

## **“The day when the new heaven and the new earth will be accomplished is not far”**

### **The Blessed Mother's Message on August 2, 1998**

I (Julia Kim) was attending the 6 a.m. Mass at Naju Parish Church. While I was praying in preparation for Holy Communion, I began hearing some whispering noises around me. Then, suddenly, I heard a voice: *“There isn't much time left. Let's kill this wretched woman.”* Immediately, I began feeling prickling pains all over my body. Then, suddenly, a large object appeared on my left and crawled on my legs and arms, as if it were wrapping around them. At the moment it was trying to bite me on my neck and head, I struck it forcefully with my right arm, praying: *“Lord, have mercy and save the sinners.”* (A woman sitting next to me was hit hard by me on her right arm, but said that she did not feel any pain.) At that moment, a powerful light radiated from the direction of the altar, and the object which had been holding on to me tightly to avoid falling off lost power and fell off as if it were curling backward. At the same time, small worm-like objects that had been crawling all over my body also disappeared. At that moment, I heard the loving and kind voice of the Blessed Mother, even though I could not see her.

#### **THE BLESSED MOTHER:**

Daughter! My beloved daughter! It is now deep into night. Doesn't the deepness of night mean that the dawn is drawing near? Therefore, do not despair, become frustrated or give up. Because the day when the new heaven and the new earth will be accomplished is not far, Satan, my enemy, who is trying to cover this world with darkness, is making his last desperate effort. Thus, in the eyes of the world, you may look like a person who was killed twice and is in darkness. However, even if the world goes the wrong way making the customs corrupt, and the public opinion is in consensus, I, your Heavenly Mother, will guard and protect you, who are following me



*The Blessed Mother's statue in Naju photographed on October 18, 1998*

and have trust in me, with my power that crushes the serpent and will lead you to the Heavenly Paradise.

The Lord, the Lamb, Who was killed for the salvation of the whole human race, is sitting in the shining royal throne in the Heavenly Kingdom and receives power, honor, glory and adoration for all eternity. Martyrs are enjoying happiness at His side.

Therefore, my children who have been called! Hurriedly wake up and pray. If even you, whom I have chosen with love, despair and become frustrated, how overjoyed Satan will be, who is trying to drive this world into darkness!

Even if you receive many kinds of groundless accusations and preposterous criticisms as you work for the Lord and me, offer them up gracefully to console the wounded Heart of God Who was in the past, is now, and will come in the future and also to prevent the calamities that are to come because of the sins in the world.

Those who follow me, your Heavenly Mother, and humbly approach the Lord as little souls will enjoy happiness in the Kingdom of the Lord Who is the Alpha and the Omega. However, remembering that those who reject me to the end, do not make the Lord known in sincere ways, get involved in vain talks, and thus become tricked by the deformed Satan and follow him may fall into fire and burning sulfur, hurriedly offer up prayers in unity among you at least, whom I have chosen, that the numerous souls who have lost their sense of direction and are joining forces with Satan may wake up from sleep.

While I was writing down this message, the devil lifted me up, toppled me, struck me, tramped upon me, and poked me at many places on my body. Because of much bleeding, it was difficult for me to walk or even remain sitting. □

## **“God is still holding the cup of wrath because of the prayers, sacrifices, and reparations by the little souls”**

### **The Blessed Mother's message on October 7, 1998 — Feast of Our Lady of the Holy Rosary**

I was weeping and awake all night because of severe pains. I offered up my sufferings and all of myself to the Lord and the Blessed Mother for the conversion of sinners.

At about 5:50 a.m., a stream of powerful light came down from the Crucifix and shone upon me. At that moment, I heard the sorrowful yet kind and loving voice of the Blessed Mother.

#### **THE BLESSED MOTHER:**

My beloved daughter! My beloved children who have been called!

As the hen gathers her chicks under her wings, I have called and gathered numerous children and embraced them in my mantle, but the majority of them are not grateful and are getting dispersed in all directions and are joining forces with the devil instead of becoming the light for this world which has become dark. I am filled with sorrows.

*If I had not come and spoken to them, they would have no sin; but as it is they have no excuse for their sin. Whoever hates me also hates my Father. If I had not done works among them that no one else ever did, they would not have sin; but as it is, they have seen and hated both me and my Father.*

— John 15:22-24

In this present age, not only those who are outside the Church but also the numerous children who say that they love God are alienating themselves from God and are already becoming murderers in their hearts, making this world no less miserable than when Cain killed Abel.

Corruption has spread not only in society and families but also even in the Church, making the world become enveloped in a curtain of darkness, but the majority of the political leaders and the superiors in the Church, whose duty is to correct the problems, are unable to form unity, blaming each other, fighting with each other, being conceited and throwing false accusations at others, while proudly displaying their learning. What is the matter with them? They are like the owners of ships sailing in the sea who have become blind, deaf and lame spiritually. How could God not be angry? If they regret, beating their chests, weeping and screaming at the time when God's chastisement for all the sins of this age which has become so corrupt comes down upon the world, of what use will it be? Because I will not be able to do anything at that time, I am so anxiously pleading with you, speaking the same words repeatedly.

All the children in the world! It is not too late yet. Hurriedly empty your hearts, repent, and return to me,

your Heavenly Mother. Then, the Lord, Who has become the sacrificial victim for reconciliation to save you, will see you asking for forgiveness and will rebuild what Satan has destroyed and heal the wounds that Satan has caused. Therefore, pray and plead with love even for those who are rejoicing over others' miseries. That is because only through love can you achieve victory over the devil.

Know that God is still holding the cup of wrath because of the prayers, sacrifices, and reparations by the little souls who have been consecrated to my Immaculate Heart. At least you, who have been called, become apostles of the Sacred Heart of Jesus and my Immaculate Heart and arm yourselves with love, remain awake and pray to prevent the chastisement that God has to send down.

My intensely beloved children! My children who have been called as the apostles of the Sacred Heart of Jesus and my Immaculate Heart! Always think of me and become (one with) me. Your work for the Lord and me will be accompanied with numerous pains. However, know that the more pains you suffer, the more you will receive and the greater the reward in Heaven will be, and offer up those bleeding pains gracefully. Now, there is no more

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OCTOBER 7, 1998 MESSAGE

time to hold back or hesitate. I want all of you to display the power of love more courageously in unity and be loyal totally and heroically so that the burning love and anxious pleas from my Immaculate Heart may be made known all over the world. Even when you groan on a dangerously-sloped hill while making me known, it will only be for a while. That is because I will shield you in my mantle which is always ready for you and will guide you to Heaven.

When the Blessed Mother finished her words, the light disappeared and my extreme pains eased also.

**A COMMENT ON THE BLESSED MOTHER'S  
MESSAGE ON OCTOBER 7, 1998**

The Blessed Mother says that many of her children, who say that they love God, are alienating themselves from God and are already becoming murderers in their hearts. At first, it seemed unusual that the Blessed Mother used the word "murderers". The answer may be that preventing other people from receiving or keeping spiritual life can be as bad as or even worse than taking physical life. Or could it also mean that not only killing but hating others and using abusive language to others will also be judged, as Our Lord said (Matthew 5)? St. John also said, "Everyone who hates his brother is a murderer" (1 John 3:15).

The Blessed Mother again used some very difficult words, which are not frequently used in conversations and writings in Korea. Most of them are composed of Chinese characters. She used seven difficult words this time, which have the following meanings:

1. 僭妄 Being conceited in behavior and speech
2. 讒構 Throwing false accusations at others and driving them into difficulties
3. 和陸祭物 Sacrificial victim for softening God's wrath
4. 橫經 Literal meaning is that one is carrying a thick book under his arm. It refers to a person who proudly displays his learning.
5. 重言復言 Repeating what was said already
6. 幸人之不幸 Rejoicing over others' miseries
7. 쉼들메기 Steep slope or hill.

Julia says that she did not understand any of these words. Even Julio, her husband, and others had hard time, because they could not find some of these words in their dictionaries. It is amazing that the Blessed Mother used these rarely-used words, which nevertheless so perfectly fit the context of her messages. They also make us dwell on their meanings. □

**Canon Law on Eucharistic Fast**

#919 - (1) One who is to receive the Most Holy Eucharist is to abstain from any food or drink, with the exception only of water and medicine, for at least the period of one hour before Holy Communion.

(2) A priest who celebrates the Most Holy Eucharist two or three times on the same day may take something before the second or third celebration even if the period of one hour does not intervene.

(3) Those who are advanced in age or who suffer from any infirmity, as well as those who take care of them, can receive the Most Holy Eucharist even if they have taken something during the previous hour.

*Comment: Those who care for the sick or aged are exempted from the fast only when they are actually caring for the sick or aged at the time they receive Communion, such as when Communion is given in a home or an institution.*

*Prior to the 1983 Code dispensations from the Eucharistic fast were reserved to the Apostolic See; now the diocesan bishop may dispense.*

## Pilgrims from Los Angeles and San Francisco visit Naju

On October 19, 1998, thirty-three pilgrims from Los Angeles and eight from San Francisco and more from other countries joined the Korean Catholics in Naju to console the Blessed Mother and to pray for the conversion of the world. In the evening, they attended Mass in the Naju Parish Church concelebrated by Fr. Edward O'Connor from Notre Dame, Indiana, Fr. Francis Su from Sibul, Malaysia, and Fr. Paul Chi also from Malaysia. At about 9 p.m., the pilgrims gathered in the Chapel in Naju for all-night prayers. The Chapel was filled with Korean and foreign pilgrims. Julia was not present at the prayer meeting. She was still in a hospital in Kwangju. During the prayer meeting, Fr. O'Connor said many encouraging words to the pilgrims, giving them much hope that the present problems will certainly be overcome. To more and more people around the world, it is becoming clear that the negative declaration on Naju in the Kwangju Archdiocese was based on an incorrect interpretation of the Church doctrines and on an investigation that was neither objective nor thorough.

The pilgrims from the U.S.A. stayed six days in the Naju area and one day in Seoul, the capital city of Korea. They prayed in the Chapel in Naju everyday and also visited the mountain near Naju where two springs that the Blessed Mother gave us are located. Many of them experienced an intense fragrance of roses during the pilgrimage. Some say that they smelled the fragrance several times a day. They understood that this fragrance was a sign of the Blessed Mother's special presence and love and also her joy for their pilgrimage. The pilgrims felt so blessed that they are already organizing another trip to Naju for March of next year. On the next trip, pilgrims may also visit Fr. Raymond Spies' chapel in Gwachon, a small city south of Seoul, where the Eucharist that descended to the Chapel in Naju during the Apostolic Pro-Nuncio's visit on November 24, 1994, are being preserved. Fr. Llamas from Venezuela intends to come with the Los Angeles group.

In 1999, several pilgrimages are expected to be organized: in March from Los Angeles, in late June and mid-October from San Francisco, and in mid-November from Los Angeles. Of course, people from other states may join either the Los Angeles or the San Francisco group. □



◀ The Sacred Hosts that descended in the Chapel in Naju during the Apostolic Pro-Nuncio's visit on November 24, 1994, are being preserved in Fr. Spies' chapel in Gwachon near Seoul.



Fr. Spies and a Sister with the Holy Eucharist that descended to the Chapel in Naju on August 27, 1997, placed at the foot of the Blessed Mother's statue



◀ The Eucharist landed before Fr. Spies and Julia while they were praying the Rosary in the Chapel in Naju together with other pilgrims on August 27, 1997. Julia was suffering pains. A fragrance has continued from the spot on the floor where the Eucharist landed ever since the day of the miracle.



Fr. Spies giving a blessing to the pilgrims with the Eucharist that came down on August 27, 1997.



Among the pilgrims to Naju were (from left) Fr. Paul Chi from Malaysia, Raphael Song of Korea, Fr. Francis Su from Malaysia, and Fr. Edward O'Connor from the USA. (October 19, 1998)

**Catechism of the Catholic Church, #83**  
(Apostolic) Tradition is to be distinguished from the various theological, disciplinary, liturgical, or devotional traditions, born in the local churches over time... In the light of Tradition, these traditions can be retained, modified or even abandoned under the guidance of the Church's magisterium.

## The Eucharistic Miracles in Naju are not in conflict with the Church Teaching

There have been numerous reports of supernatural phenomena throughout Church history. Only those which seemed to have a special significance have been investigated by the Church. Some have been approved, while others have not. When negative decisions were made, the usual reason cited was that, despite investigations, it was not possible to recognize supernatural origin of the alleged phenomena.

The case of Naju, Korea, seems to be unique in that the events in Naju were rejected in the local diocese without any substantial investigation by the committee on the ground that they already contradicted the Church teaching. A Korean monsignor said soon after the Declaration: *What's the point in investigating (the events in Naju), when they are in conflict with the Church teaching?* (**Theresa of Sangju and Julia of Naju**)

If something truly contradicts the Church teaching, it has no place in the Church, because the supreme mission of the Church is to propagate the eternal truth from her Founder without errors. When the Church declares that certain messages, apparitions, miracles, theories, assertions, devotions or liturgical practices do not conform to the authentic teachings of the Church, it normally means a definite end to them as far as their standing in the Church is concerned.

In fact, the current atmosphere regarding Naju in Korea is serious. There is a perception among many Korean Catholics that Naju is not to be visited, promoted, studied, or even discussed. Some Korean pastors even threaten their parishioners saying that they must go to Confession after they come back from Naju. Being associated with Naju in any way is a sin against the faith and obedience according to many in Korea.

But the essential question to ask here is whether the teaching authority in a local church can be exercised while lacking unity with the universal Church and conformity with the authentic teachings of the Church. Why did the diocese in Kwangju hastily make the negative decision on Naju without consulting with the Holy Father and five other bishops who personally witnessed Eucharistic miracles in connection with Naju and Julia and without interviewing most of the many priests and lay people who also witnessed the signs in Naju? **The Catechism of the Catholic Church** says:

*The bishops' authority must be exercised in communion with the whole Church under the guidance of the Pope, (#895)*

and also:

*This Magisterium is not superior to the Word of God, but is its servant. It teaches only what has been handed on to it. (#86)*

### The Declaration in Kwangju misrepresents the Church doctrines

(1) It was stated in the Declaration in the Kwangju Archdiocese: *The alleged phenomenon, that as soon as Mrs. Julia Youn received the Eucharist, it was changed into a lump of bloody flesh in her mouth is also contrary to the doctrine of the Catholic Church that says that even after the bread and wine are transubstantiated into the body and blood of Christ with the formula of priests' consecration, the species of bread and wine remain. Such phenomena do not enhance the faith of people in the Eucharist existing under the species of bread and wine. On the contrary, they seem to act as an element which causes a great confusion and embarrasses the peoples' faith in the Eucharist.* (underline added)

Thus, the Declaration in Kwangju says that it is a Church doctrine that the species, in other words, the appearances and other external characteristics, of bread and wine must remain unchanged even after the consecration by the priest (Note: The word "must" is not in the English text of the Declaration but is in the original Korean text. In the English text also, the meaning of this word is clear by the context). There-

fore, the Declaration concludes that the changes of the Eucharist into visible flesh and blood in Julia's mouth contradict this Church doctrine. Our question, then, is if this really is what the Church teaches about the Holy Eucharist. Does the Church really say that the Eucharist must remain unchanged in its appearance and other external properties even after the priest has completed the consecration of bread and wine? Then, what about the change that occurs to the Eucharist inside our body after we receive Communion? What about the slow but gradual change in the Sacred Hosts, when they are stored in the tabernacle for a very long period of time? What about all the Eucharistic miracles involving the change in the external appearances of the Eucharist into those of flesh and blood, many of which have already been recognized by the Church and several sites of which have been visited by the Popes? (For example, in 1976, Pope Paul VI visited the shrine of a Eucharistic miracle in Bolsena, Italy, and raised it to the level of a Minor Basilica. – **Eucharistic Miracles**, Joan Carroll Cruz, Tan Books & Publishers)

The correct Church doctrine on this subject reads as follows:

*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 portion of this doctrine that says: *the species of the bread and wine only remaining* means that, even though the Eucharistic consecration has the effect of changing the substances of bread and wine into the Body and Blood of Our Lord, it has no effect on the species of bread and wine. This phrase does not contain the meaning that the species of the bread and wine *must* remain unchanged after the consecration. Therefore, if a change occurs in the species of bread and wine after the consecration through a special intervention by God, it does not contradict this doctrine at all. During the Eucharistic miracle in Lanciano, Italy, in the 8th Century, the species of bread and wine changed into those of flesh and blood as soon as the priest said the words of consecration (**Eucharistic Miracles**, Joan Carroll Cruz). This has never been considered a conflict with the Church teaching. As St. Thomas Aquinas said, such miracles are no deceptions but represent the truth that Christ's Body and Blood are truly in the Blessed Sacrament (**Summa Theologica**, Part III, Question 76, Article 8).

The problem in the Declaration in Kwangju lies in that (i) it adds to the Church doctrine on the Eucharist a new meaning that the species of bread and wine *must* remain unchanged after the consecration, as though the consecration has two effects – one changing the substances of bread and wine and another keeping the species of bread and wine from changing – and (ii) it applies the Church doctrine that explains the effects of the Eucharistic consecration to the condition of the Eucharist after the consecration. The truth of the matter is that the Church has never stated any doctrine that explains what should happen to the condition of the Eucharist after the consecration and that, therefore, precludes the possibility of Eucharistic miracles that involve changes in the external appearances of the Eucharist after the consecration.

(2) The Declaration in Kwangju also states: *The phenomenon alleged as a miracle of the Eucharist fallen from heaven is contradictory to the doctrine of the Catholic Church that says that only through the legitimately ordained priest's consecration does the sacrament of the Eucharist begin to exist.*

When the Fourth Lateran Council (1215) declared, *"Surely no one can accomplish this sacrament except a priest who has been rightly ordained according to the keys of the Church which Jesus Christ Himself conceded to the Apostles and to their successors"* (DS 802), its purpose was to refute the Waldensians, who rejected the hierarchy in the Church and claimed equal powers for all the faithful. Against the Reformers' teaching of the general lay-priesthood, the Council of Trent defined the institution of a special priesthood, to which the power of consecration is reserved solely (DS 1764). What this doctrine means is that people who are not validly-ordained priests cannot and ought not pretend to consecrate this Sacrament. It certainly does not imply preclusion of direct intervention by God Himself. The Eucharist is not a lifeless object but the living Jesus Christ Himself, Who is in Heaven with His full Humanity and Divinity. In other words, the Eucharist and the living Jesus Christ in Heaven are identical, except that in the Eucharist on earth the glory, beauty, majesty and power of Our Lord are hidden. The Eucharist is not something that carries the presence of Jesus but is Jesus Himself. At the Last Supper, Our Lord did not say, *"This bread contains My Body,"* or *"This wine contains My Blood,"* but *"This is My Body,"* and *"This is My Blood of the new covenant"* (Matthew 26:26,28). Saying that the Eucharist begins to exist only through a priest's consecration ignores this fact that the Eucharist is Our Lord Himself and also contradicts Our Lord's omnipotence.

Regarding the Eucharistic miracles in Naju that involved the descent of the Holy Eucharist, there may be three possible explanations:

(i) The Eucharist was brought by an angel from a tabernacle in a church. This was the case when a large Sacred Host suddenly appeared between Julia's fingers during the Apostolic Pro-Nuncio's visit to Naju on November 24, 1994. The Blessed Mother confirmed in her message that the Eucharist was brought by St. Michael the Archangel from a Mass.

(ii) Our Lord Himself consecrated bread and wine into the Eucharist. This would be no problem to Our Lord, as He is the Supreme and Eternal Priest, Who established the Holy Eucharist.

(iii) Our Lord in Heaven came by assuming the external appearance of the Sacred Host. In this case, a priest's consecration would not be necessary, as there was no transubstantiation involved. For example, on July 1, 1995, Julia saw Our Lord on the Crucifix turning into the live Jesus, bleeding from His Seven Wounds. Then, she saw the Blood turning into seven white Hosts, which landed on the altar before the Blessed Mother's statue. Many people in the Chapel saw the falling Hosts and heard the sounds of the Hosts landing on the altar. In obedience to the local Archbishop's instruction, the seven Sacred Hosts were consumed the next day. The last one received by Julia turned into visible Flesh and Blood on her tongue. Fr. Francis Su from Malaysia dipped his finger in the Blood and wiped it on a white cloth. Later the blood stain on the cloth was put to a DNA test at a medical laboratory in Seoul and was found to be human blood.

The assertion that the Hosts which descended in Naju were unconsecrated hosts does not stand on any valid ground but on a conjecture which lacks faith and trust in the power and love of God. It can also involve a risk of sacrilege. The only way for this assertion to be valid would be to establish that the descents of the Host in Naju were fabricated by humans. There isn't even remote evidence of that. That Our Lord came to us directly in the form of the Eucharist represents a solemn act on His part of coming to us. When the Lord comes, we are free to welcome or reject Him, but will not be free from the consequences of our choices. Throughout Church history, there have been numerous cases of mi-

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raculous receptions of the Eucharist. The following are just a few examples (**Eucharistic Miracles**, Joan Carroll Cruz):

- (i) St. Clement, Bishop of Ancyra (4th Century), received Communion from Our Lord, while in prison awaiting martyrdom.
- (ii) St. Bonaventure (d. 1274) received Communion from an angel.
- (iii) St. Catherine of Siena (d. 1380) received Communion from Our Lord and also from angels.
- (iv) St. Pascal Babylon (d. 1592) received Communion from an angel many times.
- (v) St. Mary Magdalen de Pazzi (d. 1607) also received Communion from Our Lord.
- (vi) In Fatima, an angel brought a chalice and a Sacred Host to the three children (1917).
- (vii) The Eucharist miraculously appeared on the tongue of Therese Neumann (d. 1962) on numerous occasions.

These miracles seem very similar to the descent of the Eucharist to Julia's mouth on November 24, 1994, and July 1, 1996. Other miracles in Naju which involved the descent of the Eucharist to the altar in the Chapel or to the floor in the Chapel seem to be unique, because the Sacred Hosts in these miracles came down in a form in which they could be preserved, even though some of them have been consumed. Two small pieces of the large Eucharist and the whole of the small Eucharist that came down during the Apostolic Pro-Nuncio's visit to Naju on November 24, 1994, are being preserved in Fr. Raymond Spies' chapel in Gwachon near Seoul. The large Sacred Host that came down during Bishop Paul Kim's visit on June 12, 1997, and another identical Sacred Host that descended during Fr. Spies' visit on August 27, 1997, were taken to the Kwangju Archdiocesan office.

Another factor that reinforces our belief that the Eucharist that came down in Naju is truly the Eucharist is God's infinite truthfulness. When the Eucharist descended to the Chapel in Naju with no natural explanation whatsoever, the only possible understanding in the minds of the people who were present there was that it was from God. If God sent us unconsecrated hosts under such circumstances, He can be said to have misled us. Why would God confuse us by sending unconsecrated hosts when the circumstances were such that people could only perceive the hosts as the true Eucharist? What would be the point in God's sending us unconsecrated hosts? God will never send us signs that are meaningless for our salvation or are misleading. Saying that God sent

unconsecrated hosts contradicts the Church doctrine that God cannot deceive or be deceived (**DS 3008**).

The doctrinal misrepresentation in the Declaration in Kwangju is not a trivial matter. The official teaching of the Church is God's teaching for His people through the Church and cannot contain any error. Individual bishops, priests, theologians, or anyone else have no authority to change the Church doctrines or the interpretation thereof. The doctrinal errors in the Kwangju Declaration need to be corrected urgently and unambiguously. The faithful should be obedient to the teaching authority in the Church, but also expect purity of the faith in the exercise of this authority.

### It is the modernist forces in the Church that are resisting and blocking Naju

Rev. Soon Sung Ri, who is a professor of dogmatic theology at the major seminary in Kwangju and the secretary general of the Naju Investigating Committee, published an article in the March 1998 issue of **The Pastoral Care**, a monthly magazine published by the Korean Bishops' Conference, in an attempt to present a theological defense for the Declaration. Its title was, "A Correct Understanding of 'the Transubstantiation in the Blessed Sacrament' mentioned in the Kwangju Archbishop's Declaration." In this article, Fr. Ri denied the physical presence of Our Lord in the Eucharist and justified his position by saying that it would promote unity between Catholics and Protestants. He seems to need a reminder of the Vatican II document on ecumenism, **Unitatis Redintegratio**:

*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.*

In another article published also in the spring of 1998, Fr. Ri rejected the hierarchy and teaching authority in the Church, saying that the Church is a community of people who obey the Holy Spirit only ("The Relationship between the Holy Spirit and the Church" in **Theological Outlook** published by the Kwangju major seminary). The Naju Investigating Committee relied on the teaching authority of the Church to block Naju, but Fr. Ri and other leading members of the Committee are rejecting the teaching authority in the Church.

Fr. Je Min Ri, another leading member of the Naju Investigating Committee and former professor at the Kwangju major seminary, also published an article titled: "Is the Catholic Church Catholic?" in the May 1998 issue of **The Common**

**Good** magazine in Korea, defiantly repeating his modernist ideas despite repeated warnings from the Holy See.

Modernist inclinations are deeply rooted in Korea (and around the world). While there also are many clergy, religious and lay people who remain faithful to the authentic teachings of the Church and loyal to the Holy Father, they have usually been overpowered in many dioceses and parishes by those who are determined to continue liberal reforms based on their incorrect interpretations of the Vatican II documents. These modernist forces continue advocating female priesthood, which the Holy Father already rejected in a definitive way, abolition of celibacy for priests, mixing the Catholic Liturgy with shamanistic rituals, and many other measures to make the Church more acceptable to the secular world. They continue insisting that the Church dogmas must change as the world conditions change and infusing in people's minds the idea that morality is a personal matter, making such concepts as sin, repentance and reparation meaningless. Accordingly, the meaning of sanctity has also become obscured. To the modernist priests and their followers, Naju is nothing but an obstacle, because the messages and signs in Naju constantly draw us to the authentic teachings and devotions in the Church.

The Church on earth is the Church Militant. A constant, fierce spiritual battle is inevitable between the army led by the Blessed Mother and the other army led by the devil. At stake is the eternal fate of countless souls. It seems that this spiritual war is now nearing its climax. To participate and assist in the Blessed Mother's coming victory over evil, we must arm ourselves with fervent prayers, self-denial, and the purity of the faith and devote ourselves totally to serving Our Lord and Our Lady. As the Blessed Mother said in Naju, *there is no time to hesitate* (October 7, 1998).

Even among some of those who are favorable toward Naju, there seems to be a perception that the events in Naju are just another help for our personal devotion. Actually, they are much more, as the focus in Naju is not just on the repentance of sins and amendment of life at the individual level but also on overcoming a major crisis of faith and morals in the whole Church. By means of the many messages and signs in Naju, God is giving us a stern warning as well as an effective cure. Our Lord seems to be saying to us what He already said to St. Francis in the 13th Century, "Rebuild my Church." He does not mean a new Church but His same Church that is in need of purification from the secular spirit and restoration of the splendor of truth and holiness that can only come from Our Lord Himself through the Blessed Mother. Whether there will be a terrifying chastisement or an outpouring of God's blessings depends on how we respond. □

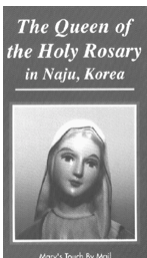
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Spiritual Director: Rev. Robert J. Billett, C.M.F.

Editor: Sang M. Lee

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