

Dedication: The Anglican Calendar.

***Papists' Conspiracy Day 2016.**

A] *The 1260 years of Papal Power (607-1866):*

*Good Protestant - Remember the Barletta Martyrs of 1866:
150th anniversary 1866-2016.*

B] *Jerome of Prague's 600th anniversary (1416-2016).*

i] *Martyrdoms of Huss of Bohemia & Jerome Prague linked:*

"You're goose is cooked;" "You've cooked your own goose."

ii] *"The Offence of the Cross" (Gal. 5:11).*

iii] *Biography of Jerome culminating in his martyrdom.*

iv] *Do the best one can in the circumstances one finds oneself in.*

C] *The Great Fire of London 350th anniversary (1666-2016).*

D] *Gunpowder Treason Day 2016.*

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*Good Protestant - Remember the Barletta Martyrs of 1866:
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Like Martin Luther, we Reformed Evangelical Anglicans who uphold the 1662 BCP and 39 Articles, look with varying degrees of favour and disfavour on Bishops of Rome before 607. E.g., we have a higher regard for Fabian (Bishop of Rome, 236-250), Silvester (Sylvester) (Bishop of Rome, 314-355), or Gregory the Great (Bishop of Rome, 590-604), all of whom have black letter days on our 1662 calendar (20 Jan., 31 Dec., & 12 March respectively). Thus, e.g., the Calendar refers to Fabian as both a bishop and martyr. He suffered martyrdom for his Christian faith under Decius. Antichrist arose after a great "falling away" (II Thess. 2:3), "in the latter times" after "some" did "depart from the faith, giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1). And so Holy Daniel says of the Roman Pope, "neither shall he regard the God of his fathers" (Dan. 11:37) i.e., he is an apostate. The "God" formerly worshipped by "his fathers" thus properly includes reference to such earlier "fathers" as e.g., the Bishops of Rome, Fabian or Silvester.

But in harmony with the teaching of the learned church doctor, St. Gregory the Great (d. 604), the penultimate Bishop of Rome (590-604) before the formation of the Roman Papacy in 607, as set forth in the Homilies of the 39 Articles, we maintain that the decree of Phocas making the Bishop of Rome "universal bishop" from 607, constitutes the creation of both the Roman Papacy and office of Antichrist. For the plural "many" and "Christs" of Mark 13:6,22, when taken with the singular of II Thess. 2:1-12 & I John 2:18,22; 4:1-3; indicates a *singular* Office of Antichrist containing a *plural* succession of men in that Office. (Although we can see a *prophetic type* with John II, Bishop of Rome

533-5, in 533 receiving a titular primacy in Justinian's Code; this was only in a letter, and was only a temporary "honour" of the emperor held till the end of Justinian's reign.) In making a serious claim to be "the vicar of Christ" with a "universal" jurisdiction, every Pope of Rome since 607 has committed the unpardonable sin of blasphemy against the Holy Ghost (Matt. 12:31,32) by usurping the office of the Holy Ghost who alone has a universal jurisdiction as Christ's representative (John 14:26; 15:26). And so since 607 A.D., the "many" Popes of Rome have been "false Christs" who have said, "I am Christ" (Mark 13:6,22) in the form of a vice-Christ or "vicar of Christ;" and in this same sense of being an alleged vice-Christ or vice-God, the Pope "as God sitteth in the temple of God, shewing himself that he is God" (II Thess. 2:4).

Like Luther and Calvin who both dated the rise of the Office of Roman Papacy and Office of Antichrist to 607, we Anglican Protestants thus part company with some extremist Puritan Protestants who try to date these two events before 607 (or on a 25 March Annunciation Day Calendar before 606). Against such extremist Puritans who would speak ill of a number of good Bishops of Rome from before this time of 607 A.D., we direct our historic, "Anglican Cavalier's lash" or "Cavalier's sword"¹.

The prophecy of "a time and times and the dividing of time" (Dan. 7:25), or "a time, times, and an half" (Dan. 12:7), or "forty and two months" (Rev. 13:5) or 1,260 day-years (cf. Rev. 12:6, Num. 14:34; Ezek. 4:6), on inclusive reckoning start from the formation of the Office of Roman Papacy and Office of Antichrist (Matt. 24:5,24; I John 4:3) in 607, and they then terminate in 1866, ending in general terms with "the judgement" that took "away his dominion" in the Papal States from 1860 to 1870 (Dan. 7:26); though witnessing in that final memorable year of 1866 his desire to "wear out the saints of the most High" (Dan.7:25) with a persecution and martyring of Protestants at Barletta in Italy. I have thrice visited Barletta, (and also visited nearby Trani on my first visit to Barletta,) first in August 2001, then a second time earlier in March 2002 (after which I went to Greece via return ferry from Bari in Italy and Patros in Greece), and then a third time later in March 2002 (en route back from Greece). The five Protestant martyrs of 1866 were all Baptists. And in 2002, I inspected a centenary memorial plaque (1866-1966) to this event in the Barletta Baptist Church's Hall, dated 19 March 1966, *infra*. This is the only Protestant Church in Barletta.

When in 1866 they were spurred on by e.g., the Popish priests, "Father" Postiglione and "Father" Trentadue, the Papists in their blood-lust went for the Protestants, they saw a Popish visitor in their mob who wanted to join in the attack; and not knowing who he was, they wrongly thought him to be one of the Protestants, and so these hot-heads ripped him to shreds. Thus one Papist was accidentally killed by them, i.e., a total of six dead. In the confusion, the exact number of martyrs took some time to be correctly recorded. Working on a report which merely bears the date 27 March 1866, but which seems to be using earlier unverified statistical information, Bramley-Moore's *Foxe's Book of Martyrs* (p. 719) referred in 1866 to 13 dead. In March and April 1866,

¹ Cf. McGrath, G.B. (myself), "Papal Antichrist," *English Churchman*, 18 & 25 July 2008, p. 2.

The Times (or *The London Times*) initially reported 3 dead (*The Times*, 30 March 1866, p. 8 & 3 April 1866, p. 9), then 6 dead (*The Times*, 4 April 1866, p. 9), and then the clarification that five were killed on the spot with one later dying from their wounds, “and the number of wounded has been estimated to be as large as 70, and certainly is considerable” (*The Times*, 6 April 1866, p. 6).



A centenary memorial plaque (1866-1966) to the five Protestant Christian martyrs of Barletta, in Barletta’s only Protestant Church, *The Evangelical Church of Barletta* (Italian, “*La Chiesa Evangelica di Barletta*”²), March, 2002. In Italian the surname comes first, and so in English name order these are: Domenico Crosciolicchio, Ruggiero D’Acostino (/ Agostino), Giuseppe (/ Beppino) Del Curatolo, Annibale Salminci, and Michel Verde.

In 2002, the Protestant Pastor of Barletta’s only Protestant Church, known variously as *The Evangelical Church of Barletta* (Italian, *La Chiesa Evangelica di Barletta*), or *Evangelical Baptist Church* (Italian, *Chiesa Evangelica Battista*), David MacFarlane, generously took me around in his car to a number of relevant sites in Barletta related to the 1866 martyrdoms. This included “Father” Ruggerio Postiglione’s house (the Popish priest, *supra*); the Basilica of Santo Sepolcro (from where the Papists came out in their killing spree); and the place near the start of Nazareth Street (Italian,

² I went through the Balkans on another trip (April 2004), and there the only Protestant Church in town is generally Lutheran; and once again, it may simply be referred to as “the Evangelical Church.”

Via Nazareth) at the nearby Santo Sepolcro end of the street, where a fire was lit and the Protestant Christian martyrs were thrown. We also went further down the road in Barletta to a place in Margaret Street, down from the corner of Margaret Street (Italian, *Via Margherita*) and S. Samuel Street (Italian, *Via S. Samuele*), where the oil and wine merchant, (for these Baptists were not alcohol prohibitionists,) Domenico Crosciolichio lived. From here he was forced to walk a 5 to 10 minute death march up the street to Santo Sepolcro Roman Catholic Basilica, and then turn left into nearby Nazareth Street, to meet his certain death as a Christian martyr³.

Protestant historicists had long predicted the termination of the 1,260 day-years of Daniel and Revelation in 1866. (But a number had confused the judgement of Dan. 7:26 with the Final Judgement.) The judgment by God on the Papacy with the removal of the Papal States around this time from 1860 to 1870 was foreseen in the 6th century B.C. by the Old Testament prophet, Holy Daniel, “But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end” (Dan. 7:26). Those vast temporal holdings of the Papal States throughout Italy (and sometimes France) shall not again return to the Papacy; although in fulfilment of Rev. 13:2, “his deadly wound was healed,” the very small land-holdings of the Vatican City State were granted him in 1929. Yet during this general era of God’s judgement with the loss of the Papal States from 1860 to 1870, the year 1866 was especially isolated.

We know that the prophets sometimes made enquiry of Messianic prophecies (I Peter 1:11,12), and over the centuries Protestants also had wondered about the exact specifics of the 1866 termination date, and some errors were made. Thus those Protestants of the Baptist faith who were martyred at Barletta on St. Joseph’s Day, 19 March 1866, constitute a special focus point group of this prophecy. When I was in Barletta, in communication with both the Baptist Minister and local Protestant church historian, I was advised that in the lead up to the martyrdoms of 1866, the issue of whether or not to keep St. Joseph’s Day had been raised, with the Roman Catholics saying it had to be kept, and the Baptist Protestants saying one “doesn’t have to keep” this day, which was an exercise of their liberty of Romans 14:5,6 i.e., “he that regardeth not the day, to the Lord he doth not regard it” (Rom. 14:6). Pastor David MacFarlane told me in March 2002 that the local Protestant church tradition of Barletta has preserved a record of the fact the Protestants had told the Papists one does not “have to keep” St. Joseph’s Day, and that this was a key issue in the lead up to the martyrdoms of St. Joseph’s Day on 19 March 1866. The remembrance of St. Joseph’s Day first occurred in the Roman Church in the late 15th century, though it was never remembered in England, and it was added to the general Roman Calendar in 1621. Then in 1847 Pope Pius IX allegedly made Joseph “patron of the universal church,” and so this would be most likely why these Barletta Papists regarded the day as so important. Remembering St. Joseph on 19 March is thus a tradition of relatively late origin, and Joseph is not found on the

³ My knowledge that one of the six killed was a Papist came from discussions with Pastor David MacFarlane and the local church historian, Emmanuele Dambra of *The Evangelical Church of Barletta* in 2002. Emmanuele Dambra speaks only Italian, but David MacFarlane acted as translator.

Calendar of the 1662 Anglican *Book of Common Prayer*, although in the Anglican Calendar, like other saints he may be selected to be remembered on a given All Saints' Day. *Prima facie* Low Church Evangelical Anglicans such as myself would have no objections to adding Joseph to the Calendar on 19 March, although given its proximity to the red-letter *Annunciation Day* on 25 March, and the 1662 *Book of Common Prayer* principle of not having an overly cluttered Calendar, it would have to be as a black letter day only. However, in view of the fact that these fellow Protestant Christians of Barletta were persecuted and martyred on 19 March in connection with their refusal to remember St. Joseph's Day on 19 March 1866, and given the clear importance of their martyrdom in Biblical prophecy at the terminus of the 1260 day-years in 1866, as an act of Protestant solidarity with them and recognition of the importance of this Biblical prophecy, I am resolutely opposed to any such addition of Joseph to the Anglican Calendar⁴.

It is also of note that in this very year of 2016, the Anglican Diocese of Sydney magazine, *Southern Cross*, in an article entitled, "Mexican Protestants targeted⁵," reported "There has been a fresh outbreak of persecution of Mexican Christians who have left" Roman Catholic "village churches." "The persecution is centred on the southern Mexican state of Chiapas, in which Protestant converts have been harassed, and in some cases expelled from their villages. Mexican authorities have been turning a blind eye ... Hundreds of ... Protestants face eviction for refusing to contribute to local religious festivals" i.e., a refusal to contribute to Romish festivals in predominantly Roman Catholic Mexico." And given that Romanism is a syncretism of Christianity and heathenism, it is notable that we find a similar practice among some of the heathen Hindus of India, who in Oct. / Nov. 2014 sought to extract money from "Christians" for a heathen Hindu festival (in Kamseth Village, Nasik District of western India), and ultimately e.g., "hurled stones at the house of" a "Christian" (Govind Janu Galat), and "stole items ... from his home" to get more money for this⁶.

In the dying days of the Papal States, the same Devil who possesses every Pope since 607, being "wroth with the" true Church, "went to make war" (Rev. 12:17) on the

⁴ Anglican Protestant precedents exist for this type of methodology. E.g., Thomas Beckett (29 Dec. on the 1537 Calendar of Matthew's Bible), is wisely not to be found on the 1561 & 1662 Anglican Calendars; and I would oppose any attempt to put him on as part of my Protestant solidarity with the events of the English Reformation in putting down Kett's Revolt of 1549.

⁵ "Mexican Protestants targeted," *Southern Cross*, The news magazine for Sydney Anglicans, (Published by Anglican Media, Sydney,) Vol. 22, No. 5, July 2016, p. 13 (emphasis mine). This article is further discussed in the Dedication Sermon of 5/11/16 in Appendix 5.

⁶ "India: Christians beaten ...," *Morning Star News* 14 Nov. 2014 (<http://www.christianheadlines.com/news/india-christians-beaten-jailed-in-hindu-extremist-attack.html>); in link from *Sermonaudio Weekly Newsletter*, 14 Nov., 2014.

Protestants in Barletta, Italy, south-east from Rome. Bramley-Moore's *Foxe's Book of Martyrs*, refers to the fact that the Protestants there had both a school and chapel, under the (Baptist) Minister, Pastor Gaetano Giannini.

As recorded in *The London Times* of Wednesday 4 April, 1866:

“The Barletta massacre turns out to be very little inferior in atrocity and extent to the worst of the first accounts that reached us, and the *Diritto* scarcely spoke in an exaggerated strain when it declared that “a priest, at the head of an ignorant and brutal people, had renewed in little Barletta the savage scenes of the night of St. Bartholomew in France.” ...

“The Principal Papal organ, the *Unita Cattolica*, dares not openly defend the assassins and incendiaries of Barletta, but it *casts the entire responsibility of the bloodshed and of the other excesses committed upon the ill-advised [Protestant] heretics* who dared to intrude themselves among the ... pious It argues that when the Constitution was promulgated by Charles Albert in 1848 the only non-[Roman] Catholics in the kingdom were *the Vaudois* [also known as Waldenses] *and the Jews*, and that therefore *to them should be limited the toleration of that Constitution*, while proclaiming the ... Roman creed the religion of the State ‘But the Ministry, trampling upon the law, allows all heretics to come to Italy, to raise a pestilential pulpit, and to busy themselves in every way to drag her sons from the bosom of the [Roman] Catholic Church.’ If it be true that the Protestant congregation at Barletta is as large as some of the letters thence state, we need not wonder at the irritation manifested by the Papal journal in their long articles which it heads, “The Religious War in the Kingdom of Italy.” ...

“... [T]he *Moniteur of the Marches* mentions the arrival in that city of Signor Giannini, the Evangelical pastor, who, with his two sons, ‘escaped miraculously from the new St. Bartholomew which took place in that town on the 19th [of March, 1866]’.”⁷

Two events in the year of 1866 changed the military balance in favour of Italy and thus against the Pope retaining his remaining Papal States. Firstly, following the “Seven Weeks War” and resulting Treaty of Prague in August 1866, as Gratton Guinness notes: “In 1866 the Romish empire of Austria was worsted by Protestant Prussia at the memorable battle of Sadowa, a battle the results of which were as decisive as those of Waterloo. Austria received a shock ... and was obliged to cede Venetia which was annexed to the kingdom of Italy⁸.” This acquisition of more territory clearly strengthened the Italian unifiers political position. Writing at the time, Gregorovius was surely correct when he said, the “battle of Sadowa” “will probably prove” to be “one of the most important” battles “in history.” “The consequences of the battle of Sadowa

⁷ *The Times*, Wednesday 4 April, 1866, p. 9 (emphasis mine).

⁸ Guinness's *Light For the Last Days*, p. 87.

are,” among other things, “the consummation of Italian independence” and “the fall” “of France from the dominion which she has usurped over Europe. Napoleon III has reached his zenith⁹.”

In 1863 the French ambassador, Plombieres, stated that Napoleon III “has constantly declared himself to maintain the Pope at Rome” and “had often said and still says that he wishes to recall his troops from Rome, but he has always added that he will do it only on the indispensable condition of leaving the Pope in possession of Rome and the patrimony of St. Peter” (meaning Italian Papal States)¹⁰. But a second event now happened in 1866. As Moore fairly puts it, “The withdrawal of the French from Rome in December 1866 opened the way for Garibaldi to commence anew his campaign against the Papacy¹¹.”

With the French gone, Garibaldi’s armies advanced into the Papal States in 1867. Once again Napoleon III sent a force to help the Pope, which in alliance with the Papal army managed to stop Garibaldi north-east of Rome in November 1867. This French garrison then remained in Rome. And while it is the “Almighty” “God” who has “perfection” (Job 11:7), then in 1870 Pope Pius IX (Pope 1846-1878), full of arrogance and impiety, took upon himself the Divine Attribute of perfection in the form of Infallibility at the *First Vatican Council*. Of course, for those with spiritual eyes to see what was happening, this was Lucifer who devil-possesses the Pope (Rev. 12:3; 13:1,2), up to his old tricks (Isa. 14:12-14; Ezek. 28:17). The loss of the Papal States had been decreed from the Divine Bench in 1866 (Dan. 7:26). The final element in the sentence flowing from that 1866 judgment was now swiftly handed down. The last of the Papal States including Rome itself fell in 1870.

But to be sure, “those days” of 1,260 years spanning on inclusive reckoning from 607 to 1866 were “shortened” (Matt. 24:22) in some parts of Western Europe and the British Isles by the Protestant Reformation, lest “there should no flesh be saved: but for the elect’s sake those days” were mercifully “shortened” in these liberated areas (Matt. 24:22). Thus Papal persecution did not go for the full 1260 years but was “shortened” in those parts of Western Europe liberated by the Reformation of the 16th century; and also in some Romish parts of Western Europe such as France by the rise of the secular state from the late 18th century on; even though the Papal States of Italy continued on till the very end of this 1260 day-year prophecy. And in those words of our Lord in Matt. 24:22 we see the mercy of God, for he says, “except those days should be shortened, there

⁹ Althaus, F. (Editor), & Hamilton, G.W. (Translator), *The Roman Journals of Ferdinand Gregorovius 1852-1874*, George Bell & Sons, London, 1907, p. 257 (*Diary Entry*: Rome, July 14, 1866)

¹⁰ Nigra to Minghetti, April 1863; quoted in Scott, I., *The Roman Question and the Powers 1848-1865*, Martinus Nijhoff, The Hague, Netherlands, 1969, p. 327.

¹¹ Moore, T.E., *Peter’s City, An Account of the Origin, Development, and Solution of the Roman Question*, Harding & Moore, London, 1929, p. 57.

should no flesh be saved: but for the elect's sake those days shall be shortened." And so in terms of one reason of why God sometimes allows a Nero or a Bloody Mary, namely, to allow men to see the consequences of sin and rebellion against the holy laws and teachings of Almighty God, with the consequence that we then have a hagiology like *Foxe's Book of Martyrs* which through reference to such evil rulers shows us where evil would take all Christians at all times if it could, and so to also remind us of God's mercy in not allowing this at other times, we see these two elements present in the 1260 day-year prophecy from 607 to 1866. That is because the type of martyrdoms that occurred against the Waldensians, Huss of Bohemia, or Jerome of Prague – on this 1416-2016 600th anniversary, would have continued throughout Western Europe all the way up to 1866 with the martyrdom of Protestants at Barletta in Italy, were it not for God's mercy in shortening those days in parts of Western Europe, "for the elect's sake."

Nevertheless, *I pray thee good Christian reader, remember the Barletta Martyrs of 1866.* For 1866 saw the judgments of God against Papal Rome, firstly, in the Battle of Sadowa which strengthened the Kingdom of Italy and thus strengthened the Italian unifiers political position which in turn was fighting to advance into and acquire the Papal States which they progressively did from 1860 to 1870; and secondly, in the withdrawal of the French armies from Rome in December 1866, which thus opened up Rome for Garibaldi's armies to further advance into and acquire the Papal States centre of Rome itself in 1867. But while 1866 is thus marked by these two important events in the context of the judgment of the Papal states from 1860 to 1870 when in the words of Daniel 7:26 "the judgement shall sit, and they shall take away his dominion;" it is also the case that the 1260 years during which time the Roman Pope "shall wear out the saints of the most High" (Dan. 7:25) is specially marked for us by the Protestant Christian confessors and martyrs of Barletta. For with their blood of the Barletta martyrs was sealed the termination year of the great 1,260 day prophecy found in the Books of Daniel and Revelation, being a special manifestation of the Roman Church's hatred of the truth of God as found in the holy Protestant Faith and the unique truthfulness of religiously conservative Protestant Christianity as the only true form of Christianity, which in turn is the only true religion. As he also did before this time, the Antichrist around this time did "speak great words against the most High" with e.g., his claims of Papal infallibility (1870); and did "wear out the saints of the most High" at Barletta (1866); even as around him was falling "the judgment" of God, to "take away his dominion" of the Papal States from 1860-70, and "to consume and to destroy it unto the end" (Dan. 7:25,26).

Contextually, the judgment of the Papal States from 1860 to 1870 when "the judgement shall sit, and they shall take away his dominion" (Daniel 7:26) are a prophetic type of the still future Final Judgment following the Second Advent (Dan. 2:44); and so this also means that the martyrdom of those Protestant Christians at Barletta in 1866 are a prophetic type of the still future persecution by the Papal Antichrist of God's saints during the "mark of the beast" era (Rev. 13). For in Revelation 13:3, Antichrist's "deadly wound was healed," and so following his loss of temporal power with the loss of the Papal States from 1860 to 1870, the Roman Pope got back temporal power with the Vatican City State in 1929. And we know that there is to be the still future making of confessors and martyrs by the Church of Rome in the "mark of the beast" era in

connection with a future Popish idol and world-wide Roman Catholic Inquisition to make the whole world Romanist, which will only be brought to an end by the Second Advent of our Lord and Saviour, Jesus Christ (Rev. 13). And while I do not claim infallibility, and I allow that I might be wrong in my identification of what the Popish idol of Revelation 13 will be, I think that on the presently available data it will most likely be a miracle working image of Mary that acts to enhance Papal power¹². And in this context I note that the Presbyterian “Faith and Freedom” magazine of April & May 2016 reports that in Panjim, in Goa, India, a Romanist “*Feast of Our Lady of Miracles* draws devotees from multiple religions ... in ... Marian devotion ...;” leading the Popish priest, Dias, to say that this “Marian devotion ... draws people to ... interreligious harmony.” Certainly this violation of the First Commandment of the Holy Decalogue, “I am the Lord thy God,” “Thou shalt have no other gods before me” (Exod. 20:2,3), which requires that God is our only focus of supernatural power; and this further violation of the Second Commandment of the Holy Decalogue, “Thou shalt not make,” “bow down” “to,” “nor serve,” “any graven image” (Exod. 20:4,5), does not draw religiously conservative Protestant Christians such as myself into so called “interreligious harmony” with these idolaters, but it is of some interest for us to note that such Mariolatry does seem to have some pull with some of India’s idolaters in multiple idolatrous religions.

¹² See my book, *The Roman Pope is the Antichrist* (2006), “Appendix on the mark of the beast and meaning of 666 in Revelation 13” (<http://www.gavinmcgrathbooks.com>); & my sermon, “The Mark of the Beast – 666,” Mangrove Mountain Union Church, 20 Sept. 2012, a printed copy of which is in Textual Commentaries, Vol. 5 (Mark 1-3), Appendix 7; and an oral recorded form of which is presently available at <http://www.sermonaudio.com/kingjamesbible>.

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i] *Martyrdoms of Huss of Bohemia & Jerome Prague linked:*

“You're goose is cooked;” “You've cooked your own goose.”

ii] *“The Offence of the Cross” (Gal. 5:11).*

iii] *Biography of Jerome culminating in his martyrdom.*

iv] *Do the best one can in the circumstances one finds oneself in.*

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“You're goose is cooked;” “You've cooked your own goose.”

In classic Protestant hagiology, John Huss of Bohemia and Jerome of Prague, (both in modern day Czech,) are featured in connection with each other, so that one cannot look at the one, without seeing the other; and in turn, both are linked to John Wycliffe, the *Morning Star of the Reformation*, so that one cannot look at the two proto-Protestants, Huss of Bohemia and Jerome of Prague, without also looking at the proto-Protestant, John Wycliffe of England. Jerome of Prague was the most prominent follower of the teachings of Huss of Bohemia, and was martyred for his recognition and support of the proto-Protestant reforms of Wycliffe and Huss. The union of Huss of Bohemia and Jerome of Prague is found in their martyrdoms at the same spot in following years, Huss in 1415 and Jerome in 1415, at the hands of the Roman Church at Constance in Germany in connection with the *Romish Council of Constance* (1414-1418); and this union is also recognized in the classic Protestant Christian martyrology of *Foxe's Book of Martyrs*.

Thus the stories of Wycliffe, Huss, and Jerome of Prague are all linked. The work of Huss, Jerome of Prague, and Luther are all interrelated. John Huss was born in Hussenitz in Bohemia, Czech, about 1380; and so on the available evidence most probably “John of Hussenitz” was shortened to “John Huss,” and in the Bohemian language, the similar word, “*husca*” (pronounced “hustza,”) means a “goose,” and Huss sometimes referred to himself as “The Goose¹³.” And so when Romanist members of the *Council of Constance* later bragged to the followers of Huss in Prague and elsewhere, “You're goose is cooked,” their response was, “You've cooked your own goose,” which was a proto-Protestant statement against the pretentious claims of the Roman Catholic *Council of Constance* and Roman Papacy¹⁴.

¹³ Hallihan, C.P., “*John Hus* (Jan Husinec) 1369-1415,” Trinitarian Bible Society's *Quarterly Record*, No. 612, July to September 2015, pp. 40-49, at p. 42.

¹⁴ “Your goose is cooked,” *Rejoice Always* (<http://www.rejoicealways.org/your->

In the account found in *Foxe's Book of Martyrs*, Huss "said to the executioner, 'You are now going to burn a goose, but in a century you will have a swan whom you can neither roast nor boil'¹⁵." The gift of prophecy existed only in, and around Bible times (e.g., Luke 11:49-51). For example, this is taught in I Corinthians 13:8 which foretells of a time when "prophecies ... shall fail;" and Ephesians 2:20 dates "prophets" to the same time as "apostles," namely the "foundation" period of the New Testament Church. Thus the New Testament teaching is that "prophecies ... shall fail" with the loss of the gift of prophecy around the same time as the apostolate died out, and thus the gift of prophecy was to go by about 100 to 110 A.D. . And so that means that these words of John Huss were not a Divinely inspired prophecy, but rather, they were *a pious hope*. However God graciously honoured this pious hope (and possibly also a prayer to God) stated by Huss, for we also read in *Foxe's Book of Martyrs*, of how "Martin Luther ... came about a hundred years after, and had a swan for his" coat of "arms."

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ii] *"The Offence of the Cross" (Gal. 5:11).*

We read in the words of the Authorized King James Version of 1611 at Mark 4:17, "when affliction or persecution ariseth for the word's sake, immediately they are offended." The Greek for "they are offended" is "*skandalizontai* (indicative passive present, 3rd person plural verb, from *skandalizo*)," and the root word, *skandalizo* is linguistically related to the Greek noun, *skandalon*, which via the Latin, *scandalum*, gives rise to our English word, "scandal," for something that "*offends* or shocks moral feelings" (*Webster's Dictionary*, emphasis mine).

Yet we also find, that so called modern Bible translators who have removed the offensive word "offended" from Mark 4:17, and other verses, because their worldliness means that they do not identify with the rendering "offended" as a gospel truth. For example, the *American Standard Version* reads, "they stumble" (Mark 4:17, ASV); or the *New American Standard Bible* reads, "they fall away" (Mark 4:17, NASB). And these or similar types of renderings are also found in e.g., the RSV, ESV, NRSV, and NIV; as well as the Papists' Roman *Catholic RSV*, JB, and NJB. It seems "the offence of the cross" (Gal. 5:11) is so great, that they even want to removed reference to the fact that the ungodly "are offended" by the gospel (Mark 1:1; 4:17).

[goose-is-cooked/](#)).

¹⁵ Bramley-Moore's edition of *Foxe's Book of Martyrs*, Cassell, Patter, and Galpin, London, UK, 1867, pp. 152-159 (Huss) at p. 159.

In the contemporary secular society context, “the offence of the cross” (Gal. 5:11) includes e.g., Christ’s teaching of a racial curse on Hamites (Mark 7:26,27)¹⁶, or the teaching “that which ... defileth the man” are such things as “adulteries, fornications, murders” e.g., abortions (other than as an act of self-defence to save the mother’s life), “thefts, covetousness” e.g., of theft of intangibles due to the covetousness of feminists¹⁷, or “blasphemy,” or “foolishness” e.g., denying creation via the Darwinian theory of macroevolution in place of creation in Gen. 1-3 (cf. Rom. 1:22,25) (Mark 7:20-22); or the unique truthfulness of the Biblical gospel and thus the unique truthfulness of religiously conservative Protestant Christianity to the exclusion of all others religions or religious beliefs, so that “he that believeth and is baptized shall be saved; but he that believeth nor shall be damned” (Mark 16:16). This is seen in e.g., the ecumenical compromise with Roman Catholics, Eastern Orthodox, or Montanists (Charismatics and Pentecostals). Thus e.g., as part of *the offence of the gospel* in this warped secularist and so called “human rights” world, the NIV brought out a new edition 2011 that uses feminist language. And in this so called multi-cultural “human rights” society the Gospel truth of Mark 16:16, found also in the words of our Lord, “I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:6); and those of his apostle Peter, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12); are increasingly set aside in the inter-faith compromise with e.g., heathen animist Aborigines of Australia, or heathen Buddhists, or heathen Hindus, or infidel Mohammedans, or infidel Jews.

And so too, in the 15th century at the Romanist *Council of Constance* (1414-1418, the Roman Church, like at the later *Council of Trent* (1546-1563) and *Vatican II Council* (1962-1965), found that she was “offended” by “the gospel of Jesus Christ, the Son of God” (Mark 1:1; 4:17). And that “offence of the cross” (Gal. 5:11) was so great to them, that they put to death first the proto-Protestant martyr, Huss of Bohemia in 1415, and then the proto-Protestant martyr, Jerome of Prague in 1416. Both then and now, the ungodly world is “offended” by a call “to repentance” (Mark 2:17), as set forth in the laws of God chiefly in *The Ten Commandments* (Mark 10:19), and a turning in saving “faith” (Mark 5:34; 10:52) to Christ as Saviour (Mark 10:45; 14:22-24) and Lord (Mark 12:35-37; 15:39). Rather, the Gospel call of Christ, “repent ye, and believe the gospel” (Mark 1:15), is perverted, so that rather than preaching the Biblical Christ who sent “out” his disciples who “preached that men should repent” (Mark 6:12), men are simply left in their sins and told “you’re okay.” Thus our Lord’s teaching of original sin by which we have sinful natures and “hardness of ... heart” (Mark 10:5,6), and our Lord’s teaching of actual sins (Mark 7:20-23; 10:19) is set aside; and with it, the need for a powerful redeemer in our Lord and Saviour, Jesus Christ¹⁸.

¹⁶ See “Dedication Sermon” (5 Nov. 2016), in Appendix 5 of this Volume 6.

¹⁷ *Ibid.*

¹⁸ Cf. the “Meditation,” in Volume 5 on Mark 1-3, at Mark 2:17b.

Dedication: The Anglican Calendar.

***Papists' Conspiracy Day 2016.**

B] *Jerome of Prague's 600th anniversary (1416-2016).*

iii] *Biography of Jerome culminating in his martyrdom.*

This year of 2016 is the 600th anniversary year of the martyrdom of the proto-Protestant, Jerome of Prague, (born *c.* 1372 +/- 7 years¹⁹) in modern day Czech²⁰, for at the hands of Rome, he became a Christian martyr on the 30th of May 1416²¹. The *Encyclopedia Britannica* (1999) says his, "advocacy of sweeping religious reform in the Western Church made him one of the first" of the proto-Protestant "Reformation leaders in central Europe."

Jerome of Prague was born in Prague, Bohemia, and he studied at Charles University, also known as Prague University, under John Huss where he graduated with a Bachelor's degree in 1398. Not long after John Wycliffe, the Morning Star of the Reformation, started his work of reform, Jerome then visited England where he was also a student at Oxford University. He there studied Wycliffe's writings and became a follower of Wycliffe. He also copied out a couple of Wycliffe's treatises, *Dialogus* and *Trialogus*, which he took back to Bohemia, and the *Trinitarian Bible Society's Quarterly Record* (2015), says that Jerome of Prague "firmly declared that without study of Wycliffe, students would never find the true root of knowledge." He then became a professor at Prague University where he sought to promote and foster the Biblical teachings of John Wycliffe.

Jerome visited Jerusalem in 1403, and thus an area known to the ancient church father and doctor, St. Jerome (d. 420) who resided at nearby Bethlehem, and after whom Jerome of Prague would presumably have been given his Christian name. To the end of promoting and fostering the Biblical teachings of John Wycliffe, Jerome of Prague also

¹⁹ E.g., the *Encyclopedia Britannica* (1999) estimates his year of birth as about 1365, whereas *Wikipedia* estimates his year of birth as 1379.

²⁰ Czech was formerly the western part, and Slovakia the eastern part, of Czechoslovakia (formed in 1918), but since 1993 Czech and Slovakia have been two separate countries. Czech's capital is Prague and it also contains the area of Bohemia, and so when dealing with Huss of Bohemia and Jerome of Prague, one is dealing with areas that are inside modern day Czech.

²¹ In addition to Foxe's *Book of Martyrs*, *infra*, the information on Jerome of Prague on this section comes from such sources as, Andrew Bonar's "The Martyrdom of Jerome of Prague," *The Reformer*, The bi-monthly publication of the Protestant Alliance founded 1845 by the Earl of Shaftsbury, (Protestant Alliance, 77 Ampthill Rd, Flitwick, Bedford, MK45 18D, England, UK), Nov. / Dec., 2015, pp. 4-6; Hallihan's "*John Hus*" (2015) *op. cit.*, at pp. 43-44; *Encyclopedia Britannica Computer Disc (CD) 99*, Multimedia Edition, International Version, 1999, "Jerome of Prague;" & "Jerome of Prague," *Wikipedia* (https://en.wikipedia.org/wiki/Jerome_of_Prague).

taught at the Sorbonne in Paris, France in 1405, and the Universities of Cologne and Heidelberg in 1406; but in all three institutions he was forced to leave at the behest of Romish Church figures in power positions. He then returned to Prague in Bohemia, where he continued his work of reform in connection with John Huss's work. Jerome then sought to carry on his work of reform in Vienna, Austria, but in March 1410 a Papal Bull was promulgated against the works of John Wycliffe, and on the charge of supporting Wycliffe's teachings, Jerome of Prague was imprisoned in Vienna, Austria. But he escaped from jail, and fled to Moravia in Bohemia (in modern day Czech). For his actions, the proto-Protestant, Jerome, was then excommunicated by the Romish Bishop of Cracow in Poland. Jerome had previously been invited by the Polish king, Vladislav II to reorganize Cracow University, but he was also expelled from Poland. He then returned to Prague and in 1412 together with John Huss of Bohemia, was involved in a public disputation in which Jerome and Huss maintained that good Christian men are not bound to obey the Pope or any Papal commands that are at variance with Christ's laws (see "We ought to obey God rather than men," Acts 5:29). Though the story is disputed by some (*Wikipedia* says Wok of Waldstein led the relevant procession,) *Encyclopedia Britannica* states that Jerome then led a procession through the City of Prague which climaxed in the public burning of a Papal decree by the Antipope John XXIII which authorized the sale of indulgences. If so, Jerome's proto-Protestant opposition to indulgences in which it is claimed that one can purchase an indulgence for the forgiveness of sins, was a forerunner of the Protestant Martin Luther's opposition to such indulgences. Certainly Jerome of Prague taught that men have direct access to God through Jesus Christ, and they do not have to go through the Roman Church's alleged mediators, and so this proto-Protestant teaching was a forerunner of the Protestant *Christo solo* or Christ alone.

When Huss of Bohemia was arrested at the behest of the Romish *Council of Constance* in Germany, Jerome of Prague decided to go to Constance in order to help defend him. Both of the proto-Protestants John Huss and Jerome of Prague had earlier proposed that the Roman Church be reformed through the mechanism of some form of general council, and this may have made them both sympathetic to the possibility of appearing before the *Council of Constance*, which they may have thus have seen as an appropriate mechanism to advance their reforms. However time would prove they were greatly misguided in this idea about the potential of any such Roman Church Council. E.g., *The Reformer* (2015) records that at his trial, Jerome of Prague "pronounced" "John Huss ... to be an innocent man. 'I came to Constance to defend John Huss, because I had advised him to come here, and had promised to repair to his assistance should he be oppressed'."

As Jerome of Prague was returning from Constance, he was arrested in Hirschau, c. 65 kilometres or 40 miles east of Nuremberg (in Germany), and from thence taken to Sulzbach c. 50 kilometres or 30 miles east of Nuremberg; and from there he was conveyed back to Constance. By order of the Romish Archbishop of Riga, Jerome was imprisoned in the tower of St. Paul's *Church of Rome* Churchyard, and placed in chains, *infra*. Under the pressure of trial, he made some retractions, and he then recanted these recantations given under the duress of fear of a Romish trial and sentencing. Thus *The Reformer* (2015)

records that at his trial, Jerome of Prague declared, “‘Nor am I ashamed now to make an open confession of my own cowardice. I confess, and I tremble while I think of it, that, through fear of punishment by fire, I basely consented against my conscience to the condemnation of the doctrine of Wycliffe and Huss.’ He disowned his recantation” He was later sentenced and burnt at the stake, *infra*.

The Dedicatory Service of this Volume 6 includes before the sermon, the saying of the *Te Deum* as found in the 1662 *Book of Common Prayer*, and this includes the words, “The noble army of martyrs: praise thee” “O God” (*Te Deum*). Jerome of Prague’s martyrdom is recorded in the chapter on Jerome of Prague in *Foxe’s Book of Martyrs*, entitled in Bramley-Moore’s edition (1867), “Account of the Life, Sufferings, and Martyrdom of Jerome of Prague, who was burnt at Constance, in Germany, for maintaining the doctrine of Wickliffe;” or in *Foxe’s Book of Martyrs*, entitled in Forbush’s edition (1926; abridged edition of 2004), chapter 8, “An Account of the Persecutions in Bohemia under the Papacy,” in the section entitled “Persecution of Jerome of Prague.”

I say in the Dedicatory sermon on this volume (5 Nov. 2016):

Jerome of Prague, went to Oxford University in 1402, where he became a follower of the Morning Star of the Reformation, John Wycliffe. Indeed, he copied out a couple of Wycliffe’s treatises, which he took back to Bohemia in modern day Czech, and the *Trinitarian Bible Society’s Quarterly Record*, of July to September 2015, says that Jerome of Prague “firmly declared that without study of Wycliffe, students would never find the true root of knowledge.” And in classic Protestant hagiology, Jerome of Prague is considered in connection with John Huss of Bohemia, for he was the “assistant” of John “Huss” “in the work of reformation” “in Bohemia” in modern day Czech, as recorded in the chapter on Jerome of Prague in *Foxe’s Book of Martyrs*

And so we read in *Foxe’s Book of Martyrs* of how Jerome of Prague was “seized” and taken prisoner in connection with the events at the Romanist *Council of Constance* in Germany, and “conveyed in irons, and on his way, was met by the Elector Palatine, who caused” him to be fast bound as “a long chain” was “fastened” upon him, “by which he was” cruelly “dragged, like a wild beast, to the cloister, whence, after some insults and examinations,” Jerome of Prague was “conveyed to a tower, and fastened to a block, with his legs in stocks,” in which “he remained eleven days and nights, till, becoming dangerously ill, they, in order to satisfy their malice still further, relieved him from that painful state²².” Among other things, the Papist *Council of Constance* charged him with being “a derider of the Papal dignity,” “an opposer of the Pope²³.” And as further

²² Bramley-Moore’s edition of *Foxe’s Book of Martyrs* (1867), *op. cit.*, at pp. 159-165.

²³ *Foxe’s Book of Martyrs*, as edited by William Forbush in 1926, abridged

recorded in *Foxe's Book of Martyrs*, "They had ... prepared for him a cap of paper painted with red devils, which being put on his head, he said, 'Our Lord Jesus Christ, when he suffered death for me, a most miserable sinner, did wear a crown of thorns upon his head; and I, for his sake, will wear this cap.' ... On his way to the place of execution, he sang several hymns; and on arriving at the spot where Huss had suffered, kneeled down and prayed fervently," for he was martyred in 1416 at the same spot that Huss had been martyred at the previous year. "... When the flames enveloped him he sang a hymn; and the last words he was heard to say were" in Latin, in which the word "flammis" from "flamma" is a *double entendre* meaning both literal "flames" into which Jerome of Prague was going, and also figurative "fires of love"²⁴ for he was being martyred because of his love of Christ. And so giving both my English translation of the Latin, and the original Latin, Jerome of Prague's last words at the place of his martyrdom in 1416 were sung, "Hanc animam in flammis affero, Christe tibi;" "This soul in the flames, in the fires of love, I bring unto thee, O Christ" ...²⁵.



Jerome of Prague is martyred by being burnt at the stake, 30 May 1416, woodcut in *Foxe's Book of Martyrs* (1563), as reproduced in *Wikipedia* (2016).

Thus like other proto-Protestant Christian and Protestant Christian martyrs who died at the hands of Rome, for St. John the Divine (/ Theologian) says he saw the Roman whore "drunken with the blood of the saints, and with the blood of the martyrs of Jesus"

edition of 2004, Hendrickson, Massachusetts, USA, pp. 180-184 at p. 182.

²⁴ Woodhouse's *The Englishman's Pocket Latin-English & English-Latin Dictionary* (1913), p. 71 ("flamma").

²⁵ Bramley-Moore's edition of *Foxe's Book of Martyrs*, *op. cit.*, at pp. 163 & 165 (emphasis mine; Latin translation mine).

(Rev. 17:6); the martyrdom of Jerome of Prague by Papists 600 years ago, also reminds us of the future persecution and martyrdoms of Protestants by Romanists in the still future “mark of the beast” era in connection with a future Popish idol and a future world-wide Roman Catholic Inquisition (Rev. 13:14-18).

Dedication: The Anglican Calendar.

***Papists’ Conspiracy Day 2016.**

B] *Jerome of Prague’s 600th anniversary (1416-2016).*

iv] *Do the best one can in the circumstances one finds oneself in.*

The martyr, Jerome of Prague, whose 600th anniversary is being remembered this year (1416-2016), reminds us of the maxim, *Do the best one can in the circumstances one finds oneself in*. Conditions are rarely ideal. And I say in the Dedicatory Sermon of this Volume 6, “I ... maintain in harmony with Hebrews 5:14 that we should critically discern the good from the bad, and amidst the bad, not forget to thank God for the good.”

For example, let the good Protestant Christian reader consider the *Gideons International in Australia*, with headquarters in Mawson, Australian Capital Territory. For some year they distributed *New King James Version* (NKJV) editions of the New Testament with Psalms & Proverbs in schools and elsewhere. And though I regard the NKJV as a much inferior version to the *King James Version* (KJV), I nevertheless supported their work in this endeavour. Indeed, quite some years ago now, I moved my support over to them from the United Bible Societies who were distributing the *Today’s English Version* (TEV), because I considered that in a relativistic sense the NKJV was a lot better than the TEV. But one does not always have the options that one would like. For example, in more recent times, in what is a case of going from bad to worse, the Gideons have now moved over to distributing the *English Standard Version* (ESV).

On the one hand, I am somewhat discontent about elements of my support for The Gideons because I dislike the NKJV relative to the KJV which I consider they should be using; and I dislike *even more* the ESV relative to the NKJV. But on the other hand, I think it more important to get something of the Word of God into schools etc., that otherwise would not be gotten in; and in this context, I recall how I was very pleased when I was a schoolboy to receive from the Gideons a New Testament with Psalms & Proverbs in the Revised Berkeley Version, which is a translation that also leaves a good deal to be desired, relative to the King James Version. The difficulty is that while on the one hand, I also support the *Trinitarian Bible Society’s* Free Distribution Fund, for distribution of free KJV Scriptures to schools, churches, etc.; on the other hand, the TBS orbit of operations have a much smaller outreach in Australia than do the Gideons who distribute Scriptures far more widely to e.g., schools, hotels and motels, and elsewhere. This then puts me in a *painful dilemma*, to wit, should e.g., many schoolboys and schoolgirls who in this generally debased and ungodly society *have only once chance* of getting the Scriptures given to them, namely, from the Gideons, *get nothing, or get the*

ESV? Some may say, “nothing,” and while I empathize greatly with their sentiment of not wanting to distribute corrupt forms of the Word of God such as found in the ESV, in my opinion, *something is better than nothing*.

Furthermore, on the fly-leaves at the end of the Gideons’ New Testament with Psalms & Proverbs they give out for free, is a broad picture of the Plan of Salvation. This states “God Loves You,” John 3:16; Rom. 5:8; “All Are Sinners,” Rom. 3:23; Rom. 3:10; “God’s Remedy for Sin,” Rom. 6:23; John 1:12; I Cor. 15:3,4; “All May Be Saved Now,” Rev. 3:20; Rom. 10:13. There is then a capacity for a person to sign and date, “My Decision to Receive Christ as My Saviour,” i.e., “Confessing to God that I am a sinner, and believing that the Lord Jesus Christ died for my sins on the cross and was raised for my justification, I do now receive and confess him as my personal Saviour.” This is then followed by “Assurance As a Believer,” Rom. 10:9; John 5:24; I John 5:13; John 20:31. Though once again, I am discontent with elements of this presentation, for instance, I would prefer some added specificity on how “All Are Sinners” by adding in some references to the Ten Commandments e.g., “I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet” (Rom. 7:7; cf. Matt. 5:21,22,27,28; Rom. 13:9; Eph. 6:2); and indeed adding in a couple of fly-leaves with the full Ten Commandments of Exodus 20. Nevertheless, *as an Evangelical Protestant, I clearly support this evangelistic outreach* on the fly-leaves at the end of the Gideons’ New Testament with Psalms & Proverbs *in which the Gospel message is given by authority of Scripture, and in which the Holy Ghost may then convict a person of it*. And hence notwithstanding my misgivings about this organization, in seeking by the grace of God, to be a “faithful and wise steward” (Luke 12:42), and discern the good from the bad (Heb. 5:14), I support the work of Gideons in Australia in both prayer and financial stewardship. And I hope and pray that those who come to a saving knowledge of Jesus Christ in conjunction with The Gideons work, will then humbly study God’s Word and come to the point where through the leading of the Holy Ghost, they advance to using the KJV. Alas, conditions are rarely ideal, and so one must *Do the best one can in the circumstances one finds oneself in*.

So likewise, let the good Protestant Christian reader consider the London UK based *Trinitarian Bible Society* with Australian branch headquarters in Grafton, New South Wales. I am not entirely happy with the *Trinitarian Bible Society*, e.g., the removal of the honorific titular prefix “St.” before “John the Divine” in the Book of Revelation, ought not to have occurred. And as stated in the Dedicatory Sermon for this Volume 6, they also have an inadequate understanding of how the NT Received Text is composed; and an inaccurate understanding that the OT Received Text is the Masoretic Text, when in fact, it is a text *very close to, but not the same as*, the Masoretic Text. Nevertheless, in more general terms they do a wonderful work in seeking to promote the King James Version of 1611, and they also seek to promote New Testament Received Text translations in other tongues around the world; and they also broadly have a religiously conservative Protestant Christian emphasis. And so once again, though I am discontent about some of the things they do, in seeking, by the grace of God, to be a “faithful and wise steward” (Luke 12:42), and discern the good from the bad (Heb. 5:14), I support TBS work in both prayer and financial stewardship. Alas, conditions are rarely

ideal, and so one must *Do the best one can in the circumstances one finds oneself in*.

And the same is true yet again of my support for *Anglicare (New South Wales)*. With headquarters in Sydney, they were originally set up in some of the better days of the Low Church Evangelical Anglican Diocese of Sydney under the name of the *Home Mission Society*. Once again, on the one hand I am somewhat discontent in my support of *Anglicare* because I have been unhappy about some of their activities as the Diocese of Sydney has moved away from its former firmer Biblical teachings. But on the other hand, in broad terms they still also do some truly wonderful work in giving expression to the teaching of our Lord that we should help those who are “hungered, ... thirsty, ... a stranger, ... naked, ... sick, and ... in prison” (Matt. 25:35,36). And so once again, notwithstanding my misgivings about this organization, in seeking by the grace of God, to be a “faithful and wise steward” (Luke 12:42), and discern the good from the bad (Heb. 5:14), I support the work of Gideons in Australia in both prayer and financial stewardship. Alas, conditions are rarely ideal, and so one must *Do the best one can in the circumstances one finds oneself in*.

The facts of life are that in fallen man’s world, conditions are rarely ideal; and if we wait for perfect Christian Bible distributors, or perfect Christian charities, before we support them, then we may well end up waiting till Christ’s Second Advent, at which point, we will have lost our vital opportunities to give such prayer and financial assistance. I admit the situation is one of *a painful dilemma*, and I would truly wish for better spiritual times and better Protestant Churches and organizations than the ones we presently have. But it’s a case of *something is better than nothing*. For the Old Testament Greek Septuagint translation is a very uneven translation of the Hebrew and Aramaic, and at times clearly a corrupt rendering; but being all that was generally available in the Greek speaking Greco-Roman world, under the Holy Ghost’s guidance in verbal inspiration, the New Testament writers sometimes take selected quotes from it where the rendering is accurate (e.g. Mark 7:6; citing Isa. 29:13, LXX). And was not the Jewish religion of Christ’s day also apostate, and in many ways, far worse than these three organizations I refer to of Gideons, TBS, and Anglicare? Yet when Jesus was “in the temple” (Mark 12:35), on the one hand, he recognized this apostasy saying e.g., “Beware of the scribes ... which devour widows’ houses ...” (Mark 12:38,40). But on the other hand, he commended “a certain poor widow” who at “the treasury,” “threw in two mites, which make a farthing” (Mark 12:41-44); for the temple treasury money was also used for some good things in the service of God at that time. As for those brethren would disagree with me on this matter, I admit it is *a difficult issue*, and *a painful dilemma*, and I say, “Let every man be fully persuaded in his own mind” (Rom. 14:5).

Of course, the maxim, *Do the best one can in the circumstances one finds oneself in*, has a number of other applications for the religiously conservative Protestant Christian. But let us thank God for the example of the proto-Protestant, Jerome of Prague (martyred 1416). For after the example and martyrdom of the proto-Protestant Huss of Bohemia (martyred 1415) who had also done the best he could in the circumstances he found himself in up till the time of his martyrdom by the Church of Rome; Jerome of Prague likewise continued to do the best he could in the circumstances

he found himself in up till the time of his martyrdom at the hands of the Roman Church. For conditions are rarely ideal, and so one can only *Do the best one can in the circumstances one finds oneself in.*

Dedication: The Anglican Calendar.

***Papists' Conspiracy Day 2016.**

C] The Great Fire of London 350th anniversary (1666-2016).

This year of 2016 is the 350th anniversary in 2016 of the Great Fire of London in 1666. Anyone who, like myself, knows London, knows that the Great Fire of London's impact remains clearly visible in e.g., the many Christopher Wren built churches that were built after this fire. "The Monument" remembering this fire near London Bridge is also a well known London landmark. "The Monument" also now gives its name to a London Tube Station (i.e., an underground railway station), on the "Circle" line (symbolized by a line of the colour yellow) and "District" line (symbolized by a line of the colour green). E.g., the District Line was known to me when I lived at Raynes Park (2nd trip to London, Dec. 2002-July 2003; 3rd trip August 2003-April 2004; & part of 4th trip of Oct. 2005-April 2006, from Feb. 2006-April 2006) and Morden (5th trip, Sept. 2008-March 2009; & part of 6th trip of Oct. 2012-March 2013, from Oct.-Dec. 2012), since it terminates at Wimbledon from where one gets connecting trains to e.g., Raynes Park Station or St. Helier Station (for Morden).

The terminus of the Great Fire of London, is remembered with reference to "Pye [/ 'Pie'] Corner" at Giltspur Street, London, UK, where a monument commemorates, "the staying of the great fire which beginning at Pudding Lane, was ascribed to the sin of gluttony when not attributed to the Papists." The start of the fire in Pudding Lane was in Thomas Farynor's bakery, and so the food items of bread, puddings, and pies²⁶, meant it sometimes has been "ascribed to the sin of gluttony," *supra*. And we are taught in the prophetic maxims of Mark 13:8, that any "troubles" in this world, such as the Great Fire of London in 1666, "are the beginnings of sorrows" as they are a general warning that types the future trouble men will face if they do not accept "the gospel" of Mark 13:10, on the Day of Final Judgment at the Second Coming of Christ as taught in Mark 13:32-37, when in the words of Article 8 of the *Apostles' Creed*, Christ "shall come to judge the quick and the dead." Therefore, in the first place, these references to the food items of bread, puddings, and pies, may be fairly exploited to remind us there were gluttons in England at the time of the Great Fire of London, and that at least in part, the Great Fire of London was one of the "troubles" (Mark 13:8) in this world that types the future trouble men will face if they do not repudiate the sin of gluttony, with its lust-idol focus on the "God" of the "belly" (Philp. 3:19). And in the second place, the sin of gluttony may be fairly isolated as an appropriate reminder to us of the future judgment of God on those who

²⁶ Though Pie / Pye Corner was named from the "pie" of a "magpie" which was depicted on an adjoining tavern; in this context of two other food items it was taken to be indicating the food item of a "pie," pointing with the other two items to gluttony.

just afore the Second Advent will be “eating and drinking” in gluttony and drunkenness (Matt. 24:38; cf. 11:19). And so since the prophetic maxims of Matt. 24 & Mark 13 are a general warning that types the future trouble men will face if they do not accept the gospel, one might reasonably isolate the sin of gluttony as an appropriate sin, in this wider context of using the Great Fire of London of 1666 as a reminder of the coming Day of Final Judgment.

The *Diary of Samuel Pepys* (1633-1703) has an interesting entry for 16 to 18 February in what we would more commonly be now regard on a 1 January New Year’s Day Calendar as 1666, but bearing in mind that till the mid 18th century England had an Annunciation Day Calendar that started the New Year on 25 March, this entry on 15-18 February would have been thought of at the time as 1665, i.e., just over a month before the new year started on Annunciation Day, 25 March 1666. Here Samuel Pepys says with respect to Francis Potter’s *An Interpretation of the Number 666* (1642), he “took a coach, and calling by the way at my bookseller’s for a book, writ about twenty years ago in prophecy of this year coming on, 1666, explaining it to be the mark of the beast²⁷.” This is reflective of certain views around at the time that because the year “1666” contained the number given out under the mark of the beast, “666” (Rev. 13:15-18), that something in this connection might occur in 1666.

On the one hand, I would not wish to endorse such views *per se*. But on the other hand, nor would I wish to reject all elements of such views *per se*. Rather, I give a qualified endorsement to this broad concept. In terms of what I would endorse, we are taught in the prophetic maxims of Mark 13:8, that any “troubles” in this world, such as the Great Fire of London in 1666, “are the beginnings of sorrows,” as they are a general warning that types the future trouble men will face if they do not accept “the gospel” (Mark 13:10), on the Day of Final Judgment (Mark 13:32-37) at the Second Advent when “the Lord Jesus Christ ... shall judge the quick and the dead at his appearing and his kingdom” (II Tim. 4:1). On this basis, I would in a broad generalist way be prepared to say that since the year “1666” contains the number “666,” in the first place, it may be fairly exploited to remind us that there were Papists in England at the time of the Great Fire of London, and that at least in part, the Great Fire of London was one of the “troubles” (Mark 13:8) in this world that types the future trouble men will face if they do not repudiate Popery and all other false religions in favour of the Biblical gospel of religiously conservative Protestant Christianity. And in the second place, the number “666” in the year of 1666 may be fairly isolated as an appropriate reminder to us of the future judgment of God just afore the Second Advent when the Popish “mark of the beast,” “666,” is given out. And so since the prophetic maxims of Matt. 24 & Mark 13 are a general warning that types the future trouble men will face if they do not accept the gospel, then one might reasonably isolate the sins of Popery as appropriate sins, e.g., idolatry and works’ righteousness, in this

²⁷ *The Diary of Samuel Pepys: A New & Complete transcription* edited by Robert Latham & William Matthews, Vol. 7, 1666, Harper Collins Publishers, University of California Press, Berkeley & Los Angeles, California, USA, & printed in the UK by HarperCollins, London, 1995, reprint 2000, pp. 46-47 (emphasis mine) (google books).

wider context of using the Great Fire of London of 1666 as a reminder of the coming Popish “mark of the beast” followed by the Day of Final Judgment.

The Diarist Samuel Pepys is a primary source that preserves for us this material on “666” and “the mark of the beast” being linked in some people’s minds to the year 1666 in the run-up period to this year; and more generally he is a primary source for a number of things in the period of the Restoration from 1660 to 1669. A graduate of Magdalene College, Cambridge University, his diary was first published posthumously in the nineteenth century, and its popularity then saw a number of editions and printings; so that his Diary work rose to prominence long after his death. On my sixth trip to London (Oct. 2012-March 2013) where I worked as a schoolmaster, and also undertook research work on Byzantine Greek Lectionaries, especially at the British Library in London, I was privileged to visit Samuel Pepys’s old church in February 2013.



Gavin at St. Olave’s *Church of England*, Seething Lane, London EC3, Feb. 2013. The Church Notice Board to Gavin’s left shoulder, seen in greater detail in the second photo, says that in “1703 June 4th Samuel Pepys Esq[ui]re” was “Buried in a Vault under” St. Olave’s “Communion Table.” And it has a quote by “Samuel Pepys” describing this as “our own church,” and says this well known Diarist and naval administrator, “came” “through this gate from the Navy Office and his home in Seething Lane to worship here.”
London, UK, February 2013.

On my fifth trip to London, UK (Sept. 2008-March 2009), there was a Royal Display on the Great Fire of London in the Crypt of St. Paul’s Cathedral which I visited on 10 October 2008. The date of my visitation was significant as King Charles II

(Regnal Years: King *de jure* of the three kingdoms, 1649-1685; King *de facto* of Scotland, 1649-1650/1²⁸; King *de facto* of England, Ireland, and Scotland, 1660-1685), declared on 10 October 1666 that there was to be an official day of fasting to commemorate the Great Fire of London. Thereafter, (until their discontinuance from 1859,) annual services were held at St. Paul's Cathedral in London every year on 2 September in which God was asked to deliver Londoners from another such fire. Some relevant photos of my visitation on 10 October 2008 will be placed on the website of this Volume 6 on St. Mark's Gospel Chapters 4 & 5.

Dedication: The Anglican Calendar.

***Papists' Conspiracy Day 2016.**

D] Gunpowder Treason Day 2016.

The 1662 *Book of Common Prayer* Calendar was largely drawn up in 1561 (with most days drawn from the old Sarum Calendar). But on the other hand, it contextually is a selection of days designed to be used in conjunction with *Foxe's Book of Martyrs* (Latin edition, 1554, 1st English edition, 1563); and indeed the 1559 edition of Cranmer's 1552 Protestant prayer book also includes the Act *Primo Elizabethae*, which by tradition has also been published with the 1662 prayer book, and which includes in its opening two paragraphs reference to how "*The Book of Common Prayer*" of 1552 "was ... taken away" because of its Protestantism under the Romish queen, Bloody "Mary, to the great decay of the due honour of God, and discomfort to the professors of the truth of Christ's religion," and it was then again "enacted by the Authority of" "Parliament" under Elizabeth the First (Regnal Years: 1558-1603). And thus under Queen Elizabeth the First, injunctions were issued requiring that four books be chained in Anglican Churches, one of which was the Holy Bible, and one of which was the original English edition of Foxe's *Book of Martyrs* of 1563, which was dedicated to Queen Elizabeth I, and is the classic Protestant hagiology of both Marian martyrs under the Papist queen, Bloody Mary, and other times²⁹. To read the 1561 Calendar as now found in the 1662 Calendar outside the wider

²⁸ In July 1650, Cromwell invaded Scotland encroaching to the eastern edge of Edinburgh at which point the Scots formed a defensive shield within the city against him; though Cromwell occupied much of the south of Scotland following the Battle of Dunbar in Sept. 1650. Then in January 1651 Charles II was crowned King of the Scots at Scone. In Aug. 1651 Cromwell left General Monck to complete the conquest of Scotland which he did when he captured Stirling; and bonny King Charles II reached Worcester England in the same month, in the following month of Sept. 1651 being defeated at the Battle of Worcester. Thus Charles II was king *de facto* of only part of Scotland from July 1650, and remained king *de facto* of only part of Scotland till 1651.

²⁹ Cowell, H.J., *The Four Chained Books*, Being the Story of the Four Books ordered to be "set up" in the Parish Churches of England, (1538-1938 Fourth Centenary publication), Protestant Truth Society, London, England, UK, 1938, pp. 3,6,17,18,23,26,30. (British Library copy 11900aaa71.)

context of *Foxe's Book of Martyrs* and the opening to paragraphs of the Act *Primo Elizabethae* traditionally printed with the prayer book, is to radically decontextualize and so misunderstand the bigger picture of Anglican hagiology which is set forth in the 1561 Calendar as preserved in the 1662 prayer book. Thus Foxe's 1563 *Book of Martyrs* is contextually set against the backdrop of, and so contextually complements, the 1561 Anglican Calendar (as basically preserved in the 1662 Anglican Calendar). They are the complimentary two halves of wider Reformation Anglican hagiology³⁰.

Among other things, *Foxe's Book of Martyrs* records the martyrdom in 1556 of the Marian Martyr, His Grace, Thomas Cranmer, the first Protestant Archbishop of Canterbury, and liturgist of the 1552 Protestant *Book of Common Prayer* now preserved for us in the later edition of the Anglican 1662 *Book of Common Prayer*. And this year of 2016 is the 460th anniversary of Thomas Cranmer's martyrdom (1556-2016). *Foxe's Book of Martyrs* also records the martyrdom of the proto-Protestants, John Huss of Bohemia and Jerome of Prague. Twelve months ago, on *Papists' Conspiracy Day*, 5 November 2015, special reference was made in dedicating Volume 5 of my Textual Commentaries on Mark 1-3, to the 600th anniversary of the martyrdom of John Huss of Bohemia in modern day Czech in 1415. And this year, on *Papists' Conspiracy Day*, 5 November 2016, special reference is also to be made in dedicating Volume 6 of my Textual Commentaries on Mark 4 & 5, to the 600th anniversary year of the martyrdom of the proto-Protestant, Jerome of Prague in modern day Czech on the 30th of May 1416.

I would thus encourage the good Christian reader to ensure he maintains, or acquire if he does not presently have, some knowledge of *Foxe's Book of Martyrs*. In its broad sevenfold structure, one finds: firstly, Pagan Rome persecuting and martyring Christians'. Secondly, some others, like the Arian heretics, also persecuting Christians; and this Arian persecution is also relevant as a later form of such Arianism is the Mohammedan persecution of Christians. Thus in time, Islam takes over from the earlier Arian heretics in persecuting and martyring Christians who uphold the doctrine of the Holy Trinity. For as found in the false teachings of Mohammedan's *Koran*, the Mohammedans wickedly deny the Deity of Christ and blasphemously deny the doctrine of the Holy Trinity (*Koran's* Suras 2:110; 4:169; 5:73,76,77; 19:35,36; 37:151,152).

Thirdly, Papal Rome takes over in the persecuting and martyring Christians (as more fully developed in the fourth and fifth parts, *infra*). Though in broad terms *Foxe's Book of Martyrs* recognizes this third element of Papal Rome ultimately taking over from Pagan Rome, there is a historical lack of very much documentation for the persecution of the saints in its earlier stages, and none of the details are specifically found in *Foxe's Book of Martyrs*. However, we know from other sources that it includes e.g., some level of persecution against those under the condemnatory "anathema" of the fifth General

³⁰ See my elucidation on this in e.g., my "The Oranges and Lemons' Churches" sermon of 6 Feb. 2016 in Appendix 7 of this Volume 6, from the part starting "But in broad terms, the 1561 and 1662 Anglican Calendar are selections of figures of historical significance"

Council of Constantinople II (533) who rightly rejected the teaching of an “ever-virgin Mary” (contrary to e.g., Matt. 1:25; 12:46-50)³¹. In 533 the Byzantine or Eastern Roman Emperor, Justinian, referred in his Code to the Bishop of Rome as “the head of all the churches;” but this was in a letter of Justinian’s attached to *Justinian’s Code*, and so it lacked the legally binding force of a decree. It simply meant that the Emperor Justinian used a royal prerogative to give the Bishop of Rome a titular primacy over his main rival, the Bishop of Constantinople; but it gave the Bishop of Rome no governing jurisdiction over the Bishop of Constantinople; and because it rested on a royal prerogative, it expired when Justinian died in 565; so that from 565 onwards the situation reverted back to what it had been before 533, until the formation of the Roman Papacy in 607 when the Eastern Roman Emperor, Phocas, by legally binding *decree* made the Bishop of Rome, “universal bishop.” Thus before 607 there were Bishops of Rome; and between 533 and 565 there were Pope-like Bishops of Rome; but from 607 A.D. there were Popes of Rome (in the sense of a “Pope” who seriously claimed the whole world was his Diocese i.e., a “universal bishop”). But this also means that from 533 to 565 the Bishopric of Rome was in miniature and prophetic type, the office of a Pope-like Roman Papacy³². And so it is of note that during this time, this fifth General Council of Constantinople II in 533 pronounced a persecution against the saints of God in its condemnatory “anathema” of the fifth General against those who rightly rejected the teaching of an “ever-virgin Mary” (contrary to e.g., Matt. 1:25; 12:46-50).

But it must also be said that there is evidence that a number of better figures were able to continue to operate in the wider Church at this time, for Antichrist “sitteth in the temple of God” (II Thess. 2:4) or church of God (I Cor. 3:16; I Peter 2:5); and even though the Office of Roman Papacy and Office of Roman Antichrist were simultaneously

³¹ Though both this and the sixth General Council of Constantinople III (681) contained error, for Constantinople III claimed Divine “inspiration” for general councils as possessing “God-inspired fathers” (Greek *Theopneuston pateron*) (contrary to the teaching that prophets existed only in Bible times e.g., Luke 11:49-51; Eph. 2:20). Thus these 5th and 6th Councils’ errors are an example of how “when” “General Councils” “be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God,) they may err, and sometimes have erred, even in things pertaining unto God” (Article 21, *39 Articles*). However, the Trinitarian teaching of these fifth and sixth General Councils were a correct clarification of matters found in the sound Trinitarian and anti-Pelagian teaching of the first four General Councils, and so this shows how such General Councils only have “strength” and “authority” because “it may be declared that” any relevant teaching was “taken out of holy Scripture” (Article 21, *39 Articles*).

³² This matter is of some relevance to the “three horns” of Dan. 7:7,8 i.e., the Vandals in c. 533 and Ostrogoths in c. 556, both of whom come during this period of 533 to 565; and then the Lombards in c. 752; because the actions of the Bishops of Rome under the titular primacy of Justinian from 533-565 prophetically type the rise of the Papacy from 607, and the Lombards of c. 752 then precede the rise of the first of the Papal States from 756.

formed in 607 A.D., when the Bishop of Rome, Boniface III, got a decree from the emperor, Phocas, declaring him “universal bishop,” Rome frequently lacked powers of enforcement till the promulgation of the fraudulent “Donation of Constantine” in the mid 8th century, with the first Papal State in 756, and the most unholy so called “Holy” Roman Empire from 800 which gave him enforcement powers in continental Western Europe (though not comparable powers in England till much later, after Wycliffe’s time.) Thus the Waldensians (who either later took their name from, or gave their name to, Peter Waldo), separated from the Church of Rome at this time, if not before. In this context, it is notable that there is a Roman Catholic medieval story which is very hostile to the Waldensians, which says that they separated from the Church of Rome as a protest against the *Donation of Constantine*³³. While the exact point at which the Waldensians came into existence as a distinctive group is not clear, and is a matter of diverse opinions, bearing in mind that this fraudulent document first started to circulate in the 8th century; I think that this is a likely time for the Waldensians to have originated, with their preacher Berengarius coming about 250 years later whom the Reverend Mr. John Foxe in *Foxe’s Book of Martyrs* dates to “about” “1000” A.D. . By contrast, some think the Waldensians date to an earlier time than around the mid 8th century, and it must be said we lack clear historical records on this matter.

Fourthly, Papal Rome’s persecutions of the saints of God is especially seen on the European Continent in the proto-Protestant Waldensians, and in that context one may refer to the Waldensians at Albi France as Albigenses. *Foxe’s Book of Martyrs* starts this fourth section with Berengarius “about the year 1000.” Fifthly, Papal Rome’s persecutions of the saints of God is seen in the martyrdoms of Huss of Bohemia and Jerome of Prague in the mid 15th century. Sixthly, the *Morning Star of the Reformation*, John Wycliffe, arises in England in the 14th century, and then the proto-Protestant Lollards are persecuted and martyred by Rome. And seventhly, in the 16th century the Reformation started under Martin Luther recovers the gospel of justification by faith and an authoritative Bible, and the Protestants of the Reformation are then persecuted and martyred by Rome e.g., under Bloody Mary, ending with the triumph of Protestantism under Elizabeth I in 1558; and then Rome continues to persecute and martyr Protestants such as e.g., those in France in the 1572 *Massacre of St. Bartholomew’s Day*. Other later editions of *Foxe’s Book of Martyrs* give details of later persecutions of Protestants at the hands of Romanists. But one needs this big sevenfold picture of Protestant hagiology broadly gained from *Foxe’s Book of Martyrs* to understand an important component of what it means to be a Protestant Christian; to understand the Papal Antichrist’s “iniquity;” and to understand a verse like Revelation 17:6, “I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.”

While none of those editions of *Foxe’s Book of Martyrs* that are known to me to be in print at this time are entirely satisfactory, of those that I have seen, the “best of a bad lot” of editions presently available is a 2011 printing I have of a 2004 edition by

³³ Bihlmeyer, K., *Church History*, Revised by H. Tuchle, translated from the thirteenth German edition by V.E. Mills and F.J. Muller, Vol. 2, The Middle Ages, Newman Press, Maryland, USA, 1963, pp. 146,211.

Hendrickson in what is called the “Hendrickson Christian Classics” series. Its record of Protestant hagiology and martyrology ends earlier than some editions at the end of the 18th century. It is not without blemish, e.g., on the down-side its “Preface” shows unduly negative and inaccurate perceptions about King Henry VIII, and with a Puritan bias tries to put an unnecessarily negative slant on John Foxe’s role as an Anglican clergyman; and the “Preface” also seeks to glorify a man guilty of the sin of what Revelation 21:8 calls being “fearful,” as it seeks to glorify a pacifist who refused to fight in World War II because of his cowardly pacifistic beliefs, and so this cowardly pacifist who also considered Christians should not be involved in politics, this yellow breasted chicken, Jim Elliot, is exactly the type of person whom I would say should NOT be held up as an example to the people, and who is a total disgrace to the brave Christians found in the Protestant hagiology of *Foxe’s Book of Martyrs*. But on the upside, the generality of this edition will at least get one going in the right general direction.

The worst edition of *Foxe’s Book of Martyrs* presently in print that I have seen is a 2001 edition printed by Bridge-Logos in the USA and edited by Harold Chadwick. It is divided into three sections and its Section 1 is broadly like any other edition of *Foxe’s Book of Martyrs* and goes up till the 1572 *Saint Bartholomew’s Day Massacre* in France. But thereafter it adds in a large number of inappropriate figures e.g., its Section 2, includes heretics who claimed they could get new revelations of the Spirit such as Anne Hutchinson, who was denounced as a heretic by her Puritan Church in Boston, America; and while as an Anglican I am no Puritan, I would entirely concur with the Puritan who condemned her that she exhibited the power of devils speaking to her; and I would regard it as sick joke that she would be placed in an edition of *Foxe’s Book of Martyrs*. Likewise it includes a pacifistic heretical Quaker, Mary Dyer, who was also hanged by the Puritans in 1660; and once again, though I am no Puritan, I would agree with them that this Mary Dyer was a Quaker heretic, and no true Christian.

And so while it is necessary for the good Christian reader to still discern the good from the bad (Heb. 5:14); to at least get him going in the right general direction, the best edition I know of *Foxe’s Book of Martyrs* presently still in print is by Hendrickson in Massachusetts, USA, in their 2004 abridged edition of William Forbush’s 1926 *Foxe’s Book of Martyrs*, in the “Hendrickson Christian Classics” series (ISBN: 978-1-56563-781-8). Sadly, unlike Bramley-Moore’s 1867 edition of *Foxe’s Book of Martyrs*, this 2004 edition lacks a chapter giving an, “Account of the Discovery of the Gunpowder Treason, in the Year 1605, in the Reign of King James I.”

In this chapter of Bramley-Moore’s 1867 edition of *Foxe’s Book of Martyrs*³⁴, we read of how “Guy Fawkes,” “Thomas Percy,” “Robert Catesby,” and other co-conspirators were “consulting together how they might restore the Popish religion in England, Percy, one of the most zealous, proposed to kill the king, and offered to perform it himself: to which Catesby answered that if the king were taken off, there were still two

³⁴ Bramley-Moore’s edition of *Foxe’s Book of Martyrs* (1867), *op. cit.*, at pp. 587-591.

young princes and princesses, with the greater part of the nobility and gentry, devoted to the Protestant religion; and unless these were involved in the same fate with the king, they would render their condition rather worse than better He proposed, therefore, the blowing up the king, queen, and princes, with both the Houses of Lords and Commons, when the king should come to the house to make his speech at the opening of the session. This being approved by the rest ... they consulted Henry Garnet, the superior, with Oswald Tesmond and John Gerard, two priests of the Jesuits' Order, who applauded their design ..., since it was to be executed upon excommunicated heretics, a doctrine ... approved by Pope Paul V [Pope: May 1605 to 1621]. An oath of secrecy was then taken by the conspirators; and" the Roman "Mass being celebrated by Gerard, they all took" it. Now "the Parliament being prorogued" e.g., "to the 5th of November, 1605," they decided "to dig through the foundation of a very thick wall" But "a letter to the Lord Monteagle" sent as a tip-off to secure his safe protection, urged him "to invent some excuse to put off your attendance at this Parliament" for "they shall receive a terrible blow ... and shall not see who hurt them" "His lordship carried the letter ... to Secretary Cecil The next day this letter was shown to His Majesty," King James I, and concerning the words, "'they should receive a terrible blow this Parliament,' and yet '... not see who hurt them;'" this was a "sudden blow, he apprehended" which "would be the effect of gunpowder and therefore ordered all the cellars, and all other places near the Parliament House, to be searched. The Earl of Suffolk, who was then Lord Chamberlain ... the day before the meeting of Parliament" on 5 November 1605, "... viewed ... the cellar under the House of Lords, which he found full of wood and coals" Learning of this, "the king's suspicion being ... increased ..., he ordered all the wood and coals in the cellar ... to be removed" This being done, the searcher, "Sir Thomas Knevet," did "discover the thirty-six barrels of powder hidden under the coals; he also found a man standing near the place, booted and spurred, with his cloak on, whom he searched, and found upon him a dark lanthorn and three matches. This person proved to be Guy Fawkes, one of the conspirators" Then "after torture," "and threatened with the rack, he confessed to the conspiracy, and named his accomplices; some of whom were slain, and the remainder arrested and brought to justice."

Hence the words of the *Gunpowder Treason Day Ditty*:

"Remember, remember the fifth of November,
 The gunpowder treason and plot,
 I know of no reason why the gunpowder treason,
 Should ever be forgot.
Guy Fawkes, Guy Fawkes, 'twas his intent,
To blow up the King and Parlia-ment.
Three score barrels of powder below,
 Poor old England to overthrow:
 By God's Providence he was catch'd,
 With a dark lantern and burning match.
 Holloa boys, holloa boys, make the bells ring,
 Holloa boys, holloa boys, God save the King!
 Hip hip, Hoorah! Hip hip, Hoorah!"

In this ditty, the thirty-six barrels of gunpowder become “three score” or sixty “barrels of powder,” seemingly for the poetical reasons of a rhyme between “score” and “Poor;” and “the three matches” Guy Fawkes had become a “burning match,” seemingly for the poetical reasons of conveying the idea that *he intended* to light a match to detonate the gunpowder, (in harmony with the words, “’twas his intent, To blow up the King and Parlia-ment,”) even though his intent was not realized. Thus it should be understood that the *Gunpowder Treason Day Ditty* contains some level of so called “poetical license.”

On my sixth trip to London, UK (Oct. 2012-March 2013), I benefited from the fact that in England there are now two main date traditions for *Gunpowder Treason Day* or *Papists’ Conspiracy Day* in the night-time celebrations of *Bonfire Night*. By one more recent tradition, Bonfire Night is transferred to the Saturday night closest to 5 November, and by the other older tradition it is always kept on 5 November. Hence I was at Oxford on Saturday 3 November (where there is the further local tradition that Bonfire Night is not transferred to the Saturday night if 5 Nov. falls on a Sunday), where I celebrated Bonfire Night; and thereafter I was back in London and celebrated Bonfire Night a second time that year, this time at Wimbledon Park on Monday 5 Nov. 2012. (See Wimbledon Park photos of 5 Nov. 2012 on Textual Commentaries website for Volume 5 on Mark 1-3.)

And in between these two Bonfire Night celebrations on Saturday 3 Nov. 2012 and Monday 5 Nov. 2012, I attended church for *Evening Prayer* from the 1662 *Book of Common Prayer* back in London at St. John’s *Church of England (Continuing)*, South Wimbledon³⁵. I had previously remembered *Papists’ Conspiracy Day* at St. John’s in 2008³⁶; and once again, *Papists’ Conspiracy Day* was remembered in this Sunday Service of 4 November 2012, it being the *Eve of Papists’ Conspiracy Day*.

At the service there was handed out a piece of paper to be used with the 1662 *Book of Common Prayer* which included on it as extracts from the 1662-1859 *Office of Gunpowder Treason Day (I Papists’ Conspiracy Day)*, “A Form of Prayer with Thanksgiving: to be used yearly upon the Fifth Day of November for the happy

³⁵ Perhaps more technically St. John’s is classified as Merton Abbey Mills (& the Minister there sometimes signs letters with this reference); but in practice, it is generally referred to as South Wimbledon e.g., in the *English Churchman* of 2 & 9 Nov. 2012 (EC 7857), it advertizes itself at p. 9 as, “London. South Wimbledon, St. John’s C. of E. (Continuing). Sabbath Day Services 11am, 6.30 pm. A[thorized] V[ersion]. Prayer Book (1662) ...;” and likewise it refers to itself as being at “South Wimbledon” in other *English Churchman* editions. It meets at Trellis House, on the corner of Mill Road & High Street, London, SW19.

³⁶ See Textual Commentary Volume 2 (Matt. 15-20), “Dedication: The Anglican Calendar,” at 7, “Papists’ Conspiracy Day (5 Nov.), at 7a, “Bonfire Day at Lewes, England: 5 November 2008” (Printed by Officeworks in Parramatta, Sydney, New South Wales, Australia, 2009) (<http://www.gavinmcgrathbooks.com>).

deliverance of King James the First, and the three estates of England, from the most traitorous and blood-intended massacre by gunpowder; and also for the happy arrival of His Majesty King William on this day, for the deliverance of our Church and nation” For this day also remembers the dangers of having a Papist on the throne, as seen by the timely coming on 5 Novemeber 1688 of King William III of Orange which included his words of liberation from Romanist impositions and Papist encroachments, “the liberties of England and the Protestant religion I WILL MAINTAIN.”

Although I did not attend a Communion Service at St. John’s South Wimbledon that Sunday, the sheet said that the prayers for usage “At the Lord’s Supper,” were:

Instead of the Collect for the Day shall this which followeth be used.

Eternal God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy power, wisdom, and goodness, in preserving the King, and of the Three Estates of the Realms of England assembled by the Parliament, from the destruction this day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for thy making this day again memorable, by a fresh instance of thy loving-kindness toward us. We bless thee for giving his late Majesty King WILLIAM [the Third] a safe arrival here, and for making all opposition fall before him, till he became our King and Governor. We beseech the to protect and defend our Sovereign Queen ELIZABETH [the Second], and all the Royal Family, from all Treasons and Conspiracies: Preserve her in all faith, fear, and love; prosper her reign with long happiness here on earth; and crown her with everlasting glory hereafter, through Jesus Christ our only Saviour and Redeemer. Amen.

Gospel Luke 9:51-62

Epistle Romans 13:1-7

After the Prayer for the Church militant this following prayer is to be used.

O God, whose name is excellent in all the earth, and thy glory above the heavens; who, on this day, didst miraculously preserve our church and state from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious majesty, as for the former, so for this thy late marvellous loving-kindness to our church and nation, in the preservation of our religion and liberties. And we humbly pray, that the devout sense of this thy repeated mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author; a spirit of peaceable submission and obedience to our gracious sovereign lady, Queen Elizabeth the Second; and a spirit of fervent zeal for our holy religion which thou hast so wonderfully rescued, and established, a blessing to us and our posterity.

And this we beg for Jesus Christ his sake. *Amen.*”

But for the *Evening Prayer Service* that I did attend on Sunday 4 Nov. 2012, as at Morning Prayer, this sheet handed out at St. John’s Wimbledon and taken from the *Office of Papists’ Conspiracy Day* read:

In the place of the first Collect, the following:

Almighty God, who hast in all ages shewed thy power and mercy in the miraculous and gracious deliverance of thy church, and in the protection of righteous and religious kings and states professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof; we yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our gracious sovereign King James the First, the Queen, the Prince [Charles, later King Charles the First], and all the royal branches, with the nobility, clergy, and commons of England, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the example of former ages. From this unnatural conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us: And therefore not unto us, O Lord, but unto thy name be ascribed all honour and glory, in all churches of the saints, from generation to generation; through Jesus Christ our Lord. *Amen.*”

Accept also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing His Majesty King William [the Third] upon this day, for the deliverance of our church and nation from Popish tyranny and arbitrary power. We adore the wisdom and justice of thy providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us unto repentance, and move us to be the more diligent and zealous in all duties of our religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church, a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*”

O Lord, who didst this day discover the snares of death that were laid for us, and didst wonderfully deliver us from the same; be thou still our mighty Protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Queen ELIZABETH, and all that are put in authority under her, with judgment and justice, to cut off all such workers of

iniquity, as turn religion into rebellion, and faith into faction; that they may never prevail against us, or triumph in the ruin of the Church among us: but that our gracious Sovereign and her realms, being preserved in thy true religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy congregation, through Jesus Christ our Lord. Amen.”

It was certainly desirable for me to hear others say, and I myself say, “Amen” to these prayers at the *Evening Prayer Service on the Eve of Papists’ Conspiracy Day*, Sunday 4 November 2012, at St. John’s South Wimbledon. And I thank God that this service was sandwiched in time between the Bonfire Night celebrations of Saturday 3 Nov. 2012 I attended at South Park in Oxford, and the Bonfire Night celebrations I attended on Monday 5 November 2012 at Wimbledon Park in London. Moreover, the *English Churchman* newspaper which had free distribution copies at this Sunday 4 November 2012 Sunday Service, included the edition for 2 & 9 November, 2012, which at page 4 included an article entitled, “Remember, Remember, October 31st, November 5th and November 11th.” Among other things, this article said, “October 31st, known as ‘Reformation Day,’ dates from 31 October 1517 when Martin Luther pinned his ‘95 Theses’ to his church door at Wittenberg November 5th is ... ‘Papist[s]’ Conspiracy Day.’ In 1606 England was spared a Roman Catholic ‘Gunpowder Plot’ to blow up the Houses of Parliament and kill the king and get the country back to the wicked Popes. This is the most famous of several plots to kill our monarchs authorised by Popes. Nov. 5th also remembers the day in 1688 when William of Orange came to England ..., which once again saved the country from Popery. November 11th is Armistice Day. In 1918 on this day World War I ended. This day remembers all who gave their lives in war for our country”

So too, the *English Churchman* of 31 Oct. & 7 Nov. 2014 included an Editorial entitled, “Remember, remember, the fifth of November.” Among other things this Editorial says, “... In 1604, three men, Robert Catesby, John Wright, and Thomas Winter, determined to blow up the House of Lords. These men were later joined by Thomas Percy and Guy Fawkes. Others joined them in the conspiracy. These” conspirators “hired a house adjoining the House of Lords. They began their work in the cellar of the house on 11th December, 1604 There were difficulties with the first excavation, and they decided instead to hire a cellar, which had come to be available, directly under the House of Lords” Then “thirty-six barrels of gunpowder were secreted under cover of coal and firewood and Guy Fawkes was put in charge of the operation. Providentially, on the night of 4th November, 1605, the plot was discovered, by a warning letter sent to Lord Monteaule. Sir T[homas] Knyvet [/ Knevet] and a party of men were ordered to search the cellar. Following a thorough search, the hidden barrels of gunpowder were uncovered. The conspirators fled to Warwickshire, where some of them were arrested, several being shot before they were captured. ... Roman Catholics were involved in the plot to blow up the King and the Lords. “The ... carefully written chapter on the subject in the able work of ... Ethelred L. Taunton, himself a Roman Catholic priest, *The History of the Jesuits in England, 1580-1773*, London, Methuen and Co. 1901, shows distinctly that the Jesuits were at the bottom of

the whole conspiracy ...” (*The Protestant Dictionary*). ... The consequence for ... this, was the introduction of a Protestant feast of ... the Fifth of November, decorously celebrated in the Church of England Prayer Book – but now controversially discontinued. It is not a Christian doctrine to overthrow legitimate God-ordained government. Romans 13:1-17 is a solemn part of our Protestant charter. The powers that be are ordained of God”

But though the *Office of Gunpowder Treason Day* or *Office of Papists’ Conspiracy Day* “decorously celebrated” in the Anglican 1662 *Book of Common Prayer* has “now” been sadly “discontinued,” *supra*; it is simultaneously true that this celebration has continued throughout England with night-time fireworks as *Bonfire Night*. The Westminster Parliament which Guy Fawkes and his co-conspirators hoped to blow up under the House of Lords is situated on the Thames River in London. A green coloured bridge at the House of Commons end, colour codes with the green of the House of Commons; and a red coloured bridge at the House of Lords end, colour codes with the red of the House of Lords and the access from Lambeth Palace where the *Church of England* Archbishop of Canterbury may come from to sit in the House of Lords. An internet “Presentation” on the ongoing celebrations of *Bonfire Night* from “The Education Service” of the Westminster Parliament, though containing some inaccurate information, nevertheless also contains some good and useful information for the discerning reader. I include a selection of some of its materials hereunder, especially its pictures³⁷, though I have made a number of changes to the information in the wording.

The plotters:

Guy (/ Guido) Robert
Fawkes ↓ ↓ Catesby



Guy Fawkes is referred to as “Guido Fawkes” in the above picture as he adopted the name “Guido” when he was fighting *with* Popish Spaniards. Historically under the

³⁷ “Guy Fawkes Presentation – Parliament,” “What Festival is This?” [This Title Question shown with a picture of night-time fireworks on Bonfire Night], (www.parliament.uk/education).

Protestant Christian State (and later Type 1 Christian Morals Secular State up till the end of World War II,) with the Established *Church of England*, there would also be a background connotation to the idea that the *Church of Rome* “Guido” is *foreign* sounding, and so Guido or Guy Fawkes was *not a true Englishman* in that he sought to murder King James who was *Supreme Governor of the Church of England* and other Protestant Members of Parliament. (The term “Guido” has also come to be sometimes used in North America for persons of Italian descent. Italy is generally Romanist, and particularly in the south, mixed race.)

The Popish plotters packed the cellar with 36 barrels of gunpowder. They covered the huge heap of barrels with bundles of firewood, in order to conceal this from anyone who looked inside.

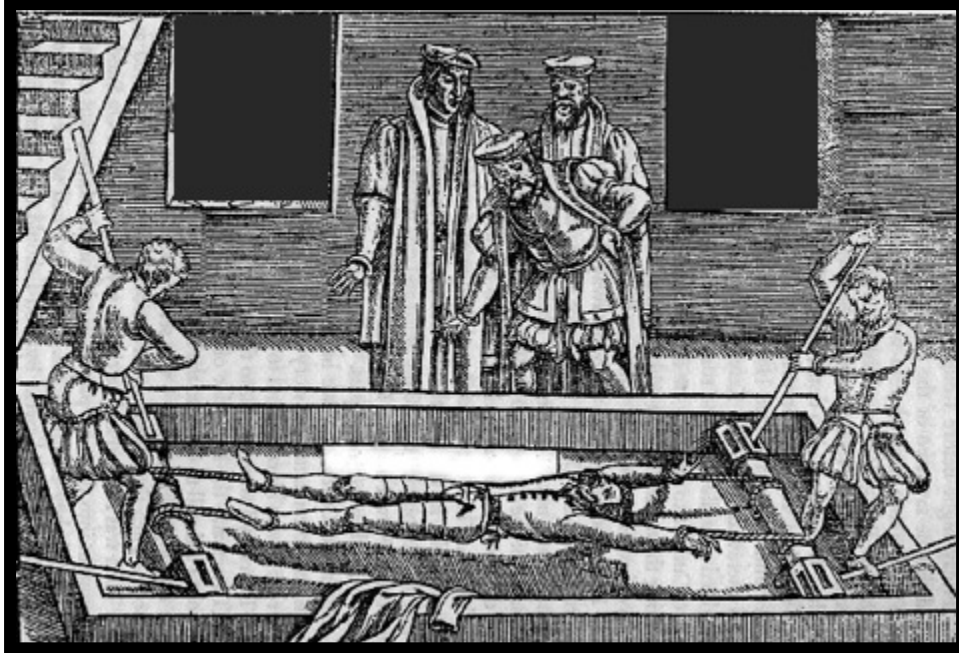


After his arrest in the cellar, the Romanist (/ Roman Catholic), Guy Fawkes, was taken to see the Protestant Christian, King James the First and his court. The Papist, “Guido” or Guy Fawkes, refused to answer most of their questions, and he made it very clear that he did not have any regrets for having tried to murder the king and others by trying to blow up the Parliament.



No doubt quite annoyingly for King James I who the year before at the *Hampton Court Conference* of 1604 started the process that culminated in the King James Bible of 1611, Guy Fawkes would not reveal who his evil co-conspirators were. Reports written at the time quote Fawkes as mischievously saying, “You would have me discover my friends.”

After his audience with the King, Guy Fawkes was taken to the Tower of London in the hope that he would be reasonable and the guards there could get him to talk. Fawkes proved to be stubborn, obstinate, and recalcitrant, in his desire not to give away any Romish conspiracy secrets connected with their Romanist seditious desire to blow up the Protestant King and Parliament. Like his fellow Papist conspirators who wanted to restore the Popish religion to England, he had been emboldened in his seditious and murderous desires by Romish “priests of the Jesuits’ Order, who applauded their design ..., since it was to be executed upon excommunicated heretics, a doctrine ... approved by” the incumbent Bishop of Rome, “Pope Paul V” (*Foxe’s Book of Martyrs*).



For reasons of protecting national security, the stubborn Romanist, Fawkes, was then tortured on the rack to get him to reveal the names of the other villains. Those watching were to some extent acting as health professionals to make sure he was safe, as they did not want him to die, but rather, to stay alive so he could give them information vital for national security in their war against Roman Catholic terrorism as fostered by the Antichrist Roman Pope.

Eventually, the Popish Conspirator, Guy Fawkes, reluctantly revealed the names of the other seven. Their trial was at Westminster Hall in Parliament in January 1606. All of these evil men were sentenced to be taken to a place of lawful detention, and on a day appointed, to be hung, drawn, and quartered.



The Papist conspirators were *hung* i.e., each prisoner was hung but then cut loose just before he lost consciousness. They were *drawn* i.e., each prisoner had his stomach sliced open and disembowelled i.e., his bowels pulled out. His heart was pulled out last, and shown to the dying villain. They were *quartered* i.e., each prisoner then had his head cut off, and his body cut into four quarters. Thus their evil was purged from the midst of England.

That other Romanists might fear to do likewise, and that men might know that justice ruled in the law and order of lily white Protestant Christian England, and so as to justly satisfy community outrage against the Papists' conspiracy of 1605, the heads of these most wicked and evil men were then publicly placed on pikes for everyone to see.



Most importantly of all, the goodness and grace of Almighty God in protecting the Protestant Christian Church and State in 1605 from Antichrist and the forces of Antichrist as found in the *Church of Rome*, was publicly recognized with the *Office of Papists' Conspiracy Day* annually celebrated in the Anglican Church. Among other things, this annual Anglican Office or Service on 5 November stated “if there be no Sermon, shall be read one of the six Homilies Against Rebellion.” And in the Anglican *Thirty-Nine Articles*, Article 35, Book 2, Homily 21 “Against Rebellion,” we find in the Sixth Part, the warning that, “by ignorance of God’s Word, ... in this ignorance have the Bishops of Rome kept the people of God ... by the withdrawing of the Word of God from them For, as they would not suffer the holy Scriptures or Church Service to be used or had in any other language than the Latin, so were very few of the most simple people taught the Lord’s Prayer, the Articles of the Faith” in the Apostles’ Creed, “and the Ten Commandments, otherwise than in Latin, which they understood not: by which ... ignorance ... men were ready to believe whatsoever they said, and to do whatsoever they commanded. For, to imitate the Apostle’s phrase, ‘if the Emperor’s subjects ‘had known’ [I Cor. 2:8, Latin Vulgate, ‘*si* (if) ... *cognovissent* (they had known)’] out of God’s Word their duty to their prince, they would not have suffered the Bishop of Rome to persuade them to forsake their sovereign lord the Emperor against their oath of fidelity, and to rebel against him ‘If they had known’ [I Cor. 2:8, Latin Vulgate] of God’s Word but as much as the Ten Commandments, they should have found that the Bishop of Rome was not only a traitor to the Emperor his liege lord, but to God also, and an horrible blasphemer ... in calling his holy Word and commandment heresy; and that which the Bishop of Rome took for a just cause to rebel against his lawful prince, they might have known to be a doubling and tripling of his most heinous wickedness, heaped with horrible impiety and blasphemy. But, lest the poor people would know too much, he would not let them have as much of God’s Word as the Ten Commandments wholly and perfectly, withdrawing from them the Second Commandment” Doth this not sound like Antichrist of whom we are told, “he shall ... think to change ... laws: and they shall be given into his hand ...” (Dan. 7:25)? And indeed, this very Anglican Homily also includes in it the Protestant Historicist recognition, that “the Bishop of Rome” is “the Babylonical beast of Rome” (Rev. 13:1-10; 17:5,9).

And so following the events of the Gunpowder Treason in 1605, with the *Office of Papists' Conspiracy Day* annually celebrated in the Anglican Church on 5 November, canons were fired, and God’s name was praised for having protected Protestantism against Romanism under the Protestant Christian King James the First of the *Saint James Bible* of 1611. And the people rejoiced with the night-time celebrations of Bonfire Night every 5 November, so that together with Christmas and Easter, Bonfire Night became one of the three great festivals of Protestant Christian England. See e.g., the website photos for this Vol. 6 taken on the *Eve of Gunpowder Treason Day* (4 Nov.), and *Bonfire Night* (5 Nov.) at Lewes, England, in 2008. “Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth for ever” (Ps. 106:1).

Papists' Conspiracy Day,
Saturday 5 November, 2016.
Mangrove Mountain Union Church,
New South Wales, Australia.