

“Be the light that repels darkness”

The Blessed Mother's Message on February 2, 1998 — Feast of the Presentation

I (Julia Kim) was praying, offering up the Holy Father, the clergy, religious, laity, all the people in the world including myself, who am unworthy, to Jesus through the Blessed Mother. At about 9:45 a.m., bright light began radiating from the Crucifix and the Blessed Mother's statue which had wept and I heard the beautiful and loving voice of the Blessed Mother.

THE BLESSED MOTHER:

My beloved daughter! My little souls who have responded with “Amen” to my call and are suffering pains!

Today is the Feast of the Lord's Presentation as well as the day when I, the Heavenly Mother, was foretold of my suffering.

Do not be sad, agonize or despair, but come to this Mother's bosom hurriedly, following the messages of love that I have been giving you. A refuge where I can shelter you has been prepared.

Even if a feeling of contempt and humiliation enraps you, who work for the Lord and me, because you were condemned with many kinds of insults, criticisms, and judgments, offer up those pains gracefully for the conversion of sinners. Haven't I already told you that the insults that you, who work for me, receive are not your lot but mine?

If all the children in the world believe, trust and totally rely on the messages of love that the Lord and I have been giving them and rush toward me, they will receive a great enlightenment, overcoming all the anxieties and doubts, but too many children are compromising with the world, making the wrath of God overflow and the Heart of this Mother become filled with sorrows.

So many of my children cling to me only when they suffer pains, as if trying to grab a life buoy. Once they receive the grace they have been asking for, they not only become ungrateful but also fall into confusion and become shaken because of the words of big liars, like reeds shaken by wind. How delighted the



devils would be!

Who determined the movements of heavenly bodies and who made the laws of nature? There is nothing that the Lord cannot do, if He wills it. If at least you who know me entrust yourselves completely to me and follow me, you will be the light that repels darkness.

“Because they did not keep their covenant with Me, I did not look after them, either.” If these words of God fall upon the world, because you have not passed on to others what you have received, you will be re-

sponsible, too. Therefore, manage well what you have received and do not deplore or resent the wrongs in the world.

Even a farmer with little education takes good care of his crops from seeding to harvesting. How much more will I, the Heavenly Mother, not do to protect you, who are working for the Lord and me, offering up sacrifices and penance, in my Immaculate Heart and to lead you to Heaven? Therefore, with a joyful and loving heart, praise, worship and give glory to the Lord Who came to save the children in the world and gave them a new Commandment. Then, you will achieve victory over the devil who wants to overturn the world, and will soon see the day when the mouths of those who are criticizing will be closed. Therefore, I want you to remain awake and pray with greater love. An-nyoung.

Julia's note:

While I was writing down the messages, the devils' interference began. They pulled my head and arms. They pulled and shook my hand wildly with which I was writing down the messages. I sprayed holy water and continued writing. Then, the devil said, “Actually you have done enough of the work that has been given to you. But what has been the result? You have only become an object of ridicule. If you discontinue this work, I will give you wealth and fame while you live on earth. You will not have to worry about your children, either.” But because I did not pay attention to what he was saying, he said loudly, “Why, you are still not giving up? You like suffering so much? What a spiteful woman! Let's sweep away and overturn everything!” The devils turned over the desk and jumped at me. They threw me off the bed, pressed me down and tried to kill me.

Some time passed. The Blessed Mother appeared radiating bright light, and the devils ran away. The Blessed Mother smiled lovingly and said kindly, “You won a victory over the devil again today.” When I answered with “Amen” and opened my eyes, I saw several people looking at me. There were black marks on the floor which were made by the devils. These marks were still visible the next morning. □

“Now is the time for separating empty heads of grain from good ones”

Our Lord's Message on April 12, 1998 — Easter Sunday

I attended Mass at the Naju Parish Church, but could not even remain sitting because of intense pains. So, I came home after receiving Communion and went to the Blessed Mother in the Chapel, whom I had not visited for a long time. Because of the pains, I was lying on the floor in the Chapel and said, “Mother, you understand, don't you?” Suddenly, a powerful light radiated from the Crucifix and the Blessed Mother's statue, and I saw a vision. Many people were violently fighting against each other. There even were some priests and religious. While fighting against each other, they even tried to throw away the Blessed Mother's statue which had been weeping. Seeing this, the devils, who had

been instigating the fight, became overjoyed and were dancing. Jesus' and the Blessed Mother's beautiful clothes became stained with blood. At that moment, Jesus began speaking earnestly and sorrowfully with a very sad voice.

JESUS:

My beloved little soul! This world is now so filled with sins that I cannot even look at it with open eyes. People, who had been welcoming Me, crying out “Hosanna!” just a few days before My execution on the Cross, were saying, “He is a criminal who deserves to die. Crucify him!” But I resurrected in three days to manifest God's glory. Even at this moment, many clergy, religious and other children are celebrating My Resurrection, but how many of them are truly remembering and consoling Me?

Together with My Mother Mary, who gave birth to Me and raised Me, I have been giving many messages

of love and signs in Naju, Korea, but even many of my children who experienced the miracles of love are dispersing in all directions because of the devil's temptations. How sad and deplorable!

All My beloved children in the world! It is not too late yet; hurriedly come to Me, following My Mother who is imploring sorrowfully, shedding tears and tears of blood. You should not face the approaching destruction unprepared. Remembering that God the Father's wrath has reached an extreme and a chastisement is inevitable but that He is still delaying the time because of the prayers of the little souls, wake up from sleep and pray. Hurriedly and humbly respond to My Mother's pleas by making your best, strenuous efforts so that the miracles of love may be fully realized.

Of what use will it be to regret after the destruction comes? The proud people dislike the humble ones.

The Eucharist and the Cross are stumbling blocks. It is the same mystery and it never ceases to be an occasion of division.

— The Catechism of the Catholic Church #1336

Continued on Page 2

CATHOLIC DOGMAS ON THE EUCHARIST

The Body and the Blood of Christ together with His Soul and His Divinity and therefore the Whole Christ are truly present in the Eucharist.

One indeed is the universal Church of the faithful, outside which no one at all is saved, in which the priest himself is the sacrifice, Jesus Christ, whose body and blood are truly contained in the Sacrament of the altar under the species of bread and wine; the bread (changed) into His body by the divine power of transubstantiation, and the wine into the blood, so that to accomplish the mystery of unity we ourselves receive from His (nature) what He Himself received from ours. (Lateran Council IV, DS 802)

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, DS 1651)

Christ becomes present in the Sacrament of the Altar by the transformation of the whole substance of the bread into His Body and of the whole substance of the wine into His Blood.

If anyone says that in the sacred and holy sacrament of the Eucharist there remains the substance of bread and wine together with the body and blood of our Lord Jesus Christ, and denies that wonderful and singular conversion of the whole substance of the bread into the body, and of the entire substance of the wine into the blood, the species of the bread and wine only remaining, a change which the Catholic Church most fittingly calls transubstantiation, let him be anathema. (Council of Trent, DS 1652)

The Worship of Adoration (latria) must be given to Christ present in the Eucharist.

If anyone says that in the holy sacrament of the Eucharist the only-begotten Son of God is not to be adored even outwardly with the worship of latria (the act of adoration), and therefore not to be venerated with a special festive celebration, nor to be borne about in procession according to the praiseworthy and universal rite and custom of the holy Church, or is not to be set before the people publicly to be adored, and that the adorers of it are idolators, let him be anathema. (Council of Trent, DS 1656)

For the worthy reception of the Eucharist the state of grace as well as the proper and pious disposition are necessary.

If anyone says that faith alone is sufficient preparation for receiving the sacrament of the most Holy Eucharist, let him be anathema. And that so great a Sacrament may not be unworthily received, and therefore unto death and condemnation, this holy Council ordains and declares that sacramental confession must necessarily be made beforehand by those whose conscience is burdened by mortal sin, however contrite they may consider themselves. If anyone moreover teaches the contrary or preaches or obstinately asserts, or even publicly by disputation shall presume to defend the contrary, by that fact itself he is excommunicated. (Council of Trent, DS 1661)

Continued from Page 1:
APRIL 12 MESSAGE

When a rich person falters, his friends support him. But when a powerless person is in difficulty, people turn their faces away from him. You now feel much sadness in your hearts, but remember that I and My Mother are always at your side, and work in unity with each other, with high spirits, courage and hope. There isn't much time. Hurriedly and more gracefully offer up your current sufferings and achieve victory over the devil.

Two thousand years ago, I could have come down from the Cross. However, without dying, there could be no Resurrection. Even at this moment, I can perfect everything. However, because I allowed free will to humans, sacrifices by little souls, including even death agony, are necessary. Remembering anew the truth that one must die to arrive at resurrection, at least you, who have responded to My call, should follow Me in unity and with a simple and upright mind, imitating the faith of the martyrs.

Know that now is the time to separate empty heads of grain from good ones. Therefore, the prayers and sacrifices by My children who will gain the Kingdom of Heaven are so urgently needed. The so-called leaders are moving away from the truth and yet look so strong

and overpowering. But the Kingdom of Heaven does not belong to them but to you who are working for Me. I have given up everything for your sake. As you recognize My voice and rush to Me and My Mother, you experience much difficulty and pain. But you who work for My Mother and Me will surely share love at My dining table in My Kingdom where there is no sorrow, pain, or suffering. The tears that you shed now will be completely wiped away before the throne in Heaven, where there is no thirst or hunger. You will be given a hundred-fold reward. Happiness will be yours. Won't it? However, there will be nothing I and My Mother can do at the time of the Last Judgment for those who turn their faces away from Me and My Mother and reject Us to the end.

My little souls! The prayers of my little children who are not shaken under any circumstances will wipe away the stains of blood on My clothes and My Mother's. They are the comforts and fragrant oil that wipe away the bloody sweat and bloody tears.

The world which is in such a shocking condition, 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 hurriedly perpetuate the Paschal Mystery of Resurrection. I will help you. An-nyoung. □

ANOTHER DEVIATION FROM THE TRUTH ON THE EUCHARIST

Fr. Ri presents a new theology of the Eucharist in an attempt to defend Archbishop Youn's Declaration on Naju

Fr. Sun Song Ri, who is the secretary general of the Naju Investigating Committee and a theology professor at Kwangju Archdiocesan Seminary, contributed an article to the March 1998 issue of *"The Pastoral Care,"* a monthly magazine published by the Korean Bishops' Council. The title of his article is (translated from Korean) *"A Correct Understanding of 'the Transubstantiation in the Blessed Sacrament' mentioned in the Kwangju Archbishop's Declaration."* This article is of a special importance and will undoubtedly attract much attention, because it is the first theological defense of Archbishop Youn's recent declaration on Naju by a leading member of the Naju Investigating Committee. The importance of this article is further enhanced by the fact that it appeared in a magazine published by the Korean Bishops' Council.

The focus in Fr. Ri's article is on the concept of *"the Transubstantiation in the Blessed Sacrament."* He makes it clear that the Eucharistic phenomena in Naju involving changes in the Eucharist into visible Flesh and Blood are incompatible with his understanding of *"the Transubstantiation."*

The questions that promptly arise in the readers' minds are what Fr. Ri's theological explanation of *"the Transubstantiation"* is and whether or not it conforms to the official Church teaching on the Eucharist. If it does, Fr. Ri has a strong case in support of Archbishop Youn's declaration. If it does not, his article will further weaken the credibility of the Archbishop's declaration.

Fr. Ri directs our attention to the many debates on the Eucharist in the past and present

Fr. Ri devotes six of the ten pages of his article (in Korean) to a narration of many different theories on the Eucharist including the views of Raturamus in the 9th Century, Berengarius in the 11th Century, and Luther, Zwingli and

Calvin in the 16th Century. Fr. Ri notes that the dogma of *"the Transubstantiation"* was defined by the Fourth Lateran Council in 1215 and reconfirmed by the Council of Trent in 1551, but also adds that this dogma did not include a detailed philosophical and theological explanation. He says that debates on the Eucharist are still continuing even among Catholics. At the end of his narration of the different theories on the Eucharist, Fr. Ri makes the following conclusion:

If there exists today a foundation for a comfortable meeting between Catholics and Protestants, it must be their common understanding of Christ's Real Presence in the Eucharist. Both (Catholics and Protestants) have reached a deeper understanding that the Real Presence does not refer to any object but is a personal presence. In addition, both share a common view that Christ is present in the Eucharist not only as the giver of salvation but as the gift of salvation itself, which is unique to the Eucharist.

Fr. Ri adds that theologians are looking for more appropriate ways of explaining the Real Presence without rejecting the traditional doctrine of the Real Presence of Christ in the Eucharist.

Fr. Ri emphasizes unity

Fr. Ri also states the following:

The Transubstantiation in the Eucharist of course requires faith as the premise but is something that needs to be understood theologically. It certainly has "unity among Christians," that is, unity between Catholics and Protestants and among all Catholics, as the major premise. In the Kwangju Archbishop's Declaration, it is stated that the phenomena of the Eucharist changing into lumps of flesh and blood in Julia's mouth are in conflict with the Church teaching that says that the external appearance of the Eucharist must

Continued on Page 3

**Continued from Page 2:
ANOTHER DEVIATION**

remain unchanged even after the Transubstantiation through the consecration by a priest. This expression must be understood in the above-mentioned theological context. However, many people still do not have the correct understanding of “the Transubstantiation” and, thereby, are leaning toward disunity in faith. The purpose of this writing is simple. It is unity between Catholics and Protestants and among all Catholics in the faith and theological understanding of the Eucharist.

A CRITIQUE OF FR. RI'S ARTICLE

1. Unity among people at the expense of the truth?

Fr. Ri says that unity between Catholics and Protestants and among all Catholics is the major premise in the theological consideration of the Eucharist. In other words, a good theology of the Eucharist is one that is acceptable to both Catholics and Protestants. How is this possible? Can we say that we do not deny Our Lord's physical presence in the Eucharist but, at the same time, say that Christ's presence is only a personal or spiritual one? God is infinitely truthful and infinitely simple. He cannot contain conflicts in Himself or reveal conflicts to creatures. He does not expect us to be double-minded, either. Our Lord said, “Let your ‘Yes’ mean ‘Yes,’ and your ‘No’ mean ‘No.’ Anything more is from the evil one” (Matthew 5:37). Our Lord also said that He came to the world not to give peace but to give division (Matthew 10:35-36; Luke 12:49-53). What Our Lord means is that peace for the sake of peace and unity for the sake of unity at the expense of truth are false. To Pilate who was asking the Lord if He was the king, He answered, “I came into this world to testify to the truth” (John 18:37). He climbed Mt. Calvary and was crucified instead of pleasing the world at the expense of the truth.

Fr. Ri's basic error lies in that he regards “unity among people” instead of the teaching authority in the Church as the basis for determining the authenticity of supernatural truths. It is even possible that the question of authenticity does not mean much to Fr. Ri, because “unity among people” can hardly be a source of any supernatural authenticity. Or is Fr. Ri forgetting about the supernatural nature of the truths regarding the Eucharist?

2. Fr. Ri's new theology denies the physical presence of Christ in the Eucharist

Fr. Ri says that he does not deny “the Real Presence of Christ in the Eucharist” but is rejecting that bread and wine turn into real flesh and blood of Christ through the consecration by a priest. To him, Christ is really present in the Eucharist but only in a personal and spiritual way. Is this what the Church teaches about the Eucharist? Is this what Christ said to His disciples? Our Lord said, “I am the living bread that came down from heaven; whoever eats this bread will live forever; and the bread that I will give is my flesh for the life of the world ... For my flesh is true food, and my blood is true drink” (John 6: 51, 56). Many of Our Lord's followers understood this literally and complained among themselves: “This saying is hard; who can accept it?” (John 6:60) They left Jesus and no longer accompanied Him (John 6:66). If Our Lord only meant His “flesh” and His “blood” in a symbolic or spiritual way, He would have called the Jews back, explaining that they misunderstood Him. But He didn't call them back, and even challenged His twelve apostles to leave, if they could not accept His words: “Do you also want to leave?” (John 6:67) Throughout the 2,000-year history of Church, it has always been the authentic understanding of Our Lord's words that He meant His physical presence in the Blessed Sacrament by means of His flesh and blood. Also, because His flesh and blood are living flesh and blood, His soul and Divinity necessarily exist together with His flesh and blood. This is how the totality of the Person of Christ

exists in the Eucharist. Therefore, this personal presence of Jesus is not merely a spiritual one but is through His physical presence, just as God the Son became physically present in the world through the human nature of the Baby born of the Virgin Mary. Our Lord said, “Whoever eats my flesh and drinks my blood remains in me and I in him” (John 6:56). There cannot be a separation between Our Lord's personal presence and His physical presence in the Eucharist.

If one cannot believe in Christ's physical presence in the Eucharist, it will be impossible for him to accept Eucharistic miracles, because they are signs of Christ's physical presence in the Eucharist through His Flesh and Blood.

3. Can theologians alter Church teachings?

The proper role for theologians is to study and explain the meaning and implications of the revealed truth as clearly as possible. In doing so, they can utilize scientific reasoning and even speculation but they must humbly follow the enlightenment by the Holy Spirit and remain obedient to the teaching authority in the Church. Their reasoning and speculation cannot take on their own authenticity but are subject to discernment by the teaching authority in the Church. Our Lord has entrusted the charism of infallible teaching not to theologians but to Peter and his successors and to other apostles and their successors in union with Peter and his successors. If theologians cross over this line, they are in revolt against the Divine authority.

4. There is nothing new about the new theology

The implication of Fr. Ri's new theology does not end with rejecting Eucharistic miracles. The primary effect of the new theological thinking is to dilute and destroy our recognition of Our Lord's physical presence in the world – in other words, the reality of God the Son's Incarnation. According to the new theology, God is present among us only in a spiritual way. Two thousand years ago, many people were believers in God, but did not recognize God when He physically came down to the world and began dwelling among them as one of them. The reality of God's Incarnation was revealed to those who were simple in heart, but remained hidden to those who were spiritually blind because of their self-righteousness. Those who only saw the humanity of Jesus became indignant at His claim to Divinity and crucified Him. It was only the beginning of human rejection of God's Incarnation, which is continuing even today.

In the 16th Century, the Protestant reformers believed in Christ as the Savior, but denied His continuing physical presence and redemptive work through the Church. They also rejected what is derived from and connected with this physical presence of God among us, such as the infallible teaching authority, seven Sacraments (except baptism), the essential role of the Blessed Mother for our salvation, the communion of the Saints, the need for penance, the rosary, statues, and so on. To Protestants, Christ came to the world, but left soon afterwards without establishing any means of continuing His physical presence and redemptive work on earth. They believe in Christ as the Savior but do not recognize His physical presence on earth prior to His Second Coming. The Catholic Church is the sole bearer and witness of Christ's physical presence, divine teaching authority and redemptive work on earth continuing until the end of the world. Especially, the Holy Eucharist is the focal point of Christ's physical presence. Through this Sacrament, the reality of God the Son's Incarnation among us is essentially the same now as two thousand years ago. It is no wonder that the Eucharist has been the prime target of the devil's attacks throughout Church history. To the devil, God the Son's physical presence and activity in the world is the greatest threat to his efforts to control and ruin humans. So, he employs all the possible means to promote doubts about and denials of Christ's physical presence in the Eucharist.

St. John gives us the following admonition as a reminder that the reality of God the Son's Incarnation among us forms the foundation for God's Plan of Human Salvation:

Beloved, do not trust every spirit but test the spirits to see whether they belong to God, because many false prophets have gone out into the world. 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 4:1-2)

5. We cannot appreciate the signs in Naju, until we truly return to God's Teachings

The messages and signs in Naju do not add any new truths to or alter any of what the Church already received from her Founder. They are, however, powerful reminders, warnings and encouragement for us to return to the truths in the Church. So many of us are still resisting, not because the events in Naju are in conflict with Church teachings, but because we have fallen away from loyalty to the true teachings of Our Lord through His Church. Dogmas are no longer studied or believed in a faithful way. Liturgies and church buildings have become more and more deprived of what inspires our yearnings for God and His supernatural gifts. Traditional devotions have been deemphasized. What is going on is a compromise with the secular spirit. It is a denial of the reality of God's Incarnation and of the supernatural destiny that God has conferred on humans.

Naju could be quickly approved and, then, pushed into history and neglect, like many other heavenly signs in the past (that have been authenticated). Maybe it is better that Naju remains unapproved, unless we truly repent and kneel before the Lord, begging for His mercy. God and Our Lady do not want to see it wasted this time. The problem is that we may be running out of time. □

St. Thomas Aquinas on Eucharistic Miracles

It sometimes happens that such apparition comes about not merely by a change wrought in the beholders, but by an appearance which really exists outwardly. And this indeed is seen to happen when it is beheld by everyone under such an appearance, and it remains so not for an hour, but for a considerable time; and, in this case some think that it is the proper species of Christ's body. Nor does it matter that sometimes Christ's entire body is not seen there, but part of His flesh, or else that it is not seen in youthful guise, but in the semblance of a child, because it lies within the power of a glorified body for it to be seen by a non-glorified eye either entirely or in part, and under its own semblance or in strange guise...

While the dimensions remain the same as before, there is a miraculous change wrought in the other accidents, such as shape, color, and the rest, so that flesh, or blood, or a child, is seen. And, as was said already, this is not deception, because it is done to represent the truth, namely, to show by this miraculous apparition that Christ's body and blood are truly in this sacrament.

— St. Thomas Aquinas, *Summa Theologica*, Part III, Question 76: *Of the Way in Which Christ is in This Sacrament*, Article 8

To order more of this Special Issue 1998 #2:

50 copies:	\$15.00
100 copies:	25.00
200 copies:	40.00
300 copies:	50.00
500 copies:	75.00

These prices include shipping charges in the U.S.A.

**Order from: Mary's Touch By Mail
P.O. Box 1668**

Gresham, OR 97030

Phone: (888) 387-1425 US & Canada
(503) 669-8443 anywhere

(VISA & MasterCard accepted)

THE LAST SUPPER FOR THE THIRD PASSOVER?

A message from the Blessed Mother in Naju keeps echoing in my mind

A Reflection by Il-Kyu Park

(Mr. Park was formerly the president of a Korean company in Japan and is a well-respected Catholic lay leader in Korea and Japan.)

What is the Last Supper? It is a banquet of love and sharing. In order to give the totality of my love, which is so high, deep and wide, to my beloved Pope, Cardinals, Bishops, priests, religious and all my children in the world, together with my Son Jesus, I am squeezing all of myself and giving them fragrance and oil. The fragrance and oil that I give for the sake of all are gifts from God and are also my presence, love and friendship.

– The Blessed Mother's message on April 8, 1993, Holy Thursday

It has been revealed in the Holy Scripture that there are three kinds of exoduses which are related to each other in the synthesis of God's plans and providence for the salvation of the human race:

1. the exodus from Egypt to the Promised Land led by Moses;
2. the exodus from sufferings and death to the glorious resurrection accomplished by Christ; and
3. the exodus of the Church from the sinful world to a new heaven and a new earth.

The first two have been accomplished already. In fact, they are the signs and promises that precede the final exodus. It can be said that all Christians – the Apostles, the Saints, priests, religious and laity are marching toward this singular goal: the third exodus. Of course, this third exodus is totally dependent on the merits of Christ. It can be thought of as an unfolding application of the merits of Christ's redemptive suffering to the deliverance of the world from evil.

It was June 12, 1994, when I first visited Naju. Mr. Bernard from Switzerland, working at a retreat house in Japan, introduced me to Fr. Raymond Spies. Then, Fr. Spies directed me to Naju. The Blessed Mother's statue in Naju that I first saw was in blue and white colors and had a height of about 50 cm. It looked like an ordinary statue that one could easily find elsewhere.

This was the statue that was widely known for tears and tears of blood. But on the day of my visit, there were no traces of tears. I looked more closely and saw streams of oil from the left side of her head, flowing down on her forehead, both sides of her left eye, and her left cheek, reflecting light in the Chapel. I was not sure if it was from the oil, but the area around the statue and, actually, the whole Chapel was filled with quite a strong fragrance of roses, which one could easily smell even without paying attention. On June 14, two priests and about 30 other pilgrims from Japan arrived together with Fr. Spies. It was almost noon, when Julia also came out and the atmosphere in the Chapel became quite animated. Some people were on their knees, praying the rosary, and others were taking photos in front of the Blessed Mother's statue. Julia was talking mostly with priests.

She looked like a usual mother in a rural town, who seemed to have worked at a barley mill. I also took photographs with others and exchanged greetings. I had a long talk with Fr. Luige de Rucoru, an elderly theologian, about the Blessed Mother until we parted with each other.

Several weeks later, I received some gifts from Fr. de Rucoru and Mr. Goga, an elderly layman in Japan, both of whom I had met in Naju. Fr. de Rucoru surprised me by sending 257 volumes of books, mostly on the Blessed Mother, and Mr. Goga sent me a small package containing several photographs taken on the day of their visit to Naju and a letter written politely with a brush. The three packages of books from Fr. de Rucoru were heavy and were sent by sea mail. They were very surprising and rare gifts. But let me move on to the other subject that may be even more surprising.

There were two identical photographs among others that Mr. Goga, an elderly layman in Japan, sent me. They were two identical prints of a photograph of the Blessed Mother's statue which was exuding fragrant oil. I could not understand why Mr. Goga included these two same photos in the package. Anyhow, these two photos were nicely wrapped in transparent vinyl bags just like other photos. What was surprising was that only these two photos were wet with some clear oil. How is this possible? What happened? Oil flows from photographs, from dry paper, as if the paper was alive? ... I observed this for several days, but it was a certain fact. My family and other people also confirmed this. Several days later, I went down to Naju and showed these photographs to Julia in her living room. As soon as she received the photos in her hands, the room became filled with a powerful fragrance of roses. The fragrance was spreading even to the outside of the room. Some of the volunteer workers were surprised and rushed into the room. They said that this oil was identical to the oil that was exuding from the Blessed Mother's statue. When Mr. Goga heard about this, he carefully examined an identical photograph that he was keeping in his album but could not find anything unusual. Why is the Blessed Mother giving this gift of her fragrant oil and fragrance through these photos only to me? Is the Blessed Mother really giving her fragrant oil and fragrance as a special gift for me? What do this fragrance and fragrant oil mean? Anyhow, there has been no change to this fragrance and fragrant oil even now, three years after it began. Many people know about this.

At the beginning of this writing I quoted the sentence from the messages in Naju: *What is the Last Supper? "The Last Supper" – This term appears once in the Old Testament and once in the New Testament. In Exodus 12:11, "Thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste."* This meal refers to the last supper that the Israelites shared with each other before leaving Egypt. In the New Testament, the meal refers to the Last Supper that Our Lord shared with His disciples as the meal of the Passover before His arrest.

The Last Supper that was shared as the Passover meal! These are not the words of someone who is unfamiliar with the Bible. Rather, they are the words of someone who penetrates both the Old Testament and the New Testament. "What is the Last Supper?" Who can dare ask this question and give a clear answer? The Blessed Mother is giving us a teaching of profound significance and high intensity by means of her message through Julia in Naju on April 8, 1993, and through Fr. Stefano Gobbi on April 13, 1995, both of which were the Feast of the Priesthood in commemoration of the Lord's establishment of the Sacraments of the Holy Eucharist and Holy Orders, on the profound meaning of the Last Supper that is to be shared as the Passover meal. In her message

through Fr. Gobbi, the Blessed Mother quotes from the Bible, "I have eagerly desired to eat this Passover meal with you before I suffer," and also says, "The entire life of Jesus was destined toward this sublime and irreversible moment," and "Jesus has been walking toward that pinnacle every day." She repeatedly emphasizes, "Jesus has always desired to reach the point where His Passover is completed." She again reminds us of the words in the Gospel: "I have eagerly desired to eat this Passover meal with you before I suffer." With these words of profound significance, she awakens us to the meaning of "the Last Supper" and says, "The hour that Jesus has desired so eagerly in this end time has begun. That is because, with His merciful Love, He is preparing the greatest victory." In conclusion, she says, "Therefore, you too should desire eagerly to eat this Passover meal before suffering."

What is then the third Passover meal of this age that the Blessed Mother is asking us to desire eagerly and share with each other? During the first Passover before leaving Egypt, the meal that the Israelites shared in haste, with reins on their waist, shoes on their feet, and staves in their hands, was lamb meat, unleavened bread and bitter herbs. During the second Passover, the meal that the Lord shared with His disciples as the Last Supper before His arrest was bread and wine turned into Christ's Body and Blood. Then, what is the meal during the third Passover of this age, which the Blessed Mother asked us to eagerly desire in her words through Fr. Gobbi? I believe that a very clear and perfect answer to that question can be found in the words from the Blessed Mother's message through Julia Hong Sun Yoon Kim on April 8, 1993, which was quoted at the beginning of this writing. I have read the messages of Naju ten times so far, searching for the meaning of the fragrance and fragrant oil from the simple photographs of Our Lady's statue that I received as gifts. I would like to point out, with a deep sense of caution and humility, to the Church and the faithful the meaning of these words in the messages that I have found, filled with profound gratitude and love.

What is the Last Supper? It is a banquet of love and sharing. In order to give the totality of my love, which is high, deep and wide, to my beloved Pope, Cardinals, Bishops, priests, religious and all my children in the world, together with my Son Jesus, I am squeezing all of myself and giving them fragrance and oil.

The Last Supper is a banquet of love and sharing, and she is squeezing all of herself to give the fragrance and the fragrant oil to all – from the Pope to the children in the world – so that they may share it with one another.

The Last Supper during the second Passover was the Lord's Body and Blood. Then, the Passover meal that we are to share as the Last Supper during this third Passover is the fragrance and fragrant oil that the Blessed Mother personally gives us by squeezing herself. Then, it would not be difficult to infer that it is the Blessed Mother who is leading us in the third Passover. If one thinks that some logical jump, exaggeration or rash judgment is included in this reasoning, more debates will be necessary. Continuing the reasoning, God, Yahweh, led His people through Moses during the first Passover and Christ led the second Passover. Then, it becomes clear that the third Passover, which will transform this sinful world into a new heaven and a new earth which will be with the Lord, will be led by the Blessed Virgin Mary, who is a created being but is elevated to the Divine Motherhood and is the Second Eve, as mentioned in the Proto-Gospel (**Genesis** 3:15). When one has an open mind, free from prejudice, it will be clear beyond doubt that the above-

Catechism of the Catholic Church #1340

By celebrating the Last Supper with his Apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus' passing over to his Father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the Kingdom.

Continued on Page 5

Continued from Page 4:

THIRD PASSOVER

quoted message in Naju is a solemn declaration of the Last Supper and a marching order toward her beloved Church and the human race during the third Passover. Therefore, I think that not only the Catholic Church in Korea but also the Holy Father and the whole Church need to humbly and attentively listen to what is summarily contained in these words.

When the Lord was being rejected in Nazareth, He said the following words which are terribly frightening to us. "During the time of Elijah when the heaven was closed and there was a severe drought for three-and-a-half years there were many widows in Israel. But Elijah was sent not to others but only to a widow living in Sarebda in Sidon. There were many lepers in Israel at the time of Prophet Elijah. But among them only a Syrian was cured." How should we understand these words of the Lord? As God chose the Blessed Mother, the Blessed Mother can choose Naju and Julia. Shouldn't we remind ourselves that it is God, the Lord, and the Blessed Mother Who choose according to Their Will? Shouldn't all of us fear God, know how to humbly bend our own will, follow God's Will, and truly serve Him? Shouldn't we thus stand on a beautiful and good foundation that is unshakable? I think that we all must keep in mind the Lord's Words, "We are unprofitable servants; we have done what we were obliged to do" (Luke 17:10), follow the Holy Father, become liberated from the sense of vested rights, and, thus, return to this very free and fragrant place for accepting God's Words.

I look back at what the Lord did 2,000 years ago. He first changed water into wine, then, finally shared the Last Supper with His disciples and, then, was arrested to complete His Death. He shed His Precious Blood on the Cross as the Victim for all, and, finally, overcame the Death, opened the gate of the tomb, and came out.

I also look back at what the Blessed Mother has done in Naju. First she showed her tears, then, tears of blood, then, fragrance and oil, and then, the Eucharistic signs. Unlike any other apparition sites in Church history, these signs were given in powerful ways, one after another, regardless of the world's responses. Now, the Last Supper is nearing its end. Doesn't this mean that there only remains the Passion and the Death, which will lead to the glorious Resurrection?

Let us listen again to the solemn declaration of the Last

Supper that the Blessed Virgin Mary is making to the Holy Father and all the children in the world of this age:

What is the Last Supper? It is a banquet of love and sharing. In order to give the totality of my love, which is high, deep and wide, to my beloved Pope, Cardinals, Bishops, priests, religious and all my children in the world, together with my Son Jesus, I am squeezing all of myself and giving them fragrance and oil. The fragrance and oil that I give to all are gifts from God and are also my presence, love and friendship.

There are several words in the above message that demand special attention: "together with my Son Jesus." At the climax of the second Passover, namely, during the Crucifixion, the Blessed Mother was standing with the Apostle John at the side of the Lord hanging on the Cross as the Co-Redemptrix. Likewise, this time, the Lord is standing at the side of the Blessed Mother, who is leading us in the third Passover, by giving us the fragrance and oil as the food by squeezing all of herself.

The fragrance and oil that I give to all are gifts from God and are also my presence, love and friendship.

This means that God is giving to this world in this age the presence of the Blessed Mother as His gift of love. As He gave His Only Son as the gift during the second Passover, He is giving the Blessed Mother, who is a descendent of Eve and is strengthened at the foot of her Son's Cross, as a gift to the Holy Father and all the people of this age. She will not fall into the serpent's temptation; rather, she will crush his head. It means a majestic accomplishment of God's Will to rescue the human race, which was lost because of the weak and immature Eve, through the Blessed Mother, who is a creature but is elevated to the Divine Motherhood. We can surmise that God wills to achieve a more precious and glorious victory through the Blessed Virgin Mary, a descendent of Eve whom He created with love as "the bone of his (Adam's) bone and the flesh of his flesh," instead of achieving the victory himself.

The Blessed Mother herself clarifies her mission: "Today focus your eyes on this Heavenly Mother, who is enwrapped with the extremely pure light of the Paschal joy and is again declaring in a quiet and motherly way His glorious return to you." – Her message through Fr. Gobbi on April 7, 1996

We can clearly see from His life on earth that the Lord does not flatter or compromise with the world or with any other

existing force that goes against His Will. As she chose little children and spoke through them in Lourdes and Fatima, I think that the Blessed Mother can choose a poor country woman to make a solemn pronouncement of the Last Supper of the third Passover that will conclude an era to the whole world.

As he drew near, he saw the city (Jerusalem) and wept over it, saying, "If this day you only knew what makes for peace – but now it is hidden from your eyes. For the days are coming upon you when your enemies will raise a palisade against you; they will encircle you and hem you in on all sides. They will smash you to the ground and your children within you, and they will not leave one stone upon another within you because you did not recognize the time of your visitation." (Luke 19:41-44)

How wonderful it would be, if everyone in this age can listen to these Words of the Lord as a warning!

I would like to end this writing by quoting the words of St. John suggesting to all that we listen to the loud voice from the throne in Heaven, as the revelations were approaching the end.

Behold, God's tabernacle is among men. He will dwell with them and they will be his people and God himself will always be with them. (Revelation 21:3)

There are the Blessed Mother's tears and her tears of blood. There are her fragrance and oil. There are her words that formed a book. As if she was trying to liberate the whole human race from the bondage of exile because of the old serpent, seven times she has solemnly manifested her Son Jesus (in the Eucharist), Whom she was carrying in her womb, as we have always prayed for. Then, even if that place is a poor cottage in a small town, we must all know that it is God's tabernacle among us on earth and a dwelling place of the Blessed Virgin Mary who was conceived immaculately.

According to her Son's request while He was hanging on the Cross and shedding blood for our sake, the Blessed Mother is trying to gather all her children of this age who are like John the Apostle in her Immaculate Heart by squeezing herself and giving them fragrance and oil. I wish to ask everyone to open their eyes and recognize the Mother at the banquet of love and to participate in and walk at the head of the journey from this loveless, dry desert to the new heaven and new earth that will be opened with God's Love, instead of falling behind. □

A letter from a Carmelite Mother Superior in India

February 10, 1998

Dear Julia,

I am very glad to introduce myself to you as being Sister Theresita of St. Joseph's Carmel Ashram in Kumbakonam (Tamil Nadu), India. By this letter I want to bring to your knowledge a miracle that happened in my own family through the intercession of Our Lady of Naju. I am the eldest daughter of a mother of six children. My mother is sixty years old.

On the 7th of July 1997, my mother went to see my youngest sister at Vakkampatti. There she had much pain in her legs. She had this pain often. Then, some of my relatives went to see her. My mother was smiling without saying anything. Then, they found out that my mother was not able to speak or walk. Immediately they rushed her to a hospital nearby. There the doctor gave her an injection and prescribed tablets for high blood pressure and advised that she take complete rest and not be left alone. The doctor also said that if something happens to her, she needs to be brought to St.

Joseph's Hospital in Dindigul. At about 11:00 p.m. that day, she had a stroke; she was paralyzed. She was admitted into St. Joseph's Hospital in its intensive care unit. Our Parish priest came and administered to her the Sacrament of the Sick.

The doctor concluded that there was no hope for recovery and that my mother would pass away soon or a little later in a state of coma on account of the blood clot formation in her brain. At the Carmel, I was praying hard for my mother with other Sisters. Suddenly I remembered the picture of Our Lady of Naju given to me together with the **Messages of Love** book and other leaflets by Mr. Rock Paul in France during his annual visit to India last January. He is of Indian origin and has two aunts and a cousin as Carmelites in our convent. He is like a brother to all of us. There are nineteen Carmelites here.

I sent at once the picture of Our Lady of Naju to my sister, asking her to apply the picture to our mother's body and pray hard to Our Lady. While my mother was unable to move her hands and legs without anybody's help, my aunt and my sister showed the picture of Our

Lady of Naju to her, praying for her speedy recovery. My mother tried several times to join her two hands to pray, and, surprisingly, she became able to do it without any trouble and prayed to Our Lady with her eyes full of tears of joy. After this she improved fast. She started to speak and walk. The doctors were amazed and said that it was not by the power of man but God's.

This is my testimony about the miraculous cure of my mother. If you wish that it be read in meetings or published in papers or books, I agree willingly without any restriction. I pray together with all the Carmelite Sisters here that the legitimate request by Our Lady of Naju that Masses be said and a tabernacle be installed in her Chapel be granted soon.

In constant union of prayers with you together with all my Sisters of the Carmel.

Your loving sister,

Sr. Theresita
St. Joseph's Carmel Ashram
Kumbakonam - 612 001, India

A TESTIMONY BY FR. ROGER GAUDET

It appears to me that Magisterial Teaching requires absolute Collegiality with their brother Bishops along with the Pope. I do not have any idea what the Archbishop of Kwangju is talking about when he invokes the Magisterium in his Declaration on Naju.

Another serious and disturbing question that I have is this idea "inferred" by Archbishop Youn that the Eucharist can begin to exist only through the consecration by priests, hence what are these hosts falling down from the Crucifix or the Statue of Our Lady in Julia's prayer house?

My spiritual director in seminary always emphasized that when it comes to private revelation and supernatural events that I always look carefully to the fruits of these phenomena. I traveled to Naju, Korea for the celebration, prayer and songs on December 8, 1996, for the Feast of the Immaculate Conception. I was not chosen by God, I believe, to see any miracles similar to the events of the past 12 years in Naju concerning Julia Kim. However, I experienced and witnessed something far more important than that; and that is, "The Gifts of the Holy Spirit poured out from many in attendance and the Fruits of the Holy Spirit were evidenced in the hearts and minds of those present in what they said and what they did concerning Mary, our Mother, and Jesus, our Savior."

Many mystics throughout Church history have expressed in their writings how difficult it was to finally find a consecrated soul (a priest) who would or could accept what was happening spiritually to these holy people. They went through a terrible ordeal in their lives ... look at "St. Joan of Arc" who was burned at the stake. Look at St. Theresa of Avila who had spiritual directors as vastly different in thought and action and caused much sorrow and agony in her life!

Lastly, look at the statement Archbishop Youn makes regarding the authenticity of Julia Kim's private revelation. The phenomena occurring over the past 12 years or so are so astounding that I for one cannot deny that they exist, yet I have not been privileged to be a witness to these wonderful events, only to the wonderful fruits that have born forth.

Here the Archbishop calls her a fake and a plagiarist and a thief! Pretty strong words coming from one who is supposed to be your Shepherd? Look at the messages of Fatima, Lourdes and other apparition sites and study the text of all those visionaries and see the variances of human limitations. See how repetitious some of the messages say over and over again illustrating sound themes. And look at the Holy Bible and all its inconsistencies? Over and over in the Bible, the writers and prophets have shown forth their human limitations when it came to writing what they heard and saw given the trauma and traditions of their times!

There are hundreds and thousands of witnesses to the events in Naju since 1985. . . can anyone tell me that trying to manipulate a statue crying tears of blood and fragrant oil can be faked? Can anyone tell me that the Sacred Host in Julia's mouth turning into blood is a hoax? Do you know any of the world's most clever people who could produce fake

From *Sermons of St. Alphonsus Liguori, Sermon XII*, Tan Books & Publishers:

The vines of the Lord are our souls, which he has given us to cultivate by good works, that we may be one day admitted into eternal glory. "How," says Salvian, "does it happen that a Christian believes, and still does not fear the future?" Christians believe death, judgment, Hell and Paradise; but they live as if they believed them not - as if these truths of faith were fables or the inventions of human genius. Many live as if they were never to die, or as if they had not to give God an account of their life - as if there were neither a Hell nor a Heaven. Perhaps they do not believe in them? They believe, but do not reflect on them; and thus they are lost. They take all possible care of worldly affairs, but attend not to the salvation of their souls. The salvation of your souls is the most important of all affairs, because, if the soul is lost, all is lost; and if the soul is lost once, it is lost forever.

host with Bishops, Archbishops and priests looking on in amazement and some of these have been sworn affidavits as to what they saw and experienced.

This is a very sad day for Julia and Naju as well as Our Lady. This Archbishop appears to me to be frightened and frightened of what I do not know! It might not be a problem in Korea, however. Eucharistic miracles and visions of Mary have been happening all throughout the centuries until now and why not in Korea? Why not to a gentle and humble woman known as Julia Kim? Julia from the beginning of these miracles has completely turned her life and will over to Our Father in Heaven by relying wholly on the will of her spiritual director and others to direct her and has she not obeyed Archbishop Youn in all his demands to date?

There is one other possibility as I review this disturbing news in Naju and that is maybe the Naju Investigating Committee wrote the report and the Archbishop simply signed it. How come there is no mention by Archbishop Youn's favorable remark about the tears and messages in Naju and about positive reports by some very reputable prelates and priests throughout the world including his very own Apostolic delegate for Korea?

I am not a theologian but a simple priest of faith who has eyes and ears to witness the things of God and preach about them. I am reminded of the saying that "**to unbelievers, there could never be enough proof; however, to those who hunger for God's touch in their lives, proof is not necessary.**" The sad fact is that all of these allegations by the Archbishop's Investigating Committee just simply get in the way of what Our Blessed Lady and the Lord are trying to do for us. Eucharistic abuses are so blatant in this century that it simply escapes the eyes and ears of your average Catholic. The polls here in America are astounding when it comes to how many Catholics really do not believe in the True Presence of Jesus in the Eucharist.

Catholics these days are truly confused with modernistic movements and those who act like they are the living end to revelation, i.e. - some Holy Ghost evangelicals who believe they have all the gifts of the Holy Spirit! And then you have some of these folks and other groups who make a mockery out of the Sacraments and yet still those Catholics that I have personally encountered on an everyday basis that bastardize the Holy Scriptures and how sad that is also!

The sacrileges are so numerous in your average Catholic parish that it sickens me to think of it. What initially interested me in Julia in Naju was the fact that all that she is about has to do with her faith not only with Mary, her Heavenly Mother, but, the fact that Jesus is truly and wholly present in the Eucharist. The fact is the bread and wine are no longer bread and wine, it is truly Jesus' Body & Blood and she loves God so much that she is willing to stand alone with her spiritual director and a few supporters and not only talks the talk, but walks the walk hand in hand with Jesus and Our Lady of Naju. God bless her! I spent two complete all night vigils with Julia and observed her with much scrutiny and fell in love with her goodness and humbleness. I watched her as I was side by side with her minister to those present at these all-night vigils and saw that she was all giving and all caring when it came to the sick and suffering. I heard the testimonies of those at these all-night vigils in 1996 and oh how I was so impressed with the simple stories of healing and of love.

As a priest, I can't tell you what respect, love and faith that these pilgrims had for priests. I have never been so loved in all my life as a priest as I was loved in Naju as a priest... this one experience of the people of God in Naju at Julia's prayer vigil services would carry me on indefinitely. What more can I say. I hope that this small testimony will have some effect to glorify Our Father and honor Our Most Blessed Mother, Queen of the Ark of Salvation.

Most sincerely,

Fr. Roger B. Gaudet, Pastor
St. Thomas the Apostle Catholic Church, Fortville, Indiana

The following is a translation of an article in *The Catholic Digest*, April 1998 issue, published in Seoul, Korea

True unity can be promoted by faithful exercise of the Teaching Authority

by Hak Yoon (A lawyer and editor of *The Catholic Digest* in Korea)

In 1980, I was a graduate student in Seoul. While I was visiting Kwangju in May, the civil uprising broke out. Unexpectedly, I became a participant. I escaped from the aftermath of the turmoil, first to Suncheon, then to Pusan and finally back to Seoul. In Seoul, I was hiding in my room with my mind filled with the nightmares of Kwangju: pushcarts carrying corpses, young students collapsing by the bullets from the soldiers' rifles, a woman, who was a leader of the uprising, turning pale when she was accused of being a spy for the government, and a man who aimed a rifle at me, when I asked people to surrender weapons to the government... What drove me mad was the thought about the citizens of Kwangju who became dumbfounded when they realized that they were viewed as rebels.

The woman who owned the house where I was staying became worried and came to me quietly asking me to remain hidden in the room so that I might not be seen by others. She was concerned about the safety of her family. At that time, many people in Seoul seemed to think that people from Kwangju were rebels. I became fearful. So, I moved to the lodging house of a friend of mine and stayed there for a couple of weeks, hoping that Seoul would come to its senses.

For the next several years, the events in Kwangju were buried in the minds of people. I was not able to talk about them, but couldn't forget them.

Many people judged the citizens of Kwangju as rebels based only on what they heard from the public media. Aren't we still making wrong judgments based on what others say? Aren't we blaming Chun and Roh who triggered the trouble in Kwangju and, yet failing to see our own mistakes of having condemned the citizens of Kwangju as rebels? I feel a sense of shame, when I look at the current situation in the Church in connection with the recent exercise of the teaching authority in the Kwangju Archdiocese. History repeats itself.

We know of a few instances of improper exercise of the teaching authority by some bishops (in Korea) who condemned people who participated in the independence movement and resistance campaigns against the Japanese colonial rule as a mob who were violating the teachings and order in the Church.

We also remember the shameful victory by the teaching authority which condemned Galileo Galilei as a heretic, when he insisted that the earth revolved around the sun.

The recent *Declaration* which was announced with the teaching authority of the Kwangju Archbishop also judged people in Naju as guilty of frauds and plagiarism and those who accept Naju as stupid enough to believe in "preternatural" phenomena. Those who accept this judgment at face value openly criticize and despise those who are connected with Naju.

Catholics think that they love truth and justice. But, when I look at how people are responding to the *Declaration*, I cannot help thinking that we are also contributing to the repeating history.

Priests and laity abroad and in Korea are beginning to point out that the contents of the *Declaration* do not conform to the Church teachings. On the other hand, there are some who deplore such criticisms as being harmful to unity in the Church. Fr. Sun Song Ri, who is the secretary general of the Naju Investigating Committee and a theology profes-

Continued on Page 7

Continued from Page 6:

TRUE UNITY

sor at Kwangju Catholic University, wrote that the purpose in exercising the teaching authority is “to promote unity in the community of Church concerning faith and morals” (*Pastoral Care*, March 1998 issue, a monthly magazine published by the Korean Bishops’ Council).

However, true unity is possible only when the teaching authority is exercised in harmony with the truth. If the goal is “unity for the sake of unity,” it will run into conflicts and will not help true unity.

The Church gives the faithful the right to make their opinions known to their shepherds and to other members of the Church (**Canon Law**, Article 212). Obedience to the bishop’s decision must not be a blind one but one that is freely and sincerely consented to through deliberations in the depths of our consciences. If we surrender our free will, which Our Lord gave us, to the clergy, we cannot be true Christians.

Based on such a viewpoint, I would like to comment on several problematic issues in the **Declaration** as follows.

First, at several places in the **Declaration**, the Doctrines of the Church were not correctly quoted but were altered and, therefore, impart meanings that were not originally intended.

In the **Declaration**, it is stated, based on the **Catechism of the Catholic Church** #1411, that, *because the Eucharist can begin to exist only through the consecration by a validly ordained priest, the claim that the Eucharist miraculously came down from heaven is in conflict with the Church Doctrine.*

However, the **Catechism of the Catholic Church** (#1411) only says that *only validly ordained priests can preside at the Eucharist and consecrate the bread and the wine so that they become the Body and Blood of the Lord.* It definitely does not say that *the Eucharist can begin to exist only through the consecration by priests.* What the **Catechism** says: *Only priests can preside at the Eucharist and do the consecration was altered to: The Eucharist can begin to exist only through the consecration by the priests.* This altered meaning is not in the **Catechism**. Besides, the Eucharist is the living Lord. He can come any time, anywhere, and in any manner as He wishes. It is irrational and un-Christian to attempt to restrict the Lord’s Will on the basis of an incorrect interpretation of the Church Doctrine.

The **Declaration** also says that *the phenomena involving the Eucharist that Julia received turning into visible flesh and blood are in conflict with the Church teaching that says that the external appearances of bread and wine must remain unchanged even after the transubstantiation into the Body and Blood. Such phenomena only promote confusion in faith.*

The Doctrine that the substances of bread and wine change into the substances of the Lord’s Body and Blood through the Divine Power was defined by the Fourth Lateran Council and was reconfirmed by the Council of Trent. Pope Paul VI also reemphasized this teaching (**Mysterium Fidei**). As Fr. Sun Song Ri properly pointed out, however, the Council of Trent did not add a detailed philosophical or theological explanation to this Doctrine.

What we need to focus on is the main teaching of “transubstantiation” in the Doctrine defined by the Lateran Council. The **Declaration**, however, focuses on a descriptive phrase that the external appearances of bread and wine remain unchanged even after the transubstantiation and, based on this, makes an erroneous conclusion that the changes in the external appearances of the Eucharist into visible flesh and blood are in conflict with the Church teaching. What the Church should do is to explain the significance of such phenomena. But **the Declaration** is silent about it.

Second, the **Declaration** leaves no room for those who have different opinions. The **Declaration** could achieve its goal of unity more effectively, if it displayed a warm generosity toward those clergy and laity who have different opinions. Instead, it criticized them for being credulous.

If the Archbishop of Kwangju is confident about the contents of his **Declaration**, he should make known other bishops’ opinions also and explain why he does not agree with them. But the Archbishop is making no such efforts but asking even other bishops who disagree with him to accept his decision. Is this beneficial to the authority and dignity of the Ordinary of the diocese? The Bible says, “We are nothing, if we do not have love” (**I Corinthians** 13:2).

Third, in reporting the result of the investigation, the **Declaration** does not say whether the tears, tears of blood and fragrant oil from the statue of Our Lady and Sacred Hosts from above were true or not. The **Declaration** was announced in the name of the teaching authority, even though there were no results of the investigation. Some people assert that it was not necessary to announce results

of the investigation, because it was clear that the phenomena in Naju were not from God. However, such assertions ignore the fact that the proper role of the investigating committee is to investigate. If those phenomena were not coming from God, the **Declaration** should have explained where they were coming from.

Fourth, the **Declaration** first condemned the above-mentioned phenomena as frauds and, then, later stated that they were perhaps by some preternatural power. These are self-contradictory.

Even though there have been some instances of its misuse in the past, the teaching authority has played the essential role in keeping unity in the Church and rejecting heresies. In the **Declaration**, however, it is exercised in such an irrational, self-conflicting way. This can do harm to the dignity of the teaching authority.

By making the assumption in the **Declaration** that the phenomena in Naju were perhaps caused by some preternatural power, the Kwangju Archbishop is admitting that he does not really know where these phenomena were coming from. Can he really deprive the faithful of the God-given rights to see, hear and speak, and disgrace the dignity of other clergy based on his assumption?

When one decides to restrict others’ rights, he must have clear and sufficient grounds. The late Bishop Daniel Chi of the Wonju Diocese did not assume but clearly stated his position. He wrote down a testimony after witnessing tears of blood flowing down from the Blessed Mother’s eyes in Naju: *I clearly saw and firmly believe.*

The **Declaration** even used a secular expression like: *Refrain from anything that can give pretexts to anyone to instigate interest in the events in Naju.* This can adversely affect the dignity of the **Declaration**.

The **Declaration** mentions **Dei Verbum** (#10) as the ground for its authority: *It (the magisterium) teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devoutly, guards it reverently and expounds it faithfully.* I wonder if this teaching has been faithfully followed and if doing so would be what is needed for true unity that everyone wants.

People tried to bury Kwangju, but couldn’t. Likewise, if people try to bury Naju, while failing to be faithful to the teachings of the Church, will they succeed? Will those who keep Naju in the depths of their minds and hearts really forget about it? Let us all look for an answer in prayer. □

Fr. Joseph Homick’s Petition

March 1, 1998

His Eminence Joseph Cardinal Ratzinger
Sacred Congregation for the Doctrine of the Faith
The Vatican

Your Eminence,

I begin this letter with gratitude for all that you and our Holy Father Pope John Paul II are doing to preserve and promote the traditions and the fullness of our Catholic Faith. Yours is a heavy cross in these times of confusion, dissent, and even apostasy, and so I would like to assure you and our Holy Father of my prayers and those of all the monks here in this monastery. (What follows is written in my name only and not as an official representative of the monastery.)

Recently Archbishop Victorinus Youn of the Kwangju Archdiocese in Korea has made an unfavorable judgment upon the reported apparitions of Our Lady to Julia Kim of Naju and the miraculous events connected therewith. You have received, I believe, a copy of his judgment as well as a review and respectful critique of that judgment. I have received these as well and I concur with the opinions expressed in that review.

Your Eminence, I have followed the accounts of these apparitions and associated events for a number of years and have come to believe that they are from God. As you know, the phenomenon of mysticism in the Church has

language and dynamics all its own, which can be quite extraordinary and hence can be subject to misunderstanding. Despite that possibility, God in His sovereign freedom has often worked strange and marvelous wonders throughout the history of the Church. Some examples are the Eucharistic miracles of Lanciano and Santarem, the stigmata of St. Francis and Padre Pio, and prophetic words and visions like those of St. Don Bosco, St. Bernadette and the children of Fatima, to mention but a few.

In these our times many such wonders have been reported, and I certainly share the Church’s desire for prudence and discernment in these matters, and the application of sound criteria for the determination of authenticity. I have read the accounts and messages of many reported apparitions and locutions of the past several decades. Yet for my own spiritual life I have limited myself to a very few which I believe truly speak the word of God to us. Julia Kim of Naju is among those I consider to have the most significance, value, and authenticity. This comes not only from my assessment of the messages and reported phenomena, but from the spiritual benefit I have personally received through them, and from the “resonance” in my heart to the words and call which I believe are from Our Lady.

I humbly yet urgently request, Your Eminence, that the investigation of Naju be reopened at a higher level than that of the local Ordinary. The points noted in the review of his judgment are serious and merit serious consideration. You know better than I the very sad situation which exists in

some parts of the Church, in which even the Shepherds have a mind and will other than that of the Church and tend to discourage their flocks in some ways from embracing and living the rich traditional faith and piety of the Church. By saying this, however, I in no way intend to make a judgment about Archbishop Youn’s good faith or good intention in this matter.

Those who accept the testimony of Julia Kim are among the Lord’s “little ones,” who are loyal to the Pope, devoted to the Blessed Sacrament and to Our Lady. Such devout believers are not to be found in the ranks of the dissenters or the critics of the Church who create such havoc today. Nor are they among the self-appointed and arrogant architects of the “modernization” of the Church and of her compromise with the agenda of the present age (and hence of the distortion or rejection of her teachings). May it not be at the hands of their beloved Church that the morale of these faithful ones is broken and their devotion discouraged!

Our Blessed Mother has done much for me through the messages and witness of Julia Kim. In conscience I can do nothing other than to defend and support her in this time when her message must most urgently be heard and put into practice.

Respectfully and faithfully yours in Jesus and Mary,

Fr. Joseph Homick

Holy Transfiguration Monastery, Redwood, California

Editor's Note

From a reliable source we hear that the Vatican has good favor towards Naju. We have no doubt that Naju will be eventually approved by the Church and will become a shining star of God's love for people all over the world. Filled with hope, let us continue praying and spreading the truth. Julia is refraining from public activities at this time. She continues a life of fervent prayers and severe sufferings for the conversion of sinners. She received messages from Our Lord and Our Lady on January 4 (reported in the **Special Issue 1998 #1**), February 2, and April 12 (both reported in this issue) of this year. Many pilgrims are still coming to Naju, even though there are no services. In Naju, they can attend Mass in the parish church and pray in the Chapel. The spot on the floor in the Chapel where the Eucharist landed on August 27, 1997, continues to give off a strong fragrance of roses. As of May 1998, nine months after the miracle, the fragrance is as strong as on the first day of the miracle. On April 8, 1993, the Blessed Mother said that this fragrance is a gift from God and represents her presence, love and friendship for us.

More information is becoming available about how the negative judgment on Naju was made by the Kwangju Archdiocese, as the key members of the Naju Investigating Committee have published articles with the intention of defending the Declaration. As already discussed in this paper, Fr. Sun Song Ri, the secretary general of the Committee, said that the Eucharistic miracles in Naju could not be approved, because they contradicted his theology of the Eucharist, according to which Christ's Real Presence in the Eucharist is not through His physical Body and Blood but is a personal and spiritual one. In another article, Fr. Ri rejected the hierarchy in the Church on the ground that the Church should be a community of people who obey the Holy Spirit only (**Theological Outlook**,

spring 1998 issue). It is ironic that a negative judgment on Naju was made in the name of the teaching authority in the Church, and, at the same time, the key theologian of the Investigating Committee is refusing to recognize the hierarchy and teaching authority in the Church.

In still another article, Fr. Ri said that the shamanistic rituals in Korea could be incorporated into the Catholic Liturgy (**Theological Outlook**, winter 1996 issue). Fr. Jae Min Ri, another key member of the Committee and also a theologian at the Kwangju seminary, supported the female priesthood (**Theological Outlook**, spring 1998 issue), which the Holy Father had already rejected in a definitive way. These may be just a few examples of widespread problems in the Church all over the world, which are threatening to destroy our true faith. What we are facing is not just the question of Naju being approved or not approved, but a question about the condition of the whole Catholic Church. The approval of Naju, the strengthening of our loyalty to the traditional teachings of the Church, and the eradication of modernism, secular spirit, and all other errors from the Church are all connected together.

Then, what is our duty? In Naju, the Blessed Mother wept tears and tears of blood for a total of 700 days as powerful signs of her love for us and her sorrows over our sins. If we are her true children, we cannot possibly ignore these signs. Some say that the Blessed Mother is in Heaven and, therefore, cannot suffer any more. Of course, she cannot suffer in Heaven, but she was assumed into Heaven with both her soul and her body and now, without leaving Heaven, is present among us with her soul and body. This makes the Blessed Mother's presence on earth somewhat different from the apparitions of the angels and other Saints. The Blessed Mother used the expression that *she came to Korea, her youngest child*. She came with both her glorified soul and body united together in order to be

with us and to help us. This is how she can actually weep, sweat, suffer, give us fragrant oil and have live pulses through her statue. Her tears, blood and oil are not just symbols but a physical reality of her sorrows, pains, joys, mercy and love. The Blessed Mother suffers the cruel pains of her Divine Son's Crucifixion again and again, whenever we commit sins and refuse to return to God. And, she wants us to be united to her presence and her Heart and, through this union, become united with her Son's Physical Presence and Redemptive Work through His Church. The supernatural reality in Naju can be a powerful antidote against the venom of false teachings that tempt us to move away from the reality of God the Son's Incarnation and Redemptive Work. By waking up to the messages and signs in Naju, we will also wake up to God's teachings for our salvation.

Therefore, we must stop being spectators. At the time of judgment, God will not ask us how much we know or how much we received but how we actually responded to the graces from Him. We may think of ourselves and our world doing just fine. But the Blessed Mother, who knows far better, is weeping tears of blood. We need to wake up and conform ourselves to the Blessed Mother's requests. On January 4, 1998, the Blessed Mother told us through Julia:

You will see my Immaculate Heart surely achieving victory through my invisible presence and with help from you who are my helpers.

The keys to Our Lady's victory are her presence and our help. □

Mary's Touch By Mail

P.O. Box 1668

Gresham, OR 97030 U. S. A.

Spiritual Director: Rev. Robert J. Billett, C.M.F.

Editor: Sang M. Lee

First Printing of this Special Issue: June 1998

MATERIALS AVAILABLE



1. Book: **Messages of Love**

All the messages that Julia Kim received from Our Lord and Our Lady since July 18, 1985. 304 pages. About 60 B&W photos. Also, includes a 48-page booklet which contains recent messages.

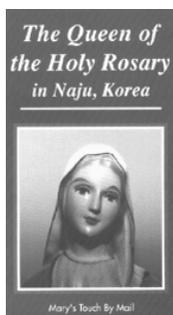
Price: \$12.95 plus \$3 S&H



2. Book: **Our Lady's Messages from Naju, Korea**

A selection of the messages that Julia received, compiled according to about 100 different subjects for an easier understanding of the main themes of the messages. 112 pages.

Price: \$5.95 plus \$2 S&H



3. Video: **The Queen of the Holy Rosary in Naju, Korea**

A general introduction to the events in Naju. Includes real video footages of the Blessed Mother weeping tears and tears of blood, Julia suffering the pains of the Crucifixion and abortion, and many more. VHS, 55 min.

Price \$14.95 plus \$3 S&H



4. Video: **Mary Draws Us To The Eucharist #1**

Video and photo footages of the actual Eucharistic miracles through Julia Kim between May 1988 and July 1995. VHS, 68 min.

Price: \$15.95 plus \$3 S&H



5. Video: **Mary Draws Us To The Eucharist #2**

A continuation of **Mary Draws Us To The Eucharist #1**. Covers the Eucharistic miracles between September 1995 and August 1997. VHS, 72 min.

Price: \$15.95 plus \$3 S&H

6. Video: **Marian Conference (with Julia Kim) in Long Beach, November 8, 1997**

Mass, Eucharistic Benediction and testimonies by Bishop Roman Danylak from Canada and Father Francis Su from Malaysia. Also includes Julio Kim's testimony to the events in Naju. VHS, 95 min.

Price: \$12.95 plus \$3 S&H

7. Color photos from Naju

4x6", 30 different photos

Price: \$15.00 including S&H

8. **Replica Statue of Our Lady of Naju.** About 20 inches tall, the same as the original statue in Naju. Plaster inside and plastic outside. Handmade in Korea.

Suggested Donation: \$115 including S&H in the U.S.A.

Order from: **Mary's Touch By Mail**

P.O. Box 1668

Gresham, OR 97030

Phone: (888) 387-1425 USA & Canada

(503) 669-8443 anywhere

VISA & MasterCard also accepted.

Mary's Touch By Mail is a non-profit organization established in 1992 for the purpose of promoting the traditional teachings of the Catholic Church and, subject to that purpose, of promoting the information about the Blessed Mother's messages and signs in Naju, Korea. In addition to sales of our publications, we make increasing amounts of free shipments around the world. We encourage our readers to participate in this mission with prayers and donations. You can be missionaries for the poor around the world without leaving your home. Your donations are tax-deductible under the Internal Revenue Code, Section 501 (c) (3).