

## **Official documents critical of the alleged Amsterdam visions**

The following documents, (in English and Latin), are compilations from the archives of the Diocese of Haarlem and the Congregation for the Doctrine of the Faith, and deal with documents issued in the 1950s and 1960s, which make it clear that both the original Bishop, Bishop Huibers, and Pope John XXIII, strongly disapproved of the alleged events at Amsterdam.

The part of the text in bold type (giving the stance of Pope John XXIII) is an exact translation of the original. Those parts in ordinary type are paraphrases of the original Latin text.

*The first page of the Latin original contains the text of a number of documents from 1957 onwards.*

### **RES RELATA AD SANCTUM OFFICIUM**

In a letter to the Holy Office dated 2/3/1957 the bishop expresses his disappointment that notwithstanding his pronouncements the devotion was on the increase. A supernatural origin for the events was being suggested, though with the caveat "Ecclesiastical approval not yet given". Meetings were being held at which the revelations were promoted as coming from heaven. More and more people were coming to venerate the image, which had been kept for some time in a chapel of St. Thomas. The whole expense of promoting the devotion was being undertaken by a very rich devout woman, who had brought "the prophetess" to the attention of a certain ecclesiastical authority in Rome. Some supporters were appealing to this authority as if the latter had pronounced favourably on the affair. There were increasing demands that the bishop allow the image to be returned to the church. He therefore requests the opinion of the Holy Office.

Reply from the Holy Office dated 13/3/57

The bishop is commended for the concern and prudence which he has shown in this case. They confirm that this is the first time the matter has been brought to their attention. Should they hear anything more about it they will communicate with him again. In the meantime he should stand firm against any demands that the image should be replaced in the church.

### **LIBER INTERDICTUS**

The book "Mary and the Amsterdam Apparitions" by Dr. L. Knuvelde has excited great interest Bishop Huibers has asked Dr. Knuvelde if he will submit to the Holy Office. On 25/7/59 he received a reply, repeating the clear promise which the doctor says that he has already given at the end of his second conversation with the bishop that he would show obedience in every respect to all those to whom he owed obedience.

On 22/7/59 the bishops of the Netherlands, at the request of the Holy Office to whom the matter had been referred, issued a statement "concerning the pseudo-apparitions at Amsterdam". Dr. Knuvelde's book, though requiring ecclesiastical approval, had been

published without it. It therefore stood self-condemned. It was obvious from several clear decrees of the ecclesiastical authorities rejecting the supernatural nature of the pseudo-apparitions that no imprimatur could be given to the book, which from beginning to end asserted their supernatural origin. The Holy Office in a new communication dated 24/6/59 had required that the circulation of such assertions even in manuscript should be forbidden in order that the faithful might not be misled. The bishops accordingly forbid them.

#### DOCTOR INCEPTUM NON DESERIT

In a letter dated 10/5/61 Dr. Knuvelde writes to Bishop van Dodewaard of Harlem concerning an alleged promise made to him personally that while in Rome he would ask for a new examination of the Amsterdam “apparitions” and let him know on his return what he had said. From the bishop’s reply dated 16/5/61 it was clear that Dr. Knuvelde was labouring under a misunderstanding. The bishop had not gone to Rome in connection with a new examination but in order to brief himself on a number of matters at the Holy Office. From his conversations it was clear that the bishops’ statement should be considered definitive and no new examination was required. The decrees of the Holy Office and the declaration of the bishops therefore remained in force.

#### ETIAM PROFESSORUM NEERLANDICORUM PRECES REPUDIANTUR

The supporters of Dr. Knuvelde did not however give up. They put it about that the Holy Office had been badly and incompletely briefed, that their communications were not true decrees, constituting only private advice to the bishop and not binding on anyone else. After the retirement of Bishop Huibers on 27/6/60 his successor received further appeals as early as the 1<sup>st</sup> July for a new enquiry by experts. Ten such requests were received by the 2<sup>nd</sup> August. Later several professors of theology approached the Holy Father with a request to the same intent.

**The Supreme Sacred Congregation of the Holy Office Prot. N. 511/53 (when replying please quote this reference)**

**From the seat of the Holy Office 25<sup>th</sup> August 1961**

**Most Excellent and Reverend Sir,**

**Four professors of your country, A.J. Galen Ord. Carm., who teaches pastoral theology at Aalemeer, F.A.A. Schweigman O.P., who teaches moral theology and canon law at Nijmegen, G. Liesting S.S.S., who teaches dogmatic theology at Nijmegen, and J. de Vreese S.J., of Groningen, have sent a letter of entreaty addressed to the Holy Father, asking that in the exercise of his supreme authority he direct that the question of the revelations which they and others maintain that Mrs. Ida Peerdeman received from the Blessed Virgin Mary be made the subject of a fresh enquiry.**

**The Supreme Pontiff has received the petition with all benevolence, and it is his pleasure that a reply be sent to the aforementioned four professors through this Supreme Sacred Congregation. This reply follows.**

**The Holy Office, which duly considered this matter at the behest of your predecessor of happy memory, sees no reason to withdraw its decision, arrived at after proper discussion and in the sight of God. Indeed, it considers the whole question as closed, and that there is no room for any further action.**

**The Supreme Pontiff therefore, through us, paternally entreats the most reverend professors who sent the petition to refrain altogether from requesting a new enquiry, inasmuch as the case involves the receipt of a ruling of the Holy See, given with due discretion and knowledge of the facts.**

**Wherefore we have no doubt that the aforementioned most reverend gentlemen, for the love which they bear the Church, will be disposed to accept wholeheartedly this response, which Your Excellency will not be slow to make known to them.**

**I take this opportunity to assure you of my profound esteem, and to convey to you my deep respects,**

**Your Excellency's devoted servant,  
+ Petrus Parente**

Letter from J. Ransdaal, Chancellor of the Diocese of Harlem, to Bishop van Dodewaard.

He has sent a photocopy of the above reply of the Holy Office to each of the petitioners, adding that he was confident that they would accept the decision as definitive and uphold it as such to others. All have indicated that they accept the decree of the Holy Office unreservedly.

*The second page of the Latin original gives a concise history of the "apparitions" down to 1956.*

#### **MULIER OMNIUM POPULORUM**

Over a period of 13 years, from 1945 to 1958, Ida Peerdeman, 47 years old, of the Dominican parish of St. Thomas, claimed to have received 55 apparitions of Our Lady, in the course of which she made four requests, that she be venerated under a new title, "Woman of all peoples", that the dogma of Mary as coredemptrix, mediatrix and interceder should be promulgated as soon as possible, that a prayer and image of her be diffused worldwide, and that a representation of her as she appeared to Ida Peerdeman should be painted and exposed for veneration in a church to be built in her honour in Amsterdam as a centre of this devotion. If this were done, she and the Holy Spirit would take the world under their protection, defend it from corruption, evils and war and establish true peace. The bishop, J.P. Huibers, had made sure he was apprised of all the

facts relating to the case and in April 1952 he had asked the senior clergy for their opinion. He had not therefore totally dismissed the affair.

#### TABULA PICTA

H. Repke, a German artist, had agreed to paint an image, the cost being defrayed by a rich woman. This image was reproduced in miniature together with the prayer which Our Lady is supposed to have dictated to Ida Peerdeman. This received an imprimatur in the normal way and by the year 1957 some 2,238,850 copies were distributed in 22 languages. The painting itself was offered to the parish of St. Thomas with a request that it be exposed for veneration. The matter was referred to the bishop.

#### DE IMAGINE ET ORATIONE MULIERIS OMNIUM POPULORUM

On 29/5/54 the bishop issued a statement to the effect that no faithful Catholic could doubt the legality of venerating Mary as coredemptrix and mediatrix of all graces and that she was the queen of heaven and earth and therefore of all peoples. Ecclesiastical permission for the private use of the image and prayer was therefore not required. But there was serious doubt about the authenticity of the appearances and so until the competent ecclesiastical authority had given its decision the painting should not be exhibited in any church nor the prayer publicly recited, and the clergy should refrain from propagating the devotion.

#### CONSILIUM EPISCOPALE

In the summer of 1954 (precise date unknown) an episcopal conference was convened, which eventually issued a statement dated 20/6/56 expressing the view that the revelations were not of divine origin, and prohibiting the clergy from any involvement. On 9/7/55 the bishop reissued his earlier statement of the 29/5/54 (with a change in the wording of the final sentence).

On 7/5/56 the bishop issued a definitive statement, similar to that of the 20/6/56, to the effect that there was no reason to believe that the events were due to anything other than natural causes. He repeated the existing prohibition on the public veneration of the image. Everyone, clergy and laity alike, were strictly forbidden under canon law from promoting the supernatural origin of the image or revelations in any way whatever.