

## **Declaration concerning "The Phenomena and Messages which happened to Julia Youn of Naju and her statue of the Blessed Mother"**

As the problems of Julia Youn ("The events arising in Naju" city located in the district of Kwangju Archdiocesan Jurisdiction) which started with the weeping statue of the Blessed Mother on 30th July 1985 have developed into various events which are being broadly circulated, these include the so-called miracles such as the Blessed Mother's statue shedding bitter tears, fragrant oil, and its moving forward and backward in the niche, and rose fragrance of Julia's body, and her bodily suffering for the sins of and rose fragrance of Julia's body, and her bodily suffering for the sins of abortion and other sins which flood the world, and the most recent miracles of the Eucharist, etc. Then, Mrs. Julia Youn, realizing the fact that those who are interested in such phenomena, and believe them reliable are numerous, insists that the so-called "The messages of the Blessed Mother of Naju" she has heard from the Blessed Mother are authentic and therefore they are truly private revelations.

As all Christians know, the revelation and Eucharist are the heart of the Orthodox Catholic Faith. For that reason, the matters related to them must be definitely discerned by the teachings of the Orthodox Catholic Faith.

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The Naju Investigation Committee that I, the Ordinary, Archbishop of Kwangju Archdiocese, formed on 30th December 1994 has examined carefully with the eye of faith and from a multilateral standpoint the so-called "the Phenomena and Messages which happened to Julia Youn of Naju and her statue of the Blessed Mother." After its first meeting on 9th January 1995 I published the interim report of the Investigation Committee with the undersigned name of Chairman of Naju Investigation Committee (Rev. Fr Augustinus Kim Jai-Young) on 16th June 1995.

During this time the Naju Investigation Committee has held 15 meetings examination of the faith and inspection of the phenomena by analyzing all contents and the process of their formation in all the related books and all the printed

material have been carefully made. In parallel with these the committee has on five occasions sought testimonies from 14 people including Mrs. Julia Youn who are central to "the events arising in Naju". The members of the Committee have also visited Julia's house to examine not only the place of the Blessed Mother's statue but also the hall which encloses it.

1. Depending on the results of the investigations, I, the Archbishop of Kwangju Archdiocese, pronounce my public judgement on the so-called "the events arising in Naju" for I have an episcopal magisterium to give an authoritative interpretation (cf. Catechism de l'Eglise Catholique 75-87: Verbum Dei 10), on the results of the investigations of the Investigation Committee.

1.1. It is found that the so-called "The messages of the Blessed Mother of Naju", which Mrs. Julia Youn has continually insisted as originating from the Blessed Mother, contains not only some parts copied or plagiarized or quoted from other books (for instance, "To the most beloved priests of the Blessed Mother") but also some other parts (concerning miraculous water, preparation of sanctuary, construction of Basilica) which were intentionally ameliorated or eliminated, or inserted or changed. This means that the book "The messages of the Blessed Mother of Naju" is lacking in purity and credibility. Moreover, the content that owing to Mrs Julia Youn, the Father seems to delay the final time (cf. the content which seems to be regarded as "The Word of the Father" heard on 16th July 1995) which is already decided and thus only the Father knows (cf. Catechism de l'Eglise Catholique 1040) obviously conflicts with the teaching of the Orthodox Catholic Faith. Therefore, the so-called "The messages of the Blessed Mother of Naju" are estimated as the results of Mrs. Julia Youn's personal experience or meditation, and do not bear evidence that they are private revelations although Mrs. Julia Youn and her followers insist that they are authentic, private revelations.

1.2 The phenomenon alleged as a miracle of the Eucharist fallen from heaven is contradictory to the doctrine of the Catholic Church that only through the priest's consecration does the sacrament of the Eucharist begin to exist (cf. Catechism de l'Eglise Catholique 1411: DS. 902) even though the priest is in grave sin, because when all the sacraments are justly celebrated in accordance with the intention of

the Church(ex opere operato), Christ and His holy Spirit operate in them (cf. Catechism de l'Eglise Catholique 1128: DS. 793-794). Furthermore, 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 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 (cf. Pope Paul VI's mysterium Fidei: DS. 782, 802, 1321, 1640-1642, 1652). Such phenomena do not function as signs enhancing the faithful's belief 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 believers faith in the Eucharist.

1.3. Various strange phenomena which happened to Mrs. Julia Youn and in her circumference (phenomena arising from her body, and the statue of the Blessed Mother), personal vision also produce no evidence which prove that they are truly supernatural and thus from God. Perhaps, they can be said to show some preternatural power.

2. I, the Archbishop of Kwangju Archdiocese, as an authentic teacher of the faith and the legitimate shepherd sincerely ask all the priests, the religious and the faithful in the diocese and those who are involved in "the events arising in Naju" to receive these pastoral instructions in the spirit of obedience to the authentic teaching authority.

2.1. For the sake of one's personal interest in the alleged disturbing phenomena like "the events arising in Naju" to consider and insist on them as supernatural is regarded as an act breaking the unity of the Church's faith. So publication or dissemination of all materials for propaganda relating to "the events arising in Naju" (like printed or published literature, audio/video tapes, photos, etc.) is officially forbidden (cf. Canon Law 823, 1), and it is also my request to refrain from reading and seeing the relevant documentation.

2.2 Therefore I, as Ordinary, have asked Mrs. Julia Youn to discontinue a memorial function which has been held on the memorial day of the first weeping of the

statue of the Blessed Mother, and not to spread her personal experiences and the so-called "The messages of the Blessed Mother of Naju" which were conclusively asserted as supernatural phenomena and private revelations. This advice is still valid and thus obedience to the teaching authority is again required.

2.3. Previous prohibition of saying mass, celebrating liturgy and the sacraments at any private places related to Mrs. Julia Youn is still valid. Such communal assemblies as Vigil assuming the form of Liturgy of the word and Hora Sancta, and the other internal prayer meetings which are held on every Thursday and first Saturday of every month in Mrs. Julia Youn's hall that encloses the statue of the Blessed Mother are forbidden as well, people around Mrs. Julia Youn (especially voluntary helpers) are, therefore, requested to obey the Magisterium, return home and then exercise authentic devotion to the Blessed Mother.

2.4. Previous measure through which I have given this directive, except for the parish priest who has his jurisdiction other priests who act as guardians should refrain from playing any role is still in effect. It is also desired that pastors and priests keep their mind on the faithfuls' simple interest in the so-called "the events arising in Naju" not to permeate into the general devotional life of the parishes or Catholic institutions that the priests are responsible for.

Lastly, I hope and pray that all the members of Kwangju Archdiocese may hear and receive such Catholic teachings that "...true devotion consists neither in sterile nor transitory affection, nor in a certain vain credulity, but proceeds from true faith"(Lumen Gentium 67) and "Extraordinary gifts are not to be rashly desired, nor is it from them that the fruits of apostolic labors are to be expected."(Lumen Gentium 12), and spend their time and energies in promoting devotion to the Blessed Mother, in the many forms which have been approved by the Catholic Church.

The Blessed Virgin Mary takes its origin and effectiveness from Christ, finds its complete expression in Christ, and leads through Christ in the Spirit to the Father(Marialis Cultus introduction), Finally, insofar as it may be necessary we would like to repeat that the ultimate purpose of devotion to the Blessed Virgin is to glorify God and to lead Christians to commit themselves to a life which is in

absolute conformity with His will(Marialis Cultus 39).

St. Ambrose, speaking to the people, expressed the hope that "each of them would have the spirit of Mary in order to glory God May the heart of Mary be in each Christian to proclaim the greatness of the Lord; may her spirit be in everyone to exult in God."(St. Ambrose, Expositio Evangelii Secundum Lucam, II, 26).

on the 1th January 1998,  
Solemnity of Mary the holy Mother of God

A handwritten signature in black ink, appearing to read "Victorinus K. Youn". The signature is written in a cursive style with a cross at the beginning.

Victorinus K. Youn  
Archbishop of Kwangju