



SKCM
NEWS



SUMMER 2021

FROM THE PRESIDENT

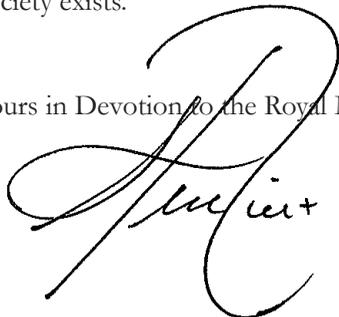
I have been unable to find an exact number, but it is safe to say that tens of millions watched the funeral of the Duke of Edinburgh on April 17. In the United Kingdom alone, nearly 14 million saw the obsequies. In my own parish, a group gathered at the church, dressed for mourning, and saw it in silence. As the consort to Her Majesty the Queen, the Duke of Edinburgh was not an anointed monarch, but his life, reflected in his burial, was marked by the ideals of service, sacrifice, and fidelity that we associate with the image of a Sovereign. In great contrast to what is often our exposure and expectation of funerals, there was no eulogy, panegyric, or other verbal witness to his long life. There was no need.

Many Americans, I suspect, are secretly envious (and perhaps not-so-secret for American members of this Society) of our friends who have the Queen as their head of state. While politics may be the art of the possible, it has certainly been of late the science of enmity. As I observed my friends watching the funeral, rather than sadness, there was an aspiration for nobility, and not the kind that comes with a title, but the kind that comes with character.

While very different men, I suspect something similar was felt by the observers outside Banqueting House in 1649. It is in our nature to mock those above us. We are quick to mock our employer, our leaders, and our God. When our jealousy turns into consequences, we are often silenced by shame. In the case of the Royal Martyr, one wonders if the audible gasp heard by those near the scaffold was an attempt to suck back all the misguided words for regicide. In our Society, we have the reverent shorthand of the word “Remember,” to call us to a higher nobility. We remember his sacrifice for Jesus Christ and His Church. We remember his conviction that he was anointed by God to serve his people, every one, and that if he submitted to an unlawful trial as the anointed Sovereign, what hope for justice could there be for the simple farmer?

We don't have to be subjects of the United Kingdom or a member of the Commonwealth to respond to the call to live a life of service, sacrifice, and fidelity. Those ideals, as the Duke of Edinburgh would readily acknowledge, are universal. And as members of the Society of King Charles the Martyr, we have his sacrifice to call us to a holy life, a noble life. That, frankly, is why this Society exists.

Yours in Devotion to the Royal Martyr,

A large, elegant, handwritten signature in black ink, likely belonging to the author of the letter. The signature is highly stylized and cursive, with a prominent initial 'R' and a long, sweeping tail that extends downwards and to the right. The name appears to be 'Richard'.

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RENEGADE ROYALS

THE RIGHT REVEREND KEITH ACKERMAN, EPISCOPAL PATRON

As we ponder the summertime, people often think about what they will do with their families. On the other hand, if you are part of Royal family then you go to your various summertime palaces, for example, and people have the opportunity to read about where you are and pictures may even indicate what you are doing! The way in which we respond to royalty has changed over the years, and as a UK friend of mine said recently, “Honestly, you Americans are more interested in our Royals than we are; I thought you settled your opinion of English Royalty in the 18th century.”

For those of us who are SKCM our interest in royalty is very different. We are “interested” because we believe that our “Royal” is a Martyr, and we believe that even the mere fact that most colonists had a Book of Common Prayer available and finally (for the most part) not only wanted to have a bishop but went to great lengths to have one is, in part, due to the Royal Martyr! Moreover, his family lineage as it relates to Scotland and the claim that he continued to speak with a Scots accent, makes for an intriguing meditation.

So, what about his family and what about their “summertime vacations?” As we know, King Charles was married to a French woman who remained Roman Catholic, and we know that their marriage was proposed before they had met, and we know that there were six surviving children. How did they handle the execution of their father?

In her book, “Royal Renegades: The Children of Charles I and the English Civil Wars,” Linda Porter introduces to those not so familiar with the family, what transpired in this period leading up to the Royal Martyrdom and eleven years later, the Restoration. As a “summertime” book it is not an academic treatise, but it is, in some ways, a book that allows us to ponder family dynamics. I often find when I am counseling someone, that failure to understand their family dynamics may well mean that I address only the presenting problem and then often that problem is seen by one member of the family.

Do not be surprised if you find some disagreement with sections of this book, but, then again, having read some Puritan reviews of the life of the Martyr King, it may well not be the first time that we read an account where we interject a number of our insights as we read, but the joy for SKCM members is that we can read this book starting out with historical, ecclesiastical and spiritual facts in mind. 

AN UNLIKELY SOURCE OF INSPIRATION FOR THE FOUNDING OF SKCM

ALEXANDER J. ROMAN, OBL.S.S., PHD, OL, SECRETARY AND MEMBER, SKCM-AR BOARD OF TRUSTEES & CANADIAN REPRESENTATIVE

At the height of tensions between the England and Scotland of the thirteenth century, Robert the Bruce, King of Scots, found himself in a most precarious position. Having suffered multiple military defeats at the hands of the armies of King Edward “Longshanks,” he fled for his life and hid in a narrow mountainous cave attempting to elude capture by his pursuing victors.

With only a single flickering candle giving light to his shadowy retreat, King Robert was, for all intents and purposes, a broken man.

In the stillness of that terrible darkness, the King of Scots spied a little spider that began to climb up the candle. Nothing was left to The Bruce but to watch this creature’s plodding ascent . . .

The spider soon fell off the candle without reaching the top. Undaunted, it began to climb anew before falling off yet again. The spider continued his determined attempts with King Robert counting the number of times to himself. After the spider’s sixth fall, The Bruce spoke to the spider, as if to give some good advice to his new-found friend, saying “Why don’t you give it up?” Then, on his seventh try, the spider made it to the top of the candle. At this, King Robert began to applaud and praise the spider’s persistence. He then broke down in tears as he said to himself this time, “I have not yet been defeated seven times!” The rest, as they say, is history. As a Founder of our Society, the Hon. Mrs.

Ermengarda Ogilvy Greville-Nugent came from a celebrated family tradition that was a living witness to the glories of British history. For one thing, her property actually included the very same cave in which King Robert had that experience centuries ago.

As a testament to her own comprehensive education and *weltanschauung*, Mrs. Greville-Nugent was an accomplished cultural anthropologist who paid particular attention to the role of religion in society. Her published book, resulting from her travels throughout Tunisia and Algiers, “A Land of Mosques and Marabouts,” is a fitting tribute to her keen analytical and scholarly mind that perhaps gives us an insight into why she involved herself with the founding of our Society.

Far from being simply a retelling of her travel diary throughout northern Africa, our Founder was intensely taken by the role of Muslim saints in the lives of the people and communities she visited. The “marabout” was and is a Muslim teacher who not only explains the traditions of Islam to the people and assists with their application in their daily lives, but is one who also sets an example of holy and even ascetic living through incessant prayer, fasting and separation from the world.

Marabouts wear their characteristic white robes singling them out for their position in society. In fact, the Catholic religious Order of the White

Fathers in Africa adopted the same white robes via inculturation in every which way with local traditions – save and except for their habit rosaries which they wear around their necks. Marabouts with a reputation for sanctity, Mrs. Greville-Nugent observed, were soon enshrined after their death and given popular veneration by the people. Stories of miracles associated with the intercession of marabouts abounded and Ermengarda collected numerous ones with the analytical precision of the serious scholar she truly was. Watching the local villagers pray at the shrines of these marabouts, she wondered to herself what they were praying for and what favours were they seeking from God through the prayers of the people's beloved saints?

And if certain miracle stories seemed fantastical, Mrs. Greville-Nugent did not, as secular social scientists might do, give in to cynicism but only made the comparison to the Christian sanctoral context – something which betrayed her own deep familiarity with such.

She drew her own conclusions about how the marabouts and their cult of veneration linked the various strata of society together, knitting together people of quite varying social positions within a coherent societal whole.

One cannot but be struck by how these observations of hers would have favourably assessed the role of our Royal Martyr in his dedication to maintaining the same religious and social cohesiveness as a result of the Anglicana Ecclesia at the heart of Royal Britain, a hierarchical community living under the Crown!

The clarity of social scientific thought on the part of our Society's Lay Founder in the person of the Hon. Mrs. Ermengard Greville-

Nugent along with her deep and penetrating knowledge of British history and her life's devotional focus undoubtedly formed the basis of her own sense of mission, to both Church and society, when she undertook to help found the Society of King Charles the Martyr and all that he lived and died for. May she rest in peace and may Eternal Light shine upon her!

P.S., completing the connection of Clan Ogilvy/Ogilvie to the Royal Martyr and even to today ... our Foundress was from a Scottish Highland clan from Angus, Scotland. Gillebride, Earl of Angus, received a barony from King William the Lion in 1163 and bestowed the lands of Ogilvy upon his son Gilbert. In 1491, King James IV elevated Sir James Ogilvy as Lord Ogilvy of Airlie. Saint John Ogilvie was a Scottish Jesuit martyr who was hanged for his faith in 1615 and who was canonised in the Roman Catholic Church. In 1639, the 7th Lord Ogilvy of Airlie was made the 1st Earl of Airlie by King Charles I for his support of the Crown in the Wars of the Three Kingdoms. The present Chief of Clan Ogilvie is David Ogilvy, 13th Earl of Airlie, who served as Lord Chamberlain to Queen Elizabeth II. His brother Angus Ogilvy married Queen Elizabeth II's first cousin Princess Alexandra of Kent. 

THE WHITE PRINCESS: ELIZABETH STUART, DAUGHTER OF KING CHARLES II

PHOEBE PETTINGELL

In St. Thomas Church, Newport, on the Isle of Wight, there is a marble statue of a beautiful young woman lying as if asleep, her head pillowed on a Bible open to the Gospel of St. Matthew 11:28— “Come unto Me, ye that labor and are heavy laden and I will give you rest.”

A plaque reads:

To the memory of The Princess Elizabeth, daughter of Charles I, who died at Carisbrooke Castle on 8 September 1650 and is interred beneath the chancel of this church, this monument is erected as a token of respect for her virtues and of sympathy for her misfortunes by Victoria R., 1856.

Above are prison bars, broken to symbolize the subject's liberation from captivity by her death. Ever since its installation, this monument has been an attraction for pilgrims and tourists, often decorated with flowers and votive candles, while a cult of “the White Princess” honored her with poems and novels, as well as biographies of her brief and sad, but interesting life.

Before its erection, the only marker consisted of two initials, E. S., carved in stone. The coffin of the princess lay in an underground vault, forgotten until workers preparing another grave discovered it in 1793.

A prisoner of Parliament for most of her short life, Elizabeth died at 14, shortly after being moved to Carisbrooke Castle for greater

security, after her brother, now Charles II, went to Scotland to be crowned in an abortive attempt to take back his father's crown. The castle had been King Charles's prison until his trial and execution, and the unhappy associations of the place were too much for her, weakened as she was by illness turning into pneumonia and possible underlying tuberculosis. But not until the Church was rebuilt in 1854, was there any attempt to have a more permanent memorial.

Elizabeth was born at St. James Palace in London on December 28, 1635, the fourth surviving child of her parents. She was named for her father's beloved sister, Elizabeth, Queen of Bohemia, who was her godmother. She was baptized on January 2, 1636, by Archbishop Laud. Although the children of 17th century royalty lived separately from their parents, Charles and Henrietta were unusually fond of their family, visiting often for days and spending time with them. Elizabeth was fair, like her mother, and nicknamed “Temperance” by her family for her kindness. At two years old, taken by her Catholic mother to Vespers in the Queen's chapel, she was given an illustrated Book of Hours to keep her amused. Seeing a picture of Jesus scourged by soldiers, she kissed it, repeating “Poor man! Poor man!” Although ambassadors to England remarked on her grace and beauty, an examination of her skeleton at the time of the installation of her monument showed that she suffered from rickets with one shoulder higher than the other, knock knees and pigeon toes. (Rickets had also afflicted her

grandfather, James I, as well as her father). The costumes of the period probably concealed these deformities as much as possible. Nonetheless, her early years were happy, with excursions to country palaces, boat trips on the Thames, and games with her siblings.

Unfortunately, this was soon to come to an end with Charles's worsening relations with Parliament. The riots leading up to the execution of Thomas Wentworth, Earl of Strafford, frightened inhabitants of the palace, and made London unsafe. The children's grandmother, Marie de Medici, widow of the late King of France Henry IV, had wished for Elizabeth to be betrothed to William Prince of Orange, but financial necessity persuaded Charles instead to give him the older sister, Mary, the Princess Royal. This allowed the ten-year-old child and her mother to leave for the Netherlands at the onset of the English Civil War. Charles took his older sons, and left London, leaving behind the six-year-old Elizabeth with her younger brother, Henry. Parliament immediately declared itself their guardians, a condition that lasted the rest of the girl's life. The family were never reunited, so Elizabeth never saw her mother again.

Nonetheless, at first the captive children continued to be treated as royalty, and Parliament assigned Bathusa Makin, the most learned woman of the day, as tutor. Henceforth, Elizabeth concentrated on scholarly pursuits and at 8 years old was proficient in Hebrew, Greek, Latin, French, Italian and Spanish. She also showed mathematical ability. In addition to her intellectual skills—a great comfort during a long recovery period from a broken leg—she was deeply religious, studying Scripture and theology. Divines dedicated works to her, and those who met her remarked on her skill at listening to and

understanding different points of view. The French Ambassador periodically met with her so that he could report on her condition to the Queen, now living in France.

Much of Elizabeth's temperament is visible in a letter she wrote at age eight to the House of Lords in 1643 when the House of Commons had decided to remove the royal children's attendants:

My Lords, I account myself very miserable that I must have my servants taken from me and strangers put to me. You promised me that you would have a care for me; and I hope you will show it in preventing so great a grief as this would be to me. I pray my Lords consider of it, and give me cause to thank you, and to rest. Your loving friend, Elizabeth.

The letter achieved its ends, temporarily. The Lords had not been informed of the Commons' plans and reversed the decision.

Nonetheless, the two royal children continued to be moved from custodian to custodian. They cost a considerable expense to their guardians, as an increasingly strapped Parliament did not reimburse the keepers. With the rise of the New Model Army and its falling out with Parliament, the situation became worse and Lords and Ladies were ever more reluctant to care for such dangerous charges. Once Charles himself became a captive, first of the Scots, then of Parliament, and finally of the Army, Prince James joined his younger siblings as debates began on whether to make him a puppet monarch instead of his father. Elizabeth, intellectually aware for her age, told him he must escape.

During the king's captivity in 1647, the three

children were allowed occasional visits with him. Henry, separated from his parents at three years old, did not recognize his parent. Cromwell himself was deeply moved by the sight of the father with his children and impressed by Elizabeth's gentle manners and tact. Unfortunately, this relatively happy period ended with Charles's flight to Carisbrooke Castle on the Isle of Wight. Elizabeth wrote him many letters there, some of which have been lost. Her anxiety for fear they would not be delivered comes through as does her missing parental affection.

In April of 1648, an escape was arranged for the Duke of York over growing fears he might be made king. Elizabeth enjoyed his company, but understood the necessity and abetted his flight, during which he was disguised as a maid. The children had been accustomed to play Hide and Seek before bedtime to amuse Henry, and this provided an opportunity for the fifteen-year-old James to don his disguise and make his departure to rejoin his older sister in Orange.

It is not known how much of the king's tribulations were made known to the two remaining captive children. However, one of Charles's final requests was to see them on the afternoon before his execution. They were brought back from Syon House to St. James Palace, their former home, for a last meeting. Both children wept unconsolably while the king strove to maintain his composure. The clearest account of this tragic event was left by Elizabeth, who wrote it down immediately afterwards in a narrative headed "What the King said to me on the 29th of January, 1649, the last time I had the happiness to see him." Along with remembrances to absent family members, the princess records,

He wished me, he said, not to grieve and torment myself for him, for it was a glorious death he should die, it being for the laws and religion of the land, and for maintaining the true Protestant religion. He bade me read Bishop [Lancelot] Andrews's sermons, Hooker's Ecclesiastical Polity and Bishop Laud's book against Fisher, which would ground me against Popery. He said he had forgiven all his enemies and he hoped God would forgive them also; and he commanded us, and all the rest of my brothers and sisters to forgive them also. . . . He desired me not to grieve for him, for he should die a martyr; and that he doubted not, but God would restore the throne to his son, and then we should all be happier than we could possibly have been if he had lived.

After making Prince Henry promise he would not take the throne as long as his older brothers were alive, the king blessed and embraced his stricken children, but Elizabeth was so overcome at the door that he returned to kiss her once again before they were led away.

Charles sent his Bible, filled with his own markings, as a last present to his daughter. After her father's execution, she wore mourning for the rest of her short life and became even more sad and quiet. She requested Parliament to let her join her sister in Orange, but this was not granted, although her value as a hostage ended with the death of her father. Later, when it was decided to move her to Carisbrooke Castle, she again petitioned to defer her departure until her health improved. This too was denied, and in bad weather she was sent off. Arriving on August 16, 1650, she caught a severe cold on the 22nd, being caught in a rain shower. From then on, she sunk rapidly, despite the best medical attentions available. Her attendants recalled how devout her prayers were, and how considerate she remained

to those around her. On September 8, she died with her head resting on her father's Bible, a quiet martyr. Through a supreme irony, permission was finally given three days later for her trip to her sister. Her life, death, and example deserve to be remembered along with that of King Charles as a true Anglican saint. **E**



Monument to Princess Elizabeth by Baron Carlo Marochetti, 1856, at St. Thomas Minster, Newport, Isle of Wight.

HOMILY FROM THE ANNUAL MASS 2021

FR STEVE RICE, RECTOR OF ST TIMOTHY'S EPISCOPAL CHURCH, WINSTON-SALEM, NC
PRESIDENT OF THE SOCIETY OF KING CHARLES THE MARTYR, AMERICAN REGION

In November of 2018, Charles Stuart, in a way, died again. Instead of Roundheads, this time it was a resolution. Instead of Whitehall, it was in Winston-Salem. Instead of the Banqueting House, it was the Benton Convention Center.

One of the aims of our Society is to have King Charles commemorated in the official calendar of the Church, as he is in the Church of England and six other provinces of the Anglican Communion. The best way to accomplish this is to promote his cause amongst the faithful, and then parishes, and then dioceses, until finally, prayerfully and organically, it is recognized by the whole church.

In my naivete, I went straight to Diocesan Convention and submitted a resolution to add the Royal Martyr to our diocesan calendar. Theology aside, North Carolina is named for Charles. Charles II it is said, gave 8 aristocrats the land we now call North and South Carolina as a reward for their support of his father.

At the Convention, his cause received virtually no support. It was opposed in the legislative committee and received only a handful of yeas on the Convention Floor. It was a swift and undignified defeat.

I do not wish to disparage the actions of this local synod. As King Charles said on the scaffold, hurt not the axe that shall hurt him. Rather, I found the objections to his commemoration helpful and they force us to consider and defend our veneration of his

martyrdom on this day.

Why would a Christian defend a king who participated in a civil war? And even though I am not aware of Charles I supporting the slave trade, certainly his son granted a royal charter for African trade in 1663, beginning, officially at least, the English transatlantic slave trade. And in the United States, in the midst of extreme political tension, why would Americans support the cause of a king who believed in his divine right of rule and reigned years without Parliament? Of all the issues facing our society today, Charles I, one might argue, has ties to all the wrong sides of history.

These are good questions, and these are the main objections that I heard in 2018. It is a complicated order to judge the actions of a past age through the moral lens of the present one, but it serves no purpose for us, as Christians and devotees of Charles, to defend his actions with feats of mental gymnastics. Where he was wrong, regardless of the times, we should say he was wrong. For we do not remember him as a flawless king or flawless man. This mass today is not because of his royal acts. We are here, virtual as it is, because of his death.

King Charles died for the Church. The issues surrounding the English Civil are complex, no doubt, but the Church was at the heart of them. He was given the chance to save his life, and even his crown, if he compromised the catholic faith and order of the Church of England. If he sacrificed the bishops, he wouldn't have to climb the scaffold.

But he did not, and so he did.

And that may be the scandalous qualities of King Charles. We live in a time when the fastest growing segment in American religion is no religion at all. It is hard to comprehend why a man would die for the order of the Church, especially in a time when we seem to be more than willing to legislate it all away.

King Charles didn't die for certain bishops, he died for the episcopacy; for the order established by Jesus Christ. An order that promises the sure gift of the Sacraments, the forgiveness of sins, the regeneration from baptismal waters, and most important of all, the Eucharistic Presence of Jesus Christ. He was willing to offer his death for the things that offer us life.

On the scaffold, King Charles didn't mention taxes or laws or political grievances. He forgave his accusers and begged those on the scaffold to, in Charles' words, "give God his due, by regulating rightly his Church (according to his Scriptures) which is now out of order."

Our Lord Jesus Christ gave his perfect life for imperfect lives. Charles Stuart, man and king, and imperfect in both, gave his life for Jesus Christ and His Holy Church.

And I wonder, if that is one of the reasons why he is so controversial among American Christians today. Not because he was a monarch in a proudly democratic nation. Not because he asserted his divine right to rule without Parliament. Not because he was a man who knew only privilege. No, I wonder if he was so controversial because he was willing to forsake all of it, power, pomp, and privilege, for

the propriety of the Church. Does he offend us because we aren't willing to do the same? Perhaps our power, pomp, and privilege pales in comparison, but the difference is only in scale, and not substance.

Am I willing to sacrifice rather than compromise the truth of Jesus Christ? Am I willing to endure, as St Peter admonishes, suffering patiently rather than protest at the first offense? Am I willing to live (and die) for the episcopacy even when I'm gravely disappointed by bishops?

We need the witness of King Charles because now, more than ever before in our lifetime, we need the Church. During this pandemic, she hasn't been taken from us, we've given her away. She isn't persecuted in our lands so much as she is parodied.

A serious consideration of King Charles shakes us from complacency and moves us to prayerful perseverance in defending the catholic faith and order of Christ's Church. If we want to promote the cult of Charles I, we must promote Jesus Christ and His Church.

For without Christ and His Church, Charles Stuart was neither royal, nor a martyr.

But he was. Remember! Because of Jesus Christ and His Church, he most certainly, was. 

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Romain Bontems
William Bryk
Parker H. Childers
Alexander Furbush
Charles Jones
David Lewis, FAAO
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ONTARIO

Toronto: St Bartholomew's Church, Regent Park (Anglican Church of Canada): Gregorian Mattins at 11 am.

MEXICO

QUINTANA ROO

Felipe Carrillo Puerto: St. Florence Li 'Tim Oi Mayan Mission (Anglican Church of Mexico): A Liturgy of the Word was offered at noon on January 30th by our SKCM member The Rev'd Dcn Llobet Ivan Cetzal-Martinez.

UNITED STATES

ALABAMA

Huntsville: St Charles King and Martyr: Mass on the 31st, reported by SKCM member Mark Brown.

ARIZONA

Tucson: St Philips-in-the-Hills (TEC): HE Rite I, celebrated by SKCM member Fr Mark Schultz.

CALIFORNIA

Southern California: The St John Henry Newman SKCM Chapter (Ordinariate Catholic sponsorship) observed Royal Martyr Day with a Zoom First Vespers of the Epiphany IV with Commemorations for Charles I, hosted by SKCM member & Trustee Gunnar Gundersen and SKCM member Justin Senneff at 7:30 pm PST. This liturgy was followed by a broadcast of

the RSCM upcoming lecture of the Chapel Royal of KCM and Queen Henrietta Maria.

DISTRICT OF COLUMBIA

St Paul's K Street (TEC): The Rector, Fr Richard Wall, celebrated a Low Mass and baptized an infant at the High Altar at noon.

GEORGIA

Augusta: St Luke's Anglican Church (ACC): A Mass for Blessed Charles was celebrated at 11:30 am on 30th January 2021. The liturgy was offered according to the rite of 1549 and was sung, including a stational procession. Reported by SKCM member Lance Davis, Music Director.

Dunwoody: St Barnabas (APA): SKCM member Fr Robert Bader reported that a Royal Martyr Day Mass was celebrated at this parish, which also includes several other Society members.

Fort Valley (Warner Robins area): Christ the Redeemer (APA): SKCM Member Fr Matt Harlow celebrated a Royal Martyr Day Mass on the 28th.

Marietta: Our Redeemer (ACC): SKCM members Jackson Fussell and Fr Beau Davis (rector) reported that this parish properly commemorated Royal Martyr Day with a noontime High Mass.

KENTUCKY

Versailles: St Andrew's Anglican Church (ACNA): SKCM member The Rev'd Dcn J. Todd Renner said Evening Prayer on Royal

OF THE ROYAL MARTYR

Martyr Day at 7:00 p.m. in honor of the Blessed Martyr.

MARYLAND

Baltimore: Grace & St Peter's (TEC): A Sung Mass using Wm. Byrd's Mass for Three Voices was offered in honor of the Royal Martyr at 5pm Saturday 30 January at Grace & St Peter's Episcopal Church in Baltimore. Prayers were offered at Charles Stuart's Shrine in the rear of the Nave. Report courtesy of SKCM member Charlie Peace.

NEW JERSEY

Madison: Grace Church (TEC): SKCM member Suzanne Geissler Bowles, PhD, OL officiated at Morning Prayer commemorating Royal Martyr Day on 30 January.

NEW YORK

Albany: All Saints' Cathedral (TEC): The Royal Martyrdom was observed at their 9 am Mass.

Catskill: St Luke's (TEC): SKCM member & Trustee Fr Martin C. Yost celebrated Royal Martyr Day at their morning Mass using the American Missal.

New York City: St John's in the Village (TEC): Fr Graeme Napier, Rector, and SKCM member Daniel Nieciecki, reported on this parish's 6:00 pm webcast celebration using the 1560 BCP. This Latin translation of the 1559 Elizabethan book was retained in use during the reign of the Royal Martyr and still used at least in Oxford University. The homily was by Fr Simon Godfrey, Acting Chaplain of the Royal Stuart

Society UK, who joined the liturgy from Malta.

Unadilla: St Matthew's (TEC); Fr Dale van Wormer, SKCM member, officiated at Morning Prayer with propers from the 1662 BCP on 30 January.

NORTH CAROLINA

Winston-Salem: The Society's own Annual Mass was celebrated at St Timothy's Episcopal Church. This was the first time that a SKCM-AR President had either celebrated or preached at the Royal Martyr Day Mass, which Fr Steve Rice did in fine style; joined by a choir, he reverently celebrated the Mass in the choir loft due to church renovations being behind schedule. It worked just fine, including incense! Another plus was that the Mass was streamed, giving the Society another record – the highest attendance ever, around 250 per YouTube's count! Fr Rice's sermon will be included in the June SKCM NEWS.

OKLAHOMA

Broken Arrow: St Michael's Anglican Church (REC): SKCM member Fr Michael Keith Templin celebrated Holy Communion at 8 am from the American Missal.

RHODE ISLAND

Newport: Zabriskie Memorial Church of S John the Evangelist (TEC): SKCM Life Member Fr Nathan Humphrey observed the Eve of Royal Martyr Day with a January 29th Low Mass in the Chapel.



The 2021 Annual Mass at St Timothy's Episcopal Church (nave and sanctuary under construction)

SOUTH CAROLINA

Mayesville: Chapel of St. Charles King and Martyr (Anglican): Richard Hines, Ben., and Kathleen Hines, SKCM members, reported that on Royal Martyr Day they celebrated a traditional-prayer-book service with original Carolingian hymns, prayers, and liturgy. The service was celebrated by Bishop Paul C. Hewett, of the Cathedral Church of the Epiphany in Columbia, SC (a SKCM Honorary Member), who also preached, and Father Donald C. Hayes, of Christ Church, Florence, SC. The chapel was built in 1879 and is one of the properties of the Saint Andrews Foundation.

TEXAS

Cleveland: Holy Cross (ACC): SKCM member & Trustee Emeritus Archdeacon James Monroe, PhD, OL celebrated the martyrdom of King Charles I at 9 am - the American Missal.

Fort Worth: St Timothy's (ACNA); SKCM member & Episcopal Patron Bishop Keith Ackerman, SSC, Ben., OL observed Royal Martyr Day with Mass at the Shrine of Our Lady of the Annunciation.

Houston: Trinity Church (TEC): SKCM member John Merullo broadcast Evening Prayer commemorating the Royal Martyr.

VIRGINIA

Marshall: S John the Baptist (DHC): At 10 am on 30 January, using the Anglican Missal, a Low Mass to commemorate the Decollation of Charles I, King & Martyr was celebrated by SKCM VP for Devotional Programs The Rev'd Cn Jonathan J.D. Ostman, SSC, OL.

THE AMERICAN REGION

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Established in the Americas 1894 (NYC)

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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.

Sermon for the Feast of St. Charles the Martyr, January 30, 2021, at St. Charles the Martyr, Mayesville, South Carolina

THE RIGHT REVEREND PAUL HEWETT

A Christian teacher walks into his classroom. His students are making a list on the blackboard of what they think are the characteristics of an ideal community. The list includes things like “tolerance,” “inclusivity,” “helping others,” “diversity,” and “equality.” Can any of these things really unite a people? Niceness does not a community make. “What does?” the teacher asks. He answers his own question. “The Altar. Without God you have no people. Without at least a principle of surpassing worth, without a single precious tradition you would defend in blood, you have no community.”

Jesus lays down His life for us on the Altar of the Cross. His Sacrifice, re-presented here, is what makes us a community. This is where the family is formed. This is where we learn how to find ourselves by giving ourselves away. This is where all of us have confidence to enter the sanctuary by the Precious Blood. This is where we learn the power of an indestructible life. Charles Stuart learned all this at an Altar like this, at a pulpit like this, in a church like this, with Prayer Books like the ones before us today. Charles the First knew that a real statesman has to be a man of God. To guide a nation a man must be guided by God. Only a man who knows God can enter into the plan of God. When dictators and tin-pan governors and tyrants rally people, as some would rally us today, they want us to blend in with the program, to look the

same, think the same, to mouth the same slogans and walk in lock-step with each other. There is no freedom of expression, no permission to ask questions. The godless claim that Jesus is the problem and that life's problems are made worse by those who believe in Jesus. But life in godless regimes is dull, stale, flat, boring, impersonal and dangerous. Tyrannies are not based on a Person. They are based on the logos of flawed men's limited and twisted ideas. Ideologies turn out to be based on lies, and societies that embrace them fall apart, after millions have been killed or imprisoned.

Charles was martyred for insisting on two things central to the Church: the Liturgy and the Episcopate. A Church stripped of these cannot stay strong in proclaiming the Truth that is in Jesus...in proclaiming that only faith in Jesus can save the world. Only faith in Jesus can bring us to forgiveness, justice, peace, understanding and unity. There is none other Name under Heaven given to man, in whom and through whom we may receive health and salvation. Only in the Holy Spirit, Whom Jesus sends in the Father's Name, can we have fellowship with the Father and with each other. We all speak the same language when we gather around the Font, the Pulpit and the Altar. We all respect the Law of God because He writes it upon our hearts, and is Himself our strength to live it.

Today we are seeing the rapid rise of the opposite, the man of lawlessness. In King Charles' times the man of lawlessness was active in Charles' execution. But there were numerous restraints upon him...checks, you might say, against Satan operating with a completely free hand in the world. Today, in the run-up to the last days, we see more of these restraints being removed.

The man of lawlessness operates more freely in every sphere, preparing multitudes for the anti-Christ, and the false church of the anti-Christ, the whore of Babylon, which will bless the one-world system and is helping put it together now. Charles did what Jesus' did. He let himself be taken, to be offered on the altar of a chopping block, to appear to lose. Charles, by dying as he did, was a force multiplier, who trusted in the power of Jesus' Resurrection. This trust makes our lives resurrectional. The principles Charles died for were hyper-magnified for the people of Britain, and for the millions who would soon be colonized by Britain — the principles that would keep their societies Christ-centered and just and free: the Liturgy of the Book of Common Prayer, and the Episcopate. The Church of England and its daughters throughout the Empire could continue in the Catholicism of the undivided Church of the first millennium.

Today it is fashionable to downplay sacrifice and heroics. Hard, costly decisions are sidestepped. There is much emphasis on therapy and feelings and entitlements and statism. Rational regard for the rule of law erodes away. Unwanted life must be eliminated. Power, not love, is the ultimate moral absolute. Enemies are appeased. Children are entertained rather than taught. Dissent is silenced. News is fake. Those who "vote the wrong way" are serfs and peasants. Churches must stay closed for as long as possible, until it is always winter and never Christmas. Our heroes and the truth of history must be cancelled.

Jesus' Cross and Resurrection shows at an absolute and cosmic level that in Him, defeat itself becomes victory, salvation from sin and death. Jesus' Cross and Resurrection shows that giving life away, laying life down, sacrificing, shedding blood, dying for others is the most

fruitful condition of all. St. Charles, King and Martyr, saved the Church for the wholeness of the faith, our Church today. Our inheritance, our Anglican inheritance, was made sure by Charles' gift of his life on the scaffold.

Our Lord is honest. He tells His followers straight up what they must expect. There is no easy way, but we will never face tribulations alone. Christians through the ages have testified that no matter what storms they had to go through, including imprisonment and torture, they knew sweet times with Christ.

Today we are free here, in this Liturgy, to joyfully expect the Bridegroom. He is coming to us this morning, in this Marriage Supper. This is our dress rehearsal for the Second Coming, the coming of the One Who is our hope, and the hope of the human race. Our hope in Him is not cheap optimism or wishful thinking. Our hope in Him is a burning and a confident expectancy. According to His abundant mercy, the Father has begotten us again, in the Holy Spirit, unto a lively hope by the resurrection of Jesus Christ from the dead. (I Peter 1.3) This living hope is a sure anchor of the soul, thrown upwards to connect with heaven. Charles' serenity on the scaffold comes from this perspective. His last Communion, and ours this morning, is the memory of the future. We are lifted in the Spirit to worship Him in the heavenlies, to sup with Him at His table, in His Kingdom, in the glory of the new creation. Our Eucharist this morning is our taste of eternal life as love and communion. We are tasting the life of the Holy Trinity. Heavenly gladness is knowing that our roots are in the future, in Heaven, and the branches on earth, in the present. We are inspired and nourished by heaven, by our risen and ascended Bridegroom. Life without God,

humanism, is tragic, because it draws its being only on the fallen world. Man in union with God is rooted in the future, and the pledge of this is Jesus' Resurrection. Our time on this earth is a movement from the End. A movement from the End.

This morning, we see, as Charles did, everything from the vantage point of Jesus' mighty Resurrection and glorious Ascension. This morning, we celebrate the memory of our future, Jesus in glory, the mighty and victorious warrior, the Bridegroom of the Church. We see Jesus the Daystar, dawning in our hearts. He is our goal, who summons us from ahead, from the End, the End which gives everything meaning, the End for which we were created. Amen. **R**

S.K.C.M. CONTACT INFORMATION

AMERICAN REGION

www.skcm-usa.org

PRESIDENT

The Rev'd Steven C. Rice, Obl.S.B., D.Min.
president@skcm-usa.org

Treasurer / Administrator

David Lewis, FAAO, OL
1001 Wilson Blvd., Apt. 609
Arlington VA 22209 USA
membership@skcm-usa.org

AUSTRALIA

HON SECRETARY

The Revd Fr Steven Salmon, SSC
St John's Rectory
PO Box 495
Dee Why NSW 2099 AT
rector@stjohnsdeewhy.org.au

GREAT BRITAIN

www.skcm.org

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frjameshill@hotmail.co.uk

TREASURER & SUBSCRIPTIONS SECRETARY

Robin J. B. Davies, Esq.
22, Tynning Road
Winsley, Bradford-on-Avon
Wilts., BA15 2JJ UK
robinjbdavies3@gmail.com

CHAPLAIN

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ST. CHARLES
KING & MARTYR



ANNUAL MASS 2022

Remember

Solemn Mass of the Feast of St. Charles Martyr
and Annual Luncheon.

Saturday, January 29, 2022, 11:00 am

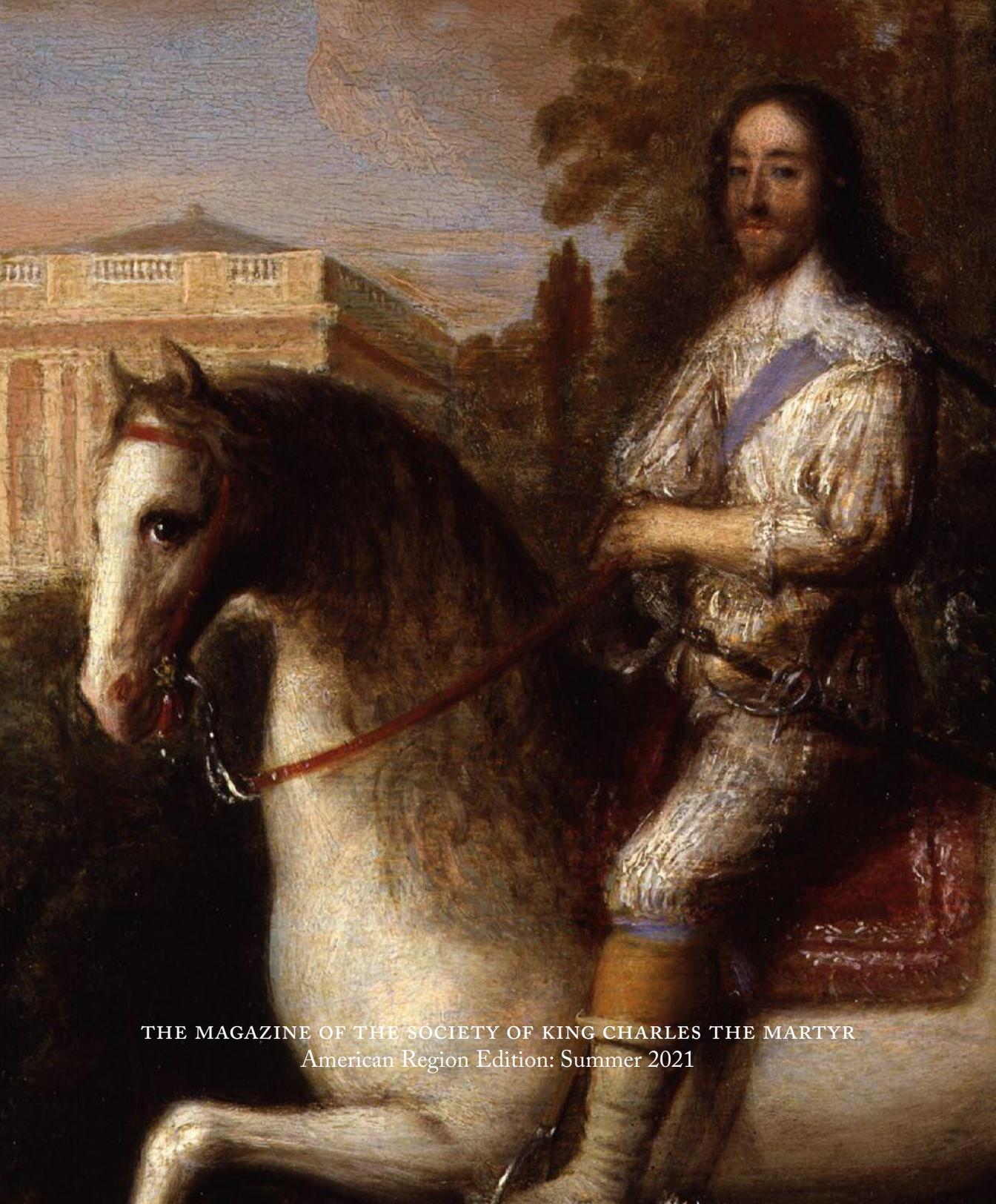
Trinity Episcopal Church
317 Franklin Street
Clarksville, Tennessee 37040
(931) 645-2458

Celebrant

The Rev. Roger Senechal, Chaplain to the Tennessee Chapter of the SKCM and
Priest Associate at St. George's Episcopal Church, Nashville.

Preacher

The Rt. Rev'd John Bauerschmidt, Bishop of Tennessee



THE MAGAZINE OF THE SOCIETY OF KING CHARLES THE MARTYR
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