

# PILGRIMS TO NAJU NEED NOT WORRY ABOUT THE THREAT OF EXCOMMUNICATION

## The Gwangju Archdiocese's Decree issued on January 21, 2008



The contents of this Decree were brief and blunt: *(1) any person, regardless of nationality or position, will be automatically excommunicated, if he or she visits Naju. (2) Fr. Aloysius Jang, who had been firm in defending Naju, was excardinated from the Gwangju Archdiocese.*

In other words, Fr. Jang was expelled from the Archdiocese. Then, copies of this Decree were mailed all over the world. Many of the faithful around the world were shaking with fear and the number of pilgrims to Naju plummeted for several months, whereas many others who were better informed were lamenting over the extreme and abusive acts of the Gwangju Archdiocese.

## Fr. Aloysius Jang appealed to the Holy See



Rev. Aloysius Hong Bin Jang

After receiving a copy of the Decree from Archbishop Andrew Choi, Fr. Aloysius Chang immediately wrote a petition to the Archbishop to reconsider his case and remove the penalty of excommunication from him. Archbishop Choi promptly replied refusing Fr. Chang's petition. Then, Fr. Chang prepared extensive legal documents necessary for making an Appeal to the Apostolic Tribunal in the Vatican with the help of a lawyer.

On February 12, 2008, he was on an airplane to Rome. On February 16, 2008, Saturday, he was allowed an audience with His Eminence Cardinal Ivan Dias, Prefect of the Congregation for the Evangelization of Peoples, who had just returned from a trip to China. During the audience, His Eminence said that Fr. Chang's case could be promptly resolved, but the overall Naju question would take more time. His Eminence asked us not to worry at all, to be patient and always happy, and to pray harder with firm trust in the Blessed Mother so that she could remove the remaining obstacles (to the official Church recognition of Naju). Then, His Eminence gave us a blessing. He was so grateful and encouraged. We relayed the good news to Julia and the volunteer helpers in Naju.

## Cardinal Ivan Dias sent a letter to Archbishop Andrew Choi suspending the application of the Archbishop's Decree

Several months later, in July 2008, we were informed by Archbishop Giovanni Bulitis, who had visited the Congregation for the Evangelization of Peoples and asked about the situation concerning Naju, and learned that Cardinal Dias had sent an official letter to the Gwangju Archbishop regarding Naju, which contained the following information: *"As what has been happening in Naju is considered a private revelation, the restrictions do not apply to the pilgrims to Naju. Likewise, the penalties on Fr. Aloysius Jang should be lifted. Fr. Jang can celebrate Mass."* Thus, the Cardinal was informing the Gwangju Archdiocese that the *penalties mentioned its Decree could not be applied. Therefore, the faithful who consider visiting Naju need not worry about the threat of excommunication any longer* and, also, Fr. Aloysius Jang is not to be expelled from his diocese and can continue his priestly functions. Nevertheless, the Congregation for the Evangelization of Peoples is the highest pastoral authority, under the Pope, over all of



Cardinal Ivan Dias, the Prefect of the Congregation for the Evangelization of Peoples (2006 - 2011) Apostolic Nuncio to Korea (1987 - 1991)



이반 디아스 교황 대사님께서 나주 성모님의 팜프렛을 검토하며 읽어보고 계심

the mission territories in the world including Korea. There is no doubt that Cardinal Dias has the legitimate power and authority to represent the Holy See in issuing pastoral advices and instructions which are binding on the Bishops in Korea.

*The Gwangju Archdiocese, however, has not made the letter from the Holy See public yet, leaving the priests and lay people in Korea and other countries in darkness, unaware of the extremely important letter from Cardinal Dias, and still believing that the Gwangju Archbishop's Decree against the pilgrims to Naju and Fr. Aloysius Jang remains valid.*

The Gwangju Archdiocese is misleading the priests and the laity all over the world and is being negligent and disobedient toward the instructions from the Holy See.

**Letter to Fr. Aloysius Jang  
from the Holy See on April 29, 2008**

Frustrated by the lack of compliance by the Kwangju Archdiocese, *the Holy See decided that the Naju case would be handled by the Congregation for the Doctrine of the Faith*, which is the highest authority in the Church, under the Pope, over the doctrinal and theological issues including the case of Naju. Both the Archbishop of Kwangju and Fr. Aloysius Chang were informed by the Apostolic Nunciature in Seoul that the work of examining Naju began at the Congregation for the Doctrine of the Faith in April 2008. The Holy See had hoped that the Kwangju Archdiocese and the Korean Bishops' Conference would willingly and genuinely comply with the guidance and instructions from the Congregation for the Evangelization of Peoples, but had not seen such cooperation. The expected announcement on Naju by the Congregation for the Doctrine of the Faith will be directly binding on the local churches. The Kwangju Archdiocese will have to make very clear to the whole world whether they will follow and obey the Holy See or remain defiant.



**Archbishop Andrew Choi of Kwangju did  
make a pastoral visit to Naju on July 2, 2008**



Archbishop Andrew Choi of Kwangju (left)

People were wondering if Archbishop Andrew Choi of Kwangju also was excommunicated because of his visit to the Blessed Mother's house and Mountain in Naju on July 2, 2008 according to the Decree issued by himself.



Archbishop Andrew Choi of Kwangju carefully seeing the photo of Eucharistic Miracle in the Blessed Mother's House on July 2, 2008

Archbishop Andrew Choi of Kwangju did make a pastoral visit to the Blessed Mother's Chapel and Mountain in Naju on July 2, 2008, accompanied by several priests and lay people. While visiting Naju, the Archbishop was kind to the pilgrims and volunteer helpers and even said, *"I have not prohibited prayers," and "Receive abundant graces from the Holy Spirit."*

Those who heard the Archbishop were surprised and amazed, because his words were the total opposite of what was stated in his Decree, which threatened the pilgrims with automatic excommunication. We could interpret the Archbishop's surprise visit and remarks as a gesture of diluting and weakening what he had said in the Decree and appearing to be making some efforts to comply with the instructions from the Holy See. However, this Decree is a solemn, official document signed by the Archbishop of Kwangju and promulgated all over the world and, therefore, can only be formally and surely changed or cancelled by another official document signed by the Archbishop of Kwangju.

*Cardinal Dias' letter and Archbishop Choi's visit and comments in Naju have not been reported by the Catholic media or in the Sunday bulletins in Korea, and, therefore, most people remain unaware of the important changes that have taken place regarding the status of the Archbishop's Decree.*

*"If this endeavor or this activity is of human origin, it will destroy itself. But if it comes from God, you will not be able to destroy them; you may even find yourselves fighting against God."  
(Acts 5:38-39)*

## A diocesan Bishop can have the authority to excommunicate all the people from other dioceses in the world ?

It is important to note that, even now while waiting for the announcement by the Congregation for the Doctrine of the Faith, there already are sufficient reasons for anyone who is thinking about a pilgrimage to Naju not to worry about the threat of automatic excommunication and to feel free to visit Naju as an individual or as a group of individuals. Also, even before Fr. Chang made his Appeal against the Decree, it was questionable that a diocesan Bishop had the authority to excommunicate people from other dioceses in the world. A diocesan Bishop's threat of automatic excommunication to anyone in the world who visits Naju seems to be a case of misuse of his ecclesiastical power.



Archbishop Giovanni Bulitis,  
Apostolic Nuncio to Korea from 1991 to 1996

Archbishop Giovanni Bulitis said in the meeting with Julia and companies in Vatican March 5, 2010

*"Cardinal dias said this excommunication is ridiculous because he has no authority to do this."*

To listen to his living voice through video : <http://www.youtube.com>  
Seach Keyword : The Second Eucharistic Miracle and other Signs in the Vatican (2010. 3. 5)

## The validity of this decree in serious doubt to the Canon law

The validity of this decree is in serious doubt. The decree also fails to confirm to the Canon law.

### Canon law. # 1318

*A legislator is not to threaten automatic penalties unless perhaps against certain particularly treacherous offenses which either can result on more serious scandal or cannot be effectively punished by means of inflicted penalties; a legislator is not to establish censurers, especially excommunication, except with the greatest moderation and only for more serious offences.*

## Ad limina visit just before issuing the dcre in Dec. 2007

On December 8, 2007, just a few days after the Korean Bishops returned from their ad limina visit to the Holy See, Archbishop Andrew Choi of Kwangju told several priests and Sisters during and after lunch about the trip. Fr. Aloysius Hong-Bin Chang was one of the priests at the lunch. The following is what Archbishop Choi revealed:

During his visit to the Congregation for the Doctrine of the Faith in the Holy See, a Bishop and several priests

in that Congregation asked Archbishop Choi why he was not approving Naju and urged him to do so. On the last day of the ad limina visit, December 3, all of the Bishops from Korea (more than 20) attended a meeting with Cardinal Ivan Dias, Prefect of the Congregation for the Evangelization of Peoples.

*The Cardinal came with a large pile of document, which he said was information about Naju, and asked Archbishop Choi why he was not accepting Naju.*

Archbishop Choi answered that there still was something he was not sure of. The Cardinal asked what it was. Archbishop Choi said that he could not understand how the Eucharist could fall from the sky.

The Cardinal answered that there had been a number of miraculous Communion in the past.

Archbishop Choi also told the priests and Sisters that he was kicked at in the Holy See because of Naju. After the ad limina visit, there was some hope that Archbishop Choi might begin taking measures to comply with the guidance of the Holy See, but soon he was again overwhelmed by the powerful liberal priests in his diocese.

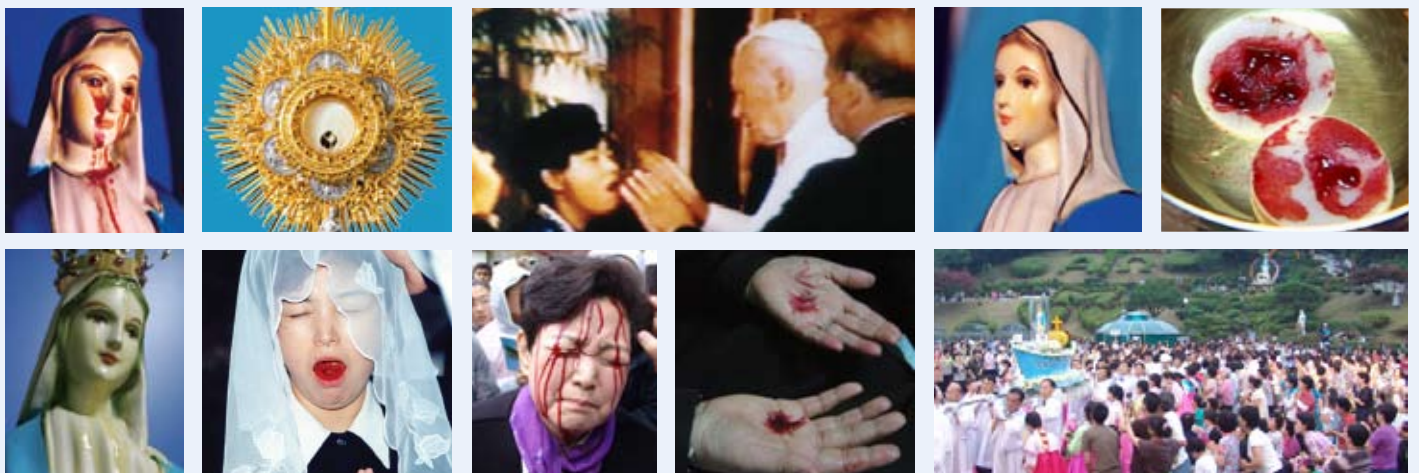
On January 21, 2008, less than two months after the Archbishop's return from the Vatican, the Decree on Naju was issued in the name of Archbishop Choi.



The Cardinal Ivan Dias asked Archbishop Choi why he was not accepting Naju. meet-

## The Real Reason why the Miracles of Naju have been denied by Local Church

The messages and miraculous signs through Mrs. Julia Kim in Naju, Korea began in 1985. Julia's life of suffering in reparation for the sins of the world had begun several years earlier. The Blessed Mother has shed tears and tears of blood through her statue in Naju for hundreds of days and is still exuding fragrant oil through the same statue. Also, between 1988 and 2010, the Eucharistic miracles occurred thirty-three times in or in connection with Naju (The Eucharist turned into visible flesh and blood in Julia's mouth 14 times; the Eucharist bled in a ciborium and a monstrance 3 times; and the Eucharist descended from above 16 times). In the early years before the Declaration in 1998, the miracles and messages were promptly reported to the Gwangju Archbishop through the pastor of Naju. An increasing number of priests and lay people in the world have become interested in the events in Naju and many of them have visited Naju.



### *Apostolic Nuncio to Korea witnessed Eucharistic Miracle in Naju in 1994*

The leading priests of the Gwangju Archdiocese Naju belongs to, however, maintained their cold-hearted attitude toward Naju. On November 24, 1994, Archbishop Giovanni Bulaitis, the Apostolic Nuncio to Korea (1991–April of 1997), notified the Archbishop of Gwangju and visited Naju as the official representative of the Holy Father. During his visit, Archbishop Bulaitis witnessed the miraculous descent of the Eucharist twice. He also smelled the strong heavenly fragrance of roses, which was a sign of the Blessed Mother's presence and love (according to her message) and was filling the Chapel throughout his visit. Archbishop Bulaitis lamented to other priests in the Chapel saying, "I have never been informed by the Bishops (in Korea) of these important phenomena in Naju." After returning to Seoul, he wrote a report to the Congregation for the Evangelization of Peoples.



The priests of the Gwangju Archdiocese were shocked when they heard about the Apostolic Nuncio's visit to Naju. They hurriedly organized the Naju Investigation

Committee in the name of their Archbishop. The prospect of an objective and professional examination of Naju, however, was not good, as the leading members of the Committee were all priests with strong Modernist tendencies.

### *Naju Investigation committee by modernist priests in 1995*

They had been sent to Europe (in the 1970s and 80s) so that they may be raised as the future leaders of the Church in Korea. These young priests were greatly impressed by the Modernist ideas taught by the theologians who were widely known. After their return to Korea, they began implementing what they had learned in Europe to make the Catholic Church in Korea more fit for keeping pace with the fast-changing secular world. To those who have become infected with the modernist theology, the supernatural nature of the Catholic Faith must be perceived as old-fashioned, useless, and even superstitious. They de-supernaturalized many things in the Church to make them resemble more the Protestant beliefs under the pretext of modernizing the Church and promoting unity with the separated brethren. Such trends have been especially strong in the Kwangju Archdiocese. Even at the beginning of the messages and miracles in Naju in 1985, the priests of the Kwangju Archdiocese were quite hostile toward them and showed no interest whatsoever in starting a sincere investigation. This explains very well the reasons for

the strangely fierce and stubborn attitudes of the priests in Kwangju against Naju until today.

The Gwangju Archdiocese's Naju Investigation Committee conducted only one interview with Julia Kim, but it totally lacked sincerity and will to really find out if the reported phenomena in Naju were truly coming from God or not. One of the priests said to Julia concerning the messages that Julia had received from God the Father, Jesus, and the Blessed Mother: ***“God the Father does not have a body. Therefore, He cannot speak. Jesus and the Blessed Mother could speak as they have bodies, but they cannot speak, either, because they died two thousand years ago.”*** Another priest said, ***“It is very cold at the high altitude of the atmosphere; how can the Blessed Mother come down through the cold air?”*** These blasphemous comments were just a few examples of the lack of sincerity and humility on the part of the member priests.

### ***Gwangju Archdiocese announced the Declaration condemning Naju by distorting Church Teachings on January 1, 1998***

The Gwangju Declaration stated in the Declaration of January 1, 1998 that “the alleged Eucharistic Miracle in Naju violated the Church Teaching that the species of bread and wine of the Eucharist must remain unchanged even after the consecration”.

The Gwangju Declaration distorted and thus insulted the Church Teachings for the purpose of making their condemnation of Naju appear correct.

If this version of the Doctrine were correct, all of the Eucharistic miracles in the Church history, including those already approved by the Church, must be thrown away as violations of the Church Teachings.



*Eucharistic Miracle Changed into flesh(left) and blood(right) in Lanciano, Italy. According to declaration of Gwangju, this miracle approved by Church violated the Church Teaching.*

What the Church Teaching really means is that when the priest consecrates bread and wine, the substances of bread and wine completely change into the substances of the Flesh and Blood of Our Lord without concomitant changes in the species of the bread and wine.

The Church teaching only says that the signs of the Blessed Sacrament remain unchanged by the priest's consecration. In other words, the priest's consecration

does not have the power or effect of changing the species of bread and wine in any manner.

The Gwangju Archdiocese seems to have distorted this meaning and falsely insisted that the species of bread and wine must continue to remain unchanged even after the act of consecration is completed, which precludes the occurrence of any Eucharistic miracle and even condemns the natural changes of the Eucharist in the recipient's body or in the tabernacle over time as violating the Church doctrine.



*Eucharist turned into flesh and blood on Julia's tongue in Vatican on Feb. 28, 2010*

We believe that the Gwangju Archdiocese's assertion that the species of bread and wine must remain unchanged even after the consecration does not exist in the Church doctrine. It is a doctrinal error. According to the Church's Canon Laws, when the clergy insist on erroneous doctrines, they are automatically excommunicated (cf.: Can. #1364 (1) & #1336 (1)).

The clergy who lead the Gwangju Archdiocese must openly correct the doctrinal errors in their Declaration as soon as possible to avoid the penalties.

One may say that the statement in the Kwangju Declaration only describes what normally happens, but we are here not discussing the normal situation but a special situation where God might have intervened supernaturally. If we reject and condemn a miracle because it violates the normal conditions, we would be denying the possibility of miracles altogether, which is an act condemned by the First Vatican Council (DS #3034). We understand that it is among the most serious and dangerous evils in the Church when those with the teaching authority distort any of the authentic Church teachings and mislead the faithful.

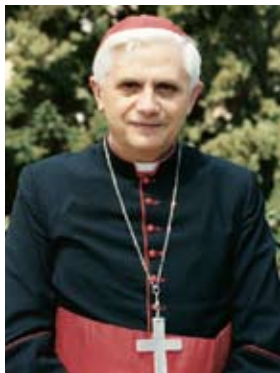
### ***Archbishop Victorinus Gong-Hee Yoon of Gwangju wanted to delay the announcement of the Declaration indefinitely***

Archbishop Victorinus Gong-Hee Yoon of Gwangju (succeeded by Andrew Choi in 2001) wanted to delay the announcement of the Declaration indefinitely, but he had to sign it as he was unable to overcome the pressures from the priests.

After getting Archbishop Yoon's signature, the liberal (Modernist) priests of the Gwangju Archdiocese sent the draft copies of the Declaration for condemning Naju to the Congregation for the Evangelization of Peoples (the CEP) to receive its approval before publicizing it.(according to an official at the Apostolic Nunciature in Seoul).

The CEP examined the draft and refused to approve

it and sent it back to the Gwangju Archdiocese. The Gwangju priests made a few minor corrections and presented it again to the CEP, but the CEP did not approve it again and asked the Gwangju Archbishop to bring a unanimous agreement by all of the Korean Bishops. The Gwangju priests knew that this was impossible because several of the Korean Bishops were strongly against the Declaration. As their final effort, the Gwangju priests sent the draft copies to Archbishop Tarcisio Bertone, Secretary of the Congregation for the Doctrine of the Faith (the CDF) instead of sending them to Cardinal Joseph Ratzinger, the Prefect of the CDF, as they knew that Cardinal Ratzinger would not approve their Declaration on Naju. Finally, The Gwangju priests succeeded in receiving Archbishop Bertone's approval and announced the Declaration to the whole world on January 1, 1998, also claiming that they were in unity with the Holy See. Certainly, they were in unity with Archbishop Bertone, but not with the Holy See.



Cardinal Joseph Ratzinger, the Prefect of Congregation for the Doctrine of the Faith from 1981 to 2005

### Letter from Archbishop Marcello Zago, the Secretary of the CEP in August, 1998



In August of 1998, seven months after the Gwangju Declaration was announced, Mr. Benedict Lee and family at Mary's touch by Mail received a letter from Archbishop Marcello Zago, O.M.I., the Secretary of the CEP thanking us for sending information about Naju and also encouraging us in seeking the truths and justice about Naju. (Archbishop Zago became ill in 1999 and died in 2001 at the early age of 68.)

In the letter written by Archbishop Zago of the Secretariat, it is said,

“You may be assured that this Congregation is well aware of the questions concerning Naju as well as of the problems touching upon the faith and the form of christian life in Corea and elsewhere, in the wake of Vatican

II and sent it back to the Gwangju Archdiocese. The Gwangju priests made a few minor corrections and presented it again to the CEP, but the CEP did not approve it again and asked the Gwangju Archbishop to bring a unanimous agreement by all of the Korean Bishops. The Gwangju priests knew that this was impossible because several of the Korean Bishops were strongly against the Declaration. As their final effort, the Gwangju priests sent the draft copies to Archbishop Tarcisio Bertone, Secretary of the Congregation for the Doctrine of the Faith (the CDF) instead of sending them to Cardinal Joseph Ratzinger, the Prefect of the CDF, as they knew that Cardinal Ratzinger would not approve their Declaration on Naju. Finally, The Gwangju priests succeeded in receiving Archbishop Bertone's approval and announced the Declaration to the whole world on January 1, 1998, also claiming that they were in unity with the Holy See. Certainly, they were in unity with Archbishop Bertone, but not with the Holy See.

Council 11 You are invited to pray that the Holy Spirit may enlighten all the persons of the Church whose duty it is to watch over the purity of the faith. Following the guidance of the Corean Bishop's Conference, it is hoped that the faithful of the much admired Church in Corea will hold fast to the true catholic faith and practice, without being perturbed by doubtful statements of some individuals. Relying on the divine grace of the Holy Spirit and the unflinching help of the Blessed Mother, the present problems will certainly be overcome.”

### Julia Kim waited for seven years after the Declaration hoping for an honest re-investigation

After the announcement of the Declaration on January 1, 1998, the atmosphere surrounding Naju was frozen with shock and fear and the number of pilgrims plummeted to a few dozens during the first several weeks, even though this number gradually recovered to the normal thousands per prayer meeting, which included foreign Bishops, priests, and lay people mostly from the Southeast Asian countries and some from Germany, Austria, Hungary, Poland, Australia, the USA, Latin America, and Africa. Julia Kim, however, stopped all her public activities, not meeting any pilgrims, not giving testimonies, and only praying and suffering the usual severe pains in her attic.



In this attic, Julia offering up her sufferings hidden and not having meeting pilgrims for 7years

### Must Julia obey, betraying the Lord and the Blessed Mother?



Naju Parish Church

In late spring of 2001, Fr. Luke Hong-Chul Song, Pastor of Naju Parish Church, informed Julio, **“If Julia speaks with a microphone during a Sunday Mass that all the messages and miracles that she had testified**

**have been false and fabricated and that she will never repeat such things again, she will be allowed to come to parish Masses.”** He was asking Julia to betray the truths and facts in her conscience and announce falsehood instead, which is something that a priest must never do. He also said, **“If Julia brings the statue to the Naju parish office and close down the chapel and the Blessed Mother's Mountain, she will be allowed to resume her normal faith life.”**

Julia could not agree to these conditions, because abandoning the messages and miracles and the facilities for the Blessed Mother's work would be the same as betraying the Lord and the Blessed Mother. So, for some time, Julia was fulfilling her Sunday obligations



Julio and Julia in Naju Parish Church

with prayers at home (as all other churches in the Archdiocese were united with the Naju Parish in their restrictions on Julia). Julia's secluded life lasted for seven years until May 2005, when the Gwangju Archdiocese announced its third Declaration on Naju saying, "Naju has nothing to do with the Gwangju Archdiocese" meaning that Naju did not belong to the Archdiocese any longer and, therefore, was a heresy. The newly installed Archbishop in 2001 (Andrew Choi) said that there would be no re-examination of Naju.

### **Julia Kim resumed her mission again from 2005**

Eventually, Julia realized that the Kwangju Archdiocese had no intention whatsoever to conduct a sincere investigation but was only seeking the total discontinuation and destruction of Naju. She thought that, if she continued her seclusion further, she would be abandoning the mission given to her by the Lord and the Blessed Mother and resumed meeting pilgrims and spreading the messages. During every prayer meeting of the pilgrims in the vinyl chapel on the Blessed Mother's Mountain, the Blessed Mother has shown the sign of exuding fragrant oil from her statue and, sometimes, tears and tears of blood, to confirm that the work in Naju is the Blessed Mother's own.



The Blessed Mother weeping Tears of Blood through her stautue , in 2005 (left)

The Blessed Mother exuding fragrant oil from her statue in 2007 (right)

***“Is it true that Archbishop Kim of Gwangju(who succeeded Archbishop Andrew Choi in March 2010) claimed that the Vatican letter has reconfirmed that “the Vatican has taken the same stand with Kwangju archdiocese” on Naju ?***

Ever since the Gwangju Archdiocese announced the Declaration condemning Naju on January 1, 1998, the Gwangju priests claimed that they were in unity with the Vatican regarding the Declaration and Naju. This

also is untrue. The official stance of the CDF and the Holy See in general regarding Naju has been “Non constat de supernaturalitate”, translated as: “Not confirming that it is supernatural”. This does not mean condemnation but that the investigation is still in progress. For condemnation, there is a different formal announcement: “Constat de non supernaturalitate”.

The decision of the local bishop should be one of the following:

- 1) constat de supernaturalitate (confirmed as supernatural),
- 2) constat de non supernaturalitate (confirmed as not supernatural);
- or 3) **non constat de supernaturalitate (not confirmed as supernatural)**

Finally, it may not be evident whether or not the alleged apparition is authentic. This judgment would seem to be completely open to further evidence or development.

Thus, the Holy See's official stance on Naju is that the investigation has not been completed yet and therefore needs more observation of the evidences, testimonies, and fruits.

During this ongoing investigation, the Holy See will allow free visits, inquiries, and experiences by individual priests and lay people. If the Gwangju Archdiocese wishes to be truly in unity with the Holy See, they should respect and follow the Holy See's stance of “Non constat de supernaturalitate” and allow individuals' visits, studies, and speaking and writing testimonies.

Because the Gwangju Archdiocese has been treating Naju as already condemned since January 1, 1998, they have been contradicting and violating the Holy See's official stance. Despite this, the opponents of Naju have been shouting to the whole world that Julia and her followers have been condemned. Numerous clergy and laypeople have been deceived, misled, and turned their backs against what has been going on in Naju since 1985.

***“The signs that I am giving you in this small country, Korea, which is my youngest child, are the signs for the Church in the whole world. Help me in saving this world covered with darkness.”***  
*(Message from the Blessed Mother on July 13, 1997)*



Blessed Mother's Mountain in Naju

## Pope John Paul II's recognition of the Eucharistic miracle of October 31, 1995

On November 24, 1994, Archbishop Giovanni Bulaitis, the Apostolic Nuncio for Korea (1991-1997), made an official visit to Naju and personally witnessed two miraculous descents of the Eucharist in the Chapel. After the visit, the Archbishop sent a report to Pope John Paul II through the Congregation for the Evangelization of



Julia Kim and Msgr. Vincent Thu

Peoples. After examining this report, the Holy Father dispatched Msgr. Vincent Thu, one of his private secretaries, to Naju on September 18, 1995 and sent his message to Mrs. Julia Kim: **"I extremely love and respect the Blessed Mother of Naju and also highly love and respect Julia."**

Through Msgr. Thu, Julia was invited to attend the Mass in the Holy Father's private chapel. During the Mass celebrated by the Holy Father on October 31, 1995, the Eucharist that Julia received became larger and turned into live and moving Flesh and Blood on her tongue. The Holy Father was very surprised when he saw the changes in the Eucharistic species. He gave a blessing to Julia and made a cross on her forehead with his hand and also gave blessing for her family in Korea.



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The Holy Father gave a blessing to Julia and made a cross on her forehead with his hand and also blessed her family

During the Korean Bishops' ad limina visit in 1996, Pope John Paul II advised the Bishops, **"Share the wonderful grace in Naju with other countries in Asia."**

The Holy Father also separately met Bishop William McNaughton of the Incheon Diocese in Korea to receive more information about Naju and said to the Bishop: **"I also saw the change in the Eucharist in Julia's mouth."** (Testimony by Bishop William McNaughton)



To watch the video on this Miracle is available through <http://www.youtube.com>  
Search Keyword : The Second Eucharistic Miracle and other Signs in the Vatican (2010. 3. 5)

We have also been informed that the Holy Father was looking at the photographs of the Blessed Mother shedding tears and tears of blood in Naju without stopping for about 40 minutes, with his hands slightly raised as he would during the prayers of the Mass.

Then, on January 1, 1998, the Gwangju Archdiocese shocked the faithful in the whole world by announcing a negative Declaration on Naju.

When the Korean Bishops returned to the Vatican in early March 2001 for their ad limina visit, the Holy Father threw a serious question at the Bishops during a lunch meeting: **"How is the situation in Naju?"** None of the bishops was willing or ready to answer the Pope's question. Uncomfortable silence continued for a long time: the Pope anxiously waiting and the Bishops not knowing how to respond to the Holy Father's question.

Even though the Pope's question was a brief one, it probably contained several specific questions such as: **"What have you done during the past five years about my request in 1996 to share the grace of Naju with other countries in Asia? Why did you announce the negative Declaration on Naju on January 1, 1998 without asking me first? How could you do so, if you remembered my request five years ago and if you knew about my position on the Eucharistic miracle in the Vatican on October 31, 1995?"** Finally, about 20 minutes later, Bishop Paul Kim of the Cheju Diocese in Korea, sitting next to the Holy Father, said: "Your Holiness! I will make a detailed report after the lunch". So, Bishop Kim alone made a detailed oral report to



the Pope for about one hour, explaining the situation in Naju and the Korean Church in considerable detail. When Bishop Kim finished, the Holy Father expressed much joy and satisfaction. Obviously, he was extremely happy to hear such a sincere, honest, and detailed report on Naju and the Church in Korea from a Korean Bishop. He made a big smile despite some difficulty in making facial expressions because of his illness and embraced Bishop Kim's shoulders. ***The Holy Father told Bishop Kim that he would send instruction to the (appropriate) office.***

The concrete fruits of the Holy Father's instruction became visible in May of the same year (2001). One of them happened at the shrine of St. Michael the Archangel at Monte Sant'Angelo, about 20 km east of San Giovanni Rotondo, St. (Padre) Pio of Pietrelcina's shrine. In the church at St. Michael's shrine, the photographs of the Eucharistic miracle on October 31, 1995 and explanation in Italian were displayed along with other Eucharistic miracles in Lanciano, Siena, Orvieto, and so on, all already officially recognized by the Church, which was an indication that the miracle through Julia in the Vatican was being presented to the public as one of the miracles recognized by the Church.



After all, the Pope has the exclusive authority to make decisions on the miracles that occurred in the Vatican or Rome. It was understood that these public displays that involved the Holy Father himself must have been possible only with the Holy See's permission. ***The printed explanation in Italian on the wall said, "The Holy Father not only witnessed the Eucharistic miracle through Julia Kim on October 31, 1995 but he was one of the main participants in the supernatural phenomenon".*** It was a powerful sign and message from God to the Pope for the benefit of the whole Church.



In addition, the Holy See also gave permission to a major Catholic TV station in Italy to air the information about the Eucharistic miracle in the Vatican and the more general informa-

tion about Naju all over Italy.

The Pope's clear and forceful actions regarding the Eucharistic miracle through Julia Kim on October 31, 1995 as manifested by a public display at a world-famous shrine and a TV broadcasting all over Italy carried a strong message to the Universal Church and, especially, to the Church in Korea not to waste more time but carry out an objective and honest re-examination and, based on the results, approve Naju so that the evangelization of Asia and the re-vitalization of the Catholic Faith in the whole world may be facilitated.



<http://www.youtube.com/najumary>

**While the grace from Heaven continues pouring down**

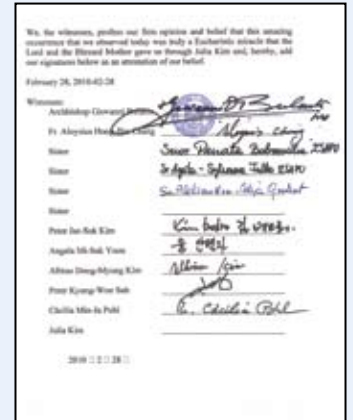
on the world through Naju, the Gwangju Archdiocese's tenacious efforts to prevent the information about Naju from spreading and to stop the pilgrims from coming to Naju also continue. Until now, the Gwangju Archdiocese has issued five Declarations to condemn Naju: The fifth Declaration under Archbishop Hyginus Hee-Joong Kim on May 1, 2011 (who succeeded Archbishop Andrew Choi in March 2010). The date of the last Declaration, May 1, 2011, coincided with the date of the Beatification of John Paul II, who had been a firm and fervent believer and supporter of Naju and had approved the Eucharistic miracle that he had personally witnessed on October 31, 1995. ***If the Congregation for the Causes of Saints had judged John Paul II's support of Naju incorrect or inappropriate, they would not have recommended the beatification of John Paul II*** to Pope Benedict XVI. It is not right that the Beatification of Pope John Paul II and the condemnation and persecution of Naju coexist. The Gwangju Archdiocese's announcing the fifth negative Declaration on Naju on the day of John Paul II's Beatification could be perceived as an insult to him and an act of defiance to the current Holy Father who approved the beatification and canonization (on Apr. 27th, 2014)



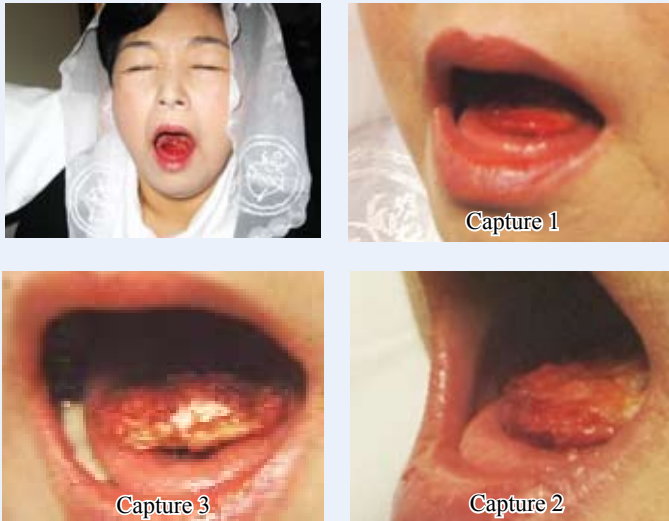
# POPE BENEDICT XVI issued an official letter to make his support known to Julia Kim of Naju



In late February 2010, Julia visited Archbishop Giovanni Bulaitis in his official residence in the Vatican at the request of the Blessed Mother in November 2009. During the Sunday Mass (February 28, 2010) celebrated by Archbishop Bulaitis and Fr. Aloysius Chang, *the Eucharist turned into visible Flesh and Blood on Julia's tongue*. A few days later, this was reported by Cardinal Ivan Dias to Pope Benedict XVI. During this meeting with Cardinal Dias, Pope Benedict stated, *"I am positive on Naju."* (Testimony by Archbishop Giovanni Bulaitis)



Signatures by the eyewitnesses



Photographs copied from the video footage



Eyewitnesses of the Eucharistic Miracle on Feb. 28, 2010  
Archbishop Bulaitis, Fr. Chang, Julia, and others



On November 14, 2012, a few months before his resignation in February 2013, Pope Benedict XVI sent a letter to Frau Cäilia ilia Pohl, a Korean lady living in Germany, regarding Julia Kim. (One month earlier, Frau Pohl had sent a letter to the Holy Father about Julia's serious illness.) In the letter written by Bishop Peter B. Wells of the Secretariat to Frau Pohl, it is said,

“Hiermit bestätige ich Ihnen den Erhalt Ihres Schreibens vom 7. November, mit dem Sie dem Heiligen Vater vom Leiden von Frau Julia Kim berichten Papst Benedikt XVI. hat mich beauftragt, Sie seiner geistlichen Nähe und seines Gebetes für Frau Kim in der Zeit ihrer Krankheit zu versichern.”

(English Translation) *"I hereby confirm to you the receipt of the letter of November 7, in which you reported to the Holy Father about Mrs. Julia Kim's suffering. Pope Benedict XVI charged me with assuring you that he will be spiritually close to Mrs. Kim and pray for her in this time of her illness."*



# Appealing Letter to Pope Francis



“My family who witnessed all these was so amazed and realized that this is a miracle, and the Blessed Mother of Naju is truth. However, it is shame that many souls are missing out on the chance to receive those graces because of wrong decrees and persecution.”



## *regarding fruit of Naju and continous persecution*

Praise Jesus! Praise the Blessed Mother!  
My name is Young-hyoun Kwon Maria from Dae-gu diocese.

I have made my pilgrimage to Naju with my parents since I was a high school student. My soul and body were abundantly healed through my pilgrimage to Naju. I have made progress in my spirituality, and my family has become peaceful and happy ever since I practiced the five spiritualities of Naju, which was given to us by the Blessed Mother through Julia Kim.

My sister(Yong-hae,Kwan Joanna) had a major car accident and had near-death experience years ago. When my father who is a medical doctor M.D, and other colleagues took a look at her x-ray and MRI pictures, they assumed that she needed palliative care for the rest of her life because she had a fracture on her spine and compression fracture.

However, *her spine was reconnected and her back was completely healed and became normal when she kept drinking and washing with the Water of Graces, making constant pilgrimages to Naju, and receiving healing prayers from Julia Kim.*



Doctor's comments : Compression fractures (T2,3,4,5,7) on spine takes at least 6 months to recover accomanying with severe pains . But in her case, it became a normal in one month. It is a Miracle.

Besides that, I nearly died because of septicemia this year. However, after Julia Kim prayed over my condition became normal and could eat something. All the symptoms from the disease and severe rashes caused by the complications from the anti-biotic were also gone because I made a pilgrimage to Naju, received fervent prayers from Julia Kim, and drank and washed with the water of Graces.

My family who witnessed all these was so amazed and realized that this is a miracle, and the Blessed Mother of Naju is truth. Furthermore, we give thanks to God every day and try to make the Blessed Mother known to others.

However, it is shame that many souls are missing out on the chance to receive those graces because of wrong decrees and persecution. For example, there are some priests who gave up the chance to go to Naju because they feel uncomfortable with their superior. Even there was a priest who wasn't able to go to Naju out of fear of being excommunicated.

*I am filled with deep regret that there are many people around me who are denied of the Holy Communion or are expelled from their parish church because of their pilgrimage to Naju.*

Therefore, I am pleading you Holy Father to ratify what we pilgrims have seen and experienced in Naju so that it straightens out the mistakes that the Catholic Church in Korea made forbidding people from making pilgrimage to Naju. Through your ratification, other people can also receive graces from Jesus and the Blessed Mother freely. I love you Holy Father!

Young-hyoun Kwon Maria, Korea on Oct. 4, 2014