

THE PROSPECT OF MARTYRDOM

(An Attempt to Prepare Western Christians to Face the Possibility of Sacrificing Their Lives In Order to Provide an Effective Witness to Jesus Christ and His Gospel)

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1 Corinthians 13:3b

“Though I give my body to be burned and have not charity, it profits me nothing.”

Thought Starter

“Persecution and martyrdom can be God’s way of forcibly purifying a corrupt Church.”

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Definitions

Martus: The original Greek word for ‘*martyr*.’ It means ‘*witness*.’

Martyr: A faithful Christian called by God to sacrifice his or her life in order to provide an effective witness to Jesus and His Gospel. A martyr chooses to suffer and be put to death rather than deny the relationship he has with Christ. To fulfil this role an exceptionally powerful anointing by the Holy Spirit is required. No one should attempt to be a martyr on their own strength. Being martyred amounts to being killed because of one’s openly admitted relationship with Jesus.

Martyrdom: A God-inspired, act wherein a regenerate believer is so filled with divine love that they willingly allows themselves to be killed in order to provide a challenging witness to **Jesus** and His Gospel.¹

Source: <http://www.allwords.com/word-martyrdom.html>

¹ Throughout this article a ‘*he*’ could easily be read as ‘*she*.’ The terms United Kingdom, Britain and Great Britain are used interchangeably.

Prologue: Fanatic

(This meditation was written on Tuesday, 19th July 2005 twelve day after the London Suicide bombings which killed fifty six people (including the four suicide bombers) whilst injuring several hundred more. The main theme expressed in it is the blindness of religious fanaticism.)

My Yorkshire accent,
Is a perfect disguise!
A sign of integration,
A sign of commendation,
A sign of social recognition
A typical Leeds 'loiner'
I appear to be
All-the better to deceive YOU, the godless

Perfect!
Now for my mission

By day I teach,
By night I preach
Hatred - raw hatred
For YOU
Who don't share my struggle

Eee!
By 'eck a reckoning is due

Tomorrow I kill,
The blood of YOU the godless
Will flow
In crimson torrents
It will flow.

My soul is satisfied,
My place in paradise is assured
A martyr's reward for me
And a respected place in history
You, my own dear family
Will be greatly honoured,
Please share in my bountiful delight

Section One: A Challenge from the Wicked

The London suicide murderers have performed one invaluable service for Christian believers in the United Kingdom. They have focussed public attention upon the concept of martyrdom and by so doing have challenged every believer in the land. If such wretched men were willing to die for something so evil and twisted, then how much more must we (who have the truth of Christ) be willing to die in order to provide an effective witness to Christ's life-giving Gospel? There has indeed been a challenge from the wicked and we would be wise to heed it.

Given the rapid moral and social decline within Western society martyrdom for Christians is becoming an ever more likely prospect - perhaps not in the short but certainly in the longer term. As cited examples will show, there is, within the United Kingdom, a growing hostility to even the most innocuous expressions of the Christian faith. True believers in Christ are being driven out of churches, (in a fulfilment of John 16:2a); also risking being discrimination against at work for being insufficiently '*politically correct*' and being subjected to repeated media denigration. Even their Lord has been increasingly held up to public ridicule in disgraceful shows like '*Jerry Springer, the Opera.*' During this year alone we have seen attempts to

remove Gideon Bibles from hospitals belonging to the Leicester Hospital Trust and crosses from a Torquay 'Crematoria Ceremony Hall' run by Torbay Council in Devon. In the United States the situation appears even worse, with overt persecution of traditionalist Clergy by Liberal bishops in States like Connecticut. There has also been the establishment of a trial torture facility at Guantanamo Bay. Is it only a matter of time before a major torture industry is established and will Christians as well as Muslims be amongst those to fall victim to it?

This Nation's growing intolerance to Christianity has already impinged upon the writer's own life. In March 2005 he personally saw how the Management Board of a certain large organisation contemptuously treated an excellent specialist Pastoral work,² making redundant its senior Chaplain and Office Administrator on the grounds of cost savings. To the bureaucrats concerned this particular work represented an irrelevance – but in reality it had performed an invaluable function in providing much-needed pastoral care. The award for years of loyal service was either dismissal or serious demoralisation for those few remaining connected with it.³

All these examples are just straws in the wind - but they do show how the wind is blowing toward an ever-greater intolerance to all expressions of Christianity. As a nation, the United Kingdom has hardened its heart against God, having had the witness of the Gospel for Centuries it has now decidedly chosen to reject it. Inevitably, such a rejection will be expressed in the persecution of true believers because, if the message is hated, then those representing that message will be hated too, just as Jesus warned in Matthew 24:9, Mark 13:13 and Luke 21:17.

A climate of intolerance is gradually being created where true Christians are likely to suffer at the hands of terrorists, criminals, legal officials and government bureaucrats wishing to enforce their own brand of political correctness. Already in North America believers are suffering at the hands of 'false brethren,' occupying positions of authority within increasingly apostate Churches, (2 Corinthians 11:26 & Galatians 2:4). There is every reason to believe that this trend should not be repeated within the United Kingdom. Even believers adopting a moderate stance on moral issues will be accused of being intolerant toward minorities. Both the media and official agencies will herd them into the same category as violent extremists from non-Christian faiths.⁴ Also, individuals or groups harbouring a dislike for Christians could well take legal action against them on a variety of grounds.⁵ Moreover, desperate governments will seek scapegoats as chaos increases in Britain's decaying society and, akin to the Roman Empire, Christians will represent a conveniently 'soft target.' British Society no longer wishes to hear the Gospel and the result will be desolation and the persecution of God's people. This is the world we live in at the beginning of the twenty-first century.

If any viable Gospel witness is to be preserved within the Western World, it will be through a persecuted underground Church, divided into autonomous small groups, meeting in private homes and other secret places. What remains of the 'Official' Denominations will affiliate with a false 'super church' provided by the New World Order. Although at times it may pose as a 'conservative' representation of the faith, this super Church will, in reality, consist of a union of all that's corrupt and false from every Christian Tradition.

² It had begun in 1868. The writer himself had been closely involved with this ministry from Thursday, 17th January 1985 until his resignation on Sunday, 8th May 2005. The excellent quality of the service provided by its ministry team was confirmed by the fact that the writer (who doesn't suffer fools gladly) had remained happily associated with it for just over two decades.

³ Recently, through the local media, the writer heard that this particular Management Board had failed to attain its government performance targets and that a local MP was calling for its dismissal. The writer derived some satisfaction from seeing a certain stony-faced official squirm during a local Television interview.

⁴ Just before releasing this paper onto the Internet the writer came across a letter, which was written on the 'letter page' of a local news publication. Obviously written by well-educated man who was deeply supportive of the theory of evolution it called for the banning of both Christian and Muslim extremists. The former were defined as those who wanted 'Seven Day Creationism' taught in schools.

⁵ These could range from Blasphemy to Employment Discrimination.

Section Two: Drastic Medicine

Given the dire state of British Christianity, martyrdom may well be the drastic medicine needed to bring life back into this dying Faith. It will be a case of purification through persecution. Once more the blood of the Martyrs will have to be the seedbed of the Church. At the very least, the prospect of suffering such a fate will greatly accelerate the separation already taking place between true believers and those *'false brethren'* having no real love for Jesus. The latter will fall away and be assimilated into the New World Order and the Global deception it will bring.

If the prospect of martyrdom seems far-fetched in our supposedly civilised society, it is horribly sobering to recall just how quickly equally civilised societies like pre-war Germany or 1990s Bosnia lapsed into a terrible barbarism. The veneer of civilisation in even the most advanced of societies runs only skin-deep. Moreover, since the cultural shifts of the 1960s, Britain has lost what morality it may once have possessed. As a society, we have been living on the borrowed capital of our Christian heritage and now that capital has run out. Not only are we a nation without God, we are also a nation having persistently rejected and ridiculed God at every social level.

At a more mundane level, reality TV shows like *'Big Brother'* or *'The Weakest Link'* has in particular nurtured a climate where the humiliation of people has become an acceptable thing.⁶ As the writer's wife has often remarked, *"we have become stupid as a nation."* No wonder this country is becoming ripe for judgment. The London Bombings may have come as a shock but they should not have been a surprise to any discerning believer with even a smattering of knowledge of previous Al Qaeda atrocities. God is giving Britain over to the wicked just as surely as he gave the Northern Kingdom of Israel over to the Assyrians, (2 Kings 17:1-23). Currently, Christians need to face up to the grim reality that the United Kingdom is a thoroughly decadent society, held together by an ephemeral prosperity. Once the prosperity goes, all hell will break loose. It is then that martyrdom could become a *'likely'* rather than a *'remote'* prospect.

Of immediate concern to certain Christian groupings within the United Kingdom is their need to abandon any foolish rhetoric about *'taking the land for Jesus.'* All such notions are delusions sent by Satan to ensure that Christians remain vulnerable and totally unprepared for any major trouble. These delusions have been especially prevalent in Charismatic and Pentecostal settings where far too much time has been wasted on *'winning Britain for Christ'* through the employment of silly gimmicks and an emotionally manipulative preaching. They have been living out their Christian lives in a totally unproductive realm of fantasy. The reality they have totally overlooked has been that any comfort and ease they may have enjoyed over the last half-century has been largely abnormal. The normal condition of the Church is actually one of social rejection (sometimes amounting to persecution) and hardship. The problem with many British Churches is that they have had things far too easy for far too long. This in itself has created the need for a drastic *'sifting'* between true and false believers. Persecution is needed to refine the Church in this country and to preserve an effective Gospel witness. All of us will need to learn what it is like to be completely dependent upon Jesus for our wellbeing. There is no longer any scope for relying upon failing man-made Institutions - be they Protestant, Anglican or Roman Catholic.

It is also important to remember that passages like Revelation 13-14 indicate that the Church age will end in mass martyrdom rather than mass revival. This *'revivalist'* rhetoric of *'winning the nation for Christ'* is basically not scriptural - wishful thinking *'yes,'* Scriptural *'no.'* Sadly, Post Modern Britain is a lost cause as far as the Gospel is concerned. God will need to bring about substantial changes in contemporary society before even a significant minority of its population will become open to the message of *'eternal life.'* The indigenous English are possibly the most spiritually lazy people on Earth. In the majority of cases their interests stop at sport, shopping and dubious forms of entertainment. They are unreachable for Christ.

⁶ A trend brilliantly satirised in the Dr Who Episode *'Bad Wolf,'* broadcast on BBC1, Saturday, 11th June 2005. Certain scriptwriters within the BBC seemed genuinely concerned about the growing psychological brutality of TV reality shows.

Section Three: Positive Consequences

In the light of the recent London Bombings it must be emphasised that Christian martyrdom only ever involves the giving and NEVER the taking of life. It is always a constructive event, involving a definite witness to the Lord Jesus Christ and his Gospel. Stephen, in Acts 6-7 provided an excellent role model for true martyrdom. Other useful role models would include Polycarp the Bishop of Smyrna, burnt at the stake during the middle of the second century and his later contemporaries Felicitas and Perpetua who died in the Roman arena after being comforted by the Lord through a series of dreams. Should some readers find these apparently heroic models too daunting, it might be helpful to consider Archbishop Thomas Cranmer (1489-556) burnt at the stake during the reign of Bloody Mary in March 1556. He was a deeply flawed, naturally timid and highly compromised man who, in the end, made good by giving a noble witness to his faith as the flames began to consume him. At this stage in his life Cranmer gave the impression of being a somewhat lovable figure, bumbling against his will into a martyr's role. He perhaps represents the most realistic and encouraging role model for some of the writer's Anglican readers who like Cranmer don't feel they possess an ounce of martyr's blood in them. Cranmer's martyrdom demonstrated that dying for Christ wasn't about cheap heroics; but rather was (and is) a manifestation of divine grace, given to those called to witness to their faith in this way. Good consequences ALWAYS derive from it. In Cranmer's case the cruelty of his trial and death helped to discredit the Marian regime and restore the credibility of Protestantism, which had been dented during the excesses of King Edward VI's reign, (1547-1553). Martyrdom is often a means whereby God discredits evil and opens up new geographical and/or social areas to receive His Gospel.

Morally, a Christian martyr represents the complete opposite of those pseudo martyrs of ANY persuasion who blow themselves and other people up in the name of some cause. In reality, such martyrs are martyrs for Satan. Within seconds after their death the London suicide murderers would have quickly realised their mistake. Perhaps even now they are weeping, wailing and gnashing their teeth (Matthew 13:42) - cursing those who misled them with false promises of paradise. As it warns in Hebrews 9:27, "*After death comes judgment.*" Being a suicide bomber is indeed one of the quickest ways to Hell. Those who mislead gullible young people to take this evil course of action are especially culpable. They are likely to spend eternity being accused by those they deceived. Not a pleasant prospect.

An additional factor to consider is that Christians never volunteer for martyrdom. Very wisely, the early Church actively discouraged rash enthusiasts from rushing to offer themselves up for such a sacrifice; because they were operating '*in the flesh*' rather than in the power of the Holy Spirit such people usually ended up denying rather than promoting Christ. Martyrdom really is a matter of '*calling*;' - something a believer is '*drawn to*' by the sovereign agency of the Holy Spirit. Besides giving them the strength to accomplish this role God's Spirit may also place them in situations where they will have no choice but to witness to their faith at the cost of their lives. In short, martyrdom is a special gift, granted to those called to discharge its fearsome responsibilities. This explains how naturally weak men like the apostle Peter or Thomas Cranmer could give their lives in this capacity. As the example of Stephen demonstrated, Jesus draws especially close to a martyr, empowering him with a supernatural endurance and, as his ordeal ends, performing the honour of standing up to personally greet him like an cherished friend or brother (Acts 7:56).

In short, martyrdom involves being given the supernatural capacity to bear good spiritual fruit amidst great suffering. Martyrs are not like those heroic '*tough guys*' performing the lead role in a Hollywood action movie. In most cases, the prospective martyr is simply unaware of how their ordeal could lead to them becoming famous (albeit posthumously). No one should rush (or allow themselves to be '*brainwashed*') into being a martyr. Those wishing to do so are succumbing to a very dangerous form of spiritual pride. It must also be emphasised that NO Christian figure of authority has any right to incite other believers to martyrdom. If it is God's will for martyrdom to occur then He will bring about the circumstances without any manipulation by over-zealous Christian leaders. Indeed, the presence of such incitement may well be a sign that it is NOT God's will for an act of martyrdom to take place.

Section Four: Some Cautions

A proper motive needs to be in place before a valid act of martyrdom can take place. Only one motive is allowable and that is love - a totally compassionate, self-giving love. As Paul warned in 1 Corinthians 13:3 *“even if I give my body to be burned [in martyrdom] and have not charity [love], it profits me nothing.”* This statement shows that, without a God-given supernatural love, even the most heroic acts of martyrdom are worthless. The true Christian martyr lays down his or her life for God, for friends and even for those enemies who are murdering them. We do not become martyrs in order to parade our powers of endurance or our commitment to a particular cause or group. True martyrs do not die to witness to the *‘sacred truths’* held by any particular Christian Denomination. Rather he or she dies as a witness to the enduring love that God has for the human race. The martyr also dies as a testimony to Jesus Christ and his life-giving Gospel, summed up in the famous words of John 3:16, *“For God so loved the world that He gave his only begotten son that whosoever believes in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”*

In the death of a true martyr a partial re-enactment of Christ's Passion takes place but with two important differences. Firstly, no Christian martyr ever atones for the sins of the world; and neither does their own death add anything to Christ's perfect sacrifice. Therefore, any talk of a martyr offering a *‘Holocaust’* or atoning sacrifice for human sin is nothing more than mystical mumbo-jumbo. This point is important because the danger exists of exalting the martyr to the same unique status as Jesus. Such a trend was noticeable in the *‘martyrology’* of the early Church. The second major difference is that Christ experienced a total sense of desertion by God at the time of His death. However, in contrast, the martyr, like Stephen, is empowered by an exceptionally strong sense of God's presence. This means that Christ experienced that depth of anguish, which no Christian martyr has ever been (or ever will be) called upon to endure. No martyr has ever had to carry the sins of the world on his shoulders. In the death of a Christian martyr one only ever sees a partial rather than a full re-enactment of Christ's death. Whilst it is legitimate to talk about the *‘sacrifice’* made by a martyr care must be taken to realise that it is a sacrifice of witness NOT a sacrifice of propitiation.⁷ In other words, martyrdom is an act of witness – pointing directly to Christ's own unique sacrifice. It may also provide insight into some of the terrible sufferings, which Christ's sacrifice entailed.

Martyrdom is also a means whereby the Gospel is enabled to spread into new areas. In this sense alone an act of martyrdom may be said to *“fill up what is lacking in the sufferings of Christ,”* (Colossians 1:24). A classic case was how the death of Stephen led to the conversion of Saul and the spreading of the Gospel to the Gentiles. Similarly, many of the breakthroughs enjoyed on the mission field have been as the result of some form of martyrdom - the Ugandan martyrs of the late 19th century providing just one example. This suggests that if the Gospel is ever again going to make a meaningful impact upon Britain the blood of the martyrs will need to flow once more, just as it did during the Reformation.⁸

Another thing, which needs to be actively avoided, is a sense of morbid infatuation with any *‘cult’* of martyrs. The example of Antipas in Revelation 2:13 shows that, whilst it is proper for Churches to remember a *‘faithful martyr’* they must never become an object of superstitious veneration (most apparent in the Eastern Orthodox and Roman Catholic Traditions). It is vital to remember that martyrs have died to point people to Jesus and NOT to themselves. In reality, genuine martyrs would be appalled by the way misguided people pray to them rather than to their Lord whose Holy Spirit made their sacrifice possible.⁹ At worst, the cult of martyrs can veer off into spiritualism, in which ghostly apparitions of the martyr appear to those paying homage to them in prayer. In reality, such apparitions are either the product of an overwrought mind or the manifestations of an evil spirit, masquerading as a dead martyr. Either way the result is deception. A true martyr is surly best honoured when additional prayers are made to Jesus whenever their sacrifice is remembered.

⁷The word *‘propitiation’* means a sacrifice to appease God's justified wrath against sinful humanity.

⁸ Personally, the writer cannot see any other way in which the desperately compromised Churches in this country can progress. Their spiritual condition is now so serious that only the most drastic of remedies will cure it, *i.e.* martyrdom.

⁹ If anyone prayed to the writer after his death, he would be tempted to ask the Lord leave to return to Earth and give the person who was doing the praying a hefty kick on the backside!

The danger of holding superstitious notions about martyrdom is lessened when it is seen that martyrdom is only one of the forms of Gospel witness to which EVERY Christian is called. In Romans 12:1, the call to *“present your bodies a living sacrifice, holy, acceptable unto God”* doesn't apply only to martyrs. It is a command, which EVERY believer in possession of his or her faculties needs to follow. In most cases it simply requires the Christian to be submissive to God in his/her daily living.

One final cautionary note must be added. The possibility of martyrdom should never lead to the prospective martyr becoming proudly self-righteousness or feelings he is immune from personal correction. Martyrs are never ‘one notch’ above everyone else - their lives are just as much under God's scrutiny as any other believer's. Nor does martyrdom justify the harbouring of a persecution complex or the adoption of a paranoid defensiveness, expressing itself in unreasoning hostility to all outsiders.¹⁰ Above all, it should never serve as an excuse for hating (or retaliating against) those individuals or groups perceived as being responsible for the martyr's death. This is not something any true witness of Jesus would want. At its worst, the cult of martyrs can serve as a means of keeping old hatreds alive. When this happens, it has defeated its purpose of testifying to God's love. It's important that any negative emotions aroused by an act of martyrdom be handed over to Christ. His help needs to be requested in order to vanquish them.

In addition, prospective martyrs should not provoke unnecessary persecution through being generally boorish and unpleasant in their behaviour. Should such reactions take place over any length of time it's usually a sign that those displaying them are operating in fear rather than in the faith granted by the Holy Spirit. A true martyr has the grace to avoid such negative, human reactions. This doesn't mean that they are being naïve or unaware of what's going on – only that their awareness of Christ's love is so overwhelming that their sufferings only appear to be small in comparison. Such awareness represents a very special gift of God. It provides the martyr with a foretaste of Heaven even in the midst of Hell.

Section Five: The Mystery of Martyrdom

There is indeed much which is mysterious about the act of Christian martyrdom. It holds many paradoxical qualities. In the one sense it represents a baptism of suffering, whilst in another a baptism of love. In some ways it repeats Christ's Passion, whilst in others it does not. All the while God's love for the martyr is expressed in the martyr's love for God. Miraculously, amidst all of the suffering a martyr may apply Matthew 5:44 by praying for his tormentors. Also, the true martyr is utterly confident that the only source for his justification is the blood of Jesus, which cleanses from every sin, (1 John 1:7b). It is not his own zeal or suffering, which saves him.¹¹ Martyrdom is NOT about earning ‘brownie’ points to get into Heaven.¹² Rather it's about being so open to the love of God that the martyr is willing to submit to His purposes to the very last extremity. In relation to their Heavenly Father it is a case of *“not as I will, but as thou wilt,”* (Matthew 26:39c). True martyrdom reflects an already existing relationship with God. It does not create it. The ultimate reward of the martyr is to live and reign with Jesus

¹⁰ To be imprisoned with Christians displaying such an attitude would itself constitute a form of martyrdom! Given his aberrant views on certain issues, it was ironic that it fell to the present Archbishop of Canterbury, Dr Rowan Williams to issue some of the strongest warnings against negative responses to martyrdom. On p.101 of his fascinating book *‘Christ On Trial’* he warned about the danger of martyr stories feeding *“fantasies of revenge.”* On p. 102, he rightly observed that they *“became part of the emotional energy behind anti-Semitism.”* Finally, on p.103-4 he stated, *“To turn the Spirit into the consuming fire of violence is to deny the essential and unchanging nature of God's Word.”* No one could make such wise comments unless God's Holy Spirit had once enlightened them. This makes his fall into error all the more tragic.

¹¹ This was the mistake made by the London Bombers who blew themselves into eternity whilst having nothing but hatred in their hearts. They died and murdered others whilst remaining in the depths of their own sin. In that sense they were martyrs for Satan. Possibly, part of their punishment in Hell will be to go on being accused by their victims forever. The worm of anguish will continually gnaw at their souls, (Mark 9:44).

¹² The pointless foolishness of the sufferings, which members of strict religious orders have inflicted upon themselves through such *‘mortifications’* as hair shirts, scourging and prolonged fasting is apparent here. Such ghastly practices amounted to nothing more than Man's feeble attempts to imitate a calling, which can only ever be sustained through divine grace. At best, they breed an unhappy neurosis and at worst a deadly form of spiritual pride. The real martyrs who are now in Heaven, perhaps pity the deluded people who, even in this day and age choose to engage in such futile practices.

both in his millennial kingdom and then throughout all of eternity, (Revelation 20:4). The “*noble company of martyrs*”¹³ will indeed praise Christ forever.

Although the fate of the London suicide murderers in the afterlife is likely to be horrific, there is still much a Christian can learn from their example in terms of their personal commitment and (albeit misplaced) confidence of a secure place in the afterlife. It does, however, come to something when Christians have to learn from such tainted sources rather than from their own (by-and-large useless) leaders. Through the London Bombings Jesus appears to be challenging every true Christian in the Western World with the question, “*Do you love me even to the point of laying down your lives as a witness to my Gospel?*”

This is the question every Christian will have to face as Western society collapses all around them.

Epilogue: Urban Hell

*(This poem was written on the summit of some Mooreland on Friday, 22nd July 2005, the day after the second terrorist attack on the London Transport system. The main theme expressed in it is the madness seen in much of contemporary urban life.)*¹⁴

Glue sniffing spectres,
 Dirty heroin needles,
 Dark shadowy forms
 Base-ball capped yobs
 Scantily dressed girls
 Endless binge drinking
 Stench of vomit
 Bottles noisily smashing
 Litter gently rustling
 Screech of breaks
 Wild dogs barking

Police sirens wail
 Helmeted men hurry
 Barricades set up
 Loud commands given
 Smashing of doors
 Terrace house stormed
 Terrorist lair discovered
 Explosives are found
 ‘Pop! Pop! Pop!’
 Death has come
 To savage Britain

Enjoy the present
 Tomorrow is Hell

¹³ This phrase is taken from ‘*Te Deum Laudamus*’ in The Book of Common Prayer (1549) under the auspices of Thomas Cranmer, the then Archbishop of Canterbury.

¹⁴ At that time my family and I were under severe threat from a local drug pusher and his gang. We didn’t know whether serious harm would come to us from one day to the next.

Information Sources

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Details on the origins of The Book of Common Prayer were provided by: -
<http://justus.anglican.org/resources/bcp/Benton.htm>

Details of the Ugandan Martyrs were provided by: -
<http://elvis.rowan.edu/~kilroy/JEK/06/03.html>

Details of the London Bombings mentioned in this article, were provided by current media sources (July-August 2005)

