, Th.D. + 2009
The Rev'd Canon Dr. Charles Everett Whipple +
2009
Suzanne Schellenger Williamson + 2007
The Rev'd Elijah Brockenbrough White III + 2016

(above lists as of 30 September 2020)

SOCIETY GIFTS AND GOODS

SKCM-AR GOODS PRICE LIST– 27 March 2020

{New or recently added items are shown in italics}

<u>Item No.</u>	<u>Price</u>	<u>Description</u>
EXCLUSIVE ITEMS FOR S.K.C.M. MEMBERS ONLY		
E33	\$ 5.00	<i>Charm (cloisonné enamel, redesigned)</i>
E35	9.00	<i>Lapel Pin (cloisonné enamel, Van Dyck image, in presentation box)</i>
E38	125.00	Sterling Silver Medal (1¼" diameter; designed by our Foundress)
E66	12.00	<i>Lapel Rosette "White Rose" (10mm - white, red and gold ribbon)</i>
E68	82.00	English Silk Society Tie (red background - "White Rose" motif)
E69	72.00	English Silk Society Bow Tie (red background - "White Rose" motif)
E70	82.00	English Silk Rep Striped Tie, Society Colors (red, gold, and white)
E71	72.00	English Silk Rep Striped Bow Tie, Society Colors - OUT OF STOCK
E72	per.order	* English Silk Ladies' Society Scarf (custom made, price upon inquiry)

LITURGICAL & DEVOTIONAL

G09	5.00	<i>Eikon Basilike</i> frontispiece (engraving) of KCM at Prayer (8.5x11")
G10	1.00	Prayer Card
L61	8.00	Devotional Manual (2018, incl. Necrology, 28 pp)
L62	10.00	Liturgical Manual (1997 Comprehensive Ed., 2014 reprint, 44 pp)
L64	6.00	Akathist (15 pages; color icon on cover) by Alexander Roman, Ph.D.
L67	20.00	Anglican Daily Prayers (2016, 104 pp, by Peter Yancey, Ph.D.)
L63	2.00	Saint Charles Litany by Prof. Ernest H. Latham, Ph.D.
L70	1.00	King Charles the Martyr Holy Card by Charles Coulombe
L71	1.00	King Charles the Martyr Glorification Prayer by Charles Coulombe
L72	2.00	King Charles the Martyr Holy Card & Glorification Prayer (both)
L73	8.00	King Charles the Martyr Holy Card (10 copies)
L74	8.00	King Charles the Martyr Glorification Prayer (10 copies)
L80	##.00	Mounted Icon of King Charles the Martyr (WATCH FOR INFO)

* AVAILABLE FOR FREE DOWNLOAD FROM WWW.SKCM-USA.ORG:

- **HYMNS, FULL PROPER & MISSAL SHEETS: ROYAL MARTYR DAY**
- **MISSAL SHEETS & SERVICE SHEETS: BAPTISM & CORONATION OF KING CHARLES THE MARTYR & RESTORATION DAY**
- **NECROLOGY (BY MONTH AND DAY) OF SKCM MEMBERS (UPDATED)**
- **INFO & MEMBERSHIP FLYER FOR LOCAL REPRODUCTION**
- **GUIDELINES FOR FORMING CHAPTERS & LOCAL PROGRAMS**

VARIOUS

G20	3.00	"Is Charles I a Saint" by Charles Coulombe (in 2 parts)
G21	15.00	"Is Charles I a Saint" by Charles Coulombe (both parts, 10 copies)
G30	2.00	Letter of Charles I to the Prince of Wales (booklet)
G31	2.00	"The Sanctity of Charles I", Tract by The Rev'd J. M. Charles-Roux
G80	18.00	The King's Head (exhibit catalogue, Queen's Gallery, 1999)

PHOTOGRAPHS & POSTCARDS

S14	2.00	Charles I by Gerrit van Honthorst (c. 1628)
S15	1.00	Equestrian Portrait of King Charles
S18	2.00	Henrietta Maria by unknown artist (1635?)
S19	2.00	Five Children of Charles I by A. van Dyck (1637)
S73	2.00	King James I & VI by Daniel Mytens (1621)
S76	1.00	Charles I bust by Bernini, engraving by Rbt. Van Voerst (1636)

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* **FOR SCARVES:** Please email skcm@skcm-usa.org for further information.

* **FOR DOWNLOADS:** All listed may not yet be available – watch for updated information.

ANNUAL MASS

Remember

THE XXXVIII ANNUAL SOLEMN MASS OF ST CHARLES, KING AND MARTYR

Saturday, January 31 2021 at 11am

St Timothy's Episcopal Church, Winston-Salem, North Carolina

STTIMOTHYSWS.ORG/SKCM

The Reverend STEVEN C. RICE, Obl.S.B., D.Min
Rector of St Timothy's and SCKM-AR President
Celebrant and Preacher

Please visit the above website for updated information. Due to the pandemic, details regarding in-person restrictions will be announced closer to the date.

*Photo credit: Jason Groves, St Magnus the Martyr, London
Solemn Mass for King Charles the Martyr 2020
Banqueting House, London*

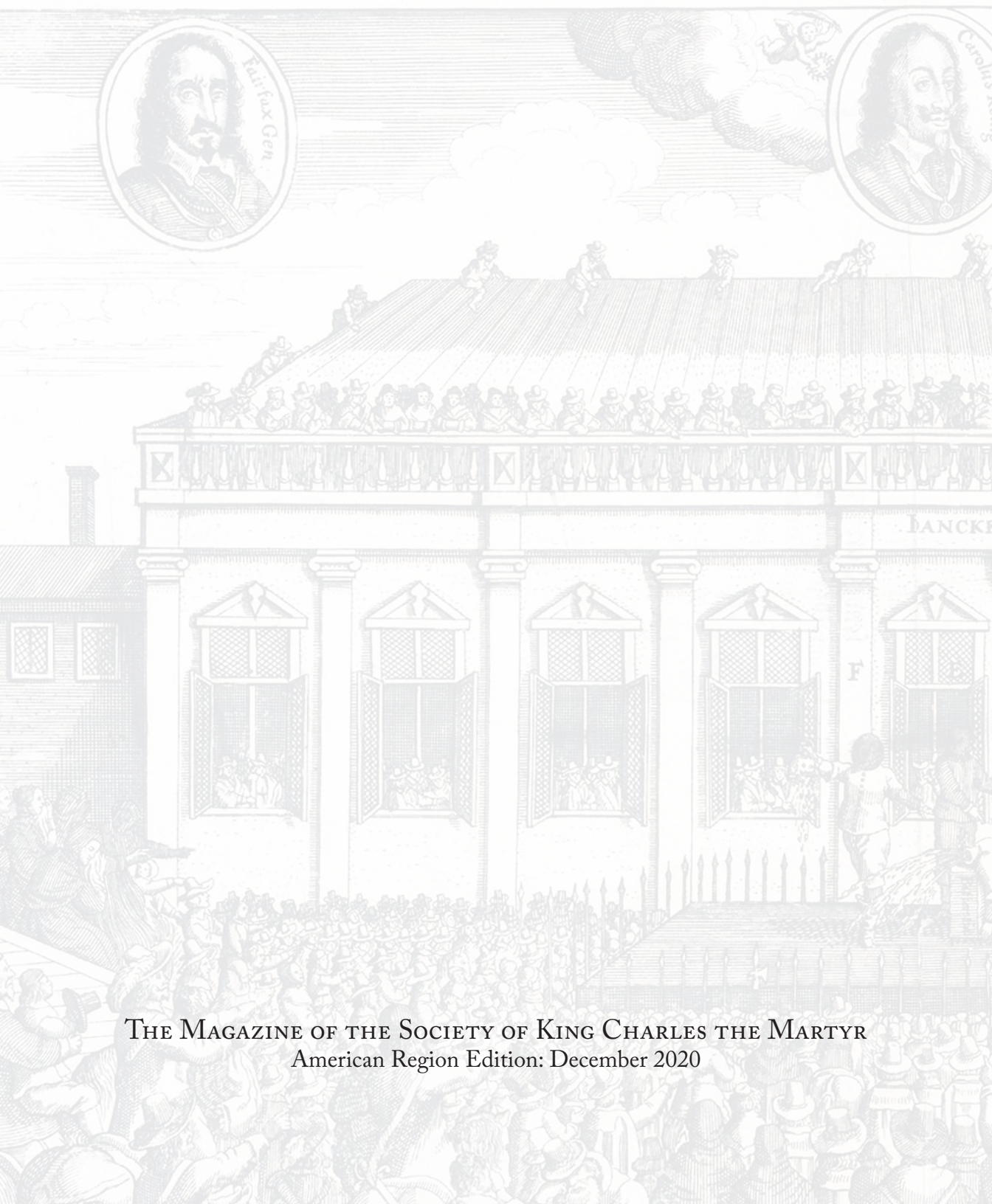
IN MEMORIAM

The Reverend Doctor WILLIAM H. SWATOS, JR.

1946-2020

Fr. Bill Swatos is one of those persons whom no one can define. An academic? A father? A husband? A Religious Sociologist? A Priest? A Professor? An Anglophile? The list goes on. Of course he was all of these, and more, and he was also eccentric. Many of us Anglo-Catholics are called “eccentric” sometimes because the way in which we approach life in general and the church, specifically is very different what from those who have less than a world view about Church and Society. I served as Fr. Bill’s Bishop for 15 years. He certainly had no difficulty carrying on a conversation with people, and one might even say that unlike most academics he was extroverted, but he was a complex man. One could see him, as he processed thoughts, having an intelligent debate with himself inside his very own mind. As a Sociologist he saw the world as it was and is, and as an Anglo-Catholic academic, he saw the Catholic Faith as it was and is, and within his own reasoning he mediated the conflict. As a result he was incapable of saying simply “yes” or simply “no” when others asked him a question. He gave sources for his answers both in conversation and in writing, and occasionally people could not fathom his process. In that regard he felt lonely. But because he was also passionate, it did not take very long to see what the conclusions were that he reached regarding numerous subjects. He had compassion for people, but he also internally evaluated why they behaved the way they did. Although he saw Theology as the Queen of all sciences, he nonetheless could not deny the natural sciences that informed the manner in which he responded to questions. Elsewhere you will see his “secular obituary.” The obituary details the facts, all of which are impressive facts until one reads to the end, where we learned that he died of a Covid 19 related illness in a Memory Center. Can we even imagine what it is like for a brilliant mind that operated without notes, suddenly to forget basic facts? In the end we all may forget numerous facts that formerly were on our list of “immediate response” but Jesus the Great High Priest always visits us where we are, showing Himself and reminding us daily that He has prepared a place for us. That we will never forget.

The Right Reverend Keith Ackerman



THE MAGAZINE OF THE SOCIETY OF KING CHARLES THE MARTYR
American Region Edition: December 2020