



REMEMBER!

email Communiqué

**Society of King Charles the Martyr - American Region
26 April 2019 – Recognizing the Cultus of KCM**

ISSN 2153-6120

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Current Commemoration: Recognizing the Caroline *Cultus*

Today we celebrate approval of the State Service for 30 January, to be inserted into what would eventually become the 1662 Book of Common Prayer. Given the history of the past twenty years, there was some reluctance to convene a Convocation immediately after the Restoration. In April of 1661, the Savoy Conference had been dealing with the objections put forward by the Presbyterians, particularly Richard Baxter, concerning the existing 1604 Book of Common Prayer. The Anglican delegates were unwilling to allow much compromise, and the Conference was seen largely as a failure in its attempt to hold such disparate factions together.



Convocation was then convened on 8th of May 1661. The Upper House (the Bishops of the Province of Canterbury) began deliberating *Forms of Prayer* for 29th May (Restoration Day/birthday of Charles II) and 30th of January. The 30th January State Service provided materials for special Morning Prayer, Evening Prayer, and Holy Communion services on that day—propers to replace and supplement the regular parts of those services, a special psalm to use instead of the *Venite*, special collects, and so on. It was

'customized' to suit the remembrance of King Charles the Martyr, who is called 'saint' and 'martyr' throughout the services.

His commemoration occurred during the interregnum, secretly, since use of the Prayer Book was illegal, even without commemorating the Parliamentarians' nemesis, King Charles. He was usually remembered on Tuesdays, because 30 January had fallen on a Tuesday. He was commemorated openly abroad, where there were Courts in Exile in the Hague and in Paris.

At the Hague were Charles II, Brian Duppa, Bishop of Winchester, and Edward Hyde, Lord Clarendon, who would be Charles II's Chief Minister starting in 1658. In Paris were John Cosin (to become Bishop of Durham), Chaplain to the English ladies of the Queen's Court, and a Roman Catholic Court as well as the Church of England Court. The Roman Catholic Court was centered around Queen Henrietta Maria, her chaplains, and courtiers.

Offices for the 5th of November, the 30th of January, and the 29th of May, were sanctioned by both houses of convocation; but as they were not in the book which was sent to the parliament, they were not confirmed by the civil authority. The service for the 5th of November had been prepared in 1605 and was only revised by convocation. The others were new. They were annexed to the Book of Common Prayer by royal authority.

The Book of Common Prayer was published before the feast of St. Bartholomew, 1662. Copies of the first edition are by no means uncommon, but another was published during the same year, in a smaller type.

On the 21st of April 1662, the form for the 5th of November was committed by convocation to the Bishop of Durham; and on the 26th the offices for November 5th, and that of January 30th and May 29th, were read and adopted.

This is why we call that vote the **Recognition of the *Cultus* of King Charles the Martyr**, this year being the 357th Anniversary. It's not the anniversary of the *Cultus*. That had its beginning once the King was dead. Those who venerated him then, through intercessory prayer, perhaps using his relics as adjuncts, were the first members of his *Cultus*.

- *The Rev'd Canon Jonathan J. D. Ostman, SSC, OL, Vice President – Devotional Programs*

Preparing to Observe: Restoration (Oak Apple) Day

Someone once asked me a very good question: "Why would Americans celebrate Oak Apple Day?" The person posing the question is English and rightly commemorates Oak Apple Day as the restoration of the monarchy in England with the accession of Charles II to the throne. From their perspective, Americans celebrating the restoration of the monarchy made as much sense as the English celebrating July 4. Our Declaration of Independence is addressed to *King* George III. Is Oak Apple Day anti-American? Are



we guilty of allowing our monarchists sentiments to blur our allegiance to the Republic? Like many in this Society, I am as Anglophile as they come and have no problem whatsoever asking the Lord to save the Queen at Evensong. But make no mistake, I am an American and deeply love this country *as* a republic. As a Society, we remember that with the restoration of the Monarch came also the restoration of the Church of England.

In the Order of Prayer with Thanksgiving for Oak Apple Day, the *Book of Common Prayer* acknowledged that the restoration of the Royal Family “didst restore also unto us the publick and free profession of thy true Religion and Worship, together with our former Peace and Prosperity, to the great comfort and joy of our hearts.” With Charles II came the Clarendon Code and the 1662 Book of Common Prayer. I recently read that after climbing out of the Oak



Apple tree, Charles II found further refuge in the priest’s hole in the attic of the adjacent home (now a pub). How fitting that a space to provide safety for priests would provide refuge for the man who would save the priesthood in the Church of England. That’s why I will wear a sprig on May 29.

The Propers for Restoration Day are attached for your use in liturgical commemoration of this important day on the Society’s calendar.

(I beg the pardon of our Canadian and other non-US members.)

- *The Rev’d Steven C. Rice, Obl.S.B., D.Min., President*

Resources for Caroline Devotion & Visibility

We can all play a part in making the cause of the Royal Martyr more visible as well as add to the richness of our devotional life. The Society offers a number of goods designed for that purpose. Particularly pertinent to the themes discussed in this edition are:

- ❖ **L62 (Liturgical Manual).** This compendium contains the State Service (Morning Prayer, Communion Service, Evening Prayer) for 30 January discussed above, plus the major propers and proper sequence hymn for that commemoration, related excerpts from the Anglican Missal, Monastic Diurnal, Anglican Breviary, and 1979 BCP, the royal order of Queen Victoria revoking the State Service, the Litany of St Charles, and a form for the admission of new SKCM members.
- ❖ **Restoration Day** (29 May), also known as Oak Apple Day, points us toward two excellent devotional resources: **L67 (Anglican Daily Prayers)**, compiled (99 pp) by our member Peter W. Yancey, Ph.D., OL, is a rich treasury of Caroline-era prayers and devotions for personal use. Several of them were written by the Royal Martyr himself. Also available is **L64 (Akathist to St Charles)**, from a genre of liturgical prayer used by the Eastern Church; it was composed by our member Alexander J.

Roman, Obl.S.B., Ph.D., UE(Hon.), OL, in honor of the 350th anniversary of the martyrdom of King Charles.

- ❖ **White Rose Day** (upcoming on June 10) and its reference to the Royal Martyr as the White King is underscored by several Society goods: **E66 (lapel rosette**, with the central white cup of the rose symbolizing the white rose), **E68 (Society tie)**, and **E69 (Society bow tie)**. The repeating motif in the two ties is *rose argent slipped or*, i.e., white (silver) rose with gold leaves.

These items can all be purchased directly through the website (see below) using the Society's PayPal account, or may be ordered using the downloadable order form and posted to David Lewis, FAAO, OL, Treasurer/Administrator, Society of King Charles the Martyr, 1001 Wilson Blvd., #405, Arlington, VA 22209-2258 USA.

S.K.C.M. (AMERICAN REGION)

WWW.SKCM-USA.ORG

PRESIDENT (THE REV'D STEVEN C. RICE, OBL.S.B., D.MIN.): PRESIDENT@SKCM-USA.ORG;

GOODS INQUIRIES: SKCM@SKCM-USA.ORG;

TO SUBMIT ARTICLES & INQUIRIES TO THE **SKCM NEWS**, PLEASE CONTACT EDITORS@SKCM-USA.ORG.

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