



THE CARDINAL KUNG FOUNDATION

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Autumn 1997

Dear Friends:

Recently, a member of the underground church had a rare, almost miraculous, opportunity to visit the United States. This visit was his first. 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. For security reasons, we must withhold the identities of this visitor and of his diocese and be purposely vague in the following report.

This underground diocese has no financial support from its congregation because of the terrible poverty in that region. In recent years, the local government officials tolerated private Holy Masses as long as the diocese can satisfy their financial demands.

Each priest is responsible for a large region. Public transportation is too expensive for the priest. They usually travel on foot! However, their hard work is rewarded by the strong faith of the congregations. 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. I thought of the many empty pews in the beautifully decorated churches in America.

Although it is a crime to involve young people under 18 in any religious activities or to teach them CCD, the priests, often at great risks, closely supervise them. Although a young man or woman represents an "extra pair of hands" to support the family, the parents are usually very proud and supportive of vocations. There are many seminarians. Hence, this diocese desperately needs financial support. I have promised the bishop to bring his appeal to you. You can support a future priest with only \$600 a year, or \$50 a month. This must be one of the best ways to spend \$50. Please donate any amount you can afford. God has blessed China with many vocations. The parents and the young men are ready to make the sacrifice for the Church, but we need your generosity to make the seminarian's dream come true.

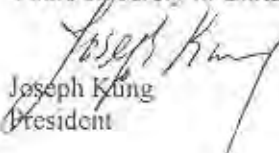
Retirement or early retirement due to poor health does not exist in the underground Church. Every clergy, well or sick, works in any capacity he can until the Lord calls him. Besides book knowledge, these young seminarians learn first hand from these true shepherds the true meaning of sacrifice, devotion, hard work, and pastoral services.

Because of your support, the Foundation was also able to immediately give this visitor over 500 mass stipends for his bishop with a promise of our continuous support.

Similar activities are heroically carried out by underground bishops all over China in the midst of a horrible campaign by the Chinese Government to eradicate the underground Roman Catholic Church. There are about 60 underground bishops for 120 dioceses taking cares of 8 million souls. This diocese is only one of many that we assist. **Please support our work generously.**

Freedom from Religious Persecution Act of 1997 (HR 1685) will be voted soon in Congress. This bill would establish a White House office to monitor religious persecution. In addition, it would stop US loans to countries sponsoring religious persecution and mandate various other sanctions. This is a very important legislation with potential to sanction any country including China deemed guilty of religious persecution. Please contact your congressman and senators in Washington and urge them to vote **FOR** the bill.

Yours sincerely in Christ


Joseph Kung
President

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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Press Release

The Cardinal Kung Foundation
October 11, 1997

Re-arrest of Bishop Su Zhimin

Bishop Su Zhimin, Bishop of Baoding was arrested in May 1996 together with his auxiliary Bishop, religious and lay leaders shortly after the destruction of the Shrine of Our Lady of China in Dong Lu by the Chinese Government. Bishop Su was able to go into hiding at various places for 17 months until he was hunted down and re-arrested on October 8, 1997. While he was in hiding, Bishop Su issued an open appeal to the Chinese government to stop the religious persecution in China. Bishop Su was the only underground bishop who has met with a senior U.S. government official. Almost four years ago Congressman Christopher Smith (4th NJ) met privately with Bishop Su. Bishop was arrested after Congressman Smith's departure. Bishop Su, 65, was previously jailed at least 5 times by the Chinese government for a total of 20 years. He was once beaten so savagely that he suffered extensive loss of hearing.

On October 11, Cardinal Kung sent a letter to many clergy in U.S. requesting them to remember at their Masses Bishop Su and the many clergy and faithful of the Diocese of Baoding currently in jail.

Where Will It Lead?

1) Demotion of an Underground Bishop

The underground Church not only suffered long years of persecution from the government, it also suffered intense emotional pains in recent years from the insensitive treatment and criticism from some members of the universal church. The steadfast loyalty and obedience of the underground Church to the Pope were interpreted by many as inflexibility and hostility towards the communist government sanctioned Patriotic Association (P. A.); its refusal to join the P. A. is allegedly the reason for the continued division of the Catholic Church in China. Some "China experts" from the universal church felt strongly that unity in the Catholic Church in China will be achieved only if the underground bishops will put away their past and join the so-called "open church".

A few years ago, a small number of the P. A. bishops confidentially requested recognition from the Holy See. The Pope accepted these bishops. As the names of these bishops are extremely confidential, many friends of the P. A. bishops inevitably claim that the P. A. bishops they are assisting are the very bishops "confidentially recognized" by the Pope. These "converted" P. A. bishops, with their dual status, have not only retained their financial and political benefits from the government, but also secured for them financial help and friendship from the universal church. Unfortunately, some of these P. A. Bishops use this new dual status to advance the causes of the P. A. rather than the Roman Catholic (R. C.) Church. The following distressing situation illustrates the current confusion in some parts of China:

Recently, a P. A. Bishop received a letter from a Monsignor who was a Counselor to the Mission of the Holy See in Hong Kong. This Monsignor authorized the same P. A. bishop to:

- 1) Become the Ordinary of an underground Roman Catholic Diocese; and
- 2) Consecrate a P. A. priest of that same diocese as his coadjutor bishop.

By virtue of the same letter, the incumbent underground Ordinary appointed by the Holy See to the same diocese was demoted to the auxiliary bishop to the newly appointed P. A. Ordinary. This good underground Ordinary is now in hiding.

The entire underground Church in China is perturbed at how this loyal underground bishop who had been jailed and tortured by the Chinese government many times could be demoted and be forced to report to a P. A. bishop. The underground clergy and faithful of this diocese are now under great pressure both from the government and from their new P. A. bishop to join the Patriotic Association.

I must say that forcing an underground Ordinary to report to a P. A. bishop must be the most effective method conjured up by the Chinese Government to erode the fidelity of the underground Church to the Supreme Pontiff. I have known of this event for almost a year and have tortured myself in trying to keep it confidential in the hope that the Vatican could resolve this issue. It has not been resolved. In the meantime, this event has now been reported in the United States.

2) Another American Parish Granting Full Faculties to the Patriotic Association Priests.

Following the "example" of the New York archdiocese, Archbishop Levada of San Francisco granted faculties to a P. A. priest a few months ago, allowing him to offer Holy Mass and administer other Sacraments **in public**. The fact that this priest was a P. A. priest was not disclosed to the faithful. It is quite natural for any individual receiving Sacraments from these P. A. priests in a R. C. Church to believe that they are the R. C. priests. Would these same individuals still wish to receive the Sacraments from this P. A. priest had these facts been told?

This event is obviously contrary to the 1988 guidelines issued by His Eminence Cardinal Tomko. In his China Advisory dated September 3, 1988 (Prot. 3314/88) to all world bishops, Cardinal Tomko wrote:

Another rather delicate point is the question of the liturgical celebrations. In fact, all 'communicatio in sacris' is to be avoided. The 'patriotic' bishops and priests are not to be invited or even allowed to celebrate religious functions in public, either in the churches or in the oratories of the various religious institutes.

When we raised questions to Archbishop Levada who sponsored this program, his answer was that this program "is being carried out according to directives received from the Holy See" without further specifics. When we asked him again for more details, we did not receive his response.

The P.A. bishops publicly and repeatedly stated that the Pope has no authority over the Catholics in China, repudiating the Pope's supreme legislative, executive, and judicial authority to govern the entire Catholic Church. The P.A. priests studying in U.S. are under the sponsorship of the P.A. bishops, consecrated by the P.A. bishops and are committed to return to serve these P.A. bishops and the P.A. diocese.

Pope John Paul II has said quite plainly that "a Catholic(s) who wish(es) to remain such and to be recognized as such cannot reject the principle of communion with the successor of Peter" (Jan 1994, Manila). In view of the above publicly known facts regarding the Patriotic Association priests and the Holy Father's statement, they cannot be considered in communion with the Pope, nor are they even Roman Catholic priests. As such, how can they be granted full faculties in the United States to administer Sacraments in public?

As the P. A. priests and seminarians have publicized their continued commitment to return to serve their P. A. bishops, (some have returned), they could not have made a true lifelong conversion to the R. C. Church. The "proof" of their allegiance to the Pope is to recite once in private the Profession of Faith. This same prayer is also recited in China, but did not deter these P.A. bishops from upholding the principle of an independent Chinese Catholic Church, or from publicly proclaiming that the Pope has no authority over Catholics in China. How can, then, a public scandal be rectified with one "private" recitation of the same profession of faith? The United States faithful deserve to know the true position of these P. A. priests on the doctrine of the papal supremacy.

Many clergy in the free world felt that the P.A. clergy is justified to join the Patriotic Association because of persecution. Throughout history, the same reasons have caused different groups to be separated from the Church. Many clergy joined the Church of England because of the persecution under Henry VIII. However, was St. Thomas More inflexible, outdated or sacrificed needlessly? Was Bishop St. John Fisher not facing a political reality? The separation of the Church of England and that of the Patriotic Association are rather similar. Therefore, at most, the P. A. clergy can only be as "catholic" as the clergy from the Church of England were "Catholic". While we cannot ignore the truth that they "have strayed in certain aspects from the fullness of Catholic truth" (Pope John Paul II), we must love and pray for our separated brothers so that they may return to the "One fold and One Shepherd"

Pope John Paul II is well known for his deep love for China. Being a former underground seminarian himself, the Holy Father understands only too well the painful reality and suffering of a persecuted Church in a communist country. However, charity must also be based on truth. In his speech to China in December 1996, the Holy Father encouraged and demanded fidelity from the bishops. He said, "Through ordination the Bishop receives the grace and the responsibility of his own pastoral ministry.....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."

The faithful who receive the sacraments from a Patriotic Association clergy have a need and a right to know:

- 1) By what kind of theological reasoning do P.A. priests receive full faculties to administer Sacraments **openly** in the Roman Catholic Church?
- 2) Is this a change in Vatican's policy, as previously the Holy Father has not recognized the Patriotic Association? Is a basic doctrine of faith, e.g. communion with the Vicar of Christ, dispensable when one is under persecution?

3) Patriotic Association Seminarians Being Trained in the United States

There are approximately fifty P. A. seminarians and priests studying in various R. C. seminaries in the United States for at least the last 6 years. Maryknoll on behalf of the P. A. Seminarian Formation Committee organizes this program. The chairman of the Committee is Bishop Aloysius Jin, the P. A.'s Bishop of Shanghai. Bishop Jin often presented to his western benefactors his 18 years of imprisonment as proof of his loyalty to the Holy See. What he did not say was that soon after his arrest, he caved in to the pressure of the communist government and recorded a tape to persuade the jailed Catholics to confess to the government and to join the Patriotic Association. This tape was broadcasted in prison. He in fact chose to serve the communist government from the very beginning of his imprisonment, rather than to serve the Vicar of Christ. Soon after his release, he was awarded the position of P.A. auxiliary bishop of Shanghai, and then the P.A. Bishop of Shanghai. Many bishops in the United States support Bishop Jin's seminarians' program and offer these candidates full tuition, room, and board scholarships. At the end of the training, the candidates are sent back to China, to be ordained by P.A. bishops and to serve in the Patriotic Association. The U.S. seminaries are not training them for the underground Roman Catholic bishops.

The U.S. bishops alleged that this program has "the approval of Vatican". However, those who have written to the bishops, rectors of these seminaries or even to Vatican officials failed to receive any explanation as to why the diocese and the Holy See promote an independent Church who has repeatedly and openly declared its autonomy from the Pope.

4) Roman Catholic Religious Working In China Without Approval From The Underground Church

Section 678 of the Canon Law stated that all religious organizations working in a diocese must receive the approval from the Ordinary of that diocese. In recent years, many missionaries returned to China and started various charitable projects. These foreign missionaries do not seek permission for their projects from or work with the underground bishops who were appointed by the Pope. Instead, they work with the Patriotic Association or with the communist government. It is very sad to note that the R. C. missionaries of the free world ignore their duly appointed bishops and prefer to serve bishops approved by the communist government.

I personally cannot imagine that any religious orders would carry out an unauthorized project in a diocese of the United States. If this unauthorized ministry indeed should not happen in the United States or elsewhere in the world, why should it occur in China? Why then the double standard?

5) Deceptive Propaganda

Numerous articles have appeared in the diocesan newspapers, and Catholic magazines, about the "Catholic Church in China", but in fact describing the P. A. without naming as such. Numerous tours to China have been organized by Roman Catholic institutions such as the China Bureau headed by a Maryknoll sister. These tours were advertised to visit churches and seminaries of the "Catholic Church in China", but in fact, they visited the P. A.'s facilities. Many conferences have been sponsored by R. C. institutions such as the U. S. National Conference of Catholic Bishops ostensibly for the "Catholic Church in China", but in effect focused mainly on the P. A.'s church. Along the way, the loyal underground Catholic Church, its persecutions and sufferings were scarcely mentioned, if at all. These articles, tours and seminars have badly deceived the public.

Besides showing "charity" to our separated brothers by generously supporting the P. A. with the resources of the universal church, the leaders of our Church in America should also teach loyalty and obedience to the Vicar of Christ by supporting and preaching the suffering underground Church in China as an example to the Catholic Church in America.

6) Is The Patriotic Association The Same As The Roman Catholic Church?

Recently, many religious and bishops claim that the underground Church and the P. A. Church are the same Church having the same faith. They advocated not taking sides, because we are all Catholic. This view is totally wrong.

The Cardinal Kung Foundation would like to present the following facts to you.

The most important tenet in the constitution of the Patriotic Association is its autonomy from the Pope. It does not recognize the supreme administrative, legislative and judicial authority of the Pope regardless of the fact that its members publicly professed their "loyalty" to His Holiness. This autonomy is the fundamental divergence in theology between the Patriotic Association and the Roman Catholic Church.

We know that no one can possibly claim communion with the Pope and with the universal church while simultaneously denying the administrative, legislative, and judicial authority of the Roman Pontiff. Inasmuch as the Patriotic Association refuses to recognize the Pope's authority as stated in their constitution, it could not possibly be in communion with the Pope. Without such communion, the Patriotic Association could not be Roman Catholic.

Cannon Law Section 751 states "...Schism is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him."

The Patriotic Association continues to refuse submission to the Roman Pontiff. Its bishops continue to be consecrated without a papal mandate. This has been done for the last four decades.

One element of schism for bishops is the false claim of jurisdiction. Inasmuch as all these Patriotic Association bishops claim jurisdiction over a diocesan territory, they complete this element of schism. Accordingly, the Patriotic Association is a schismatic church. However, why is the Vatican not declaring it? Since Pope Pius XII, Vatican has been silent. Some Catholic defenders of the Patriotic Association use this as a conclusive evidence that the Patriotic Association is Catholic. Will the Chief Shepherd not "leave the ninety-nine in the wilderness, and go after the one which is lost, until he finds it?" (Luke 15:4). In spite of his immense love for China and the most difficult political condition in China, His Holiness always leaves a venue open for the separated brothers to return to the one true Church. This love hardly concludes that the doctrine of communion with the Pope has been changed. On the contrary, Holy Father demanded that the church in China must "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 a truth of faith." (Pope John Paul II, Dec 3, 96)

7) Donations to the Patriotic Association

Patriotic Association priests and bishops, presenting themselves as bona fide Catholic clerics, traveled around the world and solicited donations. Catholic institutions donated millions to the Patriotic Association while the underground loyal bishops were left with almost nothing. Unfortunately, the expression of the loyal bishops is severely limited. They are prohibited to do so in China because of their illegal status, and are not allowed to travel outside China to spread their message. The mission of The Cardinal Kung Foundation is therefore to bring the message and life of the underground Church, and its continued persecution to the world's attention.

It is one matter to donate money out of an ecumenical spirit to our separated brethren. It is even more necessary to support our loyal Catholic brethren in China who are suffering so much for the faith. As we have stated above, such donations, if any, are nominal. In the meantime, horrendous persecution of the underground Church continues.

Conclusion

Many Cardinals and Bishops claim that they carried out the above events to promote "reconciliation", as directed by the Holy See. Reconciliation cannot be done by compromising faith. Reconciliation is possible only with "full and complete visible union of Pastors and faithful alike, around the Pope." The Holy Father "exhorts all the Pastors and the faithful of China to express with courage and without fear the true profession of Catholic faith, 'thus speaking the truth in love' (J P II 12/96).

Many Roman Catholic bishops and missionaries believe that working with the Patriotic Association Church would be the most effective means of propagating the faith in China. If this were their true objective, these institutions should first consult with the loyal underground bishops who have over 40 years of experience under communist China, increasing the loyal underground Church from 3 million in the 1959's to the current 8 million. They have not consulted with the underground bishops. These religious orders did not extend the same respect to the underground bishops as an Ordinary as they would have accorded to other Ordinaries in the free world. These Bishops and religious superiors appear to support and recognize the Patriotic Association while our Holy Father has steadfastly refused to do so.

The 8 million loyal Catholics are very broken-hearted and confused. In their hearts, they know that "Papal Supremacy" is one of the fundamentals of being a Catholic. In their hearts, they know that Holy Father is firmly behind them. In their hearts, they know that Holy Father will never abandon them. However, facing all these confusing and contradicting events, the loyal Catholics are experiencing a far more painful persecution by the acts of our own Church than being just physically abused and locked up in a communist jail.

The Communist Government did not succeed in eliminating the millions of Catholics by coercion and persecution for almost five decades. Now the Government is hoping to defeat the Roman Catholic Church from within through misinformation, deceit, and confusion in addition to the forty years of intensified persecution from without. The Chinese Government is trying hard to erode the respect, confidence, obedience and loyalty of the underground church to the Holy Father through the current confusion and conflicting signals. So, when the chips are down, the issue of the papal authority of the Catholic Church in China would become irrelevant. We are most concerned that the communists are gaining ground rapidly. Please help China and the underground Bishops with your prayers, your voice and your sacrificial donations. We need you, and your friends.

Remembering Two Soldiers of Christ

Rev. Xavier Cai (Tsai), S.J., an advisor to The Cardinal Kung Foundation, was called to the Lord peacefully on June 1, 1997 in New York at the age of 90. Father Xavier was a very dear friend of His Eminence, Cardinal Kung and a hero of the loyal Catholic Church in China. He served as the pastor of the Cathedral of St. Ignatius in Shanghai during the early years of the communist regime and until his arrest on July 7, 1953. All the Catholics in Shanghai and thousands of Chinese Catholics around the world remembered Father Cai affectionately for his most inspiring sermons, his deep love for Holy Mother, and his devotion to St. Therese. Wherever he spoke, the crowds followed him enthusiastically. He inspired Shanghai faithful at a very difficult period.

Father Cai practiced what he preached. He refused to join the Patriotic Association. Rather than betraying his Bishop, Ignatius Kung, and the Church, he went to jail and labor camp for 35 years. He was sentenced on the same day with Bishop Ignatius Kung. In his memoirs, he said that he was filled with the peace of the Lord during his thirty-five years of imprisonment, which included 40 days confinement in an unlighted water cell. He completely placed himself in the boundless love of the crucified Christ.

When Father Cai was suddenly released before the completion of his sentence in 1987, he was informed by the labor camp superintendent that his good behavior in the labor camp indicated that he has repented. Father lost no time in correcting him that good behavior was not the same as repentance. His position is the same, he had not repented.

After his release, Bishop Aloysius Jin, the P. A. Bishop of Shanghai invited Father Cai, to lecture in the famous Sheshan Seminary, which was controlled by the Patriotic Association. Bishop Jin invited him to participate in other capacities with the Patriotic Association. Had Father Cai agreed, he would be handsomely rewarded as an "hero" similar to the turncoat Bishop Jin. Father Cai declined and worked among the underground faithful instead until he came to the United States.

Father Cai arrived in the United States in 1987 at the age of 80. He became immediately active in the Brooklyn Diocese taking care of the Chinese faithful. His advanced age and poor health could not slow him down. He gave retreats and homilies throughout the United States, Canada, Taiwan, Hong Kong, Australia, South America and Europe. He testified for the underground Church in the Subcommittee of the Human Rights of the U. S. Congress, and spoke before various Catholic and human rights organizations. He remained active until he was taken ill a few months before he passed away.

We give thanks to God for Father Cai's ministry, for his heroic example, and for his deep love to the underground Church in China. He was always joyful and completely trusting in the Lord. His holiness, sincere love, and deep interest in others attracted people of all ages and all walks of life to his side. The Cardinal Kung Foundation is particularly grateful to his advice and encouragement during the past years. He followed the work of the Cardinal Kung Foundation closely. His enthusiasm for the underground Church is infectious. His wise counsel is sorely missed.

Now without the limitation of earthly poor health and old age, Father Cai will no doubt double his effort and intercede for the underground Church at the foot of his Holy Mother.

Rev. John A. Houle, S.J. was called to his eternal rest on August 9, 1997 at the age of 83 in Santa Teresita Hospital in Duarte, California, where he had resided for nearly seven years. Father Houle joined the missions in China in 1947. In 1949 shortly before the communist took over of China, he was assigned as the Associate Pastor at Christ the King Church, Shanghai in Bishop Ignatius Kung's diocese. He was arrested in 1953 with other foreign missionaries. Jailed, Father Houle refused to deny his Bishop, Ignatius Kung or acknowledge his own crime as a spy. As a result, he suffered long interrogations, starvation, and physical abuse for four years. His account of his experience in the Chinese jail is a great inspiration. (The video, Heart of a Priest, details Father Houle's experience in jail including his first Mass held in secret. The video is available for \$10 from Cardinal Mindszenty Foundation (314) 727-5897.)

In February, 1990, Father Houle was ill with terminal pulmonary fibrosis. Through the intercession of Blessed Claude la Colombiere, he was miraculously cured. This miracle was the third and final miracle necessary for Blessed Claude la Colombiere's canonization which took place on May 31, 1992 in St. Peter's Basilica presided over by Pope John Paul II.

Father Houle was a very dear friend of the Cardinal Kung Foundation and Cardinal Kung. In his letter to the Jesuit Superior and friends of Father Houle who were attending the Mass of Resurrection, Cardinal Kung said:

I will always remember Father Houle as a devoted priest of the Shanghai Diocese. Father Houle never forgot China and his Chinese friends. He spent four decades telling the free world about the suffering Church in China. Today, I will join all of you spiritually at the altar... in thanksgiving to Almighty God for the grace we received through Father John Houle, a loving friend, a devoted priest, and a true son in the Church of China. I am confident that Father John will continue to intercede tirelessly for the suffering Church until there is one Flock and One Shepherd in China.

Please remember Father Cai and Father Houle in your prayers.

A Catholic Voice Out of China

By Margaret Chu

About The Author - This is a true-life experience of the author. She spent 23 years in jail and in the labor camp. In 1979, while still in the labor camp, Margaret, almost miraculously, received permission to leave China to join her brother, Joseph Kung, in America. Margaret wanted to share her experience with you to give you more insight into the condition of the thousands of Catholics in China. Unfortunately, the persecution is still ongoing. Some of her friends are still in labor camps. Many are in great poverty because they missed the education and career opportunities as ex-prisoners.

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In China, there were tens of thousands of silent martyrs who died namelessly during the struggles. Many are still in jail. They suffered discrimination and poverty as ex-prisoners. The difference between those thousands of unsung heroes and I is that I was blessed with the opportunity of coming to this great country, the United States of America. I was reunited with my family. I can now practice my religion freely. The others did not have this opportunity.

I was fortunate to be born in a family of many generations Catholic. When I was a child, I had no deep understanding of religion. Religion was simply a way of life for me.

In 1949, I was in my early teens, full of hope dreaming of a great future filled with love, freedom, opportunity and a great career. Then, China turned red.

According to Communist teaching, "religion is the opium of the people". Therefore, to be a Chinese and a Catholic at that time was a very serious challenge. Suddenly, Catholics had to decide whether to follow God's law or to follow the government's anti-Catholic policy. To follow God meant prison. To follow the government meant security and opportunity for education and a job. It was a difficult and painful choice. With God's grace, thousands of Catholics courageously chose God. The leader of the Shanghai Catholic Diocese since 1950 was Bishop Ignatius Kung Pin-mei. In fact, he was the Bishop of three Dioceses including Nanking, the old Chinese capital, and Soochow. In the beginning of the Communist regime, the government continued to give the church some limited freedom. It hoped to win Bishop Kung's cooperation to form a state-controlled Chinese Catholic Patriotic Church independent of Vatican. After five years of increasing pressure without success, the government changed its tactic.

September 8, 1955 will always be remembered as the darkest day of persecutions in Shanghai. Maybe I should say as the glorious day when so many Chinese Martyrs were made. On this quiet night, in one swift operation, the Communist government paralyzed the Shanghai Diocese. Bishop Kung, together with hundreds of priests, nuns and lay Catholics were arrested. The seminary was closed. Many Catholics were placed under house arrest and must report to the police station daily for re-education (brainwashing).

I was not arrested on September 8, 1955, but I had to attend the brainwashing meeting everyday. Most of those at the meetings belonged to my parish. We were not allowed to talk to each other. However, our presence gave each other moral support.

In the brainwashing session, the government wanted us to sign a declaration stating that Bishop Kung was the leader of the counter-revolutionary gang dedicated to overturn the communist government. We had to report on all religious organizations, the names of their members and their activities.

Those who buckled under the pressure and signed the declaration were set free. They were restored all jobs and educational privileges. However, those who followed their conscience and followed the Church were dismissed from their jobs. They were not allowed to attend university and finally ended in prison.

I love Jesus, my Lord. I love my church. I love and respect my priests. I also love my friends. Before the September 8 crackdown, for five years the government already suppressed us. But, we struggled together. We prayed together. We cried together. To ask me to betray my beloved Bishop, priests, and friends, and to ask me to support the government's persecution of the Catholic Church, was to ask me to abandon my faith and to betray my Lord. No, No. My faith did not allow me to betray my God. My love for my friends made it impossible for me to betray them.

Therefore, in front of police interrogators, I refused to participate and remained completely silent. While they read their propaganda, I simply prayed in my heart. It worked for a short while.

The government gradually stepped up the pressure on us. Within two months, many of those priests who were still free signed a declaration supporting the government's action to charge Bishop Kung with high treason.

I was young and innocent. I had unquestionable faith for all priests. It never occurred to me that they would give in so quickly to the government's pressure and betray their own bishop and the Church.

I was particularly shocked when I learned what my spiritual director, *Father Aloysius Jin, S.J.*, had done after his arrest. He was a very eloquent priest, the Rector of the Shanghai Seminary, and had great influence among the faithful. Soon after he was arrested, he recorded a tape to persuade loyal Catholics to support the government. This tape was used for broadcast in many prisons. Many of my friends heard this tape in jail. Father Jin is none other than the current illegitimate bishop of Shanghai of the Patriotic Association. That was indeed a great blow to the Shanghai diocese and to me personally. At a time when I most needed spiritual support and consolation, I was left entirely alone without any priests in whom I could trust.

I realized that many Catholics who signed the declaration needed jobs or wanted to go to university. I too needed a good job. I also wanted badly to go to the university. But I could not give up everything I believed in. I refused to sign the declaration.

After six months, thinking that it had crippled the Catholic Church, the government relaxed its persecution. Many Catholics were released in early 1956. I too was allowed to leave my house. I got a temporary job as a medical lab-assistant and submitted application for admission to a university. I did very well in my job. The lab director wanted to offer me a full time position. However, when the Director found out about my religious background, I was fired. On top of that, regardless of my high scores in the entrance examination, my application to university was also rejected.

Because I was a niece of Bishop Kung, because I refused to betray my Church, I was considered by the government to be a high political risk and was thereby condemned.

II

After the September 8th mass arrest in 1955, we became a flock without a shepherd. Churches were still open, and Holy Masses were still celebrated. However, the fervent atmosphere was changed. There was serious mistrust between all levels of the Church. Many Catholics, including I, refused to receive Holy Sacraments from those priests who had publicly renounced the Church and betrayed the Bishop. At the same time, we had no spiritual support. We were lonely and isolated. We could only pray privately among friends.

God did not abandon us. At that time, I met a priest, Father Koo, who was under house arrest. In the spring of 1956, he was allowed to say public Mass in a small chapel, but not preach. To find a loyal priest was like finding a light in the midst of the dark raging sea. I found my light. Although the chapel was far from my house, I attended his Mass daily and received grace and consolation in his confessional. Before long, more and more people came to attend his Mass. As a result, the authorities closed the chapel after a few months.

A Trappist nun helped us to maintain contacts with Father Koo. We hand-copied his sermons and distributed them to the faithful. Holy Communion was sent to the nun's house and was distributed. Father Koo heard confessions in the park or while walking on a busy street. Once, we even secretly organized a pilgrimage to She-Shan, a national Marian Shrine near Shanghai. Father Koo's sermons were distributed even to other cities. It was truly a very risky yet rewarding time. This, in fact, was the beginning of the underground Catholic Church in China, and I was blessed to be a small part of it.

We never wanted to oppose the government. All we wanted was to keep our faith. We had no experience in political struggle. We never suspected that the government would plant a spy among us. As this spy came to us through the introduction of that good Trappist Nun, we blindly trusted him. She joined every religious activities organized by us. Several times she asked me to mail Father Ko's sermons to her friends. Like a fool, I did. Those addresses were fake. The Public Security Officers intercepted them all. These materials would later become the government's proof of my accused crimes. In addition, the spy reported to the authorities the location of a wanted Catholic in hiding. This person was later arrested.

(To be continued in the next issue)

THE FEAST OF OUR LADY OF THE ROSARY

HIS EMINENCE CARDINAL IGNATIUS KUNG observed his *48 years Episcopal Anniversary* on the Feast of Our Lady of the Rosary (10/7/97). Holy Father appointed Father Ignatius Kung Bishop of Soochow in 1949 soon after China turned communist. Persecution has already begun. In obedience, he accepted the appointment. *"I will not be able to carry out my duties as a bishop under the communist rule if I do not have the intercession of Our Lady of the Rosary."* said Father Kung. He asked to be consecrated on this feast. The following year, Bishop Kung was appointed as the first Chinese native Bishop of Shanghai, and at the same time, Apostolic Administrator of Soochow and Nanking. Cardinal Kung is now 96. He asks for your prayers and for China.

Please remember The Cardinal Kung Foundation, Inc in your will.