



THE CARDINAL KUNG FOUNDATION

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Dear Friends:

And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world... Now the salvation and power and the kingdom of our God and the authority of his Christ have come..." (Revelation 12:9-10)

Even as the United States and many other members of the United Nations are at war in defense of civilization against terrorism, it is, at once, an act of faith, hope, and love to celebrate Christmas. This point was vividly made by way of two contrasting events.

First, on September 11, the tragic day of the terrorist acts that took place in the United States, moments after the first airplane mowed into the World Trade Center, a member of the Associated Press snapped a photo of the smoke billowing out of the first tower. After the photo was developed, the photographer, along with the many others to whom he showed it, agreed that the billowing smoke took on the unmistakable form of a face, showing eyes, a nose, a beard, and two horns protruding from its head. Unambiguously, they agreed, it was the signature of Satan. Although claims have been made that the photo had been doctored, the photographer has denied this. In any case, it does not really matter. We do not need a photo of Satan to verify what we already know: terrorist acts are quite clearly Satanic.

Secondly, however, on September 13, in the midst of the rubble at the recovery site of the World Trade Center, workers found a 20-foot tall cast iron "cross," consisting of two metal beams. It fell from Tower One into nearby Building Six intact on September 11. The workers found the cross standing almost completely upright two days after the twin towers toppled. "Some people will say that it's velocity or physics that put it there," a worker said. "To me it's an act of God." Since then, rescue workers have made pilgrimages to the site of the cross to pray or meditate. On October 4, workers gathered around the cross as it was blessed as a symbol of faith, hope, and love. In this same spirit, we are impelled to celebrate the birth of the Savior and to cry out, "Maranatha, Come Lord Jesus, complete the victory of your glorious cross over Satan, sin, and death at your final judgement!"

Cardinal Tomko's Canonically and Doctrinally Erroneous Statement

Readers of our July 2001 Newsletter will recall my extensive analysis and observations of the statement by Cardinal Jozef Tomko — the **"two groups in the Church in China"** (the underground Roman Catholic Church and the Patriotic Association) **"are not two Churches because we are all one Church"** — earlier this year to the bishops of the United States. I pointed out at that time that Cardinal Tomko's statement, which is erroneous, contradicts both the Church's Canon law and the basic doctrine of the Church. The Patriotic Association's claim to autonomy conflicts with the doctrinal principle repeated again and again by Pope John Paul II in September 1994: "the principle of communion with the Successor of Peter... cannot be renounced by a Catholic who desires to remain such and to be recognized as such". This clearly invalidates Cardinal Tomko's statement.

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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Furthermore, I examined the consequences and implications of Cardinal Tomko's erroneous statement. I pointed out that Cardinal Tomko's statement effectively notifies the suffering underground Roman Catholic Church that there is nothing wrong in joining the Patriotic Association since **"these two groups...are all one church"**. Such a merger of the underground Church into the Patriotic Association, I explained, would play right into the hands of the communist Chinese government's plan to eliminate the Roman Catholic Church in China.

Readers of the July 2001 Newsletter will recall my announcement of having written to Cardinal Tomko for his clarification about this matter, and my correspondence with Cardinal Law that requested his comments on this matter. I also repeated my request to the United States Bishops Conference that it “clearly and fully articulate its position on the situation of the underground Roman Catholic Church in China.” In addition, I wrote to every active bishop of the United States to request their assurance that “the United States Bishops do not forsake the underground Roman Catholics in China, and thereby leave them under pressure to submit to the Chinese government’s design to merge them into the communist sponsored Patriotic Association, as Cardinal Tomko’s statement implied that they should do.”

Cardinal Law’s Disappointing Expression of “Disappointment”

As of the writing of this Christmas Newsletter, I have received no response from either Cardinal Tomko or the United States Bishops Conference, or, with the exception of two bishops, any United States bishops. Cardinal Bernard Law of Boston never responded either to my request for prayers for the underground Church in China or to my request for his comments on Cardinal Tomko’s erroneous statement that “two groups in the Church in China are not two Churches because we are all one Church”. Instead, Cardinal Law wrote to me to express how “disappointed” he was about my observations on Cardinal Tomko’s statement. Other than telling me how great a contribution Cardinal Tomko has made to the Church, in his letter Cardinal Law provided no explanation either of his “disappointment” or of his silence on the statement of Cardinal Tomko. Therefore, in the light of the serious doctrinal, canonical, and political implications of Cardinal Tomko’s statement as explained above, I wrote once again to Cardinal Law and, at great length and detail, asked him to explain how Cardinal Tomko’s statement could be understood other than how I have understood it, or how its consequences and implications could possibly be other than what I have explained them to be. Cardinal Law has yet to respond this most recent letter of mine. Both Cardinal Law’s letter expressing his “disappointment” and my response are published below.

Irresponsible Journalism

It is very sad indeed that members of the hierarchy of the Roman Catholic Church are making such statements as “these two groups are all one church.” Furthermore, such erroneous statements only encourage the irresponsible journalism that appeared in the October 4th issue of the *Far Eastern Economic Review*. In an article “*China And The Vatican In Communion*” published in that *Review*, it speculates that “a series of carefully choreographed statements and meetings in the weeks ahead will end decades of hostility between the tiny European state (Vatican)...and China...”

What makes this shabby display of journalism absolutely inexcusable is that I spent about an hour on the telephone with this author and explained to him in great detail that such a healing is both canonically and doctrinally impossible at this time in the current Chinese environment and in light of the fundamental Catholic dogma, which, even the Pope, who is entrusted to preserve the unchangeable and permanent teaching of his Church, cannot change.

Establishing Diplomatic Relations Between The Vatican and China: The Deciding Factors

China has two Churches that call themselves Catholic. They are not the same Church.

In 1957, the Chinese government created its own Church. It is called the Chinese Catholic Patriotic Association (CCPA). Its constitution professes complete autonomy from the Pope. This Church is not recognized by the Pope as a part of the universal Roman Catholic Church. In the meantime, there is an underground Roman Catholic Church that pledges both loyalty and obedience to the Pope. It is the true Roman Catholic Church recognized by the Pope. It is not legal in China and is now under severe persecution by the Chinese government.

In order that the Vatican establish diplomatic relationships with the Chinese government, these two Churches must become one Church, recognized by and theologically in communion with the Pope. Moreover, this one Church would have to be legal in China. This has not happened.

During the World Youth Day celebrated in Manila in January 1995, the Pope stated: “A Catholic who wishes to remain such and to be recognized as such cannot reject the principle of communion with the successor of Peter (the Pope).”

The most important article in the constitution of CCPA is its autonomy from the Pope. It does not recognize the supreme administrative, legislative and judicial authority of the Pope. Theology teaches us that no one can possibly claim communion with the Pope while simultaneously denying the supreme authority of the Roman Pontiff. Communion with the Pope is the fundamental, unchangeable and permanent Catholic dogma, not merely a discipline. Without such communion, the CCPA could not possibly be the true Catholic Church. Without being a part of such true Catholic Church, The CCPA could never be recognized by the Pope, and the Vatican could not possibly establish diplomatic relations with China.

Therefore, for the Vatican to establish diplomatic relationships with China, which the Pope earnestly desires, the CCPA would have to change its constitution so that it would acknowledge the Pope’s supreme administrative, legislative and judicial

authority. It would have to pledge its loyalty and obedience to the Pope. There is no evidence that such a change of CCPA's constitution is in the making.

Praying for the Pope, pledging loyalty to the Pope, and being inspired by the Pope is not the same as totally and unconditionally submitting to the supreme authority of the Pope in all Church matters, and this is required for full communion with the Holy See. In contrast to the diplomatic behavior of secular states, the Vatican cannot negotiate or dialogue away its fundamental dogma.

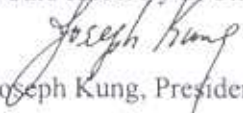
Moreover, there are too many bishops, priests, and faithful of the Roman Catholic Church who are still in jail in China. The persecution of the Church is not only ongoing, but also getting worse and bolder. There is no sign of its letting up. (For example, the government of Zhejiang Province in eastern China has demolished the Catholic church of the town of Linjiayuan for the third time in 18 months. UCA News reported that the town's residents took advantage of the national holiday from Oct 1-7 to reconstruct their church, but the government demolished it again Oct 25. The government made this decision after Catholics refused to become members of the local section of the state-controlled Patriotic Association church.) These imprisoned bishops are not only Chinese, but also by definition the citizens of the Vatican. These imprisoned priests and other faithful are the soldiers of the Church. Any country defends its citizens and soldiers. Therefore, how could the Vatican establish diplomatic relations with China while its citizens and soldiers are still in captivity there? Obviously, this fact is enough of a reason to sever any relations rather than establish them.

In an article published by *Kung Kao Po* of Hong Kong on October 14, 2001, Bishop Joseph Zen, the Coadjutor Bishop of Hong Kong, warned that "recent attempts to paint a picture of normality in the China Church were misleading. The Church in China continues to suffer at the hands of the government and many problems remain to be resolved before Sino-Vatican ties are possible."

Annual Mass

The Cardinal Kung Foundation has decided to develop into a tradition from coast to coast in this country, and, if possible, around the world — in as many parishes as possible — the celebration of an annual Mass for the persecuted underground Roman Catholic Church in China. The Foundation has chosen, as the annual date for this Mass, the last Sunday of September of each year — the Sunday closest on the calendar to October 1, 2000, which is the National Day of the founding the People's Republic of China and also the anniversary of Pope John Paul II's canonization, on Oct. 1, 2000, of the 120 blessed martyr saints of China. This year, on September 30, approximately 110 Masses were offered across the United States, together with some in France, Rome, Portugal, Germany and China. We know there are many other Masses offered, but not reported to us. Please do so; and remember to reserve the time for the annual Mass for next year — September 29, 2002. Our goal is to have 500 Masses offered next year.

Yours sincerely in Christ


Joseph Kung, President

His Eminence Bernard Cardinal Law's letter to Joseph Kung – September 6, 2001

Dear Mr. Kung,

I write to express my disappointment at the letter you have recently sent to the Bishops of the United States, because of your criticism of His Eminence, Cardinal Jozef Tomko, the former Prefect of the Congregation for the Evangelization of Peoples.

Cardinal Tomko's remarks on the Church in China during our June meeting in Atlanta in no way suggested that he seemed "to be encouraging the underground Catholics to join the Patriotic Association," as your letter stated. Over many years, as Prefect of the Congregation for the Evangelization of Peoples, Cardinal Tomko has been eloquent in his praise of and support for the suffering Catholics of China, including the heroic witness offered by your uncle, the late Cardinal Ignatius Kung.

Cardinal Tomko's comment on the complexity of the religious situation in China, noting divisions among those who profess to be Catholic, is neither novel nor lacking "authoritative status." On the contrary, it is the position of the Holy See. The Holy Father has not ceased to work for reconciliation among Catholics, even as he has been an indefatigable advocate for religious freedom.

Asking God's blessing upon you and your family, I am

Sincerely yours in Christ

(signed)

Bernard Cardinal Law
Archbishop of Boston
Chairman, USCCB Committee on International Policy

Joseph Kung's letter to His Eminence Bernard Cardinal Law – September 26, 2001

Your Eminence:

This refers to your September 6 letter to me. I have the following observations.

If Cardinal Tomko's statement that the "two groups in the Church in China" are "not two Churches because we are all one Church" is indeed the new policy of the Holy Father (as distinct from that of the Holy See), then the Holy Father has in effect recognized the Patriotic Association. Accordingly, the only correct and charitable move for the Holy Father is to **immediately make a public announcement** as such and to inform the underground Church to join the Patriotic Association. Failing to do so is tantamount to the Holy Father's refutation of Cardinal Tomko's statement and is also a testimony to the contradictory policies existing between the Holy Father and his dicasteries. In the face of such a contradiction, it goes without saying that the Holy Father's position has to be the only official position of the Holy See. Although Cardinal Tomko had just made the aforementioned statement in public about three months ago, countless other Church officials before him, by deeds and by writings, had made more or less the same statements as Cardinal Tomko's for at least a decade in the past. Does it mean anything to you, Your Eminence, that, during that same period of time, our Holy Father has never made such a public announcement? This contradiction has caused more sufferings for the underground Church.

If Cardinal Tomko's statement is correct, the underground Church would need to join the Patriotic Association; because, it would be neither necessary nor expedient that the suffering of the underground Church continue. In doing so, the underground Church, in the form of the Patriotic Association, would be given recognition by the communist Chinese government. Cardinal Tomko would no longer need to say "the two groups," as there would be only one group — the Chinese Catholic Patriotic Association.

If the merger of the underground Church into the Patriotic Association is accomplished, it would also be the end of the long negotiation between the Vatican and communist China. There would be no more Roman Catholic Church in China and there would be only the Chinese Catholic Patriotic association. There would be nothing left to negotiate. The communist government would be very happy that they would no longer need to suppress the Patriotic Association's "Catholicism." Moreover, the merger would help China to convince the international community of China's "freedom of religion." At that point, the Chinese government would have succeeded in accomplishing its original goal since 1957: eliminating religion, first by replacing the Roman Catholic Church with the Patriotic Association, and, secondly, by crushing the Patriotic Association to an ineffectual government body.

However, Cardinal (then Archbishop) Theodore McCarrick, while serving in 1998 as a member of a United States delegation to China on a fact-finding mission about religious persecution, was presumably observing the Holy See's 1988 China Guideline when he refrained from ever celebrating Mass in a church of the Patriotic Association while he was in China. Cardinal McCarrick said: "But I was not able to celebrate Mass in any of these (Patriotic Association) churches, in that they are not in full communion with the Holy See. I celebrated Mass every day of those 18 days in China in my hotel room." (*30 Days*, # 3, 1998)

Bishop Joseph Zen Zekun, the coadjutor bishop of Hong Kong, did not invite any Patriotic Association bishops to his episcopal consecration because they "could not concelebrate...because they are not legitimate..." (*Our Sunday Visitor*, June 22, 1997)

Has the standard of being a Roman Catholic in China changed since 1955 when Cardinal Kung (then a bishop) went to jail, or since 1997 and 1998 when Cardinal McCarrick and Bishop Zen made the above remarks?

On the one hand, our Holy Father called Cardinal Kung "a noble son of the Church" and Cardinal Kung steadfastly refused to join the Patriotic Association in accordance with the Holy Father's teaching; on the other hand, many Church officials, including Cardinal Tomko, loudly proclaimed that the underground Church and the Patriotic Association are "the same Church." How can such confusion exist among members of the hierarchy? For it appears that the sufferings of Cardinal Kung, members of the underground Church, and thousands of Chinese martyrs during the communist era contradict the message that Cardinal Tomko is spreading. Am I correct? If not, please explain in depth.

Someone had already said to me: "Joe, time has changed!" But, Your Eminence, do you agree with me that the dogma of the Roman Catholic Church never changes, and could never be changed? It is time-proof. I am referring, specifically and especially, to the Church's dogma that every Catholic is subject to the supreme authority of the Successor of Peter, the dogma that is explicitly and fundamentally opposed and rejected by the Patriotic Association. This is abundantly clear in the Patriotic Association's own official Constitution, which professes its autonomy from the Holy Father. This part of the Patriotic Association's Constitution has not, as far as I am aware of, been changed when Cardinal Tomko made his statement.

The underground Roman Catholic bishops, clergy, faithful and more than 1000 underground seminarians continue to suffer most willingly in jail, from torture, the loss of their jobs, and heavy fines, not because they enjoy persecution, but because that

has been the way of the Church, from Christ himself, to the early Christian martyrs, to Thomas More, to the 120 Chinese martyr saints. Therefore, it is both uncharitable and unchristian for the Church to expect these 12 million underground Roman Catholics to continue their suffering if the sufferings are no longer necessary or are even wrong, as clearly implied by Cardinal Tomko's statement.

The Chinese authority is currently attempting to force the underground Church to merge into the Patriotic Association Church. Those who refuse to do so are now punishable to three years in labor camp. If Cardinal Tomko's statement is true, the struggle of the underground Church would, instead of being a human rights issue or a religious freedom issue, suddenly become what the Chinese government has always claimed it to be, namely, a Chinese internal and legal issue; because, if the Patriotic Association and the underground Catholic Church were indeed one and the same Church as Cardinal Tomko claimed, the Chinese government would have the perfect right to merge them into one Church – the Patriotic Association – and those resisting this merger would be acting illegally and in a manner deserving punishment. The United States government would not be able even to lodge protests against the arrests and jailings of the underground bishops, priests and other faithful; because, in accordance with the Church's own statement as expressed by the retired Cardinal Tomko, the Chinese government could claim that as long as these two Churches are the same Church, they must combine into one Church in accordance with Chinese law. This would play right into the hands of the Chinese government's policy. The Chinese government would score a massive victory in its religious policy by replacing the Roman Catholic Church with the Patriotic Association. Is this what the Holy See wants?

There are many more ramifications of Cardinal Tomko's statement. There are also many reasons why Cardinal Tomko's statement is, in my opinion, gravely wrong. They have already been discussed in depth in my July newsletter, a copy of which is enclosed herewith for refreshing your memory.

While I completely adhere to the Magisterium and have due respect for all members of the Church hierarchy, it remains a fact that there were so many mistakes made by the Holy See — on matters that fall outside of the Magisterium — that our beloved Holy Father, Pope John Paul II, had to make a public apology this year for its past mistakes. Obviously, the Holy See is not infallible on such matters.

Therefore, I am horrified, but convinced, that the Holy See is making a horrendous mistake in its China policy by wrongly declaring that "two groups in the Church in China are not two Churches, because we are all one Church." On the one hand, Cardinal Tomko would never have made this statement when he issued the Holy See's China Guideline in 1988 (prot 3314/88), because those directives reject such statement. On the other hand, therefore, it made me shiver when it dawned on me that, at some point between 1988 and before his retirement, Cardinal Tomko made a complete about-face when he began to advocate this very statement. Moreover, this about-face is at the foundation of his instituting the practices — expressly forbidden by the Holy See's 1988 directives — of both educating Patriotic Association seminarians and granting the priestly faculties to Patriotic Association priests in dioceses in the United States, along with the donation of millions of dollars from many Roman Catholic organizations to the Patriotic Association. They all logically flow from this one remark quoted above from Cardinal Tomko. Your Eminence, facing all these confusing and contradicting events, no wonder the loyal Catholics of the underground Church are experiencing a far more torturous persecution by the acts of our own Church than from being physically locked up in communist jails, as described by one of the underground bishops in his letter that was smuggled out to Cardinal Kung.

My remark, therefore, in my letter of July 26, 2001 to all active bishops in the United States, that "he (Cardinal Tomko) seems to be encouraging the underground Catholics to join the Patriotic Association" is the truth as I understand it. Therefore, I am perplexed by your "disappointment". If my remark is wrong, please tell me what other message could logically follow from Cardinal Tomko's said remark. Your response to this point is precisely what I was looking for when I sent you my July newsletter with a request for your comments one month before its publication.

Unfortunately, it seems impossible for me or for any underground Catholic to receive a response from the Holy See. Even Cardinal Kung failed to receive any response from the Holy See! As an active prince of the Church, maybe you could obtain a written clarification **from the Holy Father** regarding Cardinal Tomko's statement. We would be extremely disappointed if you could not do so or if our Holy Father would not answer you.

In the meantime, Your Eminence, you have not yet replied to many questions and requests that I have submitted to you since June 2001. I should certainly appreciate that you would do so.

Your Eminence, on September 30, many churches across the United States and around the world will offer Masses or/and prayers during the Prayer of the Faithful for the suffering underground Roman Catholic Church in China. You are invited to join us to do so. The underground Church would be most grateful for your prayers on that day.

Your Eminence, I am hoping that you understand that my exchange of ideas with you is done, not only in all sincerity, but also with a view to the well being of the Church. For it is only in the exchange of different ideas that we can arrive, not only at better ideas, but also the truth itself.

Perhaps, we should meet.

Yours sincerely in Christ
Joseph Kung

A Reminder - What can we do to help our brothers and sisters in Christ in China?

- 1) **Pray** - Not only do we need your prayers for the underground church, but also we need your prayers for our separated brothers and sisters in the Patriotic Association so that "they too will be filled with the Holy Spirit, and that they too will be courageous witnesses of Christ." For this, we have a prayer card composed by Cardinal Kung.
- 2) **Prayer Sponsor Program** - A "Prayer Sponsor" promises to pray daily for a designated person who may be an underground clergyman or who may be a Patriotic Association member for his return to the mother Church. We will give the "Prayer Sponsor" a wallet sized card, a brief bio of the person whom you will pray for, and a short prayer.
- 3) **Mass Offerings** - We collect and deliver Mass offerings to the clergy of the underground Church. We suggest an offering of not less than US \$ 6.00 for each Mass. The date of the Mass cannot be prefixed.
- 4) **Partner in Vocation** - Assist the Bishops of the underground Roman Catholic Church in fostering religious vocations and educating underground seminarians and priests. You may sponsor a seminarian in China for US \$ 600 per year. This covers one seminarian's tuition, room and board for one year in China.
- 5) **"Evangelizing by Email"** - This will involve your participation in sending to your friends and associates an email message prepared by the Foundation. The message is a brief description of the persecuted Church in China, the Foundation's efforts in assisting the underground Church, and an invitation to your friends to visit the Foundation's web site.
- 6) **"Coast to Coast" Annual Masses** - Please read details on page 3.
- 7) **Orphanage** - Support an orphanage for the handicapped children operated by an underground bishop.
- 8) **Be An Advocate** - Educate yourself about the violations of religious freedom throughout the world. Bishops and priests should be made aware of the ongoing fierce religious persecutions in China and be made aware of the current misinformation campaign by the Chinese Government on the Catholic Church there. We will support your efforts by sending our newsletters, pamphlets, and prayer cards to whomever at your instructions.
- 9) **Solidarity From The Bishops, Pastors And Other Religious** - Ask the Bishops and pastors to speak out on the religious persecution. Ask the United States Bishops Conference to take a stand on the worldwide religious persecution.
- 10) **Foreign Policy** - Tell your city representative, state senator, congressman and senator in Washington about the on going religious persecution in China and ask them to make the cessation of persecution of religious believers a priority objective of the United States foreign policy.
- 11) **Media** - We need the help of the media. Timely reporting of these atrocities in the free world is extremely important.
- 12) **Stockholder's Resolution** - If you are a stockholder of a corporation, find out if this company is doing business in China. If it is, as a stockholder, you are entitled to introduce a resolution to establish a certain standard of tolerance of human rights violations in China. Once China's human rights violations exceed the standard which you introduce, your company will automatically withdraw from doing all business in China.
- 13) **Boycott Chinese Made Products** - Should you support a country by purchasing its goods and services when such country has no regard for the human rights principles held so dear to you, to your children and family? Very often, the low price tag associated with "Made in China" was achieved on the blood and back of many religious prisoners in the labor camp. Ladies and gentleman, I appeal to you, please do not buy anything made in China.
- 14) **Support the Cardinal Kung Foundation** - The Cardinal Kung Foundation may be the only organization who works directly with the loyal Roman Catholic bishops.

There are about 50 underground bishops in China taking care of about 90 dioceses and 12 million souls. They have practically no financial support from the free world. They have no public churches, and have little or no collections. Most priests live below poverty level to carry out their ministry. Often, one priest must cover many villages, on bicycle.

We need to educate seminarians, and support religious order and priests. Catholics in the United States can no longer be sympathetic bystanders. Catholics in China deserve your active support.

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