

CHURCH AND KING

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Society of
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“Remember”

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COMMEMORATIONS OF THE ROYAL MARTYR 1997

The annual commemoration of the martyrdom of King Charles took place at the Banqueting House, Whitehall, on Thursday 30 January. The Secretary of the Society, Fr Barrie Williams, hung the wreath beneath the Royal Martyrs bust and led the traditional prayers. He then led the congregation in celebrating the Solemn Eucharist in the Banqueting House, assisted by Fr Royston Beale and Fr Paul Lansley. The sermon was preached by Canon F E Pickard; a copy of his sermon is printed below. The singing was led by an invited choir from King's College, London, and we are deeply grateful to them for adding such beauty by their music on this occasion. The Chairman of the Society, Mr Robin Davies, was on hand to welcome the members and guests. It was a particular joy this year to welcome a party from the church of King Charles the Martyr, Tunbridge Wells. We also welcomed among many others the Parish Priest of the Church of King Charles the Martyr, Brighton. As ever, we express our especial thanks to the Royal Palaces Agency for allowing us the privilege of

using the Banqueting House. Especial thanks are also due to the London Secretary, Peter Maplestone, for making the arrangements for the service.

NEWS FROM AUSTRALIA

January 30th was celebrated with a Sydney Mass in St John's church at Gordon, when Fr Jim Pettigre, the Rector, was celebrant, while long-time member, Dr Llew Wheeler, gave the address. The festival was kept in Brisbane with a Mass in St Gabriel's church, Carindale, where the Rector, Fr Maurice Collins, celebrated, and Fr Kevin Masters was preacher.

The 103rd anniversary of the founding of the Society was celebrated in Sydney on April 3rd (a week later than the actual "birthday, which would have fallen on Maunday Thursday). A fairly well-attended Mass was celebrated at St Paul's church in suburban Kogarah, at which the Australian Hon. Secretary, Fr Reg Mills, preached. Some 15 members from the congregation continued the celebration afterwards by sharing a dinner at a nearby club restaurant.

**TEXT OF A SERMON PREACHED AT
THE BANQUETING HOUSE,
WHITEHALL, ON 30 JANUARY 1997
BY THE REVD. CANON FRANK
PICKARI MA, CHAIRMAN OF THE
COUNCIL OF CATHOLIC SOCIETIES.**

“These grey days had their effect too upon Saville, and on one of them, he wandered wretchedly into Rouse’s study and stood like a man with a hump on his back before the trio he found there.

“Don’t stand there with that weight on your shoulders” said Rouse, “Take it off and put it down in a corner” Saville straightened his back bravely.

“It’s the hump” he said, “it’s enough to give anyone the hump. Things are rotten bad”

I suppose few schoolboys now are given Victorian schoolboy stories as Sunday School prizes. The names of Ballentine, G.N. Henty and - the author of this piece - Hylton Cleaver assuredly no longer adorn the Remove boy’s bookcase, even if “Just William” may survive. Inexorably, books last reprinted in 1925 together with much other Victorian lumber are consigned to the abyss. What price, come the millennium, of Arthur Ransome one asks?

But the literature which was part of one’s own reading-development does enter into the joints and marrow, and when I need to express melancholy over the situation I survey, I tend not to quote to myself from *II Penseroso*, but to say with Saville, “things are rotten bad.”

My last curate divulged to me that on the cover of my parish profile, circulating at a leading Evangelical Theological College, there was scrawled the legend, ‘Beware of this man; he is VERY Church of England’. As one who was corrupted in youth by the Brotherhood of the Holy Cross on the one hand, and Fr Percy Coleman on the other - assuredly one explanation of my schizophrenic nature! - and one who received my theological formation at St Stephen’s House, Oxford, I found this product warning very reassuring.

I speak therefore as one who is VERY

Church of England, who believed he was called to priesthood at the age of 7, who in early life tried the alternative of the Church of Rome, only to discover how VERY Church of England I am, and who has enjoyed, and I use that term advisedly, being a clergyman in the Established Church. And I say, with Saville, ‘Things are rotten bad.

I *am* going to suppose that there are many present who share my anguish over the present state of the Church of England. It may be that there are those entirely happy with the direction our Church has gone and is going, but support for a society such as this and presence at a liturgy of this order would lead me to believe that I am not alone this morning and am amongst many who would side with Saville and I and agree ‘Things are rotten bad’.

There is little need for me to recapitulate and itemise the cause of our anguish. If the Church of England was reckoned comprehensive, then at least we believed its formularies and its liturgy were patient of a catholic interpretation. If its orders were reckoned by the Roman Church to be invalid, we could point to our formularies and our consistent practise of tactile succession. *Saepius Officio* fairly answered *Apostolicae Curae*, and in every instance when majority Christendom had questioned our Church officially, the official answer came down on the right side. It seemed with the arrival of ARCIC we were well on the way. I imagine that there are many here, very many here, who would share with me the view that this whole position is under threat, has been undermined, may well already be impossible to sustain, in the Church of England. Would there also be those who fear that at the highest level, there was no commitment to comprehensiveness, but rather a determination to drive the Church of England very firmly to the left, and into the image of continental Protestantism? I feel it hard to believe that those who have been responsible for the turn-about in the Church of England of the last 10 years did not know what they were about, or harboured any delusions of the effect it would have on our Church’s ecclesiastical polity.

Never mind the ordination of women; that is past history. The Porvoo Accords are in their effect the reversal of 1662. I remember Arthur Couratin telling us that the genius of the Church of England was that Catholics did not insist that all in the Church should believe that only the episcopally ordained could minister but in return the Protestants in the Church of England agreed that only the episcopally ordained should minister.

O happy day!

The 1662 settlement and the Preface to the Ordinal was undermined in areas of so-called ecumenical, actually pan-Protestant Areas of Experiment. By the Porvoo Accords, they have been overthrown. My own Bishop at the time, Bill Westwood, in a discussion in his Bishop's Council readily agreed that 1662 had effectively been reversed. I read that in South Africa, the Church of the Province has already agreed to parity with non-episcopal ministers, that PECUSA is about to discard the Preface to the Ordinal in search of similar pan-Protestant accord, and Bishop Cohn Buchanan in his January edition of his "News of Liturgy" writes this:

'All the ministers of the participating Churches may now interchange freely, or even accept ministerial appointment in one of the other Churches.. This is the most far-reaching breach by Anglicans in the provision of the 1662 Preface to the Ordinal O si sic omnes'.

At least there is now an openness in the agents of the party-political Protestants within the Established Church. One is bound to speculate whether this agenda is embraced at the very top. I myself have a nasty suspicion that it is.

I have majored on the question of order as this is topical. One would analyse other and

equally disturbing developments in our Church.

"Things are rotten bad".

And so they were on that grey day in 1649.

The sort of ecclesiastical polity now enunciated by the latest Bishop of Woolwich and I believe espoused much higher up the bench, in those days was being enforced by the secular power. We of the 1662 mentality are indeed being marginalised; we are not being extruded, let alone executed. If we can put ourselves in the minds of those who were VERY Church of England in 1649, our case is similar, but not yet so bad.

I suggest that we can learn a little from our Laudian forebears.

First of all, we must be prepared to withstand some bad times for us. The big question marks erected by the ordination of women and more so by the Porvoo Accords are indeed with us and going to be with us for years. It was so in the Commonwealth. Like the Caroline Bishops who planned in their common deprivation to keep the succession alive . they even envisaged consecrations in Ireland . we must be similarly determined. We must be resolute in upholding 1662 and the Preface to the Ordinal even if we are legislated against, as were our Commonwealth forebears.

Secondly, we must resist leaving the Church of England to would-be or quasi-Presbyterians. We must learn from the experience of the Non-Jurors to stay put. 1662 was only possible because everyone had stayed put.

Thirdly, we must emulate our hero. Charles may have been politically inept. We may not always endorse his views on monarchy but none can doubt his piety or his integrity. That must be said of us. The normal bow in the direction of Tractarians by Protestant bishops is to say how much they have learned to value our insights and to suggest that our contribution in future to the Church should be restricted to spiritualia. We can see through that one. But nevertheless, we must value our spiritualia, we must be men of prayer, of integrity and of personal discipline.

We must keep the flame alight.

Dark was the day of 30th January 1649. Things were rotten bad. But ahead lay 1662. Another 1662 may yet come for us. we must be faithful and pray that it will, work that it will.

ANNUAL GENERAL MEETING

The Annual General Meeting of the Society for 1997 took place at the church of St Andrew-by-the-Wardrobe on Saturday 31 May. Before proceedings, a Solemn Mass was celebrated at 11.00 am by the Secretary, Fr Bane Williams, who also preached. It is hoped to print his address in a subsequent number. We are grateful to the Rector and Churchwardens for allowing us the use of the church. Light refreshments were served afterwards, which gave a welcome opportunity to meet members of the congregation who are not also members of the Society.

The meeting was presided over by the Chairman, Mr Robin Davies. As well as the routine business and reports, the Chairman raised our eyes to the future. 1999 (as mentioned elsewhere in this number) will be the 350th anniversary of the Martyrdom of King Charles, and the Society seeks to keep

the event in some suitable way. As the following year is the Millennium, it would be appropriate to look both to the past and to the future. Suggestions which have been made include:

(1) A booklet of Caroline hymns and other liturgical material. A start has already been made on this, and members who have sent in hymns, etc, are warmly thanked;

(2) A re-publication of Eikon Basilike. Enquiries are being undertaken as to whether any edition is currently in print, or could be reprinted. (If members have never read King Charles' spiritual classic, I would give it my strongest personal recommendation. It has a timeless quality about it, and after three and a half centuries, it is remarkably up-to-date. It has probably convinced more people of the sanctity of King Charles than any other single work.)

It is still desired that something should be done within the wider Church to commemorate the Royal Martyr.

The change in the method of producing Church and King has saved money and helped to produce a surplus of £155 in this year's budget. The commemoration on 30 January ran at a deficit of £263. This is a large item, and a careful watch must be kept on expenditure, though without reducing the dignity of the occasion, since it is our main act of witness.

The officers and committee were re-elected unanimously; for the sake of the record, they are:

Chairman and Treasurer: Robin Davies
Editor of "Church and King"

Rev Barrie Williams

General Secretary: Rev. Barrie Williams
London Secretary: Peter Maplestone
Membership Secretary: Phillip Pelham
Minutes Secretary: Pamela Warren
Committee: John Creasey, Jeffrey Monk,
Michael Silver, Wilfred Spence, Martin
Woods.

It has been very good in the last few years to establish a working relationship with our fellow Society, the Royal Martyr Church Union. To further our relations, Barry Bracewell-Milnes has been invited to join the committee as RMCU representative. He is a long-standing member of both societies. After the meeting, members gathered for an informal luncheon at a nearby hostelry on Ludgate Hill.

The Chairman writes:

GLASTONBURY PILGRIMAGE

The annual Glastonbury Pilgrimage took place on June 28th beginning with a Eucharist at 12 noon. In the afternoon, there was a Prayer Book Evensong preceded by a procession down the High Street to the Abbey ruins of dozens of clergy and servers with their parish banners. Not only was I able to take part with the King Charles the Martyr banner but while waiting for the procession to begin Bishop Alan Rogers, of the Royal Martyr Church Union came and joined me. As the intention of the pilgrimage was "The Saints and Martyrs of England and Wales" (among whom the Royal Martyr was pre-eminent), it was particularly good that representatives of both the two Caroline Societies were able to take part in this important and moving act of witness to the Catholic Faith. I was certainly very proud to do so and thanks are due to our member Chris Verity of the Glastonbury Pilgrimage

Association for his encouragement and support. Next year it will be on July 4th and I hope it will be possible for us to be represented again.

FUTURE EVENTS

Saturday 4 October.

Pilgrimage of the Society to the Shrine of Our Lady of Walsingham.

8.33 am Coach leaves London

12 noon Mass at the Shrine (traditional rite)

The Pilgrimage will be led by Fr Barrie Williams.

Further details (including cost) from Mrs Rosalind Appleton-Collins, 42, Staines Road, Thickenham, Middlesex TW2 5AH.

(In case members are unaware, a statue of the Royal Martyr was placed in the Shrine by Fr Hope Patten, the restorer, who had a great devotion to St Charles)

Saturday 15 November

Commemoration of the Nativity of King Charles.

11.00 am Holy Eucharist at the church of St Andrew-by-the-Wardrobe.

Looking ahead.

1999 will be the 350th Anniversary of the Martyrdom of King Charles. It would be appropriate to celebrate the event in some suitable fashion (in anticipation of the Millennium?). Members are urged to commit this to their thoughts and prayers, and anyone with bright ideas should communicate them to the Chairman as soon as possible.