



REMEMBER!

email Communiqué

**Society of King Charles the Martyr - American Region
17 July 2020
St Nicholas the Passion-Bearer**

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Report on 2020 Annual Organizational Meeting

The SKCM (American Region) Board of Trustees met electronically, as usual, on 25 June, not only for its usual meeting every four months but also to elect new trustees for the fiscal year. Here's a recap:

NEW TRUSTEES: With two seats vacated in previous months by Jonathan Jensen and Richard Mammana, two new trustees were elected. They are

- *Gunnar Gundersen, Esq., of Placentia CA (St John Henry Newman Chapter President)
- *Creighton McElveen, of Marietta GA (Pastoral Assistant at St Barnabas' Parish Dunwoody GA)

Continuing to serve for the ensuing year are:

- *The Rt Rev'd Keith Lynn Ackerman, SSC, DD, Ben., OL, of Keller TX
- *John R. Covert, OL, of Acton MA
- *Kevin J. Hanratty, Esq., CPA, of Jackson Heights NY
- *The Rt Rev'd Daniel Hayden Martins, DD, of Springfield IL
- *The Rev'd Cn Jonathan J.D. Ostman, SSC, OL, of Marshall VA
- *Phoebe Pettingell, Ben., OL, of Three Lakes WI
- *Steven C. Rice, Obl.S.B., D.Min., of Winston-Salem NC
- *Alexander J. Roman, Obl.S.B., PhD, OL, of Toronto ON CANADA
- *The Rev'd Martin C. Yost, SSC, of Catskill NY



OFFICERS AND RELATED: Continuing to serve are Fr Rice (President), Bp Ackerman (Episcopal Patron), and Fr Ostman (VP for Devotional Programs). Mrs Pettingell is moving to VP for Communications and Mr Covert to Chief Information Officer, with Dr Roman becoming Secretary as well as Canadian Representative. David Lewis remains Treasurer/Administrator.

The Finance Committee now consists of Mr Hanratty (Chairman), Joseph Goldkamp of St Louis MO, John Workman, Esq., of Pompano Beach FL, and Dcn Todd Renner, CPA, of Versailles KY. Returning as Awards Committee Chairman is Archdeacon James Monroe, PhD, of Kingwood TX, with Past President Mark Wuonola, PhD, of Waltham MA continuing as Historian.

FINANCES: Our financial position is \$2,000 ahead of last year at this time; a breakeven posture is expected as of 30 September.

PUBLICATIONS: The Board worked on various aspects of the Society's publications, i.e., the semiannual *SKCM News* magazine, and the usually monthly email *Communique*, updating policies on both. Electronic publishing of the *News* is under study. In addition to the core group of Frs Rice and Ostman and Mr Lewis, a growing number of additional Society leaders continue to write topical articles for the *Communique*.

ANNUAL MASS: As previously announced, the 2021 Annual Mass will be celebrated at St Timothy's Church in Winston-Salem NC, Although the Mass will be streamed, live attendance (including a luncheon) is also planned. The 2022 Annual Mass will be in Clarksville TN, shifted from 2021 at the request of the Tennessee Chapter.



DEVOTIONAL: The new lapel pin and charm have been well received. Goods sales for the fiscal year to date are twice the dollar volume of last year.

MEMBERSHIP: Membership at the time of the meeting was 452. (See a separate article below on membership developments since the Board meeting.) Our member Chad Krouse, EdD is assisting in a planned giving program. Society members may now use "SKCM" after their names, in a manner parallel to "OL" or "Ben." With local interests being toward both devotional and monarchical themes, setting up an all-Canada chapter is being studied. Two-thirds of all SKCM members are the only member from their local parishes, so a virtual chapter-at-large may be created to help perform chapter-type functions.

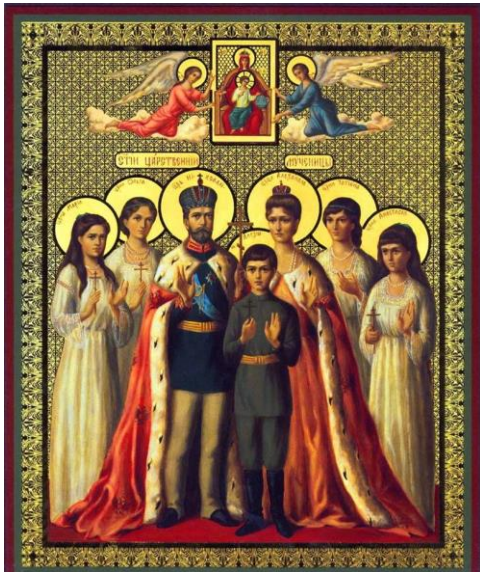
WEBSITE: Photos of trustees and other key people are to be put on the Society's website.

REMEMBER!
BRING IN A NEW MEMBER
THIS YEAR!
A MEMBERSHIP FLYER/APPLICATION FORM
IS ATTACHED FOR YOUR USE!



King Charles & Tsar Nicholas of Russia: Some Reflections

One of the objectives of our Society is the continual effort aimed at correcting the historical record with respect to the person and context of the Royal Martyr against the backdrop of misrepresentations, fallacies and outright lies that modern-day perspectives will sometimes make manifest. A similar struggle having to do with Tsar Saint Nicholas II of Russia and his martyred family can serve as a contemporary inspiration for us.



It was on the night of July 16-17 1918, that Tsar Nicholas, Tsaritsa Alexandra and their five children were brutally shot to death in the basement of the Ipatiev “House of Special Purpose” near Ekaterinburg by their Bolshevik captors.

As the death sentence was read out and the executioners drew their pistols, Tsar Nicholas jumped to his feet to stand between them and his family. A single bullet to the head ended his life as his wife, children and others fell under a hail of fiery lead. Those contemporary regicides thought that would be the end of the Romanov dynasty and of the Orthodox Church as well . . .

The similarities between King Charles I and Tsar Nicholas are telling. By way of parenthesis, it is important to note that it was Tsar Alexis IV who was the first foreign potentate to formally use the term “King Charles the Martyr” in a letter he wrote to Queen Henrietta Maria following her husband’s death on the scaffold which sent shudders of sacrilege throughout all of Europe at the time.

Like Charles Stuart, Nicholas was deeply pious in spirit and cared more for the spiritual and cultural than the administrative. He was, in the words of Robert K. Massie, a sovereign of extremely gentle nature - quite unlike many of his ancestors.

Like Charles, Nicholas was blessed to marry a woman with whom he was deeply in love, the Tsaritsa Alexandra, granddaughter of Queen Victoria (who referred to her as “Alix”).

Like Charles I, Tsar Nicholas suffered many calumnies and outright lies hurled at him by his enemies precisely because he, like his grandfather, Tsar Alexander II, was reform-minded. In fact, the Russian countryside was always very loyal to their “Batyushka-Tsar” (Father-Tsar). The upheavals of urbanization and industrialization caused the kind of social ills that were too easily exploited politically by radicals, the Cromwells of their day, by blaming the Tsar for them.

Yet, the demonstrations of what has since been called “Bloody Sunday” was not an early expression of radical Marxism, but a direct public appeal to the Tsar organized by an

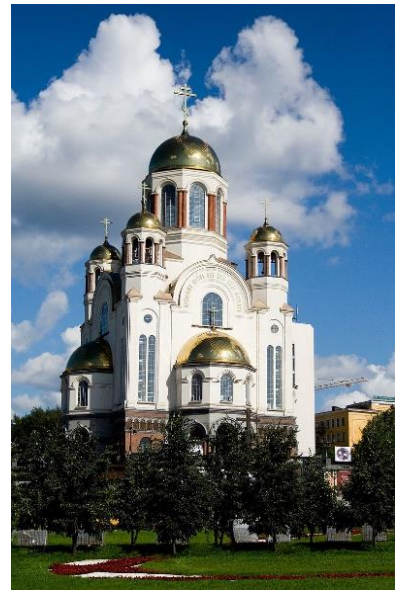
Orthodox priest, Fr. Alexandre Happon, where the demonstrators marched holding Crosses, Icons and, yes, portraits of the Tsar. (I don't remember being taught that in university history class . . . perhaps I was away ill at the time . . .)

As with King Charles, there was much talk about democracy and representative government, especially by the Bolsheviks who understood these concepts to mean communist dictatorship whose opponents, real and imagined, were to be consigned to body pits. But the winter of communist repression came to an end and a new political spring arose which saw the glorification of the martyred Tsar Nicholas and his family as saints.

Today where the Ipatiev house once stood is a grand Cathedral, the “Church on the Blood” (XPAM-HA-KPOBE). The main altar is placed directly above the very spot where the Tsar and his family suffered with seven other chapels, each dedicated to the seven Royal Romanov Martyrs.

The cult of the Holy Royal Martyrs of Russia has developed into a majestic spiritual and cultural manifestation of the Russian people's innate sorrow for the evil fate that befell their Sovereign. As with King Charles in whose honour we fast on the anniversary of his Decollation on January 30th, so too the Russian people invoke Tsar Saint Nicholas and his family with the words “Forgive us!”

Beginning on April 30th, the day on which the Tsar and his family were brought to the Ipatiev house, the Russian Orthodox Church celebrates a daily Divine Liturgy or Eucharist for the next 78 days to mark the time they spent there. Then come what are called the “Royal Days” including several days before and a few after July 17th, where services and religious processions intensify and reach their zenith.



A night-time Liturgy is served between July 16-17th at the Church-on-the-Blood which is then immediately followed by a mass procession of the Bishops, Clergy and laity, holding Crosses, Icons and lanterns for about four hours with thousands of faithful participants chanting prayers and singing hymns on their way to another shrine marking the first spot where the relics of the Royal Martyrs were placed. The night ends with another Service followed by some more days of prayer and liturgies.

May we, as brothers and sisters in a similar cause and endeavour, also invoke the intercession of Tsar Saint Nicholas, his holy family and all the New Martyrs of Russia for a similar spring of Christian faith and devotion throughout the West! Holy Royal Martyrs of Russia, pray unto God for us!

- *Alexander J. Roman, Ph.D., Obl.S.B., OL, SKCM-AR Secretary and Canadian Representative*

A Growing Society: Nearing a New Membership Record

For openers, we've added 8 new members since the 25 June Board meeting, bringing us up to 460 members. Our highest number of members (at least since we incorporated a dozen years ago) had been 463; that was the member count just before we suspended 19 members for two years' nonpayment of dues on 31 March. The bottom line is that our members number now will continue to rise until 31 March 2021, as more members join, meaning that we should reach another record very soon and that new record will continue to increase!



Would you believe that we now have 81 Life Members? Word has it that there was not initial confidence in that status being attractive, but here we are – including some people joining as Life Members, and even one more a week ago.

Thus far this fiscal year we have brought in 44 new or reinstated members. We have lost 27 -- 19 of them per dues nonpayment, 4 deaths, 2 resignations, and 2 who moved and we cannot relocate. Our median age of all members is around 60; of new members, 40. Our membership, both total and new, is 70% laity and 30% ordained.

Where do our members go to church? Some 55% are Episcopalian or related, 23% Anglican, 16% Roman Catholic, 4% Orthodox, and 3% Others. This year's new members are 49% Episcopalian, 22% Anglican, 27% Roman Catholic, and 2% Orthodox. And on Sundays over two-thirds of our members will find themselves the only Society member in their local church! We know of 40 local parishes with 2 or more members, but only 7 of them have enough – 5 – to seek chapter status. *Here's a hint:* if you are the only SKCM-AR member in your church, recruit another! *Another hint:* if there are 5 or more of you, form a chapter!

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

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