



## THE CARDINAL KUNG FOUNDATION

P.O. Box 8086, Ridgeway Center  
Stamford, CT 06905, U.S.A.

203-329-9712 Fax 203-329-8415 E-Mail JMKUNG@AOL.Com  
WebPage: <http://www.cardinalkungfoundation.org>

August 1998

Dear Friends:

### *Sorry, We Are Late*

This letter should have been published in April. Many of you called and wondered what had happened to this newsletter. *I am sorry that we are late.*

During the last months, my speech and conference schedule took me to Alabama, California, France, Illinois, Pennsylvania, Texas, Washington and few other places. Because of these engagements, together with our press releases, articles, TV and radio interviews, hundreds of inquiries were generated. This office is simply overwhelmed. However, I hope you will find the reports in this newsletter informative. It offers you a different perspective from what you may have read in the press.

### *Cardinal Kung's Birthday Celebration*

On July 3, we celebrated the 97<sup>th</sup> birthday of His Eminence Cardinal Kung and the 10<sup>th</sup> anniversary of his living in freedom in the United States. His birthday is actually on August 2, 1901. However, as His Eminence Paul Cardinal Shan, the newest Chinese Cardinal from Taiwan, the Archbishop of Kaohsiung and the President of Taiwan's Bishops Conference for the last 10 years, came to Stamford to visit Cardinal Kung, we advanced the birthday celebration so that these two Cardinals could celebrate together.

From Connecticut, New Jersey, New York, Pennsylvania, Massachusetts, and Washington, D.C., more than 250 guests came including His Excellency Bishop Edward Egan, the Bishop of Bridgeport.



Cardinal Paul Shan, S.J. (left) and Cardinal Ignatius Kung (right) applauding Bishop Egan's address during the thanksgiving Mass for Cardinal Kung's 97<sup>th</sup> birthday. Behind (standing) Father Michael Dogali, Master of Ceremonies and (sitting) Monsignor William Nagel, pastor emeritus of St. John's Church in Stamford, Connecticut.

Upon the Map of China  
Rests the Shrine and  
Our Lady of She-Shan  
Through Whom We Pray  
"There may be one fold  
and one shepherd"

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From the moment Cardinal Kung entered the Church behind a procession of 37 concelebrants, members of the congregation strained for a glimpse of their beloved cardinal. He was lauded by Cardinal Shan for his heroic and active work for the Church in China.

Cardinal Shan, in Chinese, thanked God for placing Cardinal Kung as the bishop of Shanghai during one of the most difficult periods in the history of the Church in China. Not only did his diocese benefit from the Bishop's ministry, but the whole Church in China benefited by his guidance and example. "When Cardinal Kung was named a bishop, China was already in the hands of the communists," Cardinal Shan continued in English. "We know of some people who were named bishop before His Eminence, but they refused.... He knew that to be a Bishop, he had to suffer, be imprisoned and may have to sacrifice his life." Cardinal Shan prayed that Cardinal Kung will "go back to China when China is open and when there is religious freedom....The evil power, the dark power cannot control and rule the world forever....If we pray, if we convert ourselves to God, God will deliver us very soon from such evil powers." Please read Cardinal Shan's homily on page 6.

On August 2, the Cardinal's birthday, he spent that day with 30 of his parishioners from Shanghai and Souchow. They came from various parts of this country, three came from as far as California. Most of them were arrested with Cardinal Kung in 1955 and were imprisoned by the Chinese government an average of at least 20 years. One priest had 40 years. It was an emotional reunion that I am unable to describe. They stayed here for three days from July 31 which was the Cardinal's feast day (St. Ignatius) until August 2. They concelebrated mass together. They sang together. They laughed together. They cried together. Most of all, they thanked the Lord and reminisced their prisoner life together without any bitterness. One parishioner said: "Every birthday of the Cardinal is a cause for a big celebration, because God must have a plan for the Cardinal to keep him so well at his advanced age.

Next year in October 1999, God willing, we will celebrate Cardinal Kung's 70<sup>th</sup> anniversary of priestly ordination, 50<sup>th</sup> (golden) anniversary of episcopal ordination, and 20<sup>th</sup> anniversary as a Cardinal. Cardinal Kung is the eldest cardinal in the Church and may also have the longest number of years of Episcopal ordination at this time.

### ***China Confiscated Cardinal Kung's Passport***

Last March, Cardinal Kung submitted his passport to the Chinese Consulate for renewal. It was never returned. The Chinese Government refused to extend the Cardinal's passport and confiscated it. The Chinese Consulate in New York even refused to give an explanation to the Cardinal for its decision. However, in a recent interview with the Chinese press in New York on February 12, 1998, Mr. Ye Xiaowen, the Director of the Religious Affairs Bureau of China, charged that Kung Pin Mei (Cardinal Kung) committed a serious crime causing division to the country and great harm to its people!

The Cardinal is 97 years old. The Chinese government jailed him for five years before bringing him to a trial. The Cardinal was incarcerated for a total of 32 1/2 years for his refusal to renounce the Pope, for his refusal to join and lead the Patriotic Association and for his carrying out his pastoral duties as a bishop. Now 43 years later, the Country continues to punish Cardinal Kung, an elderly citizen, for his religious beliefs by suspending and confiscating his passport. This is irrefutable evidence that there is no let up of religious persecution in China. President Clinton assured the American people that Human Rights would be an important part of his agenda when he visited China. He was informed of China's gross injustice to Cardinal Kung prior to his departure to China. Sadly to say, President Clinton did not take up this matter with the Chinese Government. The free world had not uttered a cry for justice on the Cardinal's behalf.

### ***FIDES interview with Cardinal Kung***

In commemorating and dedicating this year to the Holy Spirit, FIDES, a news wire service for the Congregation for the Evangelization of People in the Vatican, interviewed Cardinal Kung. Please read the complete text on page 10.

### ***An Open Letter From An Underground Catholic***

The Foundation recently received a letter listing 25 incidents of persecution from a highly reliable source in the underground Church in China. This letter was released to the world media on February 20, 1998. The full text is reprinted on page 13.

We should all read this tearful and shocking account from this underground Catholic. The writer reminded the free world that "the culture revolution is still madly in progress here. It is more cruel than the culture revolution in the 1960's". This article will help you to determine the credibility of the Chinese government's claim that there is no religious persecution there.



### **Remembering Father Maurice Wong**

It did not matter in the middle of the night. It did not matter to travel 50 mile in a snowstorm. It did not matter that he had to fly half way around the world. When someone needed Father Maurice, he was there.

When the three underground priests studied in the United States, Father Maurice drove thousands of miles to take care of their spiritual well-being as well as making sure that they would be where they had to be. When an illegal Chinese immigrant, unable to speak one word of English, needed a priest for a confession, Father Maurice was the first one to respond. Among Fairfield, Boston, New Jersey, and Washington, he traveled almost every weekend to fill the spiritual void of one of these four prayer groups consisting of about 600 Chinese families. On behalf of this Foundation, he even flew to Saipan Island to administer to the spiritual needs of several thousand Chinese contract workers there.

Father Maurice Wong, S.J., a convert, a dear friend of the underground church, a spiritual advisor to many, an accomplished mathematician accredited with 35 published articles of applied mathematics, a "life master" of bridge player, and a professor at the Fairfield University died on June 3, 1998 of complications from a stroke while administering the sacraments among the members of his prayers group: the sort of end to a life that would thrill any priest, but especially Maurice. He was 66.

In the homily of Father Maurice funeral Mass celebrated by Cardinal Kung, Father MacDonnell, S.J. said: "Maurice Wong is a modern-day Paul who also lived an extraordinary life. Just as Paul underwent a conversion, so did Maurice Wong, who also changed his name and traveled around the world. Like Paul, Maurice was extremely interesting, intelligent, zealous and dedicated."

We miss Father Maurice Wong very much. May he rest in peace. May God have mercy on his soul and be generous to him as he was to all his friends.



Father Maurice Wong, S.J., Ph.D.

### **Remembering Father X**

One of the cruelest things in communist China is that I cannot even disclose the name of this priest in his death. In disclosing, I will put his bishop, community, and flock in danger. However, I do wish to inform you that the priest whom I described in our newsletter dated Autumn 1997 has died. To remember him, let me quote what I had written about him before.

*Recently, a member of the underground church had a rare, almost miraculous, opportunity to visit the United States. He brought with him a plea for help from his Bishop. This person was jailed for more than twenty years because of his faith. In spite of this brief experience of freedom and financial stability in the United States, he courageously chose to return to China to continue his work for the Church.*

*Each priest is responsible for a large region. Public transportation is too expensive for the priest. They usually travel on foot!....When a priest visits an area, the attendance at the Masses is about 300 - 400 people. The Masses are either held outdoors in a deserted field or in a couple of small rooms of a private home that will be packed with 150-200 people....*

*Retirement or early retirement due to poor health does not exist in the underground Church. Every clergy, well or sick, works in any capacity he can until the Lord calls him.*

Father X truly worked until his death. He was in his late 80's. He was a dry martyr. I am sure that he, together with many other Chinese martyrs, is now forming a powerful coalition to plead to God for the religious freedom worldwide and for the Church in China to be under one fold and one shepherd.

During the last two weeks of his life, Father X requested to leave the hospital in the city, and to return to his poor and desolated village to die among his flock. In spite of the rain and the muddy ground, one thousand villagers gathered from seven counties, kneeling and praying for their true shepherd at his funeral.



### ***Underground Clergy Studying in Europe***

There are now about 15 underground Roman Catholic seminarians and priests studying in the free world. Most of them are scattered in Europe. Five of them are recent arrivals from China. Different religious orders are assisting them in various degrees. Most of their hosts are small religious orders who have been very generous to the underground Church in spite of their limited financial resources.

In my recent trip to Europe, I had the privilege to meet with eight of these 15 seminarians. They have expressed their firm commitment to return to serve the underground Church in China because of the severe shortage of priests. It is very difficult for underground clergy to leave China. These are precious opportunities for them to receive higher training. These underground clergy and seminarians needed financial supports from our Foundation towards medical, books, travelling and other personal expenses.

I was very inspired by their experience and deep devotion to the underground Church. I have requested them to start jotting down their experiences so that I may share these stories of faith with you in one of our future newsletters.

### ***Mass Stipend***

To compensate for the significant inflation in China during the past few years, we request that you send a **minimum offering of \$ 6.00 for each Mass requested**. The Mass stipends are important support to the underground clergy. The Lord will reward you for your generosity.

Because of the frequent arrests of the underground clergy, it has become increasingly difficult for an underground priest to commit to offer a set of Gregorian Masses (30 daily Masses consecutively) or Novena Masses. **Effective immediately, we regret that we can no longer accept requests for a set of Gregorian Masses or Novena Masses.**

### ***Underground Orphanage for the Handicapped and Retarded***

This is a story of love. Babies and children born retarded and handicapped, discarded by families because of the one child and one family policy by the Chinese government (by discarding, the family could have another child), are being systematically adopted by a Chinese elderly underground Roman Catholic gentleman in a small and remote village.

About 80 babies and children aged from several months to early teens are now under care of this gentleman who is assisted by about 50 volunteers. They are desperately in need of financial help to buy food and medicine. Each child needs only one U. S. dollar a day, or \$ 30 a month, for food. In addition, they need medicine and improvements in their lodging facility as you can see in the picture below. The building is desperately in need of repair and of more space. We are privileged to be called upon for help and have sent them some emergency money.



Underground Orphanage For Eighty Babies And Children In Need Of Help

### **Legislation Update**

**HR 967, The Free the Clergy Act**, passed the House by a vote of 366 to 54. We do not know when it will go to the Senate floor. **HR 2431, The Freedom from Religious Persecution Act**, passed the House 375 to 41. (Ref: December 1997 issue).

**S 1868 International Religious Freedom Act or "The Nickles Bill"** is the watered-down Senate version of HR 2431. It has now been put off indefinitely by a Senate committee, because at least three of the Senate Foreign Relations Committee panel's ten Republicans planned to join the eight Democrats in voting to reject the legislation. It is not likely that any such measure will be enacted this year.

### **Other News From China**

The Chinese government confined many underground bishops and priests to their homes during the visits of the U. S. Religious Delegation and of President Clinton to China. Some of them like Bishop Julius JIA Zhiguo, Bishop of Xhengding, Hebei, was arrested. The purpose of short-term house arrest and other forms of detention are to prevent them from meeting the Delegation or the members of the party with President Clinton. These actions were a direct contradiction to the government's claim that there is religious freedom in China.

**Bishop Zeng Jingmu**, underground Bishop of Yu Jiang in Jiangxi province, arrested in November 1995 and sentenced to three years of labor camp, was released from jail on May 9, 1998. **He is now under house arrest. Police are in his room everyday, even during Mass.** He is not allowed to see anyone except for his close relatives. He was one of the 30 prisoners whom the U.S. Religious Delegation specifically requested that the Chinese authority release during the Delegation's recent visit to China. Bishop Zeng was ordained a priest in 1949. He was arrested many times for carrying out his pastoral duties, totaling 32 years in jail from 1955 to 1976, 1981 to 1989, and intermittently from 1994 through 1998. Bishop Zeng is very sick at present. Bishop Zeng is one of the underground clergy adopted by the Foundation's "Prayer Sponsors Program".

**Father LU Genyou** of Baoding, Hebei was arrested on Palm Sunday April 5, 1998 while he was preparing to celebrate a Mass in a private home. He was released in early May.

**Father SHI Wende** of Yixian, Hebei was arrested on March 14, 1998 while he was visiting the home of an underground Catholic. His whereabouts is unknown.

**Father LIN Rengui** of Pingtan County in Fujian province was arrested last Christmas and brutally beaten unconscious. The next day, 40 underground Catholics were arrested. On May 9, 1998, an underground Catholic Church in Luoyuan County, also in Fujian was bulldozed. In the process, one woman was beaten unconscious and others were injured. (Source: The Freedom House, Washington, D.C.)

### **Others**

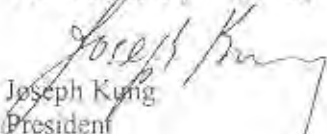
The Board of Directors of this Foundation is pleased to welcome Monsignor Eugene Clark, the pastor of St. Agnes Church in New York City and a frequent speaker on EWTN, Father Raymond Dunn, S.J., practicing law in the social apostolate in California, Father Robert Fox, the pastor of St. Mary of Mercy Church in Alexandria, SD and Director of Fatima Family Apostolate, and Father Charles Jan Mascola, the pastor of Our Lady of Czestochowa Church in Turners Falls, MA to join our Board of Directors and Board of Advisors respectively. All of them have been assisting this Foundation for many years. Their direct involvement in our Boards will greatly benefit the Roman Catholic Church in China. We look forward to their counsel for many years to come.

Elsewhere in this letter, I encourage you to read my comments on U.S. Religious Delegation to China on pages 7 and 12, President Clinton's recent trip to China on page 8, Patriotic Association's new retreat center on page 9, and an article by a former religious prisoner of conscience who now suffers from breast cancer on page 16.

Please visit our web page from time to time for our most recent press releases. Our address is <http://cardinalkungfoundation.org>. If you have an e-mail address, please let us know. I would like to establish a network of friends of the Cardinal Kung Foundation for more effective communication.

As I mentioned in the beginning of this letter, we missed our April issue. Along with it, we missed most of your donations which usually come after the newsletter. Regardless, a number of you still mailed in your donations. For this, we are most appreciative. However, for those who did not do it, I can only blame myself. In any case, if possible, we would certainly appreciate if you could make up for your April donation. We need it. Thank you.

Yours Sincerely in Christ,

  
Joseph Kung  
President



## ***Homily of Paul Cardinal Shan***

***Archbishop of Kaohsiung and the President of Taiwan's Bishops Conference***

***July 3, 1998, at Holy Spirit Church, Stamford, Connecticut.***

***On the occasion of Cardinal Kung's birthday***

Today we celebrate the 97<sup>th</sup> birthday of His Eminence, the 10<sup>th</sup> anniversary of his arrival in United States, also the feast day of His Eminence, St. Ignatius Loyola, which is on the 31<sup>st</sup> of this month. In this concelebration, we thank God for all the graces given to His Eminence throughout his whole life. First, we thank God for giving Cardinal Kung a very good, devoted Catholic family. Since His boyhood, it prepared his vocation for priesthood, and for his will to be a model shepherd, and a living martyr.

His Eminence was educated mostly by the Jesuits in Shanghai. After his priestly ordination, he was a pastor and principals of two Jesuit high schools. Then Cardinal Kung was named the first Bishop of Souchou. Later, he was transferred to Shanghai.

When Cardinal Kung was named a bishop, China was already in the hands of the communists. We know of some people who were named Bishops before His Eminence, but they refused. They knew the danger of being a bishop under the Communist rule. It was not a good position. But His Eminence, with the blessings and the help of God, very willingly accepted this heavy cross. He accepted it as part of his life and as part of his mission. He knew that to be a Bishop, he had to suffer, be imprisoned, and might have to sacrifice his life. With all such difficulties, he accepted willingly the cross that Our Lord prepared for him. We must thank God for giving China such a model shepherd, who took care of his flock without any hesitation, even for imprisonment, even for death. Despite spending three decades in brutal Chinese prisons, Cardinal Kung never gave up his religious convictions.

We know that he was imprisoned for 32 years. The prison was not an American prison. The prison was a communist prison. There was no love, there was no mercy and there was no respect for human life. He spent 32 years of his life in prison. His Eminence passed the best years of his life in prison.

His Eminence is also a living martyr, a martyr without shedding his blood. To be a white martyr and a living martyr, it is much more difficult than to be a bloody martyr. To be a bloody martyr, you may suffer for a time, and you may be killed in an instant. To be a living martyr, you have to suffer your whole life, every moment of it. Even at the age of 97, His Eminence has the anxiety of his flock in China. Being far away from his flock, he bears his cross in his heart and in his prayers.

We also pray for his Eminence that one day in the near future, he may lead the Chinese Catholics back to China, when China is open, and when there is religious freedom. We pray and we know that this day will come soon. The evil power, the dark power, cannot control and rule the world forever. We know this is true from the history. If we pray, if we convert ourselves to God, God will deliver us very soon from such evil powers.

This is my second visit to Stamford. Ten years ago, shortly after His Eminence arrived in Stamford, I came here representing the Chinese Bishop Conference in Taiwan. I spent one week with him. I brought him Chinese Missal, Chinese breviary, documents on Vatican II translated into Chinese. I updated His Eminence about the changes in the world and in the church during the last almost forty years. When His Eminence was in prison, he lost contact with the rest of the world. He did not even know that there was a Vatican II. I was very happy to spend the time with him. I hope that I may come back to celebrate the 20<sup>th</sup> anniversary of His Eminence's arrival in the United States.

We also thank God for giving China such a model shepherd. His Eminence has served his nation and the Church very well. As you know, when Pope John Paul II was elected Pope, he named some cardinals in his first Consistory. At that time, there was one cardinal named in the Pope's heart, he was Cardinal Kung. We all spent 9 months in the wombs of our mothers. His Eminence remained in the Pope's heart for 12 years. His Eminence stayed in prison for 32 years. He stayed in the Pope's heart for twelve years. I pray and hope that Cardinal may live to at least 120 years.

I want to take this opportunity, on behalf of the Chinese Church, to thank His Excellency Bishop Egan. From the beginning, since Cardinal Kung's arrival in the United States, the Diocese of Bridgeport has been very generous offering all possible kinds of care to His Eminence. His Eminence first stayed in St. Joseph Hospital. Then His Eminence stayed in the home of the Queen of Clergy, the Diocesan's home for elderly clergy. The whole Church of China is very grateful to you and to the Diocese of Bridgeport.

## ***United States Religious Delegation to China***

To justify his claim that there is religious freedom in China, President Jiang Zemin, during his recent visit in the United States, invited the United States to send a religious delegation to visit China. The three members, appointed by President Clinton, consisted of Archbishop Theodore McCarrick of Newark, Rabbi Arthur Schneier of the Appeal to Conscience Foundation and Rev. Don Argue of the National Association of Evangelicals. They traveled throughout China for three weeks. Upon their return, they reported that "Our delegation saw some signs of progress in the rebuilding of house of worship and increases in activity and membership in all the major religions." The following is "Section IX - Conclusion" of the Delegation's report.

*Our Delegation would like to thank President Clinton and President Jiang for bringing religious freedom into the agenda of their October, 1997 Washington summit and making our trip possible. Its success may be measured in several ways: by the growth and expansion of dialogues we initiated, by the positive response of China's leaders in the coming months to specific concerns we raised, by the development of the web of contacts we began. We note with satisfaction the decision of the Chinese government to sign the United Nations International Covenant on Civil and Political Rights, which includes guarantees of freedom of religion and assembly. We sincerely hope that the U.S. and China will build on our mission, so that both countries can reap the benefits of religious freedom.*

The delegation met with President Jiang and other senior government officials including the head of the Religious Affairs Bureau. The delegation submitted a list of 30 names of religious prisoners and requested their release. In a news conference on June 26, about four months after the Delegation's visit, Mr. Ye Xiaowen, the Director of the Religious Affairs Bureau of China, said; "no prisoners on the list are incarcerated because of their religious beliefs. Several names on the list were fabricated, some do not have genuine repentance; some are not even in jail. Those who are truly in jail have violated criminal laws, not because of their religious beliefs." Is this remark from Mr. Ye the "positive response of China's leaders" eagerly awaited by the delegation? This response certainly did not reflect the sincerity of the Chinese government to dialogue with the United States and the free world on the issue of religious freedom.

### **Are these "signs of progress"?**

For the past four years, the Chinese Government took steps to further restrict the religious activities inside China. Decrees #144 & #145 were signed by Premier Li Pang on January, 1994. These two decrees prohibit foreigners to undertake missionary works, prohibit unauthorized religious ceremony in any churches and prohibit involvement in any financial activities with overseas parties. They do not permit any overseas Chinese to conduct any religious activities in China. It also forbids any activities by underground churches.

Following the above two decrees, for example, Shanghai Religious Bureau published 63 regulations on December 22, 1995 and Jiangxi Province published 61 regulations on February 10, 1998 to control various religious activities.

For any improvement in religious freedom in China, these decrees and regulations must be relaxed or rescinded. The religious prisoners must be freed. It has not happened. To the contrary, these decrees continued to be strictly enforced. Thousands of religious believers are still in jail. Many new arrests were made during the last 2 years. The above response by Mr. Ye clearly shows that the Chinese government did not have a change of policy for the better since the US Delegation's visit.

The destruction of the Dong Lu Shrine, the plan of the Donglai document to destroy the underground Roman Catholic Church, the mass arrests in Jiangxi and Hebei Provinces, the forced registration of the underground religious believers with the Patriotic Association, the confiscation of Cardinal Kung's passport, and the complete denial by the Chinese government that the list of 30 prisoners submitted by the Delegation are religious prisoners conclusively point to the fact that **the conclusion of the Delegation is wrong, or at best naively hopeful. It has misled the public by declaring that there are signs of progress in religious freedom.** Until freedom is given to all religions, not merely to the government established Patriotic Association, China cannot be regarded as making progress in religious freedom. In fact, the religious freedom in China has worsened in the last few years.

Before the departure of the U.S. Religious Delegation, I wrote an article *Investigate Religious Persecution in China* which was published by the Asian Wall Street Journal on February 4, 1998 in its op-ed column. In this article, I listed nine prerequisites to ensure that the delegation will be able to obtain an unbiased viewpoint. Only one prerequisite - to bring its own interpreter - was met. The unedited version of this article is printed on page xxx.

## ***President Clinton's Recent Trip to China. Its Impact on Religious Freedom***

The New York Times on June 30, 1998 published an article titled "President Arrives in Shanghai, Focuses on Talk With Citizens" It described about a roundtable discussion that President Clinton held with local leaders. The group included a Catholic Patriotic Association Bishop.

This bishop is Bishop Jin Luxian who is the Patriotic Association's Bishop of Shanghai. He is appointed by the Patriotic Association's Chinese Catholic Church that is independent of the Vatican. According to the New York Times, Bishop Jin appeared to have surprised the President with the declaration that belief in religion was not restricted in any way in China.

Bishop Jin also said his church cooperated with the Government. He asked "Why should church believers do something against our Government?" Bishop Jin answered himself that he adopted the policy of dialogue instead of contending with each other. As a leader of one of the largest religious community in China, Bishop Jin did nothing more than deliver perfect government propaganda on religious freedom.

Mr. Clinton was apparently aware of the many documented proof of the ongoing religious persecutions in China, and that the underground Catholic Church, Protestant house church, and many Tibetan monks and nuns were considered illegal and subversive.

Mr. Clinton had no reply to Bishop Jin, even though he gave lengthy responses to many of the questions and comments from other members of the group. By remaining silent, the United States President appeared to have accepted the long recitation of the Chinese government propaganda on the religious freedom. By remaining silent, the United States President gave a confusing signal on the United States position on the issues of religious freedom and religious persecutions. By remaining silent, President Clinton missed an opportunity to force the issue of human rights which was supposed to be on the top of Mr. President's agenda as he had promised to the American people.

### **Participation is approval**

On June 28, President Clinton attended a Sunday religious service at Beijing's Chongwenmen Church. This is a Patriotic Association's Church. It is a church sponsored and approved by the Chinese Government.

Normally, it is perfectly all right for anyone, including President Clinton, to go to any church. However, it is different for President Clinton in China. The Patriotic Association was established in 1957 by the Chinese government with the specific purpose of replacing the genuine Churches such as the Roman Catholic Church and various denominations of the Protestant Church. Religious believers are forced to leave their own Churches and register with the Patriotic Association. The Chinese government deems those who refuse to register with the Patriotic Association as illegal, unauthorized, subversive and punishable by exorbitant fines, detention, house arrests, jail or labor camp. The Patriotic Association<sup>(1)</sup> is therefore the root and a vehicle of the religious persecution in China.

I have a Chinese court document sentencing a Roman Catholic priest to 2 years of labor camp because this Roman Catholic priest was accused of, among other charges, boycotting the Patriotic Association, and of carrying out his many priestly duties.

Therefore, for the President of the United States to visit this Chongwenman Church without insisting on meeting with the underground religious leaders is to lend credibility to the Patriotic Association. It is a statement by the President of the United States to at least condone, if not approve outright, the Chinese government's repressive religious policy. It is also a clear signal that the President of the United States does not intend to seriously take up the issues of religious freedom and persecution with China. With this understanding or misunderstanding, the Chinese authority, without much fear of the forceful U. S. criticism, can now continue to persecute those religious believers who refuse to follow the Chinese government's directive to join the Patriotic Association.

The United States of America was founded because our forefathers suffered, fought, and worked very hard to gain this God given right of religious freedom. However, this freedom should not be monopolized by the United States. It should be shared with all God's Children, as President Clinton himself said in the Chongwenman Church "Chinese and American are brothers and sister as children of God."

Therefore, for President Clinton to visit Chongwenmen Church without visiting any underground Churches and without even mentioning in his speech at the Church about the right of the underground church to freely practice its



religion is against the conscience and basic principle of the constitution and of the people of the United States that President Clinton was to represent.

I made the above statements in a seminar on July 21, 1998 in Washington, D.C. for evaluating President Clinton's recent trip to China and its impact on religious freedom. I was one of the speakers. The other speakers include, among others, Mr. Steven J. Coffey, Deputy Assistant Secretary, Bureau of Democracy, Human Rights and Labor of the U.S. Department of State.

*Footnote: (1) Many of our Chinese brothers and sisters, who, unfortunately in the face of adversity, have weakened and wavered in their Catholic faith, and chose to deny the supremacy of the Holy Father by following the Patriotic Association. They may attend the rites of the Chinese Catholic Patriotic Association, but are not necessarily staunch Patriotic Association members. They recognize the Holy Father as the supreme authority of the Church in their hearts, but lack the courage to declare it. Due to fear, physical security, financial advantage, educational and career opportunities, privilege, or ignorance, they compromised their faith by accepting the government appointed bishops of the Patriotic Association rather than their Vatican appointed Bishops. For more information on the Patriotic Association, please go to our webpage, click "memo", click "articles", go down the list to find and click "The Chinese Catholic Patriotic Association".*

## ***Patriotic Association's New Retreat Center Another Foreign Missionaries project***

The Patriotic Association's Bishop of Shanghai, Bishop Jin Luxian<sup>(2)</sup>, S.J., opened a new retreat center in the outskirts of Shanghai on April 15. It has three stories, 51 rooms accommodating 102 persons. It cost U.S. \$ 1.2 million. About one-third of its cost, (about \$ 400,000), was contributed by the Jesuits. The balance of approximately \$ 800,000 was contributed by other foreign missionaries. We do not know who they are.

In His speech on December 3, 1996, the Holy Father proudly proclaimed the underground church as "a precious jewel of the Catholic Church", while He apparently referred to the Patriotic Association as "a church which does not respond either to the will of the Lord Jesus, nor to the Catholic faith".

The 1988 advisory to the world Bishops from the Holy See signed by His Eminence Cardinal Tomko said that contact with the Patriotic Association should be marked by doctrinal clarity and fraternal charity.

**Fraternal Charity** - Charity and compassion must be properly and appropriately placed. Charity of these missionaries must first include their obligation to their Roman Catholic brothers and sisters in Christ. Their true love for China should compel them to first focus on all the needs of the underground church who for almost 50 years have shed their blood as the Apostles and as many other Pastors have done.

Again, in His message to China on December 3, 1996, our Holy Father said:

*I know that the Church which is in the People's Republic of China wishes to be truly Catholic, even in its sufferings..... It must therefore keep itself united to Christ, to the Successor of Peter and to the whole universal Church, also and especially through the ministry of Bishops in communion with the Apostolic See.*

This is the most basic doctrine, to which all Catholics must subscribe. Chinese Catholic Patriotic Association and its bishops, having repeatedly declared their determination to promote and maintain an independent church by not recognizing the "Supreme Authority of the Pope", cannot be regarded as in communion with the Pope. Therefore, the Patriotic Association Church cannot be considered a member of the Roman Catholic Church. Can this then be called "Fraternal Charity" when the foreign Roman Catholic missionaries give the Patriotic Association US \$ 1.2 million while the loyal underground Roman Catholic brothers were left with nothing? If it can, the foreign missionaries must have or be prepared to give the loyal underground bishops and clergy a much larger donation. I do not believe that they have done so.

**Approval of Patriotic Association's policy and agenda** - One does not donate to an organization let alone support them with millions, unless one approves of its policies and agenda. The accommodation or cooperation with the Patriotic Association from the organizations of the universal Roman Catholic Church is in effect, in the eyes of the Chinese government, an endorsement of the Patriotic Association. Such endorsement encourages the Chinese government to continue with its current policy, among which is the persecution of the underground Roman Catholic Church. These endorsements indirectly prolong the religious persecution in China.

Let us take a look at the following two actions exemplifying the teaching of the Patriotic Association and the public statements made by its bishops.

**Violation of the Catholic teaching** - In its pastoral letter on the dignity and responsibility of women, the bishops of the Patriotic Association openly advised women to implement "China's platform for the development of women". This platform includes birth control by using intrauterine device, sterilization and "one family, one child" policy whereby women who are pregnant after having one child are forced by the Chinese government to abort their unborn babies. Such is the platform that the Patriotic Association Bishops support in their pastoral letter.

**Insult to the Pope's decision** - Bishop Jin, the recipient of this \$1.2 millions donation, knowingly accepted his illicit consecration as the bishop of Shanghai while his own bishop, Bishop Kung, was serving a life sentence. In 1991, the Shanghai Patriotic Association, which was headed by Bishop Jin, issued a statement in the leading Shanghai newspaper charging Cardinal Kung for having sinned against his country and the church. In the same statement, Jin, a Jesuit, referred the Holy Father's elevation of Bishop Kung to the Cardinal College as another attempt to divide China. As recently as in June during President Clinton's visit to China, Jin openly denied that there was religious persecution in China (page xxxx "President Clinton's trip to China), completely ignoring the continued arrests and severe restrictions enforced by the government on the underground Roman Catholic Church. Such is the policy and attitude of the Patriotic Association to the Pope.

Such is the "Church" that many of our Roman Catholic missionaries have decided merits their extraordinary generosity! Our Holy Father obviously does not approve of the doctrine and the policy of the Patriotic Association, and has not recognized it. Yet, the foreign missionaries showed their solidarity with the Patriotic Association openly, consistently and generously.

**Misguidance and naivete** - These foreign missionaries appear to be so misguided, and naively overzealous in their search for "unity", "charity", "reconciliation", "establishing a bridge or a dialogue" with the Patriotic Association that they disregard the fundamental Catholic dogma of "in communion with the Pope", which the Patriotic Association refuses to recognize. To search for a "justification", it appears that these foreign missionaries regard any private indication of fidelity from a Patriotic Association clergy, no matter how dubious, as an "acceptable" proof of conversion, although our Holy Father demanded the strictest observance on communion with the successor of Peter in spite of the difficult political situation in China. *"The Bishop must be the first witness of the faith which he professes and preaches, to the point of 'shedding his blood' as the apostles did and as so many other Pastors have done down the centuries, in many nations and also in China". said the Pope in His message to China on December 3, 1996.*

**Conclusion** - The invalid church called the Patriotic Association has been embraced by so many Roman Catholic religious and institutions at the expense of the blood of their own brothers and sisters in the underground Church.

*Footnote: <sup>(2)</sup> Bishop Jin Luctan, a Jesuit, is the second Patriotic Association's (P.A.) Bishop of Shanghai. The first P.A. Bishop of Shanghai was Bishop Zhang Jiashu, also a Jesuit. Father Zhang was one of the first priests who became a P.A. bishop. Cardinal Kung, 97, remains the Bishop of Shanghai, Apostolic Administrator of Soochow and Nanjing. He is not retired.*

## **CHINA – Holy Spirit, strengthen the suffering, ever faithful Church in China!**

### **An Interview with Cardinal Kung by FIDES**

**Stamford (Fides)** - At the beginning of this year dedicated to the Holy Spirit, (in preparation for the Holy Year 2000), we interviewed Cardinal Ignatius Gong (Kung) Pin-mei, 96 year old exiled Bishop of Shanghai who has lived in the United States for the past ten years. It could be said that his whole life has been a hymn to the faith. In 1958 when he was released after 30 years of prison and was still under house-arrest, Cardinal Gong met Philippine Cardinal Jaime Sin who traveled to China for the encounter. However, the authorities only allowed the two cardinals to meet during an official lunch together with members of the Patriotic Catholics Association and of the Communist Party. At table, there were at least twenty people between the two men. At the end of the meal, the Cardinal of Manila suggested that each of the guests should sing something, according to sound Karaoke tradition. When it was his turn, Cardinal Gong sung out the Latin acclamation: "You are Peter and upon this rock I will build my Church". Highly embarrassed, some of those presents tried to interrupt, but he continued looking meaningfully at Cardinal Sin. So the Philippine Cardinal was able to leave with a message for the world, that thirty years of prison had in no way weakened neither the Bishop of Shanghai's faith nor his loyalty to the Pope.

Ignatius Gong Pin-mei was born in Shanghai on August 2 1901 into a family of fifth generation Catholics. He entered the seminary at the age of 19 and was ordained a priest on May 28 1930. As a diocesan priest, he taught for many years in Catholic schools. In 1949, when the Communists took power in Shanghai, Fr Gong was appointed Bishop of Soochow in June 9. On July 15 he was transferred to Shanghai and appointed Apostolic Administrator of Soochow and Nanking.



He devoted himself to pastoral work also contributing considerably to the spread of the *Legion of Mary*, outlawed as "a spy association" by the government. Sensing that freedom was being increasingly restricted, he sought to prepare many young men for the priesthood. He was arrested with about a hundred other priests and Catholic leaders on September 8, 1955 and five years later given a life sentence. Released in July 1985, held under house arrest until 1997, he was then sent to the United States officially "for medical care". In 1991, Pope John Paul II revealed that he had created Bishop

Gong a cardinal *in pectore* during the 1979 Consistory. In 1997, when Chinese president Jiang Zemin made an official visit to the United States, Cardinal Gong sent Mr. Zemin a personal request for the release of Chinese Bishop Su Zhimin and other bishops and priests in prison.

**Your Eminence you were born in 1901. Therefore, you have lived through the positive and negative events of this century. Which, would you say, have been the happiest and the saddest events of the last hundred years?**

I was born during the Ching Dynasty. When I was ten I saw the birth of the Republic of China. During the same months in which I was ordained a Bishop (October 1949), China became Communist and the Chinese Peoples' Republic was born. The saddest event of the century has been religious persecution in China, which has continued now for fifty years. The Roman Catholic Church is 2000 years old and is recognized throughout the world. Nevertheless, China sees it as a subversive organization. In recent years, China has changed its economic and commercial policies but nothing has changed in its policy of religious repression.

As for positive aspects, many countries such as Russian and Poland, have to a certain extent re-established religious freedom. Another positive aspect is the faith that exists in China. History will not fail to record the unswerving faith of the Chinese Roman Catholic Church. Under the protection of Our Lady of China, numerous priests and lay Catholics, including some very young ones, have never failed in their duty, risking prison, torture and even martyrdom. They have never betrayed the Pope. They have never betrayed God. During our long years in prison, we felt God's loving company. We, the Bishops of the Chinese Roman Catholic Church and all Roman Catholics in China are grateful to the Lord who wished to be glorified by the Chinese Catholic Church.

In fifty years of persecution, the underground Church has grown stronger. The number of Catholics has risen from 3 to 8 million. This proves that the Holy Spirit guides and protects the suffering Church.

**What is the situation of mission in China? Are there signs of hope? What can be done to further the Church's missionary activity in China?**

There are many signs of hope in the underground Church even though she is persecuted. In China, we have no ideal situation or well furnished libraries for our unofficial seminaries, but material means are not the only way to nourish the faith. The faith of our seminarians and laity grows through good example from their aged priests and bishops. Their faith grows through daily prayer and sacrifice. This is why we have an ever-increasing number of vocations in China.

Forty years ago, the Chinese Communist government founded the Catholic Patriotic Association, hoping to replace the Roman Catholic Church. Only a small number of priests accepted the nomination as bishops of the Patriotic Association, violating Canon Law, forming a Church separated from Rome by the Chinese government. The Roman Catholic Church will always remain in China. The blood of martyrs is seed for the Church. "I am with you until the end of time" (Mt 28,20).

**What can be done to alleviate the sufferings of the persecuted Church in China?**

The priests and the bishops of the suffering Chinese Church desire to remain faithful in their duty to obey the Holy Father. I firmly believe that Our Lady will have compassion of the persecuted Church. God will save China and bless it with "one flock and one Shepherd". Before this comes about, I beg you, my brothers and sisters in Christ, to be patient and stand beside us. I urge you to pray for us. The Holy Father has declared 1998 the year of the Holy Spirit. Pray that the Holy Spirit will give us strength and make us fearless before suffering in order to reach the fullness of faith. I hope that the universal Church will offer us material support to form our seminarians, help our priests in their pastoral work and assist our elderly Religious.

**Your Eminence, how would you describe your mission?**

By the will of God, I am free, temporarily exiled in the United States. I see this as a God-given opportunity for the underground Church in China to make known her suffering to the world. I wish to continue to urge the Chinese government to release all Catholic bishops, priests and faithful still in prison, to recognize the Roman Catholic Church and to allow the free proclamation of the Good News of the Lord.

(Fides, January 9th 1998)

## ***Investigate Religious Persecution in China***

***By Joseph Kung***

This is the original unedited version.

The edited and condensed version was published on February 4, 1998 by the Asian Wall Street Journal in its op-ed column.

Next week an American delegation will arrive in China to investigate reports of widespread religious persecution. The visit is a welcome concession by Beijing to an ongoing international effort to study and improve human rights in China. If the Chinese could give a free hand to the delegation, the visitors should be able to document the treatment of Chinese worshippers who refuse to join the state-sanctioned churches. The danger, however, is that Beijing will use the trip as a propaganda opportunity, forcing the delegation to participate in a censored tour that will give them a distorted picture of religious freedom in China.

Since they came to power in 1949, China's communists have endeavored to restrict religious activities. Thousands of citizens who have practiced their religions according to their conscience, thereby resisting the government's efforts to place religious issues under state control have landed in jails or even faced execution. The current persecution is the worst in decades, according to many human rights groups. In its 1997 report issued on January 30, 1998, the U. S. State Department found that the Chinese human rights record has "serious problems"

The Chinese government established a state "church", called the Patriotic Association, for all recognized religious expression. Religious activities of the Patriotic Association are approved by the government. People of all beliefs are required to register with the religious bureau and must belong to the Patriotic Association. Religious activities not registered with the religious bureau and without government approval are considered illegal and subversive. Roman Catholic Masses, Protestant's house church prayer services and other non-sanctioned religious worship are prohibited by the government. Those who refuse to submit to the state's regulation are subject to searches, confiscation of personal property, house arrest, detention in camps and/or imprisonment. All such consequences can happen with or without warrant, with or without trial.

Examples of such persecution are numerous. About 300 Roman Catholics were arrested in Jianxi in November 1996, apparently as a pre-emptive action to prevent the Roman Catholics from attending the planned prayer services in the coming Christmas season. Earlier that year, 5000 soldiers sealed off a tiny village called Dong Lu in Hebei province where a national Marian Shrine was located. The soldiers destroyed the shrine. They confiscated the statue of the Virgin Mary. They arrested Bishop Su Zhimin, his Auxiliary Bishop An Shuxin, and many priests of the Shrine. Bishop Su was able to go into hiding for 17 months, but was hunted down and re-arrested on October 8, 1997. He is still in jail.

The Chinese government's current policy to eradicate the underground Roman Catholic Church is detailed in an internal government document, which the Cardinal Kung Foundation published in January 1997. The document urges the leadership to employ "resolute, decisive, and organized measures" to eradicate the "illegal" activities of the underground Catholic Church. It is conclusive that almost five decades of persecution is a consistent policy of the central government of China.

Religious persecution is becoming more severe at a time when China is making significant economic progress, and is working toward becoming an important member of the international community. The economic improvements in China and the interaction of China with the international communities have not brought about expected improvements in human rights. The Chinese government signed the United Nations Charter of Human Rights. The Chinese constitution guarantees its citizens religious freedom. Yet, these principles and agreements have not stopped the religious persecution which continues throughout China, in villages and major cities, in the north and the south.

However, the Chinese government denies all allegations of religious persecutions. It wants to show the world that there is freedom of religion in China and no religious persecution there. Consequently, it invited an U.S. delegation to go to China to investigate the alleged persecution.

The Chinese government should demonstrate to the world its sincerity and impartiality in the investigation of religious persecution by welcoming this delegation and allowing it to make an accurate report. To accomplish this, the Chinese government must confirm in advance that:

- 1) The delegation will have the freedom to travel to any part of China without restrictions, unaccompanied by government officials when preferred by the delegation.
- 2) The delegation will not be required to submit to the government an itinerary in advance of all the places it intends to visit. It will have the right to speak to anyone at any place and at any time.
- 3) People whom the delegation may choose to interview will not be later harassed, arrested, or inconvenienced in any way by the Government once the delegation has left the country.
- 4) The delegation will have the freedom to visit any prisoner, to search, examine and duplicate court records, and have free access to all Chinese prisons or labor camps.



- 5) Representatives of the underground churches, who are now considered subversive by the Chinese government, will be allowed the freedom of private access to the delegation.  
A considerable number of the members of the underground churches are already known to the Chinese government. Therefore, for the underground church representatives to meet with the delegation alone will be very helpful to the investigation, provided the government will not seek to persecute them in the future.
- 6) The delegation should be permitted to employ interpreter from outside China rather than designated official interpreters.
- 7) The delegation should have the freedom to utilize photographic, audio, and other equipment to record any event without hindrance or censorship from the Chinese government.
- 8) The delegation should be assured that it will be completely free of any eavesdropping or any other kind of surveillance, and be assured of its safety while travelling in China.
- 9) It is recommended that the delegation be permitted to visit all those prisoners whom they believe to have been confined for religious reasons. In the event the delegation finds that any prisoner confined merely for religious activities, it is hoped that it will make appropriate, open recommendations to the government that such a prisoner be released.

Many religious groups have visited China in the past. Their missions are largely goodwill and limited to increasing dialogue and understandings among various religious persuasions.

However, the purpose of this religious delegation is very different. It is not a social call, nor is it an exchange of ideas. It is charged with an extremely important and well-defined mission. The delegation will investigate and ascertain whether there is indeed an alleged religious persecution. If so, how comprehensive is it? This should be its only mission without any fear of possible political consequences.

The responsibility of this delegation is enormous. Governments, religious and human rights organizations, and other interested parties around the world are anxiously waiting for its report. Only after these organizations are convinced of the truth regarding religious persecution can they effectively devise policies and programs to resolve the issue. Therefore, before the delegation departs for China, it must insist that the Chinese government unequivocally agrees to the criteria earlier recommended. Otherwise, failing to achieve such agreement, the delegation will create serious doubts in the public mind that the visit is nothing more than a propaganda ploy of the Chinese government. We pray that this delegation will not unwittingly play this role.

## ***Press Release - February 20, 1998***

### ***The unrelenting religious persecution continues in China***

Stamford, Connecticut, U. S. A. - The Cardinal Kung Foundation, an advocate of the underground Roman Catholic Church in China, released today a letter received from a highly reliable source in the underground Roman Catholic Church. This letter recounts the atrocious acts of ongoing persecution of the underground Catholic Church and those of the past few years in Hebei, China. The writer reminded the free world that "The culture revolution is still madly in progress here. It is more cruel than the culture revolution in the 1960's."

"We should all read this tearful and shocking account from this underground Catholic" said Joseph Kung, president of the Cardinal Kung Foundation, "and then decide on the credibility of the claim of the Chinese government that there is no religious persecution there."

The following events are excerpts of the Letter, with some supplements from the Foundation for greater clarity and easier reading. These passages, listed in chronological order, only dealt with the province of Hebei, especially in Baoding area. They are by no means complete. *Prisoners who are still imprisoned or prevented from carrying on their ministry, or on the run are underlined and listed in italic bold print.*

We also urge you to download the latest prisoner's list at our web site.

1. **In 1991 and 1992**, the Chinese government killed Bishops SHI Chunjie, LIU Difen, and Joseph FAN Xueyan while they were incarcerated. The story of the battered body of Bishop Joseph Fan was published in the Italian newspaper *Avenire*. The date of the death of Bishop FAN as announced by the Chinese government was April 13, 1992. His body was transported to Baoding on April 16. Later, a public official secretly disclosed that Bishop Fan died in February. Bishop Fan was secretly detained in a mosque in Shijiazhuang City.
2. **In November 22 1995**, under the command of the Qingyuan governor LI Fuqiu of Baoding and his chief of Security Bureau WANG Ruifu, more than 200 fully armed public security personnel came to Beidengcun of Qingyuan, and completely leveled an underground Catholic Church built by the villagers. Fifty Catholic villagers were injured, seven were arrested.

3. On December 21 1995, the first anniversary of the death of Bishop CHEN Jianzhang who was jailed for almost thirty years, more than one hundred armored cars and over one thousand armed police sealed the Anjiazhuang cemetery to prevent people coming to pay homage to the Bishop. More than twenty Catholics were arrested.
4. On February 8 1996, under the command of LI Sen, the vice-mayor who is also the Chief of Security Bureau of Baoding, several hundred fully armed police again invaded Anjiazhuang. They arrested the auxiliary Bishop AN Shuxin and layperson GUO Gengmin, AN Xianliang, YAO Jinqiu, DI Yanlong, and Guo Jiancheng. They also closed a historic Catholic Church in Anjiazhuang. The government officials warned the faithful not to hold prayers meeting again in private homes; otherwise, they would be severely punished. In Damagezhuang, Xushui County, two lady Catholics were also arrested and humiliated, because they sheltered some underground seminarians in their homes.
5. In February 1996, the security bureau kept Bishop Su Zhimin and several other priests under house arrest, pressuring them to join the government sponsored Patriotic Association which was established in 1957. It is not recognized by Pope John Paul II.

Father Wang Shengguo and Father Ma Qingyuan of Baoding are being pursued for capture by the authority. This pursue is still in effect.

The security bureau of Yixian County placed Bishop LIU Guandong under house arrest. Bishop LIU was half paralyzed. He was kept on 24 hours surveillance and was not allowed any visitors. Cardinal Kung Foundation Press Release February 20, 1998 Page 2 of 4

6. In January through June 1996, several hundred plain clothed agents from the government gathered twenty primary school teachers in Dong Lu village and ordered them to prohibit religious activities among students, and forced students to write letters of apostasy. These letters stated: " in order to respond the Party's leadership and to continue my education, I hereby renounce my Catholic religion . . ." Students who disobeyed were beaten and dismissed from school. Teachers who disobeyed were fired and arrested. At that time, the government had already forced about 4,000 Catholics villagers to renounce their religion in Baoding. There were about 4,000 Catholics in Dong Lu. 2,000 of them were beaten or fined for their religious activities.
7. In April 1996, WANG Tongsheng, the brother of Father Wang Shenggha (item 5. second paragraph), Zhang Dapeng, the acknowledged lay Catholic leader of Baoding diocese, and WANG Chengqun, a land donor for the use of the underground Catholic Church, were arrested.  
Zhang Dapeng and Wang Chengqun were sentenced to three years and were severely tortured. Zhang is now very sick from liver ailment. Wang Chengqun is now half paralyzed. Both are now released for medical reason and are still under strict surveillance.  
WANG Tongsheng was ordered by the police to seek out Bishop Su Zhimin and Father Wang Shengguo, who were in hiding. WANG Tongsheng escaped and is now in hiding. He is being actively pursued for capture by the authorities. He has nine children.
8. In May 1996, Fathers. HU Duo, XIAO Fengzun, MA Shunbao, WEI Laogen, CUI Xingang, DONG Qi, and SHI Qiuliang and many others were arrested. The Vice Mayor of Baoding, LI Sen, alluding to the security agents said attacking the underground Catholics in a more harsh way than usual is allowed as long as they were not killed. Even if the agents had beaten some Catholics to death, Li Sen promised that the Party would take care of the matter.
9. In May 1996, the following lay persons were arrested and beaten, because the public security personnel discovered religious books in their homes.

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|----------------------------------|--|
| I) From Nanmanyang, Qingyuan     | ZHAO Xiaoguo, ZHAO Po, ZHANG Yongluo (Mrs.)  |
| II) From Nandengcun, Qingyuan    | LIU Wenzeng, LIU Xinluo  |
| III) From Xiaolizhuang, Qingyuan | DANG Xiaopu - Severely tortured and injured<br>Was beaten by several agents taking in turn |

10. In May 1996, ZHANG Xinyue of Nanmanyang was arrested and tortured for his religious activities. He was fined for ¥ 80,000 JMB (about US\$ 10,000. The average monthly wage for a village worker is about \$ 300 JMB or US \$ 38).
11. April through May 1996. The focus of all task forces of all levels of government in the Baoding area was to stamp out the underground Roman Catholic Church and to prevent the pilgrimage to Dong Lu. All the faithful were forced to gather in the village. The security personnel searched every house for priests, seminarians, nuns, and out of town pilgrims whom the authorities suspected hiding there. All roads leading to Dong Lu were barricaded by guards around the clock. The public bus drivers announced that they had orders forbidding Catholics to board buses.
12. On May 1 1996, Several hundred fully armed security agents came to Dong Lu to place Dong Lu under military control. Propaganda trucks with loud speakers broadcast warnings that any family sheltering out-of-town visitors would be fined.



At night, the security agents would barge into private home several times to search. The public street fair was not allowed to remain open. Catholics were not allowed to leave the village to work in the field. Many, many visitors from out of town were arrested, beaten and fined.

13. **On May 15 1996**, an underground Catholic Church in Dahoucun, Qingyuan was closed by the police, forcing the Catholics to attend a "re-education class" which was none other than an accusation session. A Mr. Chen was out of the village at that time and did not return in time for the Class. He was fined \$ 1,000 JMB. Mr. Chen protested and ended up by having his whole house ransacked. The authorities confiscated his television, hi-fi, and other valuables. The communist party in the village registered all the Catholics, and ordered them to report to the Party's office daily, up to twelve times a day. If they were late by one minute, they would be fined by \$ 10 JMB. For each absence, the fine was \$ 50 JMB.
- 14 **On May 16 1996**, the Commander of the military units for Beijing came to Qingyuan to inspect its 38<sup>th</sup> army corps which carried out various orders camouflaged as a military exercise. This army unit remained in Dong Lu for more than one month.
- 15 **On May 22 1996**, the authorities closed the underground Catholic Church at Quankuncun, Qingyuan. Its crucifix, Holy Eucharist, and many holy articles in the church were confiscated. The church is now being used as an office of the village's communist party. On the same day, a prayer house in Jiangzhuangcun, Qingyuan, was also closed by the authorities. Its contents were all burned. The uncle of WANG Qingchen, a Catholic in the village, happened to come by to visit without any permit. He was fined \$ 500 JMB.
- 16 **On May 25 1996**, several thousand fully armed soldiers destroyed and leveled the Dong Lu Marian Shrine, a national shrine since 1924.
- 17 **On May 26 1996**, an underground Catholic Church in Nansongcun, Qingyuan was destroyed by the authorities. The contents in the church were burned. The authorities ordered all Catholics in the village to hand over all their religious articles.
- 18 **On May 31 1996**, a prayer house in Xiwanglicun, Qingyuan was closed. The contents in the house were all burned. About a dozen Catholics were found praying in the house of LI Liangtai. Each person was fined \$ 500 JMB. An underground Catholic Church at Tiangezhuang, Qingyuan, where Bishop Su Zhimin lived, was closed by the authorities. This church is now being used as the public security's police station.
- 19 **In early June, 1996**, the communist authority gathered all Catholic nuns in Quankuncun, forced them to enroll in a pre-marital class in an attempt to induce them to marry. Many agents took the opportunity to abuse them.
- 20 **On August 15 1996**, the Feast of Assumption, Zhao Huanwen of Quankuncun, sister-in-law of Father Wang Shengguo (item 5) invited her eighty year old uncle, Father Zhao Tingbin, to offer a Holy Mass in her house. As a result, she was detained for 15 days and fined for \$ 2000 JMB. At the end of August, a number of other families were also fined a large sum of money for the same reason.
- 21 **In August 1996**, the authorities took a number of detained priests and nuns to a dancing hall and pre-arranged several dancing girls to seduce them. This event was secretly photographed. Afterwards, the authority used these photos for propaganda in an attempt to destroy the reputation of the priests and nuns.
- 22 **In September 1996**, nine prayer houses and churches belonging to the underground Catholic Church in Baitapu, Shakou, Xiefangying, Zhengcun, Shijiazhuang Village, Chunmuyu, Duoshuizhuang, Liangzhuang, and Huqu were all closed by the authority, because the Catholics in these villages refused to join the Patriotic Association.
- 23 **In 1996**, LI Shengxin of Zhuotoucun, Anguo and JIA Futian of Yangzhuang, Shenxian County, Hengshui City were arrested. Both were sentenced to three years. LI for unspecified religious activities and JIA for accepting a priest to offer a Mass in his village.
- 24 **October 8 1997** - Bishop Su Zhimin was arrested in February 1996. Later, he was rescued by his flock, went into hiding for seventeen months, was finally hunted down by the authorities on October 8, 1997. His whereabouts are unknown.
- 25 **In September 1997**, a young priest Wang Quanjun was arrested for secretly offering a Holy Mass for his faithful. Although he was just released in January, 1998, he is under strict surveillance. MA Yuntian and WANG Shengrong of Tiangezhuang, Qingyuan were arrested and fined for attending an underground Mass without permission. MA was severely tortured. WANG is the sister of Father Wang Shengguo (item 5).

## **Human Suffering is Spiritual Joy**

**By Rose Hu**

*The Lord is my shepherd, there is nothing I shall want....Even though I walk in the dark valley, I fear no evil, for you are at my side - psalm 23*

In 1949, a month before the communist taking over China, I was converted to the Roman Catholic faith while studying at the Sacred Heart Convent Girls High School in Shanghai. Shortly after, I joined the Legion of Mary and became the president of a presidium. In 1951, the Chinese Communist Government declared the Legion of Mary a counter-revolutionary political organization. I was arrested on September 8, 1955, because I was a member of the Legion, even though I was only 21 years old, along with the Bishop of Shanghai, Ignatius Kung, hundreds of priests, nuns, seminaries and Catholic lay persons.

"Rose, what do you think of Kung Pin Mei (Ignatius Kung)?" the judge questioned me. I answered: "He is our bishop." The judge reacted angrily "He is a reactionary. How can you say he is your bishop?" Hearing this, my mother fainted immediately, for she knew that my response would result in a severe prison sentence. The court session was then recessed.

During this recess, my mother told me: "If they sentence you today, I am going to kill myself." "Mother" I said "when there is a conflict between loyalty to God and love for you, I can only choose God." Although my mother did not carry out her threat, this was the last time I saw her. She died peacefully in 1958, while I was held in a prison without a sentence.

Three years later, on my 24<sup>th</sup> birthday, I was sentenced to a prison term of 15 years. In terms of days this is 5,575 days, a good portion of my young life. During that time I reasoned what are 15 years when compared to God's response on the day of judgement? In the eyes of an ordinary person without faith, it is a gross misfortune to lose one's freedom at a very young age. However, in the eyes of a faithful Catholic, it is a privilege to be selected by God to suffer persecution for justice sake and to be a cross bearer with Jesus on His way to Calvary. This is a great grace from God. What better way could one make reparation for one's own sins and for the sins of others? I was incarcerated not for just 15 years, but much longer than that - 26 years in prisons and labor camps.

Time flies. Forty years in retrospect pass quicker than one would believe. God's plans are always mysterious. Last year on my 64<sup>th</sup> birthday, I received another sentence which is actually a unique gift from God - a lab report that I had breast cancer.

I accepted my first sentence of 15 years in prison willingly and readily. I was shocked, however, when I learned my diagnosis - "the second sentence" as I choose to call it. I never expected it and definitely was not ready to accept it. I was completely devastated. I was bitter. I was angry.

Recalling hardship and struggle upon arriving in the United States nine years ago, I asked Jesus why good fortune never entered my life? Why did the poverty and pain always become my companion? I was so poor that I could not even afford any medical insurance. I did not have money for my cancer treatment. "God, why do you forsake me?" I asked. Sunny weather follows the rain, but what follows my rainy season is the pain of cancer. To me, this suffering is like seeing the same movie over and over. It never stops. However, I am happy to be asked to climb the hill at Calvary once again.

I am not a super woman. Ever since I was a little girl, I could not tolerate pain. I would cry from a little pain and was known as a cry-baby. Now that I have cancer, I feel that I am checkmated. I understand that it is God's will which can neither be avoided, or escaped. When I meditated, I recalled that on the way to Calvary, Simon of Cyrene was pressed to help carry the cross of Jesus. I felt that I was like Simon, not volunteering but pressed into service. Looking into the eyes of Jesus, I could never say "no" to Him.

During these last few years of the twentieth century, devils appear to have penetrated every segment of society. They are doing their best to tempt the souls to give up and forsake God. This situation is very grave and leaves no room for complacency. In this critical time, how could we ignore the warning from Our Blessed Mother of Fatima? It now over eighty years since the world first heard the message. God's justice must be satisfied. The Sacred Heart of Jesus longs for comfort. The insult to our Holy Mother must be repared. We must cooperate to share in the fruits of redemption. To me, since my entire life had been offered to God, why should I now play the part of a hard bargainer with God for the few years remaining of my life on earth? The pain of cancer, the hardship in my life, the sufferings of imprisonment are all God's loving plans for me. What right do I have to say "no" to God? As St. Paul wrote to Romans, "Who will separate us from the love of Christ? Trial, or distress, or persecution, or hunger, or nakedness, or danger, or the sword?" (Romans 8:35) Needless to say, neither one of these sufferings can separate me from Christ's love. Please pray for me and for all those who are terminally ill.

*Editor's note: This article was written about a year ago when Rose was first diagnosed Cancer. She waited nine months for her eligibility to join an insurance plan. She was operated on and received 8 courses of chemo. She appeared to be in remission and doing well. She flew to Connecticut to wish Cardinal Kung, her bishop and prisonmate, a happy feastday and birthday.*