

UPDATE ON NAJU

October 19, 2008

The Holy See repeatedly urges the Korean hierarchy to accept Naju

The Congregation for the Evangelization of Peoples (CEP) in the Vatican, which oversees and guides the Catholic Church in more than one hundred countries in the world including Korea classified as “*mission territories*”, has been carefully examining the events in Naju and, recently, has been quite forcefully making its position known to the Korean hierarchy as well as the bishops around the world who call the Congregation to inquire about the status of Naju. In early December of 2007, His Eminence Ivan Cardinal Dias, the Prefect of the Congregation, met all the Korean Bishops (30 of them) in the conference room at the Congregation, when the Korean Bishops were on their *ad limina* visit to the Holy See, and strongly urged Archbishop Andrew Choi of Kwangju and other Korean Bishops to accept Naju. A month later, in mid-February, 2008, when the Korean Bishops’ Conference was preparing to pass an endorsement of the Kwangju Archbishop’s *Decree* of January 21, 2008 (which stipulated automatic excommunication of any Catholic in the world who visits Naju and also additional penalties for Fr. Aloysius Chang, who had been refusing to abandon his belief in the authenticity of Naju), Cardinal Dias sent an urgent message to the president of the Korean Bishops’ Conference and stopped the attempt to endorse the *Decree*.

Cardinal Dias, who is in firm unity with the Holy Father, has repeatedly advised the Kwangju Archdiocese in Korea, to voluntarily correct its incorrect and unjust

measures taken against Naju so far, but, after seeing that they were not complying, decided in April 2008 to ask the Congregation for the Doctrine of the Faith (CDF) to examine everything concerning Naju including the opponents’ documents to see if they conform to the authentic Catholic doctrines. The CDF is currently examining the case of Naju. Then, in June 2008, Cardinal Dias again sent a letter to Archbishop Andrew Choi of Kwangju, in which the Cardinal said, “*As the events in Naju are considered private revelations, Your Excellency’s restrictive measures do not apply to the pilgrims to Naju. The restrictions on Fr. Aloysius Chang also needs to be lifted. Fr. Chang can celebrate Masses.*”

Soon afterwards, on July 2, 2008, Archbishop Andrew Choi visited the Blessed Mother’s Chapel and Mountain in Naju together with several priests and lay people from the Archdiocese. During this visit, the Archbishop said to the volunteer helpers in the Chapel, “*I have not prohibited (the pilgrims) from praying.*” He also said before leaving, “*Receive much grace and the Holy Spirit.*” Thus, Archbishop Choi obviously made some efforts to comply with the advice and guidance from the Holy See, even though he has not formally revoked the *Declaration* and *Decree* yet. Most of other Bishops in Korea also know about the Holy See’s position on Naju and are not saying anything negative about Naju with the exception of the Taegu Archdiocese. The liberal and political priests in Korea are the hardcore of the opposition forces against Naju. These priests are in no mood to change or soften their position at all. It seems that only when the CDF makes an official announcement, the situation in Korea will change drastically.

Should we abandon the truth to promote unity?

Those who are against Naju often suggest, “*As there is disunity developing between the Holy See and the Korean Church, the Naju supporters could bend their thoughts and beliefs for now and obey the church leaders in Korea. Then, Naju may even be approved eventually, and this will be good to everyone.*” For the reasons indicated below, this suggestion is not acceptable.

1. When there is a disagreement between the Holy See’s teaching and the local church leaders’ assertion, the Catholic faithful must follow the Holy See, even if it means disappointing the local church leaders. There have been many such incidents in Church history, especially in some European countries. The Catholic Church is not an association of independent local churches and is not to be run through compromises or consensus among the local churches. Our Lord built His Church on the rock of Peter, and this rock is the foundation for unity in the Church, which is one living Mystical Body of Christ. Therefore, the bishops, who are the heads of local churches, must form unity with Peter’s successor, the Pope, and follow him. We, the faithful, must never be shaken by or follow those who are disobedient and defiant to the Holy See and seek an independent course of actions.

2. The opponents of Naju also say that, even if the Archbishop’s *Declaration* is doctrinally wrong, the faithful still need to obey him and accept his teaching. The Catholic Church, built by the Lord and guided by the Holy Spirit, however, rejects all errors, which are distortions of the truth, as extremely dangerous evils and as the seeds of division. The reason is that God is the Truth Itself and cannot

accept any errors. Therefore, anyone who spreads errors on faith and morals and persists in them commits the sin of heresy and incurs the penalty of automatic excommunication. In the case of the clergy, additional penalties apply (Canon Law, #1364).

In the Garden of Eden, the first weapon that the devil used was an error. He tempted Eve with the error that she could become like God, if she ate the forbidden fruit. This error led her and Adam to their disobedience to and betrayal of God and destined them and their descendents to eternal perdition. We, too, cannot walk on the correct faith life or the way of salvation, if we deviate from truths and accept errors. To the Jews who could not accept His teaching on the Eucharist, Our Lord did not say, “*It is okay not to accept my teaching. Just do not leave but stay,*” but even said to His Twelve Apostles, “*Do you also want to leave?*” (John 6: 67). Jesus made it clear that He will not make any concession regarding His teachings of the truth. Truth is the food that makes our souls healthy, but errors are poisons that make our souls sick and dead. We need to diligently study and digest the truths and faithfully practice them so that our life may stand firm on the authentic teachings of the Church.

What are the problems in the Kwangju Archdiocese’s policies on Naju?

1. For ten long years from 1985, when the messages and miracles began in Naju, to 1994, the Kwangju Archdiocese did not open any official investigation of the events in Naju. Neither did it report the events of Naju to the Holy See. This means that the Kwangju Archdiocese was gravely neglectful of its duty. In contrast, in Syracuse, Italy, an image of the Blessed Mother hung on the wall of a young couple’s room shed tears in 1953. Just a few days later, the local Archdiocese

ordered a scientific examination of the tears. Only a few months later, the Archbishop made up his mind and announced the official approval, which was soon followed by a confirmation by the Holy Father. In Syracuse, a large beautiful church was built and was visited by Pope John Paul II in 1995.

2. Even after 1994, the Kwangju Archdiocese has not ordered a single scientific examination of the abundant miraculous evidence in Naju. It has not accepted the DNA test results at Seoul National University and several hospitals and laboratories sponsored by lay people, either. There was only one-time interview of several people, some of whom were not qualified as witnesses. The countless people including bishops and priests who personally witnessed important miraculous signs have been totally ignored. The only explanation of this neglect is that the liberal priests in Korea were contemptuous of the miracles and refused to accept them as God's special interventions in human history for the purpose of confirming the supernatural origin of His teachings. This kind of attitude clearly violates the dogma defined regarding the importance of miracles during the First Vatican Council (DS #3009 & 3034).

2. As indicated and explained repeatedly in other publications, the Kwangju Archdiocese's *Declaration* on Naju distorted the official Church teachings on the Holy Eucharist in order to condemn the Eucharistic miracles associated with Julia Kim. In effect, the *Declaration* condemned all of the already approved Eucharistic miracles in Church history. According to the *Declaration*, even Jesus Himself could not form the Eucharist.

3. The *Declaration* also condemned the miracle on November 24, 1994 of St. Michael the Archangel bringing the

Sacred Host from a priest in sin, saying that this violated the Church teaching that the validity of the Sacrament does not depend on the administering priest's moral condition. Archbishop Giovanni Bulaitis, the Apostolic Nuncio to Korea at that time, testified that he saw the Sacred Host already divided into two halves in Julia's hands. He also saw that the tip of one of the two halves was missing, which indicated that the angel brought the Eucharist after the priest finished the Consecration, broke the Sacred Host into two, broke a small piece from one of the two halves, and put it into the chalice. Therefore, the valid consecration by the priest was never denied.

Repeated signs attesting to the Vatican's positive stance on Naju

1. During the Korean Bishops' *ad limina* visit to the Holy See in March 1996, Pope John Paul II asked Bishop William McNaughton, the only foreign Bishop in Korea as the Ordinary of the Incheon Diocese, "*What do you think of Naju?*" Bishop McNaughton answered, "*I believe it is true.*" The Holy Father said, "*I also saw the Eucharistic miracle through Julia.*"

2. In March 2001, when the Korean Bishops were in the Vatican again for their *ad limina* visit, Pope John Paul II asked during a lunch with the Korean Bishops: "*What has been done about Naju?*" He was asking the Korean Bishops what they had done to comply with his hopes regarding Naju. The Holy Father had previously made known to the Korean Bishops that he wanted the graces in Naju to be shared with others in Asia. The Korean Bishops had not done anything and could not answer the Pope's question. A long uncomfortable silence continued. Finally, Bishop Paul Kim of the Cheju Diocese, who is a strong believer in the authenticity of Naju,

volunteered to the Pope to make a detailed report to him after the lunch. After hearing Bishop Kim's report for about an hour, the Holy Father became very satisfied and embraced Bishop Kim. He also said that he would instruct the proper Congregation to take some action. Soon the photographs and explanations in Italian of the Eucharistic miracle through Julia in the Vatican on October 31, 1995 were displayed at St. Michael the Archangel Church near St. Padre Pio's shrine at San Giovanni Rotondo along with other already approved Eucharistic miracles in Lanciano and other places. The Holy See also gave permission to a Catholic TV station to broadcast the information about Naju all over Italy. Because of this, many Italian people know about Naju.

3. During her pilgrimage to Rome, Frau Cäcilia Pohl, a Korean lady living in Germany, was granted an unexpected audience with Cardinal Ratzinger, who was the Prefect of the CDF. Using this precious opportunity, Frau Pohl made a detailed report on Naju to the Cardinal. He was very pleased and asked Frau Pohl to keep him informed about Naju. This happened after the Kwangju Archdiocese's *Declaration* was issued and contradicts the Kwangju priests' assertion that Cardinal Ratzinger had been with them concerning Naju. We have other evidences from highly credible sources that the current Holy Father is not only not opposed to Naju but is strongly favorable on it. We need to clearly understand that the opposition against Naju and the persecution of the pilgrims to Naju originate from the hard-core liberal and radical priests in Korea, who have become powerful and influential in Korea after the Second Vatican Council. They despise the traditional authentic Catholic Faith and have no true devotion to the Holy Eucharist or the Blessed Mother. They are politically active, frequently being soft

on North Korea and opposing the anti-Communist laws in South Korea. They often side with the demonstrators who even want the U.S. military forces out of Korea. They do not obey their bishops and do not fear the Holy See. We need to pray real hard that their power may retreat. We also need to strengthen ourselves against the enemies of the Lord and the Church by diligently studying the authentic Church teachings and faithfully defending and practicing them.

**Now is the time to prepare for the new
era
for the Church and the world**

As currently the CDF is in the process of examining huge piles of document about Naju, let us wait patiently, praying and renewing our resolution to do the work of the Lord and the Blessed Mother with all we have. Also, let us help those who oppose the orthodox Catholic teachings and the signs and messages in Naju by embracing them with kindness and enlightening them with the truth. The official Church recognition of Naju means that the door for the revitalization of the faith in the Church and the evangelization of the world will open widely. As the work cut out for each of us will be substantial, let us think and pray about it seriously so that we may be better prepared. The official Church recognition of Naju should not be the closing ceremony for the efforts and sacrifices we have made so far but an opening ceremony for the huge work that needs to be done together with the Blessed Mother.

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October 19, 2008

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