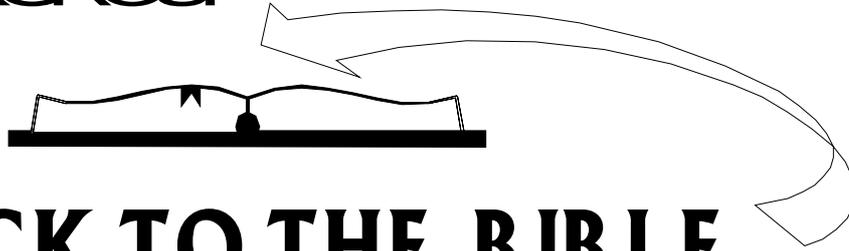


WORKGROUP



BACK TO THE BIBLE

Teachings of the R C Church Biblestudy by Pastor Ing. M.v.d.Kraats part 4 2011

Lesson 7

Dear brothers, sisters, pastors and elders,

INTRODUCTION

This letter is a continuation of three previous letters in which we have been studying in depth the teaching of the Roman Catholic Church. It has also been explained clearly the reason for the choice of this subject. We have also expressed our concern about the different contacts which are being made between Protestants and Catholics. The most up-to-date example of this is an article written by the director of Agape, Hans Pruis, in "de Uitdaging" (The Challenge). He writes that he is pleased with the beginning of a collaboration in the Netherlands, between his organization and the Roman Catholic Church, This collaboration fits in perfectly with the policy which Agape International is following via Campus Crusade for Christ. The International director is an American, Bill Bright, who is one of those who has signed the ETC agreement. (ETC= Evangelicals and Catholics Together). Hans Pruis shared in his magazine that working together with Roman Catholics is not so strange and that it has been taking place much longer in other lands. The leader of Agape in Austria is a Roman Catholic. **(*1)** For this reason we'll explain once more, what Roman Catholic teaching involves. Protestants should be very careful when it comes to a relationship with the Roman Catholic Church. We even doubt if it is at all possible or allowed.

As we promised in our last letter we'll try to summarize their teaching. This will mean that we'll cover only the main topics, taking it for granted that you have read the previous letters. Certain issues therefore, will not be dealt with again in this letter.

GODS PLAN OF SALVATION REPLACED

Roman Catholic theology and the cross of Calvary.

The church propagates the cross in many different ways. From the church tower to the priest's robes, from the architect of the church building to making the sign of the cross in prayer, from the staff of the pope to the ends of the rosary, the cross is displayed. From the second century the cross has been the symbol for Christianity. It wasn't until the sixth century that the crucifix - the cross with an image of Jesus on it - was introduced. On the bases of this, we could easily conclude that Jesus' death on the cross is the central theme in their theology. Apparently, this seems to be so, until we take a closer look and then we sadly come to a different conclusion. Roman Catholic theology teaches that through the death of Jesus Christ the way was made open for God the Father to pour out His grace on mankind. This grace (see for it's meaning, letter 14 page 2) means that man has been given the possibility to make his way to heaven. This is only possible however, through participation in the sacraments of the Church and doing good deeds. God's plan of salvation is thus removed away from the cross of Calvary to the Roman Catholic Church. In other words: through the death of Jesus Christ on the cross a possibility has been created for mankind to work out his own salvation. This is only possible however, if he does it in accordance with the rules of the Church, the explanation of this being the fact that Rome sees the Church as the true body of Christ. This body came into existence through Christ's death on the cross. He is literally the head, the Church is His trunk, legs and arms. The Church is the visible resurrected Christ in the flesh on earth. Every Roman Catholic is incorporated into this visible body through baptism. Baptism sets him free from original sin which all mankind inherited from Adam. At the same time he is also born again into the Roman Catholic Church.

Through baptism, which is the first sacrament of the Church, the baptized one is cleansed from sin, not by the blood of Jesus, but by water. The most important sacrament is the celebration of the Eucharist during mass. Here, there is also no mention of the cleansing of sin by the blood of Jesus Christ. Even though the priest changes the wafer and wine into the actual body and blood of Jesus Christ, during his prayer of consecration, no mention is made of forgiveness of sin through His blood. Forgiveness for sins takes place during confession.

BLOODLESS SACRIFICE

During the Eucharist celebration the consecrated body and blood are sacrificed on the altar of the church. The Roman Catholic catechism refers to this as a bloodless sacrifice. (cat.1367) After this, the believer receives the wafer in his body and expresses the following prayer:

"Lord, I'm not worthy that You enter under my roof, but if Thou speakest one word my soul shall be made whole"

The soul of the Roman Catholic is therefore made whole through consumption of the host, this being the bloodless sacrifice of the body of Jesus Christ. There is no mention whatsoever of forgiveness of sins through the blood that was shed at Calvary. At the council of Trente (1545-1563) Roman Catholic doctrine was drawn up to combat the teaching of the reformers: Luther, Calvin and Zwingli. The following was noted in

regards to the eucharist celebration
(part of the mass):

NO BLOOD FOR RECONCILIATION

"Those who claim that man can only be made righteous through the righteousness of Christ, let him be accursed (anathema). "During the mass Christ is offered as a bloodless sacrifice". The mass is the reconciliation for our sins".

During a debate on spirituality in October 1998 between prof. H.H.de Graaf Graafland and cardinal A.J.Simones, the subject of the blood of Jesus Christ was raised. Here we see clearly the big difference in point of view about the necessity of the shedding of the blood of Jesus Christ. The cardinal said in the debate, amongst other things, the following:

"I cannot agree with the claim: God demanded the blood of His Son. He gave Himself in His Son, but I can't imagine a God who demands the blood of His eternal Son". "Do you know now, what's strange?

Sheltering under the blood of Jesus: That doesn't agree with us

Catholics. I can readily say: Shelter under the abundant love of Jesus, but when I hear the word "blood", I see the Father demanding the blood of Jesus".

Comment workgroup.

THE BIBLE TEACHES DIFFERENTLY

The above, emphasizes the core of the difference between Protestants and Roman Catholics. As Protestants we believe that only the blood of Jesus Christ can set us free from sin, including original sin. Our opinion is based on God's word, where we read:

"When Christ came as high priest of the good things that are already here, He went through the greater and more perfect tabernacle that is not man-made, that is to say, not a part of this creation. He did not enter by means of the blood of goats and calves, but He entered the Most Holy Place once for all by His own blood, having obtained eternal redemption. The blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that they are outwardly clean. How much more, then, will the blood of Christ, who through the eternal Spirit offered Himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!" (Heb. 9:11-14)

The writer Andrew Murray has clearly set out in his book "The power of Jesus' blood" the necessity of reconciliation through the blood of Jesus Christ. (Ex.12:12,13; Rom.3:24,25)

The debate between prof.de Graaff Graafland and cardinal Simones was organized in connection with the theme: spirituality as a possible bridge between Rome and the Reformation. As workgroup we are of the opinion that the differences are so deep and great that it would be impossible to bridge the gap.

Roman Catholic doctrine and the Church.

The Protestant view on the institute church differs greatly to that of the Catholic. For a Roman Catholic the church is the only means to obtain salvation. She dominates therefore, in every way his spiritual thinking. The church determines his behaviour from the cot to the grave, for the present and for the future. Even after death the church is the institute that determines the state of the Roman Catholic soul by holding masses and canonizing some who have passed away. The church is also the institute that has the sole authority on doctrine. "The Sodality for Doctrine" under the direction of cardinal Ratzinger decides if deviations in the doctrine have taken place and when necessary calls the ones involved to Rome to give an account of themselves.

THE DOMINATION OF THE CHURCH

The pope sent a special letter in July 1998 to the Dutch clergy announcing that the Vatican Curia has the highest authority. The curia is the College of Cardinals who advise the Pope in the government of the church. The reason for this letter was the fact that Roman Catholic professors in the universities don't always agree with the doctrine of Rome. One of the statements of the fourth Latinate Council (800-802) says:

"The Lord has given to the church authority over all churches. She is the mother and mistress of all believers"

The New Church Law Book of 1983 says:

"The Lord has given to the church authority over all churches and individual christians". (canon 331)

The Vatican published in December 1984 a very important document on the rectification of the meaning of sin, which they described as official and apostolic. It says amongst other things the following;

"The widespread opinion that one can receive direct forgiveness from God needs to be erased".

In his letter he encourages the Roman Catholic to confess his sins more often to the priest. Through the centuries the Vatican has claimed all the power for herself by means of her spirituality. Even the reading of the bible, which for a long time was prohibited, is even now, in this present time, subject to the interpretation of the RC Church.

Comment workgroup.

This spiritual influence from the church upon our personal lives is for us Protestants, unthinkable. When a Protestant comes to faith in God through Jesus Christ, he then has a direct relationship with God. Normally, he would then begin to read God's word and what he reads is for him the Word of God. It goes without saying of course that his church will help, teach and support him in this. He also believes that he has become a member of the Church, with a capital letter, the body of Jesus Christ. This body is widespread throughout all churches. The emphasize lies in a personal relationship with God. (John 3:1-11) Through prayer the Protestant can speak to God directly and also confess to Him his sins. The opinion of the workgroup is that the RC Church has placed

herself between God and man. The bible teaches us very differently. We'll close this part with one of the most well-known verses in the bible:

"For God so loved the world that He gave His one and only Son, that whoever believes in Him shall not perish but have eternal life". (John 3:16)

The Pope and history.

PAPAL CURIA

The title: Pope, as head of the Roman Catholic Church, is known throughout the whole world. It will be obvious to everyone that it is impossible for him to fulfil this task on his own. He is supported by the curia, a group consisting of 1740 people (1996). Together they form the State Office, nine sodalities, eleven papal councils, three law-courts and other offices. The most of the members by far, are priests with a few bishops and cardinals. The college of cardinals (120 altogether) chooses out of her members the new Pope when the present one dies or desires to be relieved from his office. Cardinal Simones, the archbishopric of Utrecht could in theory be chosen as the next Pope which shows how high his position is in the Roman Catholic church. We'll look for a few moments at the history of the Popes beginning with the first Pope Peter to the present Pope John Paul 11. We're sorry to say that a number of very unpleasant historical facts need to be reported. Richard P.McBrien, writer of a recently published book entitled "The Popes", describes all 265 of them. He too couldn't avoid some unpleasant facts. As a Roman Catholic with a good dose of self-derision he writes on the cover of his book the following:

"Those of you who read this book as one continuous "story" will be impressed by the role that the Popes have played, not only in church history but also in political history. We'll get acquainted with Popes as warriors and peacemakers, as saints and rogues, as politicians and pastors, as reformers and nepotisms".

QUESTIONS

Going through history quite a few questions arises commencing with those titles of the Pope: the successor of Peter, the Vicar of Christ and high priest.

DOUBT ABOUT APOSTOLIC SUCCESSION

---- If the Pope truly was the successor of Peter how is it that in the first period of four hundred years of Christianity there was no Pope? Church history tells us that the Bishops of Alexandria (Egypt), Antioch (Syria) and Constantinople (present Istanbul) were the leading figures during this period. At the council of Nicea (present Turkey), the doctrine regarding the divinity of Christ was confirmed and the doctrine of Arius, who claimed that Christ was only human, was rejected. At the same time (325) a number of other rules were established. Canon 6 says the following;

"Let's keep to the old ways as in Egypt, Libya and Pentapolis, where the bishop of Alexandria and also the bishop of Rome have authority in doctrinal matters. Let the churches in Antioch and in the other provinces also continue to keep their own rights".

The RC writer, Richard P. McBrien, writes roughly the same, about this period, in his recently published book, "The Popes" (1998). We quote:

"In any case, in the first four centuries, until the papacy of Leo 1 in the middle of the fifth century the popes exercised comparatively limited authority outside of Rome and in the region".

It wasn't until the emperor's power increased that the bishop of Rome also gained more influence in the churches of West Europe. Up until 1073 all bishops had the title of Pope (=papa). After this Gregorius VII forbade this custom and claimed, as bishop of Rome, the title for himself.

----- If the Pope truly is the Vicar of Christ how is it possible that he has got political power? Since the fall of the Roman empire, round 476, the Pope, as head of state, has governed large territories. In doing this he has led armies and made war. In 1870 he was forced to give up his last territory, the province of Rome, to the Italian royal family. He was only allowed to keep the small area of the Vatican City in Rome (0.44 km²). Up until today the Vatican City is governed by the Pope as head of state. This smallest state in the world has diplomatic relations with many countries. The diplomatic influence of the Pope can't be ignored. According to Thomas J. Reese, the Roman Catholic author of the book: "In the Vatican" (1998) the present Pope will go down in history as the most important world leader of the second half of this century.

CHRIST HEAD OF STATE?

The comparison between the Pope, as the Vicar of Christ to Christ Himself, doesn't tally when we look at the Pope's political influence and Christ's life on earth. He withstood all power and called Himself a servant. When Christ was being judged before Pilate He said:

"My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jews. But now my kingdom is from another place." (John 18:36)

CHRIST AND THE INQUISITION?

----- If the Pope truly is the Vicar of Christ and the high priest (Pontifex Maximus), how could he have set up the Inquisition in 1233 and persisted in it until 1784? The Inquisition, which was the tribunal of the church to test the doctrine of her members with that of the Vatican judged in this period hundreds of thousands of her members. Often being tortured until they confessed that they thought differently to the church, the inquisition then handed the victims over into the hands of the Roman Catholic powers. They received then, the order to kill at the stake or hang those who thought differently. In 1572, in Paris and other places in France, 70,000 Protestants, mainly Huguenots, were murdered in one night. This night is known as the Massacre of St. Bartholomew, where the streets turned red with blood. These facts are recorded in many history books. The details are almost too horrible to read. The use of the title, Vicar of Christ, is in connection with the Inquisition, blasphemous. The use of the word, high priest is also painful, in comparison to the holiness of the heavenly High Priest, Jesus Christ, Son of God. The sodality of the

Inquisition was joined together with the Holy Office in 1965 by Pope Paul VI and given the new name: Sodality of Doctrine.

INQUIRY

At a congress in the Vatican on the 31st October, 1998, the present Pope John Paul II set up a historical enquiry to clear up matters regarding the Inquisition. His goal is to have the enquiry completed before the millennium celebrations in 2000. Prof. Peter Raedts, a historian, from the Roman Catholic university in Nijmegen feels that the pope's inquiry into the "mea culpa" (=joint-guilt) of the Inquisition is uninteresting. In the official Roman Catholic magazine, "One Two One" (12 November 1998) he tones down what happened in the Inquisition and points the finger cautiously to the anger of the people against heretics which in the 550 years of Inquisition did harm to the victims. We trust that the inquiry team of the Pope will arrive at a more honest conclusion.

-----If the Pope truly is the successor of Peter, the Vicar of Christ and the high priest, how is it possible that he has persecuted the Jews since the seventh century? Peter was a Jew, Jesus Christ was a Jew, Paul, James and John were Jews. Yet, throughout the centuries anti-Semitism developed in the church, in a way that we don't see in world history. Prof. Hans Jansen of the Open University of Brussels has spent years in studying the origin and history of anti-Semitism. He quotes in his book: "The Pope and the

persecution of Jews" (1998), Isaiah Shachar, who has studied all the depictions of the "Judensau" in Christian art.

CHRIST AND THE PERSECUTION OF JEWS?

"All the examples of the "Judensau" show very clearly that Jews feel at home with swine and swine with Jews. In other words: Jews belong to another and that a despised category of creatures, than people do; they descend from the sow and because of this it's only natural that they lie under her to suck milk from her nipples (.....). The artists want to express that Jews are animals and certainly not human."

Since the thirteenth century these depictions, mostly sculptures and carvings have been seen in German cathedrals and churches. Alongside the anti-Semitism of the Vatican is that of the great reformer, Martin Luther (1483-1546) who was also guilty of this. The humanist, Desiderius Erasmus (1467-1536) also clearly expressed in his writings a hatred for Jews. What prof. Hans Jansen found as very significant was the phenomenon that the hatred of Jews in the Roman Catholic Church also spread against those Jews who were

converted to Roman Catholicism. The "witch-hunt" in Spain amongst Roman Catholics who had the slightest Jewish blood relationship, in the past, is notorious. The Spanish Inquisition executed thousands. One refused to believe that the baptismal water of the Roman Catholic Church could wash away the original "wickedness" of the Jews. Pope Paul IV gave out an order in 1555 where it was prohibited for Jews to live any longer alongside non-Jews. From that time on they were, in a number of lands, banished to

the ghetto.

THE POPE AND THE SECOND WORLD WAR

----- If the Pope truly is the Vicar of Christ how is it possible that he could make a treaty, in 1929, with Mussolini and in 1933 with Adolf Hitler?

Both the German chancellor and the Italian dictator were keen fascists, who were responsible in Europe for terrible devastation. Millions of people, especially Jews were killed. The Pope has never broken this treaty with Adolf Hitler and Mussolini. The Pope never rebuked these two men during this terrible war. Seeing that they were both Roman Catholic he could at least have excommunicated them. The Jewish community was very upset with the silence of Pope Pius XI, known as the war Pope (1929-1939). Pope John Paul II gave an address on 31 October 1978 to rectify this. The theme was: "The roots of an anti-Jewish attitude in Christian circles". A Vatican document was given out on 16 March, 1985 called: "We remember: reflections on the Shoah" (holocaust). The address and the document didn't satisfy the Jewish community being far too vague. Prof. Hans Jansen comments in his book about the address of the Pope and the Vatican document. What struck him as being very significant was that the Pope admitted that mistakes had been made, but not because of the leadership of the Roman Catholic Church. Believers, that is Roman Catholics, are blamed for anti-Semitism. That's why Prof. Hans Jansen has subheaded his book: "John Paul II re-writes history". The Vatican announced in 1985 that the Pope was making preparations for the beatification shortly of the war Pope Pius XI. The Jewish community has objected to this. (for beatification see previous letter).

Questions Lesson 7

--What do the RC Church teaches about the cross of Jesus Christ?

--Do this Church really believe that only the death of Jesus Christ can cleanse from sin?

Lesson 8

THE POPE AND WAR CRIMINALS

----- If the Pope truly is the Vicar of Christ how is it possible then:

-that he allowed the Roman Catholic priest Tiso, during the second world war, to become head of the nazi government in Czechoslovakia? In such a way he organized the transportation of many Jews to camps in Germany.

- that the fascist Anton Pavelic organized with archbishop Alois Stepinac a coalition and so formed, in the second world war, the pro-nazi party, Ustashi. The Ustashi brought about a terrible slaughter amongst Jews, Greek Orthodox and non-Roman Catholics. According to official records 50,000 Jews and 700,000 non-Roman Catholics were killed in concentration camps or in their own homes. Part of the Roman Catholic clergy took

an active part in the massacres. After the war many war criminals tried to escape. The Vatican helped the Roman Catholics amongst them, using convents, as escape routes. The above

mentioned head of the Ustashi escaped in this way, by means of the "Rat Lines" to Argentine. In that land he was welcomed with open arms by the then Roman Catholic dictator Juan Peron, who made him his special security consultant. The archbishop Alois Stepinac wasn't so fortunate and was sentenced to 17 years imprisonment by the post-war government of Tito. The archbishop died in 1960; his sentence had been changed to one of house arrest. The Pope beatified this same man on 3 October 1998. The Simon Wiesenthal Centre objected strongly to this. (See last letter page 5)

CONTACT WITH WORLD RELIGIONS

The pope and the future.

Since the second Vatican council (1962-1965) a big change has taken place in the Roman Catholic Church in her relationship with those who think differently. The "Papal Council for the Interreligious Dialogue" has been set up by the Vatican. The aim of this council is to improve the relationship with world religions. These include, Islam, Hinduism, Shintoism, Buddhism and the Jewish religion. The present Pope is a great advocate of this. For example, during a trip to India, in the eighties, he visited a Hindu temple. The Hindu priestess placed on his forehead the so-called Shiva sign. Shiva is a Hindu deity and is part of the occult and heathen Hinduism. In relationship to Islam the Roman Catholic catechism says the following:

"The plan of salvation is also for those who recognize the creator, amongst whom are especially the Muslims, who in their confession hold fast to the faith of Abraham and together with us worship the one and only gracious God who will judge the world on the last day." (cat.841)

Comment workgroup: The bible teaches us not to have fellowship with idol worshippers. The only relationship of a spiritual kind, that we can have with Muslims, is one of evangelisation. It is not possible to be united spiritually with them because they deny the redemptive work of Jesus Christ. They do not recognize Him as the Son of God, merely a great prophet.

ECUMENICAL MOVEMENT

----- In the same way the "Papal Council for improvement of Christian unity" was also established after the second Vatican Council. The goal is, unity between all Protestants, all Orthodox Eastern Churches and the Roman Catholic Church. This goal is called the "ecumenical movement". How far are they in reaching this goal?

Lutheran Church and Rome.

After years of discussion together, the Vatican approved, on 9 September 1998, the RC-Lutheran declaration on the doctrine of justification.

After this was published, 165 Lutheran churches sent a signed protest to the Lutheran World Federation. According to them, the joint declaration has weakened to the point of extinction the dogma of the reformation. This dogma claims that man can only be

saved through the redeeming work of Jesus Christ. It was because of this dogma that the split came with the Roman Catholic Church in 1517.

Ecumenical churches and Rome.

PROTESTANTS AND ECUMENICAL MOVEMENT

On 5 October 1998 the three leaders had an audience with Pope John Paul II. They also had talks with cardinal Cassidy, head of the "Papal Council for improvement of Christian unity'. They also spoke about the suggested name for the three churches. Cardinal Cassidy couldn't agree with the name:

"United Protestant Churches of the Netherlands"

Mennonite Church and Rome.

On the 14-16 October they held a joint congress in Straatsburg with the motto: "Healing of memories". The Mennonite fellowship was persecuted by the Roman Catholic Church more than any other during the Reformation.

Anglican Church and Rome.

For already quite a number of years discussions have been taking place with the Roman Catholics in the Anglican Catholic International Commission (ARCIC). They agree already, on many points. The leadership of the pope is still an obstacle. During the Lambeth Conference in London, which is held every ten years, cardinal Cassidy was present, on behalf of the Vatican (22 July 1998). On 13 February 1999 the archbishop of Canterbury, the spiritual head of the church, had an audience with Pope John Paul II.

Orthodox Eastern Churches and Rome.

These churches include groups such as, the Coptic Church of Egypt, Syrian churches, Russian churches, Greek churches, etc. In the Roman Catholic catechism the relationship is described as follows:

"The fellowship with the Orthodox Church goes so deep that they have almost reached the point where it is possible for them to be part of a joint celebration of the Eucharist of the Lord". (cat.838)

The last obstacle here, is also the recognition of the Pope as head of the Church. The present patriarchs of the Orthodox Eastern Church will have to bend the knee.

Pentecostal Church and Rome.

The Pentecostal Church has been for the last 25 years in dialogue with the Roman Catholic Church, according to an article in the Parakleet, September 1997. Ever since the South African pastor Du Plessis, otherwise known as Mr.Pentecost, made contact with Roman Catholics, the church has been interested in the charismatic gifts.

Rome and the ecumenical movement.

LARGE TENT

Here follows quotations from two prominent Roman Catholic theologians.

Thomas J.Reese, a Jesuit from the Woodstock Theological Centre of Georgetown University in the U.S.A:

"While some Protestant sects pride themselves in being a small remnant, the Roman Catholic Church traditionally has sought to be a large tent that offers shelter to a diverse assortment of peoples, cultures,

spiritualities, religious practices and theologies".

EVANGELICAL CATHOLIC CHURCH

Peter Kreeft, professor in philosophy at Boston College in the U.S.A:

"A united Christian Church would be wholly Catholic and wholly Reformed, wholly authoritative and wholly liberated, wholly sacramental and wholly evangelical, wholly institutional and wholly charismatic and missionary minded and eschatological: the Evangelical Catholic Church, the only holy, catholic, apostolic body of our one Lord Jesus Christ. To Him be the glory for now and forever".

Comment workgroup.

NO NOT THAT

It's very noticeable, when you look at this survey of the ecumenical movement that nearly all the large church denominations have, or are seeking to have contact with the Vatican. There are only a few denominations and independent churches that have not chosen this way. That so many have, is very worrying. We can't really follow what the point is of these advances to the Roman Catholic Church.

This becomes even more unclear when you look at the unbiblical theology and the history of the church. Do we really want that one Evangelical Catholic Church that Peter Kreeft describes? As workgroup we certainly don't want it and we trust that there are many more that think likewise. The price is definitely too high. The history of the Roman Catholic Church's attitude to those who think differently is very clear. We don't want to be brought under the tent of this church which Thomas J. Reese describes. We much prefer the open heavens.

Questions Lesson 8

--Does Mary need to help us to come into heaven as help of Jesus?

--Should we as bornagain Christians try to shelter under the umbrella of the R C Church?

Consulted literature

Recommended:

1. "The myth of the Evangelicals and Catholics together", brochure Cecil, Andrews 1998, North Ireland
2. "The Great Exchange", book Philip H. Eveson 1996, England: ISBN 0902548735
3. "A Woman rides the Beast", book Dave Hunt 1994, USA ISBN 1-56507-199-9
4. "The Pope and the Persecution of the Jews", book prof. Hans Jansen 1998 ISBN 9024294215
5. "Geese in their Hoods", book Timothy Kauffman, 1997 USA; ISBN 0-9637141-7-1

6. "The Mystery Religion of Babylon", book Moria 1991 ISBN 9066590866
7. "Breaking down the Barriers", brochure Bill Randles 1998 USA; ISBN 1901546039
8. "The anti-christ", "Will we remember them?", "Was the Reformation a mistake?" and "The foundations under attack", brochures Spirit 88 England
9. "All roads lead to Rome?" book Michael de Semlyen 1993 England ISBN 0-9518386-0-1
10. "Is the Papacy predicted by St.Paul", brochure bishop Christopher Wordsworth 1880 England; ISBN 0907223052
11. "Romanism", book Robert M. Zins, Th.M.1994 USA; ISBN 0-9637141-4-7
12. "On the edge of Apostasy" (The Evangelical Romance with Rome), book Robert M.Zins, Th.M.1998 USA;ISBN 0-9637141-6-3
13. "The Principality and Power of Europe", book Adrian Hilton 1997 England ISBN 0951838628

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