

**THE CATHOLIC FAITH
AND
SPECIAL REVELATIONS**

Mary's Touch By Mail

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INTRODUCTION

One could get the impression from the messages and miraculous signs in Naju that they are filled with sorrows, pains, and heavy-heartedness. Our Lord's Sacred Heart is torn apart by humans' sins and their refusal to repent of them, according to the messages that Julia Kim received and the visions that she saw. Pieces of His heart muscles and drops of His Precious Blood actually fell to the ground on the Blessed Mother's Mountain near Naju several times in 2001 and 2002, wetting thousands of little stones and some tree leaves. The Blessed Mother also sheds not only tears but tears mixed with blood because of so many sins in the world. Her immense sorrows flow from the motherly love that she has for all humans and her ardent wish for their salvation.

The purpose of God's sending us these messages and signs, however, is not to discourage and depress us but to give us the encouragement of real hope. The world gives us false hopes, dulling our sense of sin and enticing us to seek pleasure and joy in this world without regard for God or His Law. Like the Gospel messages, the special revelations in Naju and elsewhere emphasize that we can obtain true happiness only when we overcome the sins and evils in ourselves and in the world. Sin, which is the opposite of love for God and our neighbors and the contrary of fidelity to God's truth and justice, is the real cause of our unhappiness and eternal misery.

To save us from the bondage of sin, God sent His Only Son as Our Savior and gave us through Him the teachings of His saving truths and the channels of His saving graces through the Church established with the Savior's infinite merits on the Cross. In the two thousand-year period since then, the Church has grown and matured spectacularly despite so many persecutions and other obstacles, producing thousands of canonized Saints (and countless other saints not formally canonized) who have reached the lofty level of sanctity that Our Lord set for all of us: "*Be you therefore perfect, as also your heavenly Father is perfect*" (Matthew 5:48).

The devil, who led our first ancestors to sin, does not sleep, however. Because he does not want humans to attain their goal of becoming faithful children of God and heirs of His Eternal Kingdom, he continues to entice humans with sweet lies and empty promises. Humans are vulnerable and frequently fall victim to his temptations because of their weakened will and darkened intellect as a result of original sin and their actual sins. They easily become preoccupied with the things that can satisfy their vain goals and desires and develop insensitivity to the saving truths and graces that God is making available through His Church. Because of this, thick clouds of errors and moral corruption loom over the whole world and even many members of the Church. Truth, justice, love, and peace in the world are increasingly threatened by the worsening prevalence of evils.

To rescue us from this crisis, God is sending us the Blessed Mother so that she may bring us closer to her Son, Jesus, and that His Kingdom may be established in our souls and lives. People's response so far, however, has been slow and weak, probably because they do not have a clear idea of what the special revelations brought by the Blessed Mother are and how they relate to the teachings of the Church and to their lives as Christians. This publication is a small effort to help our readers gain a clearer understanding of the special revelations and help them become more aware of the critical importance of our faithfulness to the Heritage of the Catholic Faith for our salvation. After all, the Gospel teachings as well as the special revelations are truly the messages of hope, because they not only alert us to our present dangers and problems but also let us know how to overcome them.

*Sang M. Lee
August 22, 2004
Feast of the Queenship of Mary*

THE CATHOLIC FAITH AND SPECIAL REVELATIONS*

When Our Lord asked His disciples, “*Who do people say that the Son of Man is?*” they answered, “*Some say John the Baptist, others Elijah, still others Jeremiah or one of the prophets.*” When He asked, “*But who do you say that I am?*” Simon Peter gave Him the correct answer: “*You are Christ, the Son of the living God,*” (**Matthew** 16:13-16).

We could ask ourselves similar questions about the special revelations from the Lord in places like Guadalupe Mexico; Lourdes, France; Fatima, Portugal; Naju, Korea; and elsewhere: “*What are these special revelations? What are they for?*” Some may say, “*They are miraculous signs,*” others: “*They are prophecies concerning the Church and the world,*” and still others: “*People are being healed of their illnesses,*” or “*They experience spiritual conversions.*” Those who have negative opinions may say, “*They are superstitions,*” “*They are cults,*” “*They are for the fanatics and fundamentalists,*” or “*They are not important. We’d better ignore them.*”

Before we can find the correct answer as to what special revelations really are, it would be helpful to review the basic teaching about human salvation, which is the core of the Christian Faith.

Because of the original sin committed by our first ancestors and our own actual sins, we humans faced the dire outlook of eternal separation from God. But the light of hope indicating the real possibility of salvation beamed on us when God the Son took human nature, was born of the Virgin Mary, and suffered death under Pontius Pilate, offering up the perfect atonement for human sins to God the Father. Christ resurrected on the third day and, forty days later, ascended into Heaven, not leaving His followers as

orphans, but sending the Holy Spirit ten days later, formally launching the Church on earth as His Mystical Body and His instrument of human salvation. He established both (1) the hierarchy of shepherds in the Church to look after the faithful and (2) the seven Sacraments in order to perpetuate His Presence and streams of His saving graces in the Church. Also, to protect His followers from errors and nurture them with His teachings, He entrusted to the Church all the divinely-revealed truths as the Deposit of Faith. This is the essence of God’s plan of human salvation that He established through the Son and accomplishes by the power of the Holy Spirit. Because this is God’s plan, no one can alter it or add to it until its full completion.

The Christian economy, therefore, since it is the new and definitive Covenant, will never pass away; and no new public revelation is to be expected before the glorious manifestation of our Lord Jesus Christ. Yet even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries

Catechism of the Catholic Church, #66

This teaching that the revealed truths become more explicit over time does not imply that the contents of the truths can change or that their interpretation is left to the discretion of individuals or the inclinations of the times, as the correct interpretation of the revealed truths can only be obtained with the help of the Holy Spirit and in obedience to the teaching authority in the Church. Regarding special revelations (also sometimes called “private revelations”), the Church teaches as follows:

*The term: “*special revelations*” was used in the official document on “*Justification*” during the Council of Trent, 1547 (**DS#1566**). Recently, the term “*private revelations*” has been more commonly used to refer to the special messages and miracles that God sends us for the purpose of prodding us to adhere more faithfully to His teachings and Commandments. Both terms could be used interchangeably, but it may be good to remember in using the term “*private revelations*” that some of the revelations in this category such as those in Guadalupe, Lourdes, Fatima, Naju, and so on, were clearly intended for the whole Church rather than just for a few individuals or a particular region. Whether the term “*special revelations*” or the term “*private revelations*” is used, they are not to be understood as additions of new teachings to the Deposit of Faith in the Church.

*Throughout the ages, there have been so-called 'private' revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history. Guided by the magisterium of the Church, the **sensus fidelium** knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church.*

Christian faith cannot accept 'revelations' that claim to surpass or correct the Revelation of which Christ is the fulfillment, as is the case in certain non-Christian religions and also in certain recent sects which base themselves on such 'revelations.'

Catechism of the Catholic Church, #67

Now, based on the above Church teachings, we may answer the question about special revelations. First of all, it is clear that the messages and miraculous signs in special revelations are not intended to alter, improve or add anything to the contents of the existing Deposit of Faith. The only purpose of special revelations is to refresh and deepen people's understanding of the divinely-revealed truths and help them adhere more faithfully to them in their lives. Therefore, authentic special revelations are not in competition with the Church, but only play the supportive role of making the Church more productive in sanctifying her members and evangelizing the world.

Especially in times like ours when people's lives are so soaked in materialism and geared for material gains and our intellect is so limited to the level of our physical senses, our sensitivity to the supernatural reality from God tends to be feeble or almost non-existent. We have developed an almost total indifference to the supernatural truths and graces that have been available through the Church in her entire two thousand-year history. In such times, the heavenly messages and miraculous signs may have a powerful effect of waking us up to the supernatural inner reality hidden behind the visible signs and to its eternal value and beauty.

For example, Our Lord's Real Presence in the Eucharist has always been taught in the Church, but many people especially in the modern times find it difficult to accept the supernatural reality of Our Lord's Presence hidden behind the sacramental signs of bread and wine. In such times, miraculous changes in the Eucharistic species into flesh and blood can shock people's minds to take the Church teaching on the Eucharist more seriously.

Likewise, many Popes and numerous Saints have clearly and eloquently taught the Blessed Mother's essential role for human salvation, but many of the Church members in our times, who have been influenced by the liberal and Protestant errors especially since the end of the Second Vatican Council, do not know the truths about the Blessed Mother well and only give her a superficial devotion. In such times, special revelations can awaken us to the Blessed Mother's essential role of assisting her Divine Son in human salvation (as Eve played the essential role of assisting Adam in his fall) and to our need for total reliance on and dedication to Our Lady as our own Mother and Queen. (For more information on this subject, please see another article later in this publication: **We Must Restore Our Sense of the Supernatural.**)

There also is nothing new about the messages in Najū regarding abortions. The Commandment banning murder has always been written in human consciences and was solemnly reconfirmed through Moses. Also, after the Blessed Virgin Mary was visited by Archangel Gabriel and conceived the Baby Jesus by the power of the Holy Spirit, she visited St. Elizabeth to assist her as she had already been pregnant for six months with the Baby John the Baptist. When the Baby John heard the voice of the Blessed Virgin Mary, he leapt for joy (**Luke 1:44**). At that moment, the Baby John was cleansed of original sin by the grace from the Holy Spirit. This clearly shows that the babies in mother's wombs are truly human persons. Their tiny size should not mislead anyone to speculate that they may be anything less. But many people ignore this fact and treat the unborn babies as if they were an unwanted, removable body part. The abortion rate is especially high in South Korea, North Korea, Japan, China, and Russia, as

more than half of all pregnancies in these countries end in abortions. No wonder the Blessed Mother weeps tears of blood in Naju.

Thus, special revelations are not additions of any new teachings to the already-existing Deposit of Faith that Our Lord entrusted to His Church but are for the specific purpose of assisting the Church in the sanctification of her members and the evangelization of the whole world. Special revelations bear good fruit only when they lead people to become more loyal to the Church and her teachings, more diligent in assisting at Mass and receiving the Sac-

raments, more sincere in offering authentic devotions and prayers, more obedient, loving and supportive to the Pope, Bishops, and priests, and more charitable and forgiving toward everyone. If we are faithful to God's Will in giving us the gifts of special revelations, we will bear abundant fruit for the Church thanks to them, as clearly seen in the massive conversion of millions of people in Mexico to the Catholic Faith and an end to the terrible idolatrous practice of human sacrifices thanks to the miraculous image and messages brought by the Blessed Mother through a humble servant of hers: St. Juan Diego. □

Archbishop Fulton J. Sheen:

Though faith is a gift of God, and though God will give it to those that ask it, there is one very human obstacle why more minds do not receive it, and that is Pride. Pride is the commonest sin of the modern mind, and yet the one of which the modern mind is never conscious. You have heard people say: "I like drink too much," or "I am quick-tempered," but did you ever hear anyone say: "I am conceited"?

Pride is the exaltation of self as an absolute standard of truth, goodness and morality. It judges everything by itself, and for that reason everyone else is a rival, particularly God. Pride makes it impossible to know God. If I know everything, then not even God can teach me anything. If I am filled with myself, then there is no place for God. Like the inns of Bethlehem, we say to the Divine Visitor: "There is no room."

If pride is the great human obstacle to faith, it follows that, from the human side, the essential condition of receiving faith is humility. Humility is not an underestimation of what we are, but the plain, unadulterated truth...

The nature of the act of faith was revealed by Our Lord's attitude toward the unbelieving Pharisees. They had seen miracles worked and prophecies fulfilled. They were not lacking in motives for belief. But they still refused to believe. Our Lord took a little child in His midst and said: "Amen, I say to you, whosoever shall not receive the kingdom of God as a little child shall not enter into it," (**Mark** 10:15).

By this He meant that the act of faith has more in common with the trusting belief of a child in his mother than with the assent of a critic. The child believes what the mother tells him because she said it. His belief is an unaffected and trusting homage of love to his mother.

When the Christian believes, he does so, not because he has in the back of his mind the miracles of Christ, but because of the authority of one who can neither deceive nor be deceived. "If we receive the testimony of men, the testimony of God is greater. For this is the testimony of God, which is greater, because He hath testified of his Son. He that believeth in the Son of God, hath the testimony of God in himself. He that believeth not the Son, maketh him a liar; because he believeth not in the testimony which God hath testified of his Son," (**1 John** 5:9-10).

Preface to religion by Archbishop Fulton J. Sheen in **The Treasury of Catholic Wisdom**, edited by Fr. John A. Hardon, S.J., published by Ignatius Press, 1987

THE HOLY EUCHARIST: THE CORE OF THE MESSAGES AND SIGNS IN NAJU

A Eucharistic miracle in Naju witnessed by a Bishop and a priest from Canada

Bishop Roman Danylak from Toronto, Canada, (originally from Ukraine) unexpectedly witnessed a Eucharistic miracle during an open-air Mass on the Blessed Mother's mountain near Naju in late afternoon of September 22, 1995. The Sacred Host Julia Kim just received from the bishop was turning to a lump of bleeding flesh in the shape of a small heart on her tongue. After his return to Canada, Bishop Danylak wrote a testimony, in which he stated:

For the first time, human eyes saw the living Heart of Our Lord and Savior, the Heart that had so loved the world that It offered Itself in the holocaust that we might live and not be lost.

Ad Jesum Per Mariam: Testimonies on Naju,
Mary's Touch By Mail, 2003

Fr. Joseph Peter Finn from London, Ontario, Canada, who accompanied Bishop Danylak to Korea and also witnessed the same miracle while concelebrating the Mass with him, offered an explanation of why God sent us such a stupendous miraculous sign in a booklet published soon after his return to Canada :

Reliable church authorities openly admit that in all Western Europe the practice of our Catholic faith and consequent love and worship of our Eucharistic Lord is dying out. In our own part of the world Sunday Eucharist is no longer the spiritual highpoint of the week for too many Catholic families. In Ontario, Canada alone it is estimated that at least fifty per cent of baptized Catholic students registered in Catholic high schools scarcely ever attend Sunday Eucharist by themselves or with their parents. Christ Jesus in His Eucharist is not an integral force in their young lives.

And with a loss of the sense of what is sinful as often lamented by John Paul II himself and the marked fall-off in recourse to the Sacrament of Reconciliation in a worthy confession, how many sacrilegious Communion take place all over the world today?

The Reality of the Living Presence— Eucharistic Miracle in Naju, Korea

by Fr. Joseph P. Finn,
published by Ave Maria Centre, Toronto, 1996.
Imprimatur by Bishop Roman Danylak.

Pilgrims from the Philippines also witnessed Eucharistic miracles in Naju

Fr. Jerry Orbos, SVD, who came to Naju together with about other pilgrims from the Philippines, also witnessed a Eucharistic miracle through Julia during a Mass in the Naju Parish Church on May 16, 1991. After he saw the Sacred Host turned into visible flesh and blood in Julia's mouth, he prayed, "Lord, forgive me, forgive us for the many times we took you so for granted in communion." Fr. Orbos knelt before the tabernacle and prayed for a long time together with other pilgrims, several of whom were crying. Fr. Orbos and other pilgrims from the Philippines were blessed to witness still another Eucharistic miracle through Julia Kim in the Naju Parish Church on September 24, 1994.

Erosion in Eucharistic devotion caused by the modernist influences in the Church

Despite the infinite and most awesome dignity and sacredness of the Eucharist, a severe erosion of the devotion to it has occurred in many parts of the world in recent decades. The most privileged and sublime experience of Holy Communion has often turned into

a matter of habit with superficial devotion and, sometimes, even an occasion for sacrilege.

The cause of the widespread weakening of the Eucharistic devotion has been the loss of firm belief in the Real Presence of Our Lord in the Eucharist in the minds of many, which in turn has been, in large part, a consequence of misinterpreting the teachings of the Second Vatican Council on ecumenism. The Council Fathers clearly warned against such a danger: “*Nothing is so foreign to the spirit of ecumenism as a false irenicism which harms the purity of catholic doctrine and obscures its genuine and certain meaning*” (**Unitatis Redintegratio**, November 21, 1964). Despite this warning, many liberal theologians have used the Council’s emphasis on reconciling with the separated brethren as an opportunity to push ahead their own agenda of diluting the traditional Church teachings, distorting their true meanings, and refraining from vigorous defense and propagation of the authentic Church teachings. These progressive forces in the Church have been advocating unity for the sake of unity even by making compromises on the divine teachings, which were from God and, therefore, are not subject to human alteration according to individuals’ opinions and likings.

Correcting this evil and restoring the splendor of the authentic Catholic Faith is the most urgent task in the Church today. As “*the other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it*” (**Catechism of the Catholic Church** #1324), the neglect of the Holy Eucharist lies at the heart of the current crisis in the Church, and, by the same token, the restoration of the authentic faith in the Eucharist holds the key to the true reformation needed to overcome the crisis in the Church now. Also as God accomplished His Only Son’s Incarnation through the Blessed Mother and wills to accomplish the Church’s final triumph over evil through her (cf. **Gen. 3:13** and **True Devotion to the Blessed Virgin** by St. Louis de Montfort, #50), the strengthening of the Eucharistic devotion must be accompanied by the restoration of fervent Marian devotion. It is no surprise that the erosion of the two devotions has occurred simultaneously. The restoration of both devotions will also need to occur together. The two are the pillars that uphold our faith in the incarnation of God the Son among us.

Our Lord’s message through Julia Kim on the Holy Eucharist

“My real, personal and physical Presence in the Mystery of the Eucharist is an indisputable fact. I have repeatedly shown the Eucharist turning into visible Blood and Flesh so that all may believe that the Eucharist, which is a mystery of the infinite love, humility, power and wisdom, is My Living Presence. If certain priests do not believe in this Personal Presence of Mine in the Church, they certainly do not qualify as co-redeemers. When they ignore Me, Who am Christ, true God and true Man, they are publicly denying My Divinity while acknowledging My human nature only. That is because they have lost the ability to discern between good and evil and between authentic and unauthentic” (July 1, 1995, when seven Sacred Hosts miraculously came down on the altar before the Blessed Mother’s statue in the Chapel in Naju during an overnight prayer meeting).

The Blessed Mother’s messages through Julia Kim concerning the Holy Eucharist

“You cannot win the victory without going through the cross. You must understand the amazing mystery of the Holy Eucharist by which God comes down from Heaven through priests in order to be with you. Therefore, make frequent Confessions to receive the Lord more worthily; open your hearts widely, keep them clean and organized, and love one another so that they may become palaces and tabernacles where the Lord can dwell. Then, the Lord will live in you, who are unworthy, and set a fire in you” (April 21, 1991, when Julia saw a vision of the great chastisement of the world followed by the Blessed Mother’s triumph);

“The Holy Eucharist is the center of all the supernatural events, but is being trampled by so many children through sacrilege, insult and humiliation. Therefore, my messages of love must be made known all over the world more vigorously so that the time of the Lord, Who is present in the Eucharist, and of the New Pentecost may be advanced” (November 24, 1994, when the Sacred Host miraculously descended to the Chapel in Naju twice during the Apostolic Pro-Nuncio’s visit);

“Teach the importance of the Mass, the importance of the Sacrament of Confession and the Mystery of the Holy Eucharist to all the children in the world who do not know them and, thereby, perpetuate the gift of the Paschal Mysteries of the Last Supper and Resurrection. The visible change of the Eucharist shown today was to remind you that Jesus comes to you through the Sacrifice of the Holy Eucharist, which is a re-presentation of the Sacrifice completed on Calvary, Golgotha, to wash away all the sins in the world with His Precious Blood” (October 31, 1995, when the Eucharistic species of bread and wine miraculously turned into the species of flesh and blood in the shape of a small heart on Julia Kim’s tongue in the presence of Pope John Paul II during a Mass in his private chapel in the Vatican).

Official Church teachings on the Holy Eucharist

“The Council of Trent summarizes the Catholic faith by declaring: ‘Because Christ our redeemer said that it was truly his body that he was offering under the species of bread, it has always been the conviction of the Church of God, and this holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation” (**Catechism of the Catholic Church** #1376).

“If anyone denies that in the sacrament of the most holy Eucharist there are truly, really, and substantially contained the body and blood together with the soul and divinity of our Lord Jesus Christ, and therefore the whole Christ, but shall say that He is in it as by a sign or figure, or force, let him be anathema” (**Council of Trent**, Session XIII, October 1551, **DS** #1651).

“If anyone denies that the whole Christ is contained in the venerable sacrament of the Eucharist under each species and under every part of each species, when the separation has been made, let him be anathema.” (**Council of Trent**, Session XIII, October 1551, **DS** #1653).

*“The Eucharist, as Christ’s saving presence in the community of the faithful and its spiritual food, is the most precious possession which the Church can have in her journey through history. . . The Church has received the Eucharist from Christ her Lord not as one gift - however precious – among so many others, but as **the gift par excellence**, for it is the gift of himself, of his person in his sacred humanity, as well as the gift of his saving work.”* (Pope John Paul II, **Ecclesia de Eucharistia**, April 17, 2003)

Our Lord’s Presence in the Eucharist is “presence in the fullest sense”

God is present everywhere in the universe through His power, knowledge, and goodness and as the first cause of everything that exists. Especially, in a supernatural way, He is present in the souls of the faithful and works through the Sacraments of His Church and His teachings. But, in the Sacrament of the Holy Eucharist, Our Lord’s presence is unique in that it is full, as He is substantially present in it with His Body and Blood together with the Soul and Divinity (**Catechism of the Catholic Church** #1374). It is the whole living person of Our Lord, Who suffered and died on the Cross for our redemption and resurrected on the third day as the First Fruit of His Redemptive Suffering, overcoming human sins, death, and all evils once and for all, Who is truly, actually, and fully present in the Eucharist. That is why we give the worship of *latría* (worship due to God alone) to the Eucharist as it is the Lord Himself, Who is true God and true Man. Also because the Three Divine Persons are totally united with each other in one Divine Nature, we become united with God the Father and God the Holy Spirit as well by receiving Holy Communion. We also become closely united with the Blessed Mother, as she is always in union with her Divine Son as His Mother and Associate. Lastly, we also grow in union and harmony with all the Saints and Angels in Heaven, the suffering souls in Purgatory, and the members of the Church on earth as children of God’s Family and citizens of His Kingdom.

This tremendous supernatural, divine reality is hidden behind the sacramental signs of bread and wine. As many people two thousand years ago had difficulty in recognizing the Divinity of Jesus because

they did not have faith, people now cannot recognize the Real Presence of Our Lord in the Eucharist unless they have the true faith, which is a gift from God to those who humbly respond to His loving call. Why is Christ hiding Himself behind the appearances of bread and wine? It is because He justly expects us to reaffirm our faith in Him and our love for Him before we receive this tremendous gift of infinite holiness and dignity, which is Himself. To test our faith and love, He is only temporarily hiding His glory and dignity. If we do not have faith and love, we are not only unprepared to receive Him but will be insulting Him if we still receive Him in that condition.

“*Faith*” as a requirement for receiving Holy Communion means that we totally accept and believe the Lord’s teachings through His Church and also that we are baptized members of the Church. “*Love*”, which is union with God, presupposes that we are free from any mortal sins, by which we fall into the state of separation from Him. Even when we are free from serious sins, it is necessary that we have a humble and contrite heart, also filled with love and gratitude, especially as we approach the Holy Communion. As Our Lady sang in her **Magnificat**, “*He has deposed the mighty from their thrones, and has exalted the humble. He has filled the hungry with*

good things; and the rich he has sent empty away” (Luke 1:52-53), we cannot receive God’s graces through Holy Communion, if our hearts are laden with pride, anger, greed, lust, or other disorderly attachments to ourselves and the world

If we have faith and love sustained by God’s grace, the external barrier of the Eucharist looking like bread and wine will pose no difficulty at all for our recognizing the Eucharist as our loving and mighty Lord. The purpose of this Sacrament is our intrinsic union with Our Lord as well as our worship of Him (cf. **Catechism of the Catholic Church** #1391). This union with God and worship of Him are the fulfillment of our eternal destiny and the realization of our ultimate happiness. Through this intimate union with us, Our Lord nurtures and strengthens our souls with His divine life and enables us to courageously witness His Truth and Love to the world.

The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration (latria), not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession

Pope Paul VI, **Mysterium Fidei**, 1965 □

Our Lord is fully present even in the smallest part of the Eucharist

What shall we say about the delicacy of the saints in regard to the Eucharistic Species? They had uncompromising faith in the Real Presence of Jesus in even the smallest visible fragment of a Host. It suffices merely to have seen Padre Pio to realize with what conscientious care he purified the paten and the sacred vessels at the altar. Adoration could be read on his face!

Once when St. Thérèse of Lisieux saw a small Particle of a Host on the paten after Holy Mass, she called the novices, and then carried the paten in procession into the sacristy with a gracious and adoring comportment that was truly angelic. When St. Teresa Margaret found a fragment of a Host on the floor near the altar, she broke into tears because she realized what irreverence might be shown to Jesus, and she knelt in adoration before the Particle until a priest came to take It and put It in the tabernacle.

With Mary in Jesus

With heavenly insight St. Augustine illustrates still better how Mary makes herself our own and unites herself to each one of us in Holy Communion. He says: ‘The Word is the Food of the angels. Men have not the strength to nourish themselves with this Heavenly Food; yet, they have need for it. What is needed is a mother who may eat this supersubstantial Bread, transform it into her milk, and in this way feed her poor children. This mother is Mary. She nourishes herself with the Word and transforms Him into the Sacred Humanity. She transforms Him into Flesh and Blood, i.e., into this most sweet milk which is called the Eucharist.

Thus it is quite natural that the great as well as the lesser Marian shrines always foster devotion to the Holy Eucharist, so much so that they can also be called Eucharistic shrines.

Jesus Our Eucharistic Love by Fr. Stefano M. Manelli, Franciscan Friars of the Immaculate

WE MUST RESTORE OUR SENSE OF THE SUPERNATURAL

Jesus Christ: True God and True Man

Jesus Christ, Our Lord and Savior, revealed the truth about His divinity with words and miraculous signs, but many still could not recognize this awesome supernatural reality hidden behind His externally-visible humanity. To the unbelieving eyes, Jesus was just an unknown carpenter from Nazareth or, at best, one of the prophets. When He said, “*The Father and I are one*” (John 10:30), “*the Jews picked up rocks to stone him*” (John 10:31).

On the other hand, there were some groups among the early Christians after Our Lord’s Resurrection and Ascension who could not accept His humanity, asserting that He was God and only appeared to be human. To warn the Christian communities against this error, St. John the Apostle wrote: “*This is how you can know the Spirit of God: every spirit that acknowledges Jesus Christ come in the flesh belongs to God*” (1 John 4:2).

Jesus Christ is God the Son Who took human nature and, therefore, has both the divine nature and the human nature, not separately from each other but united in the One Divine Person (**Catechism of the Catholic Church** #464-469). The reality of His Presence in His Church until the end of the world, which He promised before His Ascension (Matthew 28:20), must also be understood as a presence that is both divine and human. We must not think that Our Lord’s presence among us after His Ascension can only be spiritual and we need to wait until His Second Coming to have His full presence again. Our Lord is not just a spirit but true God and true Man with His resurrected Body. The age of the New Testament in which we live is one of *Emmanuel*, meaning “*God with us*” in the fullest sense of the word. Thus, the Church He established as His Mystical Body also has the supernatural reality of Christ’s Real Presence and the Holy Spirit’s guidance and sanctifying power as well as the visible exterior reality of her hierarchy, religious orders, laity, sacraments, liturgy, Catechism, Holy Scripture, Canon laws, music, ar-

chitecture, educational and charitable activities, and so on. Both are essential components of the Church, just as Jesus, her Head, is both divine and human.

Likewise, our own lives as Christians should also have the supernatural inner reality and the visible exterior reality (*the inner reality being the higher guiding principles for our lives*). Christians may be leading a natural life that may outwardly seem not so different from others’, but also have an inner life that is animated and guided by the Holy Spirit. Thus, their natural lives become sanctified and are made to conform to God’s Will. Done in cooperation with the promptings of the Holy Spirit, even the most trivial things in our daily lives can take on supernatural and eternal value and beauty as evidenced by the lives of the Saints.

Triumph of the Truth at the Council of Ephesus

Nestorius, who was Patriarch of Constantinople in the Fifth Century, asserted that there were two persons and two natures in Christ: one divine and the other human. Based on this theory, he drew the conclusion that the Holy Virgin was the mother only of the human person in Jesus, not the divine. We still hear this erroneous statement quite often in modern times. The Church condemned this Nestorian heresy and confirmed the truth of the hypostatic union of Christ’s divinity and humanity in the One Divine Person of God the Son during the Council of Ephesus (431). Saying that Jesus has two persons leads to a denial of the true Incarnation of God the Son in our human world and, thus, a denial of the divine, supernatural reality truly entering this world and dwelling in it. Because it denies the real union of the divinity and the humanity in the One Person of God the Son, the Nestorian assertion is also incompatible with the teaching that Jesus continues to be really and fully present in the Church with both His divine and human natures, and preconditions people’s minds to resist the reality of the Holy Eucharist, which is the full, living Presence of the Person of Jesus Christ

with His body, blood, soul, and divinity. Those who refuse or hesitate to call the Blessed Virgin Mary “*the Mother of God*” but only call her “*the Mother of (human) Jesus*” are failing to accept fully the true reality of God the Son’s Incarnation among us. In fact, it shatters the basic foundation of the Christian Faith.

Rejecting or doubting Our Lord’s hypostatic union leads to loss of the sense of the supernatural

To those who deny the true union of divinity and humanity in the One Person of God the Son, the Jesus of history was merely a man, while the Christ of Faith, idealized in their minds, is divine (**Fundamentals of Catholic Dogma**, Dr. Ludwig Ott, Tan Books, p. 128). To them, the idea of the Lord, with both His divinity and humanity, being really present in the Church and actually leading the work of human salvation through the Church, relying on her members as His instruments, must be foreign. As a result of this widespread modernist influence, the sense of the supernatural regarding everything in the Church: the Eucharist, other Sacraments, the Blessed Mother, other Saints and angels, the liturgy, music, architecture, statues, prayers, and Church teachings, has significantly weakened worldwide in recent decades. The atmosphere in some churches (especially some of the newly-built ones) lack the holiness and the celestial beauty and dignity that befit the divine presence in the church. Sometimes the church looks more like a social hall than a house of prayer and worship, with noises of gossiping and profane music and indecent attire worn by some. Failing to recognize and guard the divine presence, “*worship*” becomes a diluted concept; and failing to appreciate the supernatural, the Christian Faith becomes hollow. Christians need to learn again to humbly kneel and worship the Divine Lord really present in the tabernacle, asking for His mercy.

“God has conferred on man a supernatural destiny” (De Fide)
(**Fundamentals of Catholic Dogma**,
Dr. Ludwig Ott)

“Man’s final end consists in a participation by him in God’s Vision of Himself. The attainment of this

end by men gives glory to God and fills men with supernatural happiness” (Fundamentals of Catholic Dogma, Dr. Ludwig Ott). That we are called to a supernatural destiny not only means that we are to aim at finally making it to the Eternal Kingdom of God but also that, even while living on earth, we must lead a life that is sustained and motivated by the supernatural graces from God. Thus, we need to constantly communicate with God through prayers and meditations as His loving children and faithful servants who strive to do His Will as our highest priority, and be sanctified by His graces through the Sacraments. In other words, our natural lives need to be supernaturalized. How could the branches of a vine live by any principles of life other than those of the vine? The supernatural and natural aspects of our lives are not to be separate from each other or externally pieced together. Rather, the natural is to be intrinsically transformed, elevated, and sanctified by the supernatural. This is our true destiny that must begin in this world. The supernaturalization of our natural lives through the graces from God perfects our natural lives and sanctifies them. The Church teaches:

The supernatural is not superadded merely externally to nature, but affects nature intrinsically. It permeates the being and the power of nature, and perfects it either within the created order or through elevation into the divine order of being and activity. The Fathers and theologians compare the supernatural to fire which makes iron glow, or to a plant which is grafted on a tree.

Fundamentals of Catholic Dogma,
Dr. Ludwig Ott

The grace of Christ is the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it. It is the sanctifying or deifying grace received in Baptism. It is in us the source of the work of sanctification. Sanctifying grace is a habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love.

Catechism of the Catholic Church,
#1999 and 2000

When Adam and Eve disobeyed God, the door to attaining their supernatural destiny, which is eternal

union with God, was closed to them and their descendants. Humans regained the possibility of achieving their destiny thanks to the infinite merits earned by Our Lord through His redemptive sufferings and death. Too often, we take this reality of utmost importance too lightly, busily engaging ourselves in many concerns of this world. Many of our worldly endeavors are necessary to sustain ourselves and our society, but they must be done in the proper context and subject to what is of a higher priority, which is to love and serve God and glorify Him, because He alone is the true source of everything that is good, and He alone deserves our total love, gratitude, and dedication. What we think, speak, and do must all be motivated by the love of God and love of neighbors as taught by Our Lord.

Salvation: Attainment of our supernatural destiny through sanctification

According to Martin Luther and his followers in the 16th century, human salvation could be attained exclusively by faith in Jesus Christ as the Savior and by an extrinsic attribution of Christ's merits to those who have this faith. This concept of salvation leaves no room for any intrinsic transformation of sinners—that is, their sanctification. Under this mentality, there can be no such concept as “a *canonized Saint*”. Even the Blessed Virgin Mary would be considered just one among many sinners and believers. No penance on earth or purification in Purgatory would be necessary, as salvation could be assured through faith alone and would not require real transformation of the soul. Martin Luther even taught that sanctification was not possible because of the irreparably corrupt human nature.

The Catholic teaching, on the other hand, emphasizes the fact that humans have free will as long as they live in this world. This free will has been weakened by sins but is still capable of choosing between right and wrong and between good and evil, and can be significantly strengthened through determined efforts with the help of the divine graces. For example, sincerely repenting one's sins, making a good Confession, and receiving Holy Communion can substantially increase one's strength against disorderly passions and the lures of the world. Thus, even

after one initiates the process of salvation by repenting past sins, professing the faith, and receiving Baptism, he must continue the lifelong task of *practicing* the faith one day at a time, trying to love God with his whole heart and love his neighbors as himself. Through repeated efforts to do good, avoid evil, and do penance, virtues (that is, habits of doing good) can grow and the soul purified and sanctified by the power of the supernatural graces from God. St. Augustine, Bishop of Hippo in the Fifth Century said, “*He who has created thee without thyself, does not justify thee without thyself. Thus He created thee without thy knowledge, but only with thy agreement and thy will does He justify thee*” (Sermon 169, II, 13).

In Scripture, St. Paul remarks more than once that we are saved through the faith, but this faith to which the Apostle refers is a living faith that functions as the basic principle for how we could work out our salvation, as repeatedly emphasized by St. James (**James** 1:22; 2:20; 2:24; 2:26) and St. Paul himself, “*Wherefore he that thinks himself to stand, let him take heed lest he fall*” (**1 Cor.** 10:12) and “*For this is the will of God, your sanctification*” (**1 Thess.** 4:3). Also, when St. Paul mentioned “*laws*” through which salvation does not come, he was referring to the laws of the Old Covenant which, he said, did not need to be observed any longer to be saved. He was definitely not implying that our salvation does not require our sanctification and thus our observing God's Commandments and the laws written in our consciences. Our Lord said, “*Do not think that I have come to abolish the law or the prophets. I have come not to abolish but to fulfill*” (**Matthew** 5:17); and “*If you keep my commandments, you will remain in my love*” (**John** 15:10).

Our Lord further explained how our salvation is to be worked out with the parable of the vine and its branches (**John** 15:1-5). The branches can bear fruit by receiving life and nutrition from the vine. Likewise, we can bear fruit for the salvation of ourselves and of others by remaining in union with the Lord, receiving His teachings and graces. Of course, as we are endowed with free will, it is up to each of us to respond to and cooperate with the promptings and assistances of the divine graces. No one should be surprised to see that there are many failures and im-

perfections even among the members of the Church, as they are still working out their salvation under the constant possibility of failing if they misuse their free will. As St. Paul exhorted, “*With fear and trembling work out your salvation*” (**Philippians** 2:12).

The road to our salvation is difficult because of our weakness and self-centeredness, the lures of the world, and the snares of the devil, but the goal set by Our Lord for us remains lofty. Our Lord said, “*Be you therefore perfect, as also your heavenly Father is perfect*” (**Matthew** 5:48). It is clear that He expects from us a complete purification from sins and sanctification through His graces so that we may be made worthy of entering God’s Kingdom. But how can we become perfect? By natural means, it is simply impossible. We are too weak and miserable even to imagine such a possibility. Nevertheless, Our Lord said, “*For humans this is impossible, but for God all things are possible*” (**Matthew** 19:26). The fact that the Church has thousands of canonized Saints is good evidence of this. This is also why there is Purgatory where purification can be completed if not done so in this world. St. Paul said, “. . . *the fire shall try every man’s work, of what sort it is. If any man’s work abide, which he hath built thereupon, he shall receive a reward. If any man’s work burn, he shall suffer loss; but he himself shall be saved, yet so as by fire*” (**1 Cor.** 3:13-15).

The Reformist doctrine that our salvation is attained by faith alone is not compatible with the teachings of Our Lord or the Faith of the Apostles. This is not a trivial matter, as the whole set of the Christian doctrines concerning the Church and the life in the Church hinges upon the question of whether we are saved by faith alone or by the sanctification through our continuing cooperation with the divine graces.

“*Not everyone that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven*” (**Matthew**: 7:21).

“We believe... in the communion of saints” (The Apostles’ Creed)

As the branches receive life and nutrition from the vine, the members of the Church receive the graces

from the Lord. In addition, they also receive various spiritual goods from other members through prayers, teachings, advices, encouragements, and sacrifices for each other. Conversely, when a branch becomes sick by committing a sin, it adversely affects the vine and all other branches. The work of salvation is more than an individual matter. Our Lord asked us to pray to “*Our Father in Heaven*” (**Matthew** 6:9) as we were created as social beings as well as individual persons. The task given to us is to accomplish our individual salvation and, at the same time, build up God’s Family and Kingdom, which is the Church. St. Paul said, “*I desire therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men*” (**1 Tim.** 2:1). St. James said, “*Pray for one another that you may be saved. For the continual prayer of a just man avails much*” (**James** 5:16).

Our sufferings, St. Paul says, also have a redemptive value for the Church, “*Now I rejoice in my sufferings for your sake, and in my flesh I am filling up what is lacking in the afflictions of Christ on behalf of his body, which is the Church*” (**Col.** 1:24). The Apostle was not implying that the merits of Christ’s sufferings were insufficient for redeeming the entire human race; he was only saying that what Christ did as the head of His Mystical Body must also be accomplished in each member of the Body so that the whole Church may become perfected as His Mystical Body. The Church teaching clarifies this profound truth even further:

God is the sovereign master of his plan. But to carry it out he also makes use of his creatures’ cooperation. This use is not a sign of weakness, but rather a token of almighty God’s greatness and goodness. For God grants his creatures not only their existence, but also the dignity of acting on their own, of being causes and principles for each other, and thus of cooperating in the accomplishment of his plan.

Catechism of the Catholic Church, #306

Through His goodness, God endowed intellect and free will upon human beings so that they may freely come to the realization that God is truly and infinitely good, just, and loving, and may willingly choose to love and serve Him in all eternity. In loving and serving God, we are called to help other

people so that they may be saved also. For this reason, all the followers of Christ are called to become co-redeemers as they can make real contributions to the growth and perfection of Christ's Mystical Body, the Church. As Christ's Church includes not only the Church Militant on earth but also the Church Triumphant in Heaven and the Church Suffering in Purgatory, the Communion of Saints covers all Christians on earth, in Heaven, and in Purgatory (**Catechism of the Catholic Church**, #954-959).

Our Lady: Perfect Fruit of Christ's work of human salvation

God the Father sent His Only Son, Our Lord Jesus Christ, to the world as the source of (1) the saving truths to enlighten and guide our darkened minds, and (2) the saving graces to cleanse our souls from sin and infuse God's supernatural life in them. After Jesus' Ascension, the Father and the Son sent the Holy Spirit to effect and power the work of human salvation through the Church. What was needed in addition was cooperation by humans, as God would not force anyone to follow His Will. Humans are free to accept or refuse God's invitation, but, at the same time, they will be responsible for whatever decision they make.

Misusing her free will, Eve assisted in Adam's committing sin, bringing about misery and death upon the entire human race. Our Lady, on the other hand, willingly consented to God's plan of sending the Savior to the world (**Luke** 1:38) and, like Christ Himself, had to endure indescribable sorrows and sufferings in consequence of her consent (cf. **Luke** 2:35), eventually offering up to the Father her Divine Son's sacrifice as well as her own at the foot of the Cross (cf. **John** 19:25-27) in reparation for all human sins. As her Son was the Second Divine Person of the Holy Trinity, she was rightly the Mother of God. This does not mean that God began to exist by being born of Mary but that the Person Who was born of Mary as her Son was truly God. The doctrine of Mary's Divine Motherhood is the most convincing testimony of God the Son's Incarnation as true God and true Man. As the Church is the Mystical Body of her Divine Son, Mary is also the Mother of the Church and everyone in the Church. Her motherly role for the whole Church did not cease after her Assumption

into Heaven but is continuing for the full growth and glorification of the Church:

This motherhood of Mary in the order of grace continues uninterrupted from the consent which she loyally gave at the Annunciation and which she sustained without wavering beneath the cross, until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this saving office but by her manifold intercession continues to bring us the gifts of eternal salvation. . . . Therefore the Blessed Virgin is invoked in the Church under the titles of Advocate, Helper, Benefactress, and Mediatrix.

Catechism of the Catholic Church, #969

As the Mother of the Savior and His Church, she is the closest Helper to the Savior and is the Co-Redemptrix who participates in the Lord's work of human redemption to the most outstanding degree. This truth of Mary's participation in the Lord's work of human redemption is based (1) on the doctrine that applies to all members of the Church, namely, that we are all called to follow Christ, carrying our crosses (**Matthew** 10:38), and, thus, to become participants in His work of human salvation, and (2) on the doctrine of the Communion of Saints, which means that all the members of the Church help each other while being in union with her head: Christ. That Mary was the most outstanding Helper to Christ as well as the Mediatrix of All Graces and the Co-Redemptrix is also based on the doctrines of her Divine Motherhood and her Motherhood of the Church. As Eve was the essential helper and intimate companion to Adam in the Old Testament era, Our Lady, the Second Eve, is the essential and closest Helper and Associate for the Savior in the New Testament era.

The cross is the unique sacrifice of Christ, the 'one mediator between God and man' (1 Tim. 2:5). But because in his incarnate divine person he has in some way united himself to every man, 'the possibility of being made partners, in a way known to God, in the paschal mystery' (Gaudium et Spes 22 #5) is offered to all men. He calls his disciples to 'take up their cross and follow him,' for 'Christ also suffered for us, leaving us an example so that we should follow in his steps' (1 Pet. 2:21). In fact Jesus desires to associate with his redeeming sacrifice those who were to be its first

beneficiaries (cf. **Mark** 10:39; **John** 21:18-19; **Col.** 1:24). This is achieved supremely in the case of his mother, who was associated more intimately than any other person in the mystery of his redemptive suffering (cf. **Luke** 2:35)

Catechism of the Catholic Church, #619

While Christ is the source of all the graces that can sanctify our souls, Mary is the most perfect fruit of these graces, totally immaculate from the moment of her conception (Pius IX, **Ineffabilis Deus**, 1854) and filled with the divine love and holiness (cf. **Luke** 1:28), rendering her worthy of the Divine Motherhood. In Mary, the supernaturalization and sanctification of human beings willed by God has reached the highest summit that can ever be attained by a creature.

Sanctity of a human person is a concept referring to the state of grace to which he is elevated, but is also a dynamic concept in that it constantly flows from God's infinite love and holiness and radiates back to Him as total love and dedication and also to fellow humans as familial love and selfless service. Blessed Teresa of Calcutta spent hours before the tabernacle every morning before she began looking after the poor and sick. Her charity for them was the necessary fruit of her total love for God. Our Lady's immense motherly love for her children and her invincible immaculate power against the devil (cf. **Gen.** 3:15; **Apocalypse** 12) flow from God and pervade and protect the entire Church and stretch over all her children. In Naju, Our Lady repeatedly mentioned that her Heart was "*flaming up with the fire of love*". As numerous children on earth remain unrepentant and are walking toward hell, she manifests her indescribable sorrows with messages and miraculous signs and unceasingly works to bring about a change in people's hearts so that they may return to God. Our Lady is not only filled with the love and graces from God, but also is the greatest conduit of them to her children.

In her messages in Naju, the Blessed Mother has used the word *errors* more than twenty times, deploring the dangerous evil doctrines that are spreading in the Church like a cancer. Their erroneous ideas are polluting so many people's minds, inducing them to believe that salvation can be attained by faith alone or otherwise in some easy ways, without real pen-

ance and sanctification. Concepts like "*salvation*", "*sins*", "*penance*", "*sanctity*", "*graces*", "*miracles*", and "*supernatural*" are losing their original meanings. These influences induce people to become insensitive to the supernatural reality of Christ's Work of human salvation, leading to the abandonment or equivocation of the core of the Christian Faith, namely, the Paschal Mysteries of Our Lord's Passion and Resurrection, a supernatural reality that continues in the Church and should also continue in the hearts and lives of all her individual members.

Conclusion

To turn the tide and prevent the approaching disaster from moral disintegration and atheistic pride, we need to restore the sense of the supernatural in our minds, our families, and our churches. We need to restore the firm faith in the truth about Our Lord, which is the hypostatic union of the divine nature and the human nature in the One Person of God the Son, Who entered our world and dwells in it through His Church for our salvation. We need to repel the insidious error that Our Lord is present in the Eucharist only as symbols and kneel humbly before the most awesome supernatural reality in the Blessed Sacrament. We need to recognize the Divine Motherhood of Our Lady as well as her Motherhood of the Church. Her sanctity and power against the devil are for our benefit. After all, a mother is the most precious gift from God for her children. We need to stop behaving like adults before God, as if we do not need any help; rather, we should humbly admit our moral frailty and spiritual destitution. We need to recognize the Divine Power at work through the sacraments, hierarchy, and teachings of the Church. We need to reopen our eyes to God's teachings through the Church and rely on them as the principles that underlie and govern all our thoughts and decisions. "*There is an organic connection between our spiritual life and the dogmas. Dogmas are lights along the path of faith; they illuminate it and make it secure. Conversely, if our life is upright, our intellect and heart will be open to welcome the light shed by the dogmas of faith*" (**Catechism of the Catholic Church** #89). Time is precious and limited for each one of us. In that limited time, though, we can succeed in achieving our supernatural destiny if we are faithful in following the two greatest signs from Heaven: the Holy Eucharist and Our Lady. □

Our Lord's messages in Naju

"In this world which is being covered with errors and darkness, stay close to the Bible, which contains the Sacred Truths, lead a life according to the Gospels, and put into practice the words of My Mother who has been appearing and imploring with tears at many places in the world in this urgent time. Tell everyone that accepting My Mother's words is the same as accepting Me and that holding her hands and following her is the shortcut to Me." (May 16, 1991)

"Because My Mother's loving and kind words for the past several centuries have been ignored, sin has reached a saturation point, even in the Church." (September 22, 1995)

"As I first took My Body in the womb of Mary, My Holy Mother, My Heart began beating for you in union with hers. Therefore, love Mary, My Mother, and follow her words. You must know that loving and following her is loving and following Me." (October 19, 1996)

"The world is in such a shocking state. . . the world which will be reduced to ashes. . . this age which will be destroyed by the devil's attacks. . . However, when there are more little souls, My Sacred Heart and My Mother's Immaculate Heart will surely triumph. Do not fear, but make haste to perpetuate the Paschal Mystery of Resurrection. I will help you." (April 12, 1998)

"Remembering that only My Mother can turn God the Father's wrath away from you, respond with 'Amen' to My Mother's messages of love which she has been earnestly giving you, personally revealing her presence, love, and friendship with her tears, tears of blood, and fragrant oil." (November 2, 2000)

"Those children who draw close to Me through My Mother, who is the Helper in My Work of Salvation, the Mediatrix, and the Co-Redemptrix, will be counted as good heads of grain at the last judgment and will enjoy eternal happiness at My table in My Kingdom." (November 8, 2001)

"How long must I simply watch all this? I can punish them any time, but am delaying it so that the sinners may repent and enter through the gate of My Sacred Heart." (February 16, 2003)

The Blessed Mother's messages in Naju

"When fervent prayers of poor souls reach Heaven, God's just anger will be appeased. Pray and pray again. I came to this world as the Lord's Helper to save you in this age fallen into danger. When you renounce everything and follow me completely, my role as your true Mother and the Lord's Helper in saving the world will soon be manifested clearly. The reason why I was chosen to be the Lord's Helper was to give the opportunity of salvation to everyone." (August 27, 1991)

"My dear children! Listen to my words well. Look back at history, when people did not listen to the many warnings given by God. What will happen to this age, if people, like those of the past, remain indifferent to or reject the Words of God and my messages of love?" (September 17, 1991)

"Numerous children, who have gone far away from my Son Jesus and me, have been swept away by storms and have fallen into errors and, because of the resulting lack of faith, are not able to accept the Dogmas and are causing a great disorder in the Liturgy and the Church Laws. Even many shepherds have fallen into this disorder and are walking along the way to hell." (February 2, 1995)

"This Mother of Heaven cannot help weeping continuously because of the heretics who have deviated from the authentic Church. Many priests, who should look after the sheep which have been lost and are wandering about, are facing the danger of losing true faith. They even sometimes forget about the Resurrection of Jesus, because they are immersed in the spirit of the world which is permeated with disbelief and errors. Thus, the tide of a great apostasy is spreading extensively inside the Catholic Church." (May 9, 1995)

"When the sounds of prayers by you, the little souls united with each other in love in the Holy Trinity, are combined together and soar high into Heaven, the crisis of the Third World War will be averted. However, if the children in the world fail to the end to accept the messages of love which my Son and I are giving them, to repent, and to remain awake, I will no longer be able to hold the cup of God's wrath." (November 9, 2001)

THE CHURCH IS THE MYSTICAL BODY OF CHRIST

“Membership of the Church is necessary for all men for salvation” (De Fide)
(Fundamentals of Catholic Dogma,
Dr. Ludwig Ott, Tan Books, 1974, p.312)

The Fourth Lateran Council, convened in 1215 during the reign of Pope Innocent III to counter the Albigensian and other heresies, declared: *“The universal Church of the faithful is one outside of which none is saved.”* The same doctrine had been taught centuries earlier by St. Jerome, St. Augustine, St. Fulgencio, and other Church Fathers. And ever since the Council, Popes have repeatedly confirmed the validity of this teaching. Blessed Pius IX, for example, declared against rationalism and indifferentism: *“By Faith it is to be firmly held that outside the Apostolic Roman Church none can achieve salvation. This is the only ark of salvation. He who does not enter into it, will perish in the flood,”* (**Singulari quidem**, Dec. 9, 1854). He added, however, *“Nevertheless equally certainly it is to be held that those who suffer from invincible ignorance of the true religion, are not for this reason guilty in the eyes of the Lord.”* Thus, those who are outside the Church not because of their own choosing should be distinguished from others who leave the Church in defiance or for lack of faithfulness.

The Church further teaches regarding other Christian communities:

Furthermore, many elements of sanctification and of truth are found outside the visible confines of the Catholic Church: the written Word of God; the life of grace; faith, hope, and charity, with the other interior gifts of the Holy Spirit, as well as visible elements. Christ’s Spirit uses these churches and ecclesial communities as means of salvation, whose power derives from the fullness of grace and truth that Christ has entrusted to the Catholic Church. All these blessings come from Christ and lead to him, and are in themselves calls to ‘Catholic unity.’

Catechism of the Catholic Church, #819

Thus, as Jesus Christ is the only Savior for the entire human race, the Catholic Church alone, which He Himself established as His own Mystical Body for the purpose of extending His Presence and Work to all corners of the world in all ages, has the fullness of the truths and means of graces necessary for human salvation. Nevertheless, God, in His infinite goodness and mercy, bestows some truths and graces, flowing from the same source He entrusted to the Church, on many people of good will who are formally not members of the Church so that they may also bear fruit in conforming their lives to the truth, justice, and goodness of God to the extent possible to them. By these graces they also draw closer to the full truths and means of salvation available in the Church.

At the same time, we should be careful about some errors and distorted moral teachings found in other religions and prevalent among many individuals. The Church warns us: *“In their religious behavior, however, men also display the limits and errors that disfigure the image of God in them: Very often, deceived by the Evil One, men have become vain in their reasonings, and have exchanged the truth of God for a lie, and served the creature rather than the Creator. Or else, living and dying in this world without God, they are exposed to ultimate despair,”* (**Catechism of the Catholic Church, #844**).

Our common bonds—and differences—with our Protestant brethren

We feel a special closeness and brotherly love toward those who belong to the various Protestant communities, as they also worship the one God Who revealed Himself through the prophets of the Old Testament and profess their faith in Jesus Christ, the Only Son of the Father, conceived by the power of the Holy Spirit and born of the Virgin Mary, as the Only Savior of the world. We stand together against atheism that denies the existence of the one God Who

is almighty and all good, created the world, and calls us back to Himself; against various ideas that do not recognize Jesus Christ as the Son of the Father and our Savior; and, in many cases, against the modern liberal errors that tolerate and even promote moral laxities in defiance of God's teachings contained in the Holy Scripture.

Most of those who belong to the various Protestant communities today did not purposely choose to be outside the Catholic Church or oppose her teachings. They sometimes do make negative comments on some of the Catholic teachings and devotions, but the usual reason is that they have never been sufficiently and correctly informed of the Catholic doctrines. For this reason, they cannot be held responsible for the division that still exists or for their lack of correct information about the Catholic Church. To anyone including those who are in other Christian communities, a sincere and humble faithfulness to Our Lord and His Commandments, a true repentance of sins, and steadfastness in seeking good and rejecting evil will surely bring much blessing from God. This, of course, does not mean that one can safely remain closed to the possibilities of encountering more truths that he did not know before and towards which the Holy Spirit is leading him. We are on a pilgrimage toward God's Eternal Kingdom while we live on earth, and our humble willingness to say "Yes" to God's call must never wane. We must also be aware that our self-centered attachments and human ties can sometimes become obstacles in conforming to God's Will if we allow them to dictate our lives (**Matthew 10:34-36**).

Beyond these important common bonds with the Protestant brethren, there also exist substantial differences regarding how salvation is attained, what the Church is and does, how the Christian life should be led, and so on. It simply is not normal that differences exist regarding the central issues of the Christian Faith. It is unthinkable that the Holy Spirit would teach one thing to one group of people and another to a different group of people so that the two groups' beliefs contradict each other. This would be inconsistent with the doctrines of God's absolute simplicity and truthfulness. The differences that exist cannot come from God but from humans, who are imperfect. The task given to us is to get rid of all the human errors through an uncompromised faith-

fulness to the infallible divine truths. Political compromises are out of the question regarding the truths from God. Unity achieved through concessions on the truths is a false unity and represents a betrayal to God. Only by overcoming human obstacles and pursuing the pure truths revealed by God, we may achieve true unity among all Christians and be able to work together for the evangelization of the world.

The Protestant Reformation: a product of human agenda and religious disputes

At first, Martin Luther, a former Catholic priest in the Augustinian Order, only protested the abuses in the Church but did not revolt against the Church or separate from her. But over time, his ideas became more radical, replacing many of the Church doctrines with his own ideas, criticizing not just the reigning Pope but the Papacy itself. He opposed the ordained priesthood, advocating instead only the general priesthood shared by all the faithful.

As some of the princes in different regions of Germany at that time had the ambition of becoming more independent from the influences of the Holy See in Rome, their ambition and Luther's anti-Catholic doctrines joined hands, leading to separation from the Catholic Church. As the Reformists did not recognize any universal authority in their faith life, there was no force preventing the emergence of more and more denominations, which were in agreement with each other in opposing the Catholic Church but in disagreement over many other issues. There were different and competing groups following Martin Luther, John Calvin, Ulrich Zwingli, John Lyden, Henry VIII, John Knox, John Wesley, and others in different regions of the Northern and Central Europe. It was obvious that the Protestant movement began not only from religious motives but also because of the humanism of the Renaissance period and the political situation at the time.

Corruption in the Church to be fought against, but not an excuse to leave her

The Church that Our Lord Himself established is *one, holy, catholic, and apostolic* (**Catechism of the Catholic Church #811**), the four marks of the true Church. The reason why the Church is holy is that

the head of the Church, Jesus Christ, is infinitely holy and the Holy Spirit is constantly at work to sanctify the members of the Church. The fact that the Church has several thousand canonized Saints over her two thousand-year history is a powerful testimony to her inherent supernatural sanctity. In addition, there are without doubt countless members of the Church who, though not formally canonized, have reached high levels of sanctity by cooperating generously with the graces from the Lord.

We also need to recognize the fact that, even though Christ, the head of the Church, is infinitely holy, the members of the Church on earth are still imperfect and are in the process of working out their salvation (cf. **Philippians** 2:12). Sinners become members of the Church by professing their faith, repenting their past sins, and receiving the Sacrament of Baptism, but their salvation—that is, their sanctification—is not completed at once or guaranteed automatically. As long as we live on earth, we have free will as well as a strong inclination toward sin because of the deep wounds in our nature caused by our first ancestors' original sin and our own actual sins. Thus, we need to wage a constant battle against our evil inclinations and weaknesses, avoiding sins and practicing good, thus, cultivating virtues.

This also means that we can find some good examples among the members of the Church and, at the same time, some bad examples as well. Our Lord explained this reality with the parable of the wheat field where both wheat and weeds grow (**Matthew** 13:24-30, 36-43). We cannot abandon the wheat field, simply because there are some weeds together with the wheat. We cannot blame the Lord, simply because one of His twelve apostles, Judas Iscariot, was an evil man and even the other apostles sometimes were timid, impatient, and selfish especially prior to the Lord's Resurrection and the Pentecost. Likewise, the Church does not cease to be the Lord's Church, simply because some of her members fail spiritually and morally. Wherever humans on earth gather and work together, there are bound to be some mistakes, imperfections, and conflicts. There is nothing unusual about this. Of course, these human imperfections and mistakes are not to be left unattended and allowed to continue and worsen, but need to be vigorously fought against especially through individuals' internal conversion and sanctification,

which is the mission of the Church. If there were no sinners in the world, there might not be any need for the Church. We can also see in Church history that, in times of widespread heresy and moral laxity, God raised up great Saints and even sent the Blessed Mother to reform His poor children.

Luther began by protesting the abuses in the Church, but soon became extreme by rejecting many of the traditional orthodox teachings of the Church and opposing the Church herself. It was like demolishing the house to extinguish a fire within. The Church has as her members imperfect humans, but her founder and head is Jesus Christ, and her soul is the Holy Spirit. In that Church, unworthy and sinful humans are in the process of being purified and sanctified through the merits of Jesus Christ and by the power of the Holy Spirit. The Church is a mystical body for human salvation, which has both the divine and supernatural inner reality and the externally visible reality of imperfect human members. Therefore, we must not be naïve to think that all the members of the Church must already be Saints or forget the fact that the Church will always be the faithful Bride of the Lord as well as His sacred Mystical Body despite the persisting imperfections among her members on earth.

That Luther and other Reformers opposed the Church and attempted to build a better one was wrong, because God alone can build His Church. It is impossible that the Church Our Lord built should collapse or lose her integrity as a whole, as He promised that the gates of hell would not prevail against the Church (**Matthew** 16:18). Many Protestants say that the Church was fine in the early years, but soon became corrupt and remained so until 1,500 years later when Luther and other Reformers founded new churches, which was only a little over 400 years ago. This would be an insult to the Lord Who built His Church and has ever been sustaining her, and an underestimation of the power of the Holy Spirit Who constantly keeps the Church alive and sanctifies her members. It would also be a slight to the two thousand year-old Western civilization rooted in the Christian Faith and Tradition. If one accepts the Reformist logic, anyone could start a new church at any time and claim that it is "God's Church". But how can humans demolish God's Church and build a better one?

The Catholic Church teaches that one of the four marks of the true Church built by the Lord is **apostolicity**, which means that the teaching and pastoral authority Our Lord entrusted to His Church built on St. Peter and the Apostles, along with the treasure of His teachings and merits, is handed down in unbroken fashion in the same Church.

Why is the infallibility of the Lord's teachings for human salvation through the Church necessary?

In our daily lives, we take it for granted that truths are essential and errors are unacceptable. If we do not know the correct way to our destination, we can waste a great deal of time and money on the road. Bridges and buildings constructed based on incorrect calculations are likely to collapse sooner or later. Medicines taken by mistake can be fatal. From early childhood, we learn how to distinguish between right and wrong, and receive moral training for choosing good and avoiding evil.

God created humans and all other creatures in the world and revealed to humans how they could remain faithful to Him and thus achieve their eternal happiness. The devil, however, did not want humans to be happy and approached Eve with sweet lies. She fell to the temptation and persuaded Adam to join her. Thus, they committed the original sin, which brought dire consequences for themselves and their descendants. What is especially noteworthy in the process of our first ancestors' fall is that Adam and Eve accepted lies before they committed the sin. When people accept errors, they are soon going to commit sins. Truths and moral uprightness go together; and so do errors and moral disorders. In our own times too, many people accept all kinds of errors and try to justify their immoral ideas and deeds with the errors. Abortion, violence, cheating, divorce, homosexuality, pornography, infidelity, compromise with injustice, and other immoralities are covered with the masks of justice, freedom, rights, and so on.

In order to overcome the darkness of errors and the sinfulness in our lives, we must first know the truths of salvation. As human salvation is a work initiated by God and can only be accomplished with His

graces, the truths concerning it must be absolute truths revealed by God and guaranteed by His infinite knowledge and truthfulness, free from human errors or alterations. Only then can we have total trust in them and have realistic hope and assurance that these truths will guide us to salvation if we are faithful to them. Humans can speculate about the spiritual and supernatural truths, but can never find them or understand them on their own, because the human intellect is limited to the natural order if not aided by God's graces. If our salvation can be attained by one's faith of accepting Jesus Christ as his Savior only as asserted by Luther, knowing the revealed truths could be less important. But if the way of our salvation is one of reparation and sanctification to be practiced day after day, it will be essential that we know the correct teachings revealed by God and faithfully adhere to them. Let us review what is written in the Scripture about the importance of the truths:

For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice. (John 18:37, Our Lord's Words before Pilate)

I am the way and the truth and the life. No one comes to the Father except through me. (John 14:6)

If you remain in my word, you will truly be my disciples, and you will know the truth, and the truth will set you free. (John 8:31-32)

Sanctify them in truth. Thy word is truth. (John 17:17, Our Lord's prayer to the Father before His Passion)

Stand therefore, having your loins girt about with truth, and having on the breastplate of justice. (Ephesians 6:14)

But when he, the Spirit of truth, is come, he will teach you all truth. (John 16:13)

If we say that we have fellowship with God, and walk in darkness, we lie, and do not act in the truth. (1 John 1:6)

Put on the new man, who according to God is created in justice and holiness of truth. Wherefore putting away lying, speak ye the truth every

man with his neighbor; for we are members one of another.

Ephesians 4:24-25

If we do not know the truths, we are in darkness and cannot walk on the right way. The truths necessary for our salvation do not originate from human minds but from God's revelations through His prophets and, in the fullness of time, by His Only Son and our Savior, Jesus Christ. Besides, our act of accepting these revelations as the authentic truths from God is possible only when we are aided by the divine graces, as they are supernatural truths. Also, the objective and absolute certainty of the divinely-revealed truths must be guaranteed not just for a segment of human history but for all ages. This is made possible by the presence and guidance of the Holy Spirit in the Church, whose indestructibility was promised by Our Lord (**Matthew 16:18**).

On the other hand, it is possible that the infallible official teachings of the Church become distorted or diluted in the process of propagation by the individual members of the Church even including the clergy if they are not faithful to the Lord. It is imperative for preserving the purity of the truths in the process of propagation that all the members of the Church diligently and humbly study the official teachings of the Church and also read the lives and writings of the Saints to see how the Lord's teachings were perceived and practiced by them. Constant efforts must be made not to promote one's own private opinions, prejudices, and preferences, but to relay the Lord's teachings like a clear crystal that lets light through without distorting or coloring it.

In this modern age, we are constantly being bombarded with all kinds of information. It seems that there hardly is any time left in our daily lives for learning the truths of salvation which are what we need most. Therefore, we should intentionally find some time each day to read and meditate on the Holy Scripture, the catechism, the lives and writings of the Saints, the Papal and Council documents, and other literature faithful to the authentic Catholic Faith and Tradition. Only when our souls are well nourished with these can we become more capable of discerning between truths and errors and also more zealous and better informed in spreading the truths to others.

Our Lord is calling all of us to the mission of spreading His truths

The liberal and modernist influences have infiltrated the Church and permeated the minds of many members with or without their awareness. As a result, many of us remain complacent in our faith lives and insensitive to the importance of learning the correct Church teachings and vigorously propagating them. In the Catholic Church, it is emphasized that lay people remain humble and obedient to the teaching and pastoral authority that Our Lord entrusted to the shepherds. Of course, it is very important that these virtues are diligently practiced, because there is a danger that some individuals take the initiative of promoting in the name the Catholic Faith their own ideas which contain deviations from the authentic teachings of the Church.

This, however, does not mean that the lay people should only listen and remain passive, as if they were exempt from the duty of bringing the saving truths to the world. The fact is that all of the faithful are called by the Lord to participate in His work of saving this world by means of prayers, sacrifices, good examples, and defending and propagating the Lord's teachings, as they became real soldiers for Christ through Baptism and Confirmation. It is not right to think that priests and religious only have been called to do the Lord's work. The lay people need to follow the priests and imitate the religious, but should also do their share of the hard work for building up the Church in the best ways they can.

Since, like all the faithful, lay Christians are entrusted by God with the apostolate by virtue of their Baptism and Confirmation, they have the right and duty, individually or grouped in associations, to work so that the divine message of salvation may be known and accepted by all men throughout the earth. This duty is the more pressing when it is only through them that men can hear the Gospel and know Christ. Their activity in ecclesial communities is so necessary that, for the most part, the apostolate of the pastors cannot be fully effective without it.

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