

# CHURCH AND KING

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The Magazine of  
the Society of  
King Charles the Martyr

Christmas 1996



“Remember”

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## THE SOCIETY'S ACTIVITIES

The annual commemoration of the Nativity of King Charles the Martyr took place on Saturday November 16th at St Andrews-by-the-Wardrobe. Unfortunately, the preacher had to cancel due to obtaining a post where there was a prior engagement. In the circumstances, the Chairman read an extract from the January 30th 1793 sermon of Bishop Samuel Horsley. In relating this to the situation at the time and that of our own day, he observed that the original purpose of the Society was intercessory prayer for the defence of the Church. Prayer was not the exclusive preserve of the Evangelicals and we could do well to emulate our forebears in this. To try and air some of the lesser known Caroline hymns, we sang: “*We sing King Charles the Martyr*” (author unknown), “*Christ who rides o’er earth and heaven*” (by the Rev. George Burningham, onetime President of the Anglican Association) and “*Lord, let the strain arise*” (by Father Ignatius). Afterwards, members chatted and

some went to a nearby public house for refreshment.

## FUTURE EVENTS

### January 30<sup>th</sup>

The timetable is the same as in previous years, with prayers and wreath laying at the bust on the site of the martyrdom at 11.40 followed by mass at 12 noon in the Banqueting House itself. The preacher will be Canon Frank Pickard, chairman of the Council of the Catholic Societies, of which we are members. As mentioned in the last *Church and King*, attendance has been falling and the financial deficit rising. This event is the crown of the year and we are very privileged to be able to use this beautiful building free of charge, so can members please make every effort to attend and be as generous as they can in the collection. Those unable to attend are invited to send a donation to help defray the cost of

the wreath and choir. Those who would like to meet fellow members and/or go for some lunch afterwards at a nearby public house should introduce themselves to the chairman (who can be identified by the ushers or servers). Members may also like to know that the Royal Stuart Society has a wreath-laying ceremony at the statue of King Charles (junction of Whitehall and Trafalgar Square) at 11 am. Members should also note that their annual subscriptions are due on 30 January 1997.

#### May 31<sup>st</sup>

The Society's AGM will be held at St. Andrew's-by-the-Wardrobe: mass at 11 am followed by the AGM and lunch together for those who wish. Back-numbers of *Church and King*, old published sermons, medals and other material will be available for sale.

#### June 28<sup>th</sup>

The annual pilgrimage to Glastonbury is an event of increasing importance for Catholics in the Church of England and it is particularly worthy of support as the organisers have resolved that "it is inappropriate to invite women priests to celebrate or officiate at any pilgrimage service". The main events are the Solemn Eucharist (modern rite) in the Abbey grounds at 12 noon, the procession of witness through the streets of the town (the oldest part of the pilgrimage which was founded in 1924) followed by BCP Evensong and *Te Deum* at 3.30 pm. Those wishing to vest may do so and in any case join the procession. I hope it will be possible for us to carry our own Royal Martyr banner; this will be particularly appropriate for the intention for 1997 will be thanksgiving for the saints and martyrs of England and Wales. Those who arrive in time may like to climb to the Tor with its tower or see the Chalice Well and the Great Thom (which flowers at Christmas). Glastonbury is steeped in legend - Joseph of Arimathea and the Holy Grail, King Arthur,

the early Celtic saints, etc. I am not sure what arrangements there are going to be for transport from London but anyone who would like to be kept in touch can register their interest with the chairman. The secretary of the Pilgrimage Association, Christopher Verity, is one of our members.

#### October 4<sup>th</sup>

Mrs Rosalind Appleton-Collins, secretary of the London and Southwark branches of the Prayer Book Society, who organised a pilgrimage to Walsingham a few years ago, has very kindly agreed to do so for us. The plan will be to leave London around 8 or so by coach and for there to be a (traditional rite) mass at 12 noon. Then there is sprinkling at 2.30 and departure at 5.30. Those interested in going should register with her at 42 Staines Road, Twickenham, Middlesex, TW2 5AH. This will give her some idea of numbers so that transport arrangements can be made. The pilgrimage will be led by our former chairman, Barry Williams. Although the statue of King Charles (which was given to the shrine by the reviver of the pilgrimages in this century, Fr Hope-Patten) is not in such a noticeable place as it once was, it is at least still there and we are arranging for some minor repairs and hope an identifying plaque can be put up.

#### November 15<sup>th</sup>

Nativity of King Charles the Martyr commemoration at St Andrew's-by-the-Wardrobe.

### **OTHER COMMEMORATIONS OF THE MARTYRDOM**

#### January 25<sup>th</sup>

12 Noon St Columba's Anglican Catholic Church, The Sparrow Hawk Hotet, Church St., Burnley. Preacher: The Revd. Fr Charles Johnson. After lunch there will be a public meeting on the topic 'The Church under Charles'.

Sunday, 26<sup>th</sup> January

10.00 am: St. Aidan's, Skelmanthorpe, Huddersfield. Sung Communion for the Feast of St Charles, King and Martyr (BCP Rite - Cloud of Witnesses). Contact Fr. Philip Reynolds 01484-863232

January 30<sup>th</sup>

7.30 am and 6 pm: All Saints, Clifton, Bristol.

10 am: St Alban the Martyr (Anglican Catholic Church), Great Cheetham St., East, Salford 7.

11 am: St Alban's Chapel, Meadow Way, Letchworth, Herts. (Traditional Anglican Communion). Preacher: Prof. the Revd. Canon Roy Porter.

7 pm: St Gabriel's, Warwick Square, London, SW1. 1637 Rite Sung Eucharist.

7.30 pm: Parish Church of the Blessed Virgin Mary, Illingworth, Keighley Road, Halifax. High Mass for the feast of Charles, King and Martyr.  
Further details from Fr. Lindsay McKenna  
O: 1422-244322 or Fr David Burrows  
O: 1422-365229.

8.00 pm St Luke's, Southport. Procession and Solemn High Mass (English Missal - Traditional Rite).

February 1<sup>st</sup>

11.30 am Royal Martyr Church Union Service at St Mary-le-Strand. Robin Davies will speak on the Caroline societies.

Would those knowing of commemorations planned for next year please let us know so that we can include them in our listing. Copies of the rite used at the Banqueting House including hymns with the tune used are available, as are prints of the frontispiece

from the Eikon Basilike - the King in his sufferings. This is 18" by 13" and will be sent in a cardboard tube. These are free of charge to clergy who are intending to use them in a public service. Others may buy either or both for a donation of £5. Please allow some time for delivery as the stock has to be collected from St. Andrew's, although I shall try and get orders received in early January out in time for the 30<sup>th</sup>. Also for sale are bronze-coloured medals suitable for wearing around the neck at Society events (£5 including postage).

Our American branch produces a superb journal which comes out twice a year and comprises 24/36 pages. Those who wish to subscribe should send £10 to the Treasurer and their names and addresses will be forwarded to Dr Wuonola. Those who read it will see that the American branch is a model of what can be done and we hope members will join in supporting their work by subscribing. Copies can be viewed on January 30<sup>th</sup> and May 31<sup>st</sup>.

Readers of the *Church Times* will have been pleased to read the letter in January 1996 from Miss Pamela Warren, a very faithful member of the Central Committee. For those who did not have the opportunity, we reproduce it below:

**The canonisation of King Charles I**

*From Pamela Warren*

Sir, - Miss Wayland-Carr, writing that "no king of England since 1066 has reached beatification, let alone made a saint" (Letters, 22 December), has forgotten King Charles I. He was fully canonised according to ancient precedent: i.e., by popular acclamation, by inclusion of his name in the Calendar, by an office with collect, epistle and gospel for his day, and by the building and dedication of church, and chapels in his name. His was

a genuine canonisation in the C of E since the breach with Rome, and of a king since St Edward the Confessor. King Charles is regarded as a champion of historic Christianity by many outside the Anglican Communion.

PAMELA WARREN

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### IS SANTA CLAUS AN ANGEL?

There is an article in circulation round computer networks which asks, "Is there a Santa Claus?" It makes reasonable assumptions about the number of Christian families with children, the minimum weight of presents for each child, and the time available for their distribution. By demonstrating that Santa Claus and his reindeer team would suffer from both overheating and crushing gravitational forces it leads to the conclusion that, 'If Santa ever DID deliver presents on Christmas Eve, he's dead now'. This present article examines the hypothesis that Santa Claus is an angel as described by St Thomas Aquinas in *Summa Theologiae*, Ia, Questions 50-64. The question of the distribution of presents is explained by a reference to *Summa Theologiae*, IIa IIae, Question 66.

At the beginning of the volume containing Questions 50-64, St Thomas writes: 'We now come to the division of creatures into spiritual and corporeal. I will take first the purely spiritual creatures, which the Bible calls angels (50-64); then those that are only corporeal (65-74); thirdly the creature called man, composed of spirit and body (75-102).'

Question 52 considers "angels and position in space". Article I asks 'does an angel exist in place?'. Aquinas concludes: "An angel can be said to exist in place, but not in the same sense as we say this of a body. A body is localised as being related to a particular place by a contiguity that can be measured

quantitatively. Now an angel has no measurable quantity; he has however a 'power-quantity', by which I mean that when an angel's power is applied in any way to a given place, he can be said to be locally there - where the body is to which it is applied". Article 2 asks "can an angel be in several places at once?" and receives the answer: "Since then an angel is in place inasmuch as his power is applied in a place, he is never simply everywhere at once, nor in several places, but in one place only at a given moment".

Question 53 considers "the movement of angels in space", Article I asks "can an angel move from place to place?" St Thomas answers that, "The blessed angels can move from place to place; but, just as an angel and a body are not in place in the same sense, so they do not move locally in the same sense.... Neither then is the local movement of an angel commensurate with place; nor does it have to be continuous because of the inter-local space-continuum; in fact, it may be either continuous or not". Article 2 develops this point, asking "does an angel, moving locally, pass through an intermediate place?" Here, we are told, "But when an angel's movement is *discontinuous*, it may happen that he passes from one point to another without crossing a place in between". Article 3 proceeds to ask "is an angel's movement instantaneous?" Aquinas replies: "But an angel can move in discontinuous time; he can be now here and now there, with no time-interval between".

To summarise: an angel is pure spirit and therefore subject to problems of centrifugal forces when accelerating or decelerating, nor would he suffer from overheating when travelling quickly through air. He can exist in a place and can move from place to place without limitations of continuity or speed. Thus the reported observations of Santa Claus on Christmas Eve can be explained on the hypothesis that he is an angel.

One question does remain. His reported movements have been explained but how does he distribute the presents? The simple and straightforward answer is that he does not: Christmas presents are given to children by their parents. Why, then, does Santa Claus appear at the time that parents put out presents for their children. As an angel, a messenger of God, Santa Claus appears in order to teach the truth that St Thomas expressed in *Summa Theologiae*, IIa, IIae, Question 66, Article 4: "The natural order established by God in his providence is, however, such that tower things are meant to enable man to supply his needs. A man's needs must therefore still be met out of the world's goods ..." Young children first learn this truth through the story of Santa Claus. As they achieve a greater maturity they discover that this act of distributing material goods on behalf of the Creator is performed by their parents, their procreators.

J Alan Smith

**A SERMON PREACHED IN THE CHURCH OF THE TRANSFIGURATION, NORMAN PARK, BY THE VERY REVD. ARTHUR GRIMSHAW, DEAN OF BRISBANE**

The keeping in Australia of a festival of King Charles the Martyr is one of those wonderful Anglican eccentricities which enrich our tradition. Originally, the insertion of a remembrance of the death of the monarch put to death at the behest of an illegally constituted court of the parliament of 1648 was the Church's way of asserting its independence of Parliament, and the importance of at least one principal for which the king was prepared to die.

The seventeenth century in England was above all else a political century. When it began, Elizabeth was still ruling the country - giving the land forty-five years of strength and security following the disruptive ecclesiastical disputes of the middle of the

previous century.

Trouble was brewing between the monarch and the Parliament but it had not yet erupted. Elizabeth's successor, the Scottish King James, found himself embroiled in a series of serious disputes between himself and parliament over the royal prerogative. When his second son, Charles, succeeded to the throne he brought to the role a deep faith and a passionate understanding of the divine right of Kings, which was ultimately to prove his undoing.

Unlike the later doomed monarchs, Louis XVI of France and Tsar Nicholas II of Russia, Charles was directly responsible for the position in which he found himself. Like the saints and martyrs of old, Charles believed himself to be bearing witness to Christian principles and truths as a matter of conscience - trying to eradicate what he believed to be opposite and dangerous views. He was certainly, in that sense, a true witness, a martyr (for that is what the word means) to his faith.

As a young man, he had said in a tight-hearted discussion with his friends, that he would never have made a lawyer for he could not "defend a bad nor yield in a good cause". His political conduct may have been unwise and ill-considered, but his constancy to the principle of maintaining the royal prerogative never wavered. In a private letter during the first year of the Civil War, when he might well have expected a rapid victory, he wrote that he meant to be either "a glorious King or a patient martyr". Either he would be victorious or he would fight to the last to maintain what he believed to be his sacred duty.

At his Coronation, he had modified his oath, swearing to respect the liberties of the people only insofar as they did not clash with the prerogative of the Crown. In the last resort, it was God who had made him sole judge of the rights and interests of his subjects. The text of the sermon at his coronation was 'Be thou faithful unto death and I will give thee a Crown of life'.

Perhaps I should mention one particular cause of dispute which affected the Church. Following the religious divisions and controversies of the previous century, Archbishop William Laud with the support of the King, sought to impose a decent uniformity of ceremonial on the Church, including the Church of Scotland, but the entrenched puritan presence around the countryside dominated much of the thought of the people. In Scotland the fierce Presbyterianism which found expression in the Scottish National Covenant of 1638 would not admit acceptance of an imposed Scottish Prayer Book of English origin. The Scottish rebellion had many sympathisers in England, and when the Scottish army invaded England, Charles was forced to recall Parliament - which among its earliest acts committed Archbishop Laud to the Tower and abolished the King's Prerogative Courts (since these were the punitive weapons by which the King enforced his policy during his absolute rule).

It would be very easy for a dissertation on the martyrdom of King Charles to become either a political history lecture or a selective royal biography, but our purpose is neither.

The remembrance of the witness of any martyr is intended to assist people in their Christian witness in the present - for although the world scene in which we live is very different, the principles of constancy, truth and integrity are always a necessary part of our Christian profession. John Keble said: "It is as natural that the Church of England should keep this day as it is that Christ's Universal Church should keep St Stephen's martyrdom".

We venerate Charles primarily for the integrity of his holy life, whose direct and unostentatious devotion remained constant, and was perhaps the most memorable feature of his execution was the king's quiet and reverent demeanour, declaring his cause and forgiving his persecutors. The Bishop of London, Dr Juxon, attending the King said:

"This stage is turbulent and troublesome, it is a short one. But you may consider it will soon carry you a very great way, it will carry you from earth to heaven, and there you shall find, to your great joy, the prize. You haste to a crown of glory ... You are exchanged from a temporal to an eternal crown, a good exchange". Then the King took off his cloak and his George, giving the latter to Dr Juxon, saying "Remember" - (it is thought for the Prince) and some other small ceremonies past. After which the King, stooping down, laid his head on the block. After a little pause, stretching forth his hands, the executioner at one blow severed his head from his body".

So what can we learn from Charles' witness. Charles' downfall was not due to tyranny, but to his unfailing loyalty to principles - the principle of the divine right of Kings to which he had committed at his coronation, and the principle of loyalty to the faith in which he had been nurtured by his father James I.

In a time of change and turmoil, every Christian is brought to points of decision - and very often the principles for which we are called to account are less momentous or life-threatening. For many Anglicans in recent years such issues have become points of issues of conscience and the Church is endeavouring to discover ways of living with a diversity of practice which yet allows us to worship with one accord. The transfer of some Anglican clergy to the Roman obedience matches similar transfers in the mid-nineteenth century, but the remarkable feature about the present is the significant numbers of Roman clergy who are transferring to Anglicanism often for precisely the same reasons. The fostering of various sects within Anglicanism is another phenomenon of the present culture which may or may not have an extended life.

For us as Christians, ultimately we have to determine what are the principles by which we are determined to live. St Paul, in writing to the Galatians, notes how their Christian community

was being fragmented with factions following various teachings, and he admonishes them to hold to that fundamental preaching which they had received from him, and not be beguiled into legalities and argument. 'You my friends, were called to be free; only beware of turning your freedom into licence for your unspiritual nature. Instead, serve one another in love;... But if you go on fighting one another, tooth and nail, all you can expect is mutual destruction'.

Charles, in spite of his failings, remained true to his Christian profession to the very end, and ultimately his integrity was vindicated. At the Restoration, in 1661, on the 25th January, it was ordered that because he undoubtedly died because he would not abandon the Church, the 30th January should be kept as a public fast, and a form of prayer for that day was drawn up by Bishop Duppa.

The special form of prayer was deleted from the Prayer Book over one hundred years ago,

but the commemoration of a saintly king and constant martyr remains a challenge: to Christian people everywhere as an encouragement to persist in goodness, even when the worlds blandishments seek to draw us to a selfish hedonistic life, and perhaps even more especially to those who aspire to greatness and influence over the lives of others whether as monarchs, prime ministers, or managing directors of influential companies, that ultimately we are all brought to a tribunal, where we have to account for our deeds.

To talk of Hell has become somewhat unfashionable but divine judgement is real, and we dare not neglect our warning to the people of God of the consequences of turning aside from truth and goodness for the sake of temporal joys.

May Charles the blessed martyr pray for us, that we may be faithful and true to our profession.