

To His Excellency,

Per E-mail

Your Excellency,

I wish to inform you about the 'Open Letter to the Cardinals' and its Appendix, because its contents are also valid with regard to your own ministerial duty received by you on your consecration as Bishop. It concerns your duty to protect and defend the Mystical Body of Christ i.e the Church, its structure, its Doctrine, its Divine Adoration of God, its Sacred Life and its principles of Pastoral Care. A duty that is independent of your age or status within the Church.

I hope you can agree with the contents of this letter and its appendix. They are also published and available on the internet, including the option for "google"-translations:

<https://www.ecclesiadei.nl>

In addition, I kindly request you to consider the consequences of the topics I have listed below. The intention here is to place these topics in a broader spiritual and theological context:

Why did the Holy Spirit inspire Saint Pope Paul VI to block these topics specifically during the Council and to subsequently publish the "*Creed of the people of God*"?

To this end, I would like to draw your attention to the "thread" of my analysis summarized in the Appendix. That is that the constant arguments for changing the Church substantially by the modernist/liberal wing, even today regarding the '*Amazon Synod*' and the '*German Synodal Path*', are more or less precisely those topics that were blocked twice by Saint Pope Paul VI. Firstly, during the Second Vatican Council and secondly, shortly thereafter concerning the Dutch Pastoral Council.

The topics blocked by Pope Saint Paul VI during the Council:

1. Regarding the structure of the Church: by issuing *Nota Explicativa Praevia* against the introduction of a false collegiality;
2. Regarding Sacred Doctrine: by obliging the Council Committee to replace the draft text that was forcefully designed by His Eminence Augustin Cardinal Bea S.J. and the theologian Father Karl Rahner S.J. and which implicitly denied Sacred Tradition as one of the two sources of Revelation, for a text that explicitly spoke of the two sources (Scripture and Tradition);
3. Regarding the Ecclesiastical life of the Church's: by rejecting the topic of the compulsory celibacy of priests from the Council and reserving this matter unto himself ("*My Journal of the Council*" by Yves Congar page 808). Consequently in 1967 he published the Encyclical *Sacerdotalis Caelibatus* on this subject;
4. Regarding the principles of Pastoral Care and the origin of life: by rejecting the topic of contraception/sexuality from the Council and reserving this matter to himself, which resulted in the publication of his 1968 Encyclical *Humanae Vitae*;

Finally after the Council regarding the interpretation of the Council's documents and the fullness of Doctrine: on request of the first Bishops Conference in 1967, Pope Paul VI addressed in June 30th, 1968, the "*Credo of the People of God*" [Motu Proprio *Solemni hac Liturgia*].

Furthermore, when Saint Pope John XXIII spoke about the “*prophets of doom*” in his Opening Address to the Council, it is entirely illogical that he would have implied these prophets to be the Conservative Council Fathers as the modernist and liberal wing want us to believe. On the contrary, these prophets are precisely the modernist and liberal wing who are continuously arguing in this manner and lying about their true intentions. From before the Council to the present time they continuously accuse the Mystical Body of Christ i.e. the Church of being outdated. Their “*doom scenarios*” claim that its structure, Doctrine, Ecclesiastical Life, Divine Adoration and principles of Pastoral Care are the source of all “evil” in society and that the Church has to change/reform.

Your Excellency, I also wrote His Holiness Pope Francis to express my deepest gratitude and very sincerely thank for the public act of Begging for Mercy and the “Urbi et Orbi”- Benediction with the Holy Sacrament. However, with regard to today’s general spirit in the Church that is so badly influenced by the ambiguous and rebellious spirit within the Church by the “*prophets of doom*” this begging for Mercy alone seems to be insufficient. Therefore, I humbly request for your support in my request to His Holiness to consider the supernatural consequences of today’s sufferings in the world. The stakes are too high for simply ignoring this fact. It can therefore only be solved by supernatural means, in a manner, which expresses unity between three critical public acts of the Church, namely:

- a) Begging God for Mercy,
- b) Declaration of a (renewed) “*Credo of the People of God*” as Manifesto of Faith, and
- c) By doing Penance.

Additionally, with regard to your responsibility for the faithful of your dioceses, I humbly ask you to personally and publically carry out these three critically important ecclesiastical acts.

With heartfelt gratitude for your kind and generous consideration, we humbly beg your sincere prayers for the Holy Father. We offer you the assurance of our filial support and prayers and we humbly ask for the grace of your blessing.

Faithfully in Christo,

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