



REMEMBER!

email Communiqué

**Society of King Charles the Martyr - American Region
7 September 2020
Abolition of Episcopacy - 1642**

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The Abolition of Episcopacy & Suppression of The Book of Common Prayer 1641-1646 to 1660

In the end, King Charles I went to the scaffold to preserve the historic Episcopate and the “good order” of The Book of Common Prayer, as well as the monarchy. The historian C. V. Wedgwood observes that as he was the first English monarch to grow up entirely in the Church of England, it “was to him, as it had been to none of his predecessors, the established order of things.” Unfortunately, he was born into a century tumultuous with religious warfare, and during his reign (1625-1649), the precarious “Elizabethan Settlement” way fraying badly. It had attempted to establish a Church broad enough to contain both more traditional worshipers (so long as they acknowledged the King as the Head of the Church in England and used the Book of Common Prayer) and adherents of the Reformations of Martin Luther and, especially, Jean Calvin.



Wide disparities of worship now existed across the country. Many parish buildings had fallen into disrepair while some clergy promulgated whatever theologies and rites their consciences dictated. When the Archbishop of Canterbury, George Abbot, died in 1633,

Charles was able to appoint William Laud, a man more to his taste, to the see. Abbot had staunchly upheld the Episcopacy, but also had certain puritan leanings. Laud, who shared the King's love of order and ritual, set about bringing the Church into greater conformity and promoting "the Beauty of Holiness." His predecessor had punished Roman Catholics. Laud concentrated on Sectarianism and non-conformity with the Prayer Book. He and his party wished to cast the Church as a continuation of English worship before the Tudors, with certain reforms. The ill-fated "Scottish Prayer Book" of 1637 was closer to the more conservative original of 1549. Although it brought about the first stage of those wars that would end in the executions of both Archbishop (1645) and King (1649), it became the official book of Scottish Episcopalians after the Presbyterian Establishment in Scotland after the Restoration, and the ancestor of all American Prayer Books.

By 1640, during the "Long Parliament," efforts began to abolish the Episcopate, starting with the "root and branch petition" signed by 15,000 Londoners, some of



whom had been coerced into adding their names by gangs of marauding apprentices. A final bill did not pass until 1646, but by then war was well underway. While two bishops, William Laud and Matthew Wren (uncle of the future architect of St. Paul's Cathedral in London) were sent to the Tower, many bishops lay low or stayed in areas controlled by the Royalists. At the same time, there were growing efforts to suppress The Book of Common Prayer. Bishops were essential to its theology, so it had to go. A year earlier, Parliament had replaced it with a Presbyterian-style *Directory of Public Worship*, containing instructions for worship rather than liturgical texts. Public services using the Book of Common Prayer were outlawed. King Charles was permitted to have services during his final imprisonment, but his burial had to be without any rite.

Despite the refusal of the military commander of Windsor Castle to allow Prayer Book rites for the burial of King Charles in St. George's Chapel, many Anglicans continued to hold semi-secret services and editions continued to be printed throughout the Commonwealth. Although there were penalties for its use, including fines and even imprisonment, policing violations were difficult. The bishops quietly waited out this period. Some had served the new order to retain at least part of their benefices, but others chose to attach themselves to Royalist gentry as chaplains or tutors. At the Restoration of the monarchy in 1660, many resumed their sees. However, the original dream of a nation united in worship could not be maintained.

By 1662, a new book with certain modifications—an attempt to reestablish the Broad Tent—was published, and clergy were required to accept it to remain in the Church. Almost 1000 (figures vary) refused. From then on, although England retained an Established Church, there were also those who considered themselves no part of it who became known as Dissenters or Nonconformists. Nonetheless, without King Charles's refusal to abandon the Episcopacy or the Prayer Book, although it cost him his life, neither would have been preserved for the Anglican tradition. Remember!

- Phoebe Pettingell, Ben., OL, Vice-President, Communications

Coming Soon: Annual Dues Statement and Contributions & Goods Opportunity

In early October we'll be mailing our annual statement so that members and friends may, depending upon their status, pay annual (including future years) dues, support the Annual Mass &/or General Fund, become a Life Member, &/or purchase Society goods.

Today, 82 - 18% of our 463 members - are **Life Members**; another 19% of our members have prepaid their dues, some for as many as 10 years ahead! It is likely that these numbers, as well as our membership total, will continue to grow.

Last year, we made a significant change in **how we recognize and thank our contributors**. First, noting current giving trends, we added a \$250 level for Annual Mass contributors and we also established General Fund contributor levels using the Annual Mass levels. Second, rather than have a single **Benefactor** threshold of \$700 for one's cumulative contributions, we raised that basic number to \$1,000 (grandfathering everyone already between \$700 and that number) plus added levels of \$1,500 and \$2,000. Each level has a distinctive name - *Supporter*, *Champion*, and *Cavalier*, respectively; those at all levels are collectively designated as Benefactors.



Today, one-third of the Society's budget income comes from contributions, enabling us to keep our dues low and stable and for which we are thankful.

Our goods are priced to cover acquisition and shipping/handling costs, without building in any profit for the Society. This is in keeping with the overall devotional purpose and content of what we offer. Many members find this time when they pay dues and/or make contributions to be a convenient time to also obtain Society goods.

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

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**SOCIETY OF KING CHARLES THE MARTYR
XXXVIII ANNUAL SOLEMN MASS OF SAINT
CHARLES, K.M.**

11 a.m., Saturday, 31 January 2021

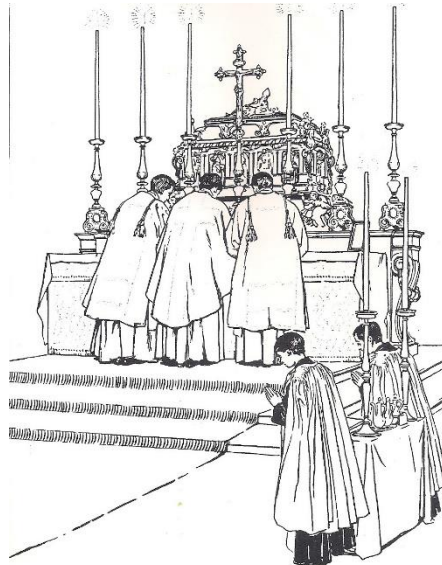
St Timothy's Episcopal Church,

Winston-Salem NC, USA

*WATCH FOR FURTHER
INFORMATION SOON ...*

MARK YOUR CALENDAR NOW ...

THIS MASS WILL BE STREAMED TO OUR MEMBERSHIP!



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