

CHURCH AND KING

President:
Revd. E. R. C.
Thompson

Vice-President:
Mrs. Irene Sillitoe

Literary contributions
to:

The Chairman:
Revd. B. Williams
Flat 5, Crinkle Court,
9 Chubb Hill,
Whitby, N. Yorks.
YO21 1JU

Hon. Treasurer
& Membership
Secretary:
Robin Davies
8 Park Close
off Skipworth Road
London E9 7LF

London Secretary:
Peter Maplestone
St. Mary-le-Strand

The Magazine of the
Society of
King Charles the
Martyr

Christmas 1995



U.S.A. Representative:
Mark A. Wuonola, Ph.D.
291 Bacon Street, Piety
Corner
Waltham, MA 02154

Membership Secretary:
William M. Gardner, Jr.
3 Bent Water Circle
Lantana, FL 33462

Canada
Hon. Secretary:
Derek Ellis

Australian
Hon. Secretary:
Rev. R. E. Mills
1/54 Sarawak Avenue,
Palm Beach
Queensland 4221

'Remember!'

FEAST OF KING CHARLES THE MARTYR 1996

The Banqueting House, Whitehall.
Tuesday 30 January.
11.40 am. Devotions and Laying of wreath
at site of martyrdom.
12 Noon. Solemn Mass. Preacher:
The Ven. Ernest Stroud, Archdeacon of
Colchester.
St. Aidan's, Skelmanthorpe, Huddersfield
Sunday 28 January
10 a.m. Sung Eucharist (Rite BCP)
St. Columba's, Burnley (Anglican Catholic)
Sparrow Hawk Hotel, Church St. Burnley
Saturday 27 January
12 Noon. The Holy Eucharist. Preacher:
Fr. J. Petty. P. P. of St. Columba's
King Charles the Martyr, Brighton
(Traditional Anglican) Middle St., Brighton
Sunday 28 January
10.30 Sung Mass. Preacher:
Rev. Canon J. R. Porter
St. Anne in the Grove, Southowram.
Halifax, Halifax Cell of Our Lady of
Walsingham
Tuesday 30 January
7.30 p.m. High Mass. Preacher:
Ven. John Flack., Archdeacon of Pontefract

ANNUAL GENERAL MEETING 1995-6

The Annual General Meeting took place on Saturday 27 May at the Church of St. Mary-le-Strand, by kind permission of the Incumbent and Churchwardens. The occasion began with Solemn Mass celebrated by the Chairman, Fr. Barrie Williams, commemorating the Restoration of Church and King; the rite was according to the Book of Common Prayer, 1662. The preacher was the Rev. Prof. Roy Porter. We are very pleased to print his sermon in this number, and are sure that our readers will find it a truly inspiring address, very relevant to the times in which we find ourselves.

Members are asked please to note that the Annual General Meeting 1996 will take place, God willing on Saturday 25 May. Our venue will be the Church of St. Andrew-by-the-Wardrobe, by kind invitation of the Rector and Churchwardens. Solemn Mass will be celebrated at 11 a.m.. Please note the different time and venue.

We are establishing a custom for those members who wish to adjourn for lunch after the A.G.M. and we hope that the earlier time will enable us to take our seats for lunch about 1 p.m. It is all very informal and no prior notice or booking is necessary. For those who do not know St. Andrew's, it is of easy access from:

Blackfriars Underground Station.

The Agenda for the 1996 AG.M. will be:-

1. Apologies for absence;
2. Minutes of the A.G.M. for 1995;
3. Matters arising;
4. Treasurer's Report inc. Report on U.K. Membership;
5. Chairman's Report;
6. Report on **Church and King**;
7. Election of Officers & Committee;
8. Any other business.

Members are asked to notify the Chairman of Any Other Business if possible by 25 May, but in any case before commencement of the Meeting.

Please make a note of the date and time in your diary now and come if you can; it is possible that the next number of **Church and King** will not appear until after the A.G.M.

Barrie Williams.
Chairman.

CHAIRMAN'S COMMENTS

The Central Committee is considering publishing a booklet of Hymns for use at Festivals of the Royal Martyr. Members are invited to send hymns for inclusion and any which hitherto have had local usage would be particularly welcome. They should be sent in the New Year to either the Chairman, the Treasurer or the London Secretary.

It is an occasion of great thankfulness and rejoicing when a new church or a new parish is established dedicated to our patron saint. Readers of the *Church Times* may already have noted the creation of the parish of King Charles the Martyr at Brighton. It is scarcely surprising that those who are anxious for the survival of Anglicanism as we have inherited it should place themselves under the patronage of the Royal Martyr, since it was for that he died. We greet our brethren and sisters at Brighton in the words of the Psalmist: We wish you good luck in the Name of the Lord.

Coming Home. The Church of St. Mary-le Strand has for many years now been the London base for the Society, and we shall always be grateful for the hospitality we have received there and the services rendered by Fr. Chambers and Fr. Edward Thompson. But circumstances change, and we greatly appreciate the invitation from the

Incumbent and Churchwardens of St. Andrew-by-the-Wardrobe to make our home there - doubly appreciated as it was in that church, so to say, that it all happened in the first place. In a subsequent number, we hope to include an article recalling our earlier connection with St. Andrew's.

Barrie Williams.

SERMON PREACHED BY THE REV. PROF. ROY PORTER AT THE CHURCH OF ST. MARY-LE-STRAND ON THE FESTIVAL OF THE RESTORATION 27 MAY 1995.

*Except the Lord of hosts had left unto
us a very small remnant.*

Isaiah I: 9.

One of the prayers in the old Prayer Book for the Restoration of the Royal Family gives thanks to God for the return of Charles II but also for restoring 'unto us the public and free profession of thy true religion and worship'; and that combination of Crown and Church runs through all the liturgy for the day. Yet it was by no means certain in the years before 1660 that the two would come together. Charles might have regained his throne by in fact sacrificing the English Church, by seeking the support, and paying the price, of British Presbyterians or Continental Roman Catholic powers. There were good practical grounds for adopting one or other of these policies and powerful voices urged them on him.

So it is the restoration of the Church of England which was the really remarkable, not to say miraculous thing that happened. After the victory of Cromwell, the Church as envisaged by King Charles I and Archbishop Laud was in ruins, her bishops, her liturgy, her canonical discipline all proscribed. Yet, within only a single generation, the Church for which these two men died was re-established on firmer foundations than it had ever known in their lifetime.

A modern authority says that the Restoration Settlement 'has been rightly regarded as a major landmark in English church history', and so indeed it was. Up to that time, there was always a strong possibility - perhaps, indeed, a better than even chance - that the Church in England would wholly align itself with the Continental Reforma-

tion and largely abandon its Catholic heritage and its links with the primitive Church. The Restoration Settlement finally ensured that this was not going to happen. From now on, however lax a religious observance might become, however many heresies individuals might propagate, however much it might be manipulated by the government of the day, the Church of England retained its essentially Catholic nature and structure - its historic episcopate and succession, its sacerdotal ministry, its invariable liturgy, its sacramental system.

How did this transformation come about? Above all, because the Lord left to his broken and persecuted church 'a very small remnant', a small body of people who indeed described themselves as 'the faithful remnant of the old Church of England'. They were the devoted followers of the ideals of Laud and Charles I, who kept those ideals alive during the Commonwealth with passionate conviction and utter refusal to compromise. Cromwell's idea of a national church was rather like that of the Chinese Communists, a 'Broad Church', to which people of very different religious opinions could belong, provided that they did not try to impose them on others or oppose the government. The majority of Anglicans were prepared to go along with this, many no doubt just for a quiet life - and after all, most of the sixteenth and seventeenth century clergy were no different from the legendary Vicar of Bray - but some because they genuinely believed they could continue in their old ways in the new pattern. But the remnant, the Laudian remnant, was clear that this could only lead to a watering down of what they saw as 'true religion and worship' and would have nothing to do, whatever it might cost them, with the Cromwellian establishment.

But what was it that kept this very small remnant' going in the face of all the persecutions, disappointments and temptations to compromise which they had to face? Above all, what was it that enabled them eventually to triumph, to convince the King, his advisers - particularly the Earl of Clarendon - and the members of the Restoration Parliament of their view of God's 'true religion and worship' so that those who had the power determined to ensure its

'public and free professions'? We can perhaps note three things. First, those we are considering, the followers of Laud, were sustained by a faithful and regular life of prayer and worship whose whole tone and temper we may describe as Catholic in the wider sense. Their spirituality was mainly derived from their study of the early Christian Fathers and it was the devotional tradition of the Church throughout the ages which moulded them and marked them off from others.

Secondly, they were able to defend their position by the power of their intellectual arguments and their theological depth. It is a remarkable fact that the sad days of the Commonwealth saw the appearance of some of the great classics of Anglican theology - Pearson's **Exposition of the Creed**, Sparrow's **Rationale upon the Book of Common Prayer**, Jeremy Taylor's great work of spiritual direction the **Ductor Dubitantium**, to give but a selection. All these works were an impressive witness to the strength of the Anglican position; it is hardly too much to claim that their authors won the intellectual argument of their day.

But thirdly, they did not just remain in the study and the library. They were determined and tireless teachers, who set themselves to inform, instruct and sustain people at all levels - by lively and popular pamphlets, by sermons and lectures, by well-attended debates with their opponents. In particular, many Anglican clergymen became tutors to the families of the country gentry, where their teaching and example moulded a new generation. The young men who had come under their influence were to form the majority of the members of the Restoration Parliament and it was their decisions which firmly and finally established the Church of England and gave it the shape and character it was henceforth always to retain.

From what I have been saying, one might perhaps gain the impression that the faithful Anglican remnant was, like many minority groups, a band of narrow and bigoted fanatics. But that would be quite wrong. Their writings show how aware they were of the importance of free and unfettered enquiry, of how many-sided are the great mysteries of religion, and how dangerous it

is to confine such profound questions as grace and free-will within the straight-jacket of one single interpretation, however apparently logical. At his trial, Charles I said that what was really on trial were the liberties of the people of England, and the restoration of the monarchy was so widely welcomed because it brought freedom from what had become a repressive dictatorship. So the restored Church too, within the limits of her traditional faith and practice, was marked by that freedom and comprehensiveness which has been its characteristic ever since - a middle way between the dogmatism of both Continental Reformation and the Continental Counter-Reformation. As the scholar I mentioned earlier has put it: 'if a century before, Anglicans had solemnly affirmed that "the Church of Rome hath erred", the Laudian triumph resulted in a judgment of equal moment - that the **Ecclesia Anglicana** was of another spirit than Geneva'.

So the victory of Church and King which we celebrate today represented both something old and something new, as have all great movements in Christian history - the preservation of the tradition, but also its reinvigoration as the vehicle for the continuing life of the people of God. Thus our celebration of the past calls us just as much to look to the future. The victory we recall was won by devotion, by doctrine and by discipleship - by men and women whose lives confirmed the truth of what they professed, who knew what they believed and why they believed it, who were tireless in endeavouring to bring others to true religion and worship. We must all be conscious of the threats today to the doctrine and order of our Church as we have known it since the seventeenth century, the threats to its comprehensiveness by those who seek to impose on us one particular understanding of the faith and to make traditional Anglicanism into 'a very small remnant'.

If that is to be our fate, the example of those we remember today tells us that we need not despair. The danger to the Church at the present time is, of course, not precisely the same as that which it faced in the Seventeenth century, but it can be met by the same means - by strengthening our own worship and devotion, by deepening our own understanding of the faith we have

inherited, by our readiness boldly to defend that faith when it is attacked. Seventeenth century Anglicans saw their Church in at least as desperate a condition as we do. But they never gave up, never lost confidence in the ultimate triumph of what they knew to be right. Neither should we, and if we persevere as they persevered, if we are sustained by the same faith as they were, we can have the same confidence as they had. The God we believe in is one of whom it can be said, in the words of the psalmist that in the end even 'the fierceness of men shall turn to thy praise'.

Amen

KALENDAR OF ANNIVERSARIES

Jan.	1	King Charles II crowned at Scone. 1651
	10	Martyrdom of Archbishop Laud. 1645
	30	Decollation of King Charles the Martyr. 1649
Feb.	2	King Charles I crowned. 1626
	9	Burial of King Charles I at Windsor. 1649
Mar.	27	Accession of King Charles I. 1625 Society of King Charles the Martyr, formed 1894
Apr.	1	Finding of the body of St. Charles, Windsor, 1813
	26	Canonisation of St. Charles: Convocation unanimously approved the office for 30 January, 1661
May	14	Royal Warrant directing the use of the Office in all churches, 1662
	29	King Charles II born. 1630: restored, 1660.
June	10	St. Margaret of Scotland. White Rose Day. Birth of Prince James, son of King James II.
	13	Marriage of King Charles I and Henrietta Maria, 1625.
	18	King Charles II crowned at Holyrood, 1663.
	30	Henrietta, Duchess of Orleans, daughter of King Charles I, died 1670.
July	9	Death of Hon. Mrs. Greville-Nugent, Foundress of S.K.C.M.. 1949.
Aug.	10	Queen Henrietta Maria, died 1669.
Sept.	8	Death of Princess Elizabeth, Carisbrooke. 1650.
Oct.	1	King James II and VII born, 1633.
Nov	9	King Charles I born, 1600.