



## THE CARDINAL KUNG FOUNDATION

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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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Easter 2005

Dear Friends,

During this Easter season we recall that it is because Jesus Christ is truly risen that Saint Paul was able to proclaim: "Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his Body, that is, the Church." (Colossians 1:24) This is the Resurrection hope that we all share as members of Christ's Body. Therefore, during this Easter season let us join together in prayer in solidarity with and for the underground Roman Catholic Church in China. Even as we recognize the redemptive power of the suffering of Catholics in China, Resurrection hope also motivates us to pray for their religious freedom. Our belated Happy Easter.



Cardinal Kung and the Holy Father met first time in 1989

This letter is late because we want to include the report on the commemoration Mass of the 5<sup>th</sup> anniversary of Cardinal Kung's death. Also, after we finished the letter and while it was being printed, our Holy Father passed away. We decided to stop the press and recalled the letter in order to add some coverage on the Pope's passing.

News of the death of Pope John Paul II reached the underground Church quickly. Numerous Masses as well as novenas and other prayers are being offered for the repose of the soul of the Pope. One underground Catholic lady in Shanxi was asked how she felt about the Pope's passing. She said: "I have no time to think. I just want to cry. I am praying for him." Another person in Henan was asked if he had learned of the passing of the Pope. "What?" the man gasped. "What are you saying? Do you mean that the Pope has passed away? How come I do not know anything about such an important event? Why did not the government's media report this important event more often and give it more priority?" When asked what his reflection was, he said: "Please do not ask my reflection at this time. I must go on the double to notify the congregation.

*"With what prayerful longing and love do I follow the life of the loyal Chinese Catholic communities." Pope John Paul II, July 1, 1991*



Everyone will cry when hearing this awful news." When a nun in Hebei was asked what she thought about the passing of the Pope, she remarked: "It is sad. The Pope indicated several times his desire to visit his flock in China, but it was never fulfilled. We all know the reason. It is so sad." When a priest in Inner Mongolia was asked if he knew about the passing of the Pope, he said: "Yes, we all know. We have been praying for the Pope for many hours. We all wish to go to Rome for the funeral, but I do not believe that it is easy to do. The congregation is praying quietly. There is no talking or playing. We are all reminiscing the Pope. He is a good shepherd." Another priest in Fujian remarked: "The Pope had never forgotten the persecuted Roman Catholic Church in China. Now that he is in heaven, he will most certainly intercede for the suffering church in China so that those who have separated from the Pope will return to the one fold and one Shepherd."

Please read on page 4 my article "China and the Pope: The Chinese government's deep-seated misconception." An abbreviated version of this article has been published on April 7 in the *Asian Wall Street Journal's* editorial and opinion page.

### **Commemorating the 5<sup>th</sup> Anniversary of Cardinal Kung's Death**

On Saturday, March 12, some 500 people gathered for a beautiful Eucharistic Liturgy to commemorate the fifth anniversary of the death of Cardinal Ignatius Kung at Saint John's Church in Stamford. Approximately 160 people attended the reception that followed. Msgr. Stephen DiGiovanni, H.E.D., Pastor of St. John Evangelist Roman Catholic Church, vested in Cardinal Kung's gold chasuble, was the principal celebrant and homilist. He was joined by 12 concelebrants, all vested in standard diocesan white chasubles, and was assisted by nine altar servers. Yvonne Cheng, the soprano, once an opera singer at La Scala, Italy, sang the Cardinal's favorite tune, the *Great Pope and the Lady of She-Shan*, in Chinese as a prelude. Under the guidance of the renowned choir master and organist, Mr. Scott Turkington, the Mass was filled with inspiring Gregorian Chant, along with *Panis Angelicus* at the Offertory, and *Ave Maria* (Schubert) during the Post-Communion, both sung by Yvonne. Because the Cardinal always enjoyed much singing in the liturgy, the Mass ended with the entire congregation singing *Salve Regina*.

In his moving homily Msgr. DiGiovanni spoke about the ongoing struggle between the Church and the powers of this world over the hearts and minds of all people. Because Christ has so commanded us, the monsignor noted, we must persevere in preaching the gospel to all people in season and out of season and without fear, "for neither the future nor powers, neither height nor depth nor any other creature, will be able to separate us from the love of God that comes to us through Christ Jesus our Lord." (Romans 8:37-39) This, he concluded, is why Cardinal Kung was heroic: he "selflessly preached Christ even to those who did not wish to listen, because Christ wanted their salvation." Msgr. DiGiovanni's entire sermon and the Liturgy's Prayers of the Faithful are transcribed on pages 5 and 7 respectively.

In the meantime, the petition that I sent to Bishop Lori, the Bishop of Bridgeport, on August 4, 2004 to open Cardinal Kung's cause for possible beatification and canonization remains unanswered with the exception of 2 lines acknowledging its receipt by his Vicar General. Accordingly, I do not know at this time what Bishop Lori's decision is on my petition, although the Bridgeport Diocese's official newspaper reported in its March 2005 issue that "the cause for the beatification of Cardinal Kung is in the very early investigative stage. The diocese is considering the case carefully before a formal process can be opened." Nevertheless, I continue to urge you to send a letter (with a copy to me), if you have not yet done so, directly to Bishop Lori to testify to your praying to Cardinal Kung (if you did so pray) and to your supporting my petition, stating your reasons for doing so. His address is: His Excellency Bishop William E. Lori, Bishop of Bridgeport, 238 Jewett Avenue, Bridgeport, CT 06606-2892. Thank you.

### **The Latest on Underground Bishops in Prison**

We recently learned that Bishop GAO Kexian, of Yantai, Shangdong who had been arrested and imprisoned in October 1999, died in prison on January 24, 2005. The cause of his death is unknown. Bishop ZHAO ZhenDong, 84, of Xuanhua, Hebei was arrested on January 3, 2005. His administrator, Father ZHAO Kexun, 75, was also arrested on March 30, 2005. Bishop Lin Xili of Wenzhou, 84, was taken away on March 20, 2005, and a Wenzhou Catholic surnamed Gao the following day. Bishop Yao Liang, 80+, the auxiliary bishop of Xiwanzi in Hebei, was arrested on March 31, 2005 and Father Wang JinLing, 80+, of Zhangjiakou was arrested on April 1, 2005. There are currently six underground bishops in prison. However, we believe that almost all other underground bishops are either in jail, in labor-camps, under house arrest, hiding with or without arrest warrants, or under strict surveillance.

### **Appeal to Release and Exonerate All Imprisoned Religious in China**

Recently, AsiaNews has published a list of Chinese bishops and priests who have vanished under detention or have been imprisoned in labor and re-education camps, or are otherwise kept from carrying out their ministry. These bishops and priests are all of the Roman Catholic underground Church, as distinct from the government-controlled Patriotic Association, which rejects full communion with the Pope. AsiaNews published its list of bishops and priests on its website and has also sent it to both the National Peoples Congress of China and the Olympic Committee in order to campaign for their religious freedom.



The Cardinal Kung Foundation supports the AsiaNews campaign. However, we firmly believe that we must take this request one step further. You will recall that at the death of Cardinal Kung, the Chinese government issued a statement that "Kung Pin-Mei is a prisoner of China, found guilty by the Chinese court...." Commemorating the fifth anniversary of the death of Cardinal Ignatius Kung, the Cardinal Kung Foundation is launching an appeal to the Chinese government through its Ambassador in Washington, D.C. that **all prisoners, past and present, living and dead — and this, of course, includes Cardinal Kung himself— be officially and posthumously exonerated of so called crimes of which the Chinese government falsely and unjustly accused them, some as long as five decades ago.**

I had discussed this issue of releasing and exonerating the religious prisoners in China with the Congressional – Executive Commission on China when I was invited to a hearing in Washington, D.C. on "Religious Freedom in China" on November 18, 2004. Congressman Jim Leach, Iowa, Chairman of the Committee, commented after I raised this issue: "it is unconscionable to hold anyone in prison anywhere in the world for religious faith. It is only conscionable to release such prisoners and **to clear** their records, and there is no other position that a civilized human being on this planet can take.....It is only a conscience-oriented request, it is a common sense request. When people are persecuted for nothing else than their faith, that is not a civil offense in any kind of setting and should not be considered such, and **names should be cleared.....dead or alive.**"

By exonerating these prisoners of conscience, living and dead, their reputation and dignity can be restored in their communities in China. Those who are still living can once again enjoy equal treatment in the society. The entire letter to the Ambassador of the People's Republic of China in Washington, D.C. is reprinted on page 8. Please support the underground Church by writing to the Chinese Ambassador to support our appeal. The Ambassador's address is included in our letter to him.

### Prayer Room

Since the death of Cardinal Kung in 2000, many people have been praying to the Cardinal for his intercession. Approximately two years ago, the Foundation issued a second class relic of the Cardinal with a special prayer of intercession for the sick which was approved by Cardinal Paul Shan of Kaohsiung, Taiwan. Many have reported to us on favors received. As we frequently receive many requests for prayers, we have now launched a **Prayer Room** on our website ([www.Cardinalkungfoundation.org](http://www.Cardinalkungfoundation.org)) so that friends of the Foundation can send requests for prayers. Each day, as thanksgiving for your prayers and financial support to the underground Church, a group of underground seminarians, priests and religious sisters will pray for the intentions listed in the **Prayer Room**. In your charity, please include the intentions in the Prayer Room in your daily prayers. We humbly pray that God will honor the fidelity and suffering of the underground Church by honoring Cardinal Kung's ministry, and that God will do so by permitting the Cardinal to perform miracles for and grant favors to you, the supporters of the underground Church.

You can either list your prayer requests directly on the website, or mail them along with your full name, address and a brief description of the request (approximately 50 words). Requests will be posted for 90 days. If you no longer need the request before the 90 days expire, please inform us either by mail, at the website, or by voice mail at 203-329-9712 so that the request can be removed. If you wish to extend the request beyond the 90 days period, please let us know before it expires.

As a thanksgiving to our Father for hearing our prayers and for Cardinal Kung's intercession, —please report to the Foundation any favors received. To keep the request personal and confidential, we will list the requests and also reports on favors received by the *first name and state* only.

We hope the **Prayer Room** will bring all friends of the Foundation abundant grace, blessings, strength and consolation.

**Website Updates** - We have recently posted to our website a number of homilies given by Cardinal Kung and also homilies on Cardinal Kung. We hope these will give you a deeper understanding of both the underground Church and Cardinal Kung.

### China Has New Regulations on Religious Affairs

Effective March 1, 2005, China has a new law to control religious activities. It is beyond the scope of this newsletter to discuss its details. This new law was hailed by the Chinese government-run China News Agency as "a significant step forward in the protection of Chinese citizens' religious freedom." To the contrary, the new law is more restrictive than some of the current laws that were replaced.

According to *Zenit* News Agency, "Registration of religious groups is still required and restrictions on publishing religious material continue. And for those believers who participate in organizations that do not have official approval, the regulations contain severe measures, including heavy fines and the confiscation of property." *Human Rights in China* stated: "the Chinese central government has again drafted a document not to protect, but to regulate all religious activities." *The Human Rights Watch* in New York summed it up by saying: "the March 1, 2005 regulations are at best a cosmetic cover up."

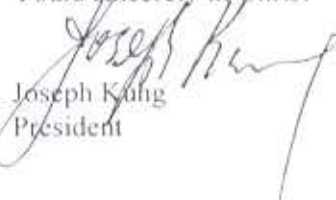


## Reminders

**Mass Cards** - The Foundation has Mass Cards available for you to send to your friends, notifying them that you have requested Masses to be offered by a Chinese underground priest for your intentions. The Mass stipend (we recommend \$10, but will accept a lesser amount if the recommended stipend is not financially possible) provides the underground priest critical financial support. The Foundation is currently subsidizing the living expenses of more than 80 underground priests, seminarians and nuns, who are receiving training outside of China, in addition to many seminarians in China. They are the future of the Roman Catholic Church in China. Your prayers, Mass stipend and generous donations are your valuable chances to be directly involved in the ministry of the underground Church in China. Thank you for your continuous support.

**Annual Mass** - We have developed into a tradition in the United States, and spreading around the world — in as many parishes as possible — the celebration of an annual Mass for the persecuted underground Roman Catholic Church in China. We have established the Sunday closest to October 1 (Feast of the Chinese Martyrs) of each year as the date for the annual Mass. **The annual Mass for 2005 will be Sunday October 2.** We hope that thousands of parishes throughout the world will celebrate Mass on the same day for the persecuted Roman Catholic Church in China. The Masses will bring abundance of grace to China and also increase the awareness of the persecutions in China in the parishes across America. Please reserve a Mass intention in your parish ASAP as most parishes are filling up the 2005 Mass calendar. Request a different date closest to October 2 if you cannot get October 2. If your pastor permits you to leave literatures on the persecutions in China in your church, we will be happy to send you a free supply. Please give us 4 weeks notice. Thank you.

Yours sincerely in Christ



Joseph Kung  
President

### China and the Pope: The Chinese government's deep-seated misconception

Since the beginning of this year, the Chinese government has imprisoned three bishops, one diocesan priest-administrator, and another diocesan priest. Two more bishops have been placed under intense 24-hour surveillance. They all belong to the underground (unofficial) Roman Catholic Church, and their ages range from 71 to 89. With the exception of one bishop who was arrested on January 3, all the others were incarcerated immediately before the Pope's death.

Notwithstanding its wishing the Pope a "speedy recovery" prior to his death, the Chinese government not only imprisoned and severely restricted the aforementioned Pope's bishops and priests, but also instituted an internet black-out of any news and pictures about the Pope's death from internet sites, according to Asianews.

In the meantime, the official spokesperson of the Chinese foreign ministry indicated China's desire "to ameliorate relations with the Vatican....under the leadership of the new pope.....", but reiterated that "the Vatican must undertake not to interfere with the religious affairs in China ...(and) it must cut off diplomatic ties with Taiwan....."

Wow! Wishes for the Pope's speedy recovery, followed by the arrests, the death of the Pope, the demands, and finally the expressed desire to cooperate with the new Pope: are these somehow interrelated?

Yes.

The Chinese government took the world's mourning for this great Pope as an opportunity to firmly declare once again the position of the official (Patriotic Association) Church to be independent from the Pope, causing Roman Catholics in China extreme difficulty in following the Pope, whom we believe is the Vicar of Christ on earth and the successor of St. Peter.

There have been many times in the past when the media buzzed with speculations that the Vatican and China would soon establish diplomatic relations, only to see that this was not so.

However, as long as the Chinese government does not allow its official Church to recognize and submit to the Pope's supreme administrative, legislative, and judicial authority, and as long as the official Church consecrates its bishops without an explicit approval from the Pope, there is very little likelihood that these two countries will establish diplomatic relations, which the Popes have earnestly desired. Unfortunately, the Chinese government fails on all counts.

If the Vatican is to be able to establish diplomatic relationships with the Chinese government, the underground Church and the Patriotic Association must become one Church, recognized by and theologically in full communion with the Pope. Moreover, this one Church must be legal in China. This has not happened.

Instead, there is much evidence of the Chinese government's rampant persecution of the underground Church. Moreover, there are too many bishops, priests, and faithful of the Roman Catholic Church who are still in jail in China. These



imprisoned bishops are not only Chinese but also by definition citizens of the Vatican. They are also the "soldiers" of the Church. Any country defends its citizens and "soldiers." Therefore, how could the Vatican establish diplomatic relations with China while so many of its citizens and "soldiers" are still in captivity there?

These are very basic issues that must be resolved. While these basic issues are what the Chinese government characterizes as instances of the Vatican's "interfering with the religious affairs in China," they are, according to the Church's own doctrine and law, non-negotiable. It does not matter who the Pope is. Therefore, the Chinese government's expecting "to ameliorate relations with the Vatican....under the leadership of the new pope...." is simply unrealistic. Besides, it was the Chinese government in 1951 that broke diplomatic relations with the Vatican (by expelling the Papal Nuncio like a common criminal), not vice versa. It is, therefore, only fair that the Chinese government should initiate some accommodations in order to resolve these issues.

The Chinese government should also know that the underground Roman Catholics in China not only love their religion but also love China very much. In fact, they are very patriotic. This applies to all other religious believers. Loving one's own religion and loving one's own country must be able to coexist. They *do* coexist in the minds and hearts of Chinese religious believers. However, the Chinese government takes the opposite view. It does not believe that religious believers love China. It views them as a threat to its power. Because of this very deep-seated misconception, the Chinese government has created a very negative psychological barrier to its negotiations with the Vatican. Such barriers must come down.

As for the Taiwan problem, it is not difficult to resolve because it is not a matter of Church doctrine or law. Any Pope would be able to resolve it once the aforementioned issues are taken care of in a fair and theologically satisfactory way.

Since 1949 thousands have been martyred in China because they refused to sever their relations with the Pope. Today, 56 years later, there are still numerous religious prisoners in jail for the same reason. To the underground Church, Pope John Paul II's death is not only the death of our Pontiff but also the loss of a great father and friend. He loved the underground Church in China from the very beginning of his pontificate. He named Ignatius Cardinal Kung as a secret cardinal in the Pope's heart (*in pectore*) one year after he became a Pope in his first consistory and while Cardinal Kung was still serving his life sentence in a communist jail in China. Like a good father, the Pope not only offered his love to China, but also challenged and repeatedly encouraged and commanded his bishops in China "to be the first witness of the faith which he (the bishop) professes and preaches to the point of shedding his blood..." While dozens of countries, including Cuba, had welcomed the Pope's visit, the communist Chinese government rejected Pope John Paul II's dearest wish to visit China. The Pope's canonization of 120 Chinese saints in 2000 must have significantly increased the power of his heavenly influence to save and bring to blossom the Roman Catholic Church in China.

--- The End ---

**Solemn Memorial Mass for the Fifth Anniversary of the Death of His Eminence Ignatius Cardinal Kung  
March 12, 2005**

**Homilist: Msgr. Stephen DiGiovanni, H.E.D  
Pastor of St. John the Evangelist Roman Catholic Church, Stamford, Connecticut**

*"For neither the future nor powers, neither height nor depth nor any other creature, will be able to separate us from the love of God that comes to us through in Christ Jesus our Lord."* *Letter of Paul to the Romans 8: 37-39*

Outside the town of Oxford, England, there is the charming gothic revival church of the Holy Trinity, in whose graveyard is buried C.S. Lewis. I visited there a few years ago, and as I was leaving the church, I noticed two stone corbels supporting the outside arch of the porch--one is a crowned king, and, on the other side, a mitred bishop. My host remarked that that could be seen as representing the relationship of the Church and State in European history. I think it could represent the history of the relationship between the Church and the world, or nearly any government anywhere in the world, beginning with the time of our Lord Himself.

Our Lord warned His Apostles that, since the world would persecute Him they could expect similar treatment. And not only the Twelve, but also every generation of bishops, priests and the faithful after them. The Roman Empire tried our Lord, found him guilty, and crucified Him. Saints Peter and Paul were persecuted and martyred along with scores of thousands of others-- men, women, and children, who preferred loyalty to the Incarnate Lord to life without Him. Everywhere the Church preached the Gospel of the resurrected Christ, martyrs are to be found.

People are made to suffer because of Christ. Why? Because the two stone heads in Holy Trinity Church point to a perennial battle for the minds and hearts of humanity between the world and Christ. Governments, whether it be Rome or Nazi Germany or Communist China, wish to control the minds and hearts of its citizens-- because their part of the world, their national here and now, is all there is. And so, it is essential to convince every man, woman, and child that this world, or more precisely, THIS part of the world is all that is important, under this government, under this rule.



The Church, too, is interested in the same hearts and minds of every man, woman and child. And, the Church, too, believes that this world is important. But, the Church, unlike governments, does not believe that the here and now is all there is! This world, this here and now is important only as a preparation and means by which we come to know and love and serve our Eternal Father, through our Divine Redeemer, strengthened by the Holy Spirit in His Church. This life is only a preparation for an eternity in Christ.

Friendly relations between governments and the Church have existed. But only insofar as governments see the Church's work as beneficial to the State. It is the rare example of any government or ruler so devoted to the Church that he lived a life of heroic virtue, and his realm supported the living of the faith. Examples abound in history of governments using the Church for their own ends. Henry the Eighth created the Anglican Church because he could not control the Church of Rome, since he had no power over the pope. He created the Anglican Church to serve his own ends and to support the Crown. The Chinese Communist government created the Patriotic Catholic Church, not because they believe in Christ, but as an instrument to serve the communist here and now in the most perverse manner, by using even our Divine Lord in service of a government's policies.

Governments and individuals use the Church of Christ whenever it is convenient. Here are two examples, both about the calendar. Where did the calendar come from - the calendar by which we regulate our days, weeks, months and years? From the Roman Catholic Church. The ancient Julian calendar was imprecise. Pope Gregory XIII appointed a commission of Jesuit priests to rectify the calendar and, in 1582 they completed and implemented their work. The Gregorian calendar is that which is in use around the world today. But at first, not all governments would accept the calendar, because it was deemed Catholic. England and the American colonies did not accept it until 1752. Russia never accepted the calendar until after the 1918 Revolution. Orthodox Greece and Moslem Turkey only accepted it in the 1920s. China did the same thing. The Chinese Imperial calendar was hopelessly out of touch with any reality of the seasons whatsoever. Jesuit missionaries, beginning with Father Mateo Ricci, were employed by the emperors themselves to reform the calendar, and so they did, in 1634. The revised calendar was accepted, but a fresh persecution of the Church followed soon after. Governments are sometimes willing to use the Church or to reject it, but too often only when convenient to the attaining of government ends.

We should not think for once that the Church will be befriended ultimately by any government. The Church will be tolerated or accepted or permitted to function, not because of government subscribes to the Gospel, but only if the Church is useful. When such usefulness ends, so too will the State's toleration of the Church. So, if that is the case, why does the Church bother? Why doesn't the Church just pack up and preach to like-minded individuals only? Why didn't we, for instance today, simply have a sort of ID check at the door, to see who were true believers - because only then could you come in and listen to the Word of God? Because that is not the Church established by Our Lord. We have to preach the truth of Christ, in season or out of season, whether popular or not, just as Cardinal Kung did.

In a wonderful sermon by St. Augustine, number 46 to be exact, he writes concerning priests and bishops, and he speaks in a portion of this homily about this very question. Why would the Church, why would bishops or priests, why would Cardinal Kung, preach to those who not only did not wish to listen, but who also were vehemently opposed to him to the point that they would imprison him for his preaching? In a dialogue between the "shepherd" (a priest or bishop) and the person who chooses not to listen to Christ, Saint Augustine gives his answer:

*"If I am astray or lost, why do you want me? Why do you seek me out? I want to be astray. I want to be lost." The priest replies, "you really do? Then, I am all the more bent on saving you. I dare say, I am out of season to you, but then St. Paul bids me: preach in season and out of season. The Word of God is in season to those who are willing to listen, and out of season to those who are not willing to listen. If that's the case, I am unseasonable. And I dare say to you, do you wish to be astray and lost? I will not let you. I will call back the stray and seek back the lost, whether you like it or not. I shall do it. Why? Because Jesus my Lord commands me."*

After Bishop Kung was arrested, months after temporary imprisonment, he was dragged to a dog stadium in Shanghai to publicly confess his crimes before thousands of people who were herded into the stadium to hear him denounce Christ. He was pushed to the microphone, hands bound behind his back. And he did publicly confess his sins, for at the microphone he said, "Long live Christ the King! Long live the Pope!"

Love live Christ the King! In season or out of season, Christ is not true simply because we believe in Him or because some group believes Him. Christ is true because He is Truth. He loves me so much, sinner though I be, that He seeks me through His Church. He pushes aside my sin and unworthiness to come to me - through his Church, through his faithful priest, through the faithful Bishop of Shanghai - to save that one soul, whether the souls wishes to be saved or not. The faithful bishop or priest seeks this soul, because Christ commands it. That is why nothing can separate us from the love of Christ. If we do what Our Lord commands us, nothing - sword, imprisonment, bad public opinion, unhappy family or friends, sin itself - nothing can separate us from the love of Christ Jesus because of the generosity of our Lord.



This, I believe, is why the Bishop of Shanghai was heroic, whose memory we celebrate today on the fifth anniversary of his death. He heroically and selflessly preached Christ even to those who did not wish to listen, because Christ wanted their salvation.

Bishop Fulton Sheen in 1957 wrote this about Bishop Kung, about this witness of Christ. "The West [meaning Europe] has Cardinal Mindszenty, but the East has its Kung. God is glorified in his saints."

A little Church outside of Oxford, with two small carved stone decorations: a crowned king and the mitred bishop - they are symbols, not of politics and religion, but the will of this world as opposed to the will of God. And, ultimately, we are called to stand by the will of God - no matter what, because God has manifested his fidelity to us through the Cross.

Let us take the example of our blessed Cardinal, his fidelity to Christ and his love and fidelity to the Church founded by Christ, in the person of the Holy Father, the successor to St. Peter.

Let us pray that all of us may be strong in the face of persecution to witness to Christ - it may not be before governments, it may be simply before friends, co-workers, or family who disregard Christ or His Church. Our testimony is not mere heroics on our part, but charity, in imitation of Christ, Himself. We bear witness to Christ, whether in season or out of season, so that others may come to know, love and serve Him, and be saved, whether they want to be saved or not. We must do this because Christ commands us. "I do not care that you wish to be lost." Christ commands that we work for the salvation of all, even for the salvation of those least interested, so much does he love us.

--- End of Homily ---

### **Solemn Memorial Mass for the Fifth Anniversary of the Death of His Eminence Ignatius Cardinal Kung March 12, 2005**

#### **Prayers of the Faithful Read By Joseph Kung and Mac Mak**

We pray for our Holy Father, Pope John Paul II, who held Cardinal Kung in his heart for 12 years as a secret Cardinal in pectore before he was proclaimed a Cardinal publicly in 1991. May God grant the Pope a quick recovery from his illness and grant him health, strength, grace and wisdom to continue to lead the Church. For this we pray, Hear Us, O Lord.

We pray for our Bishop, William Lori, his Vicar General Monsignor J. Peter Cullen, and the Diocese of Bridgeport. We pray for our Pastor, Monsignor DiGiovanni, and all priests and deacons at this altar. May the Holy Spirit continue to guide them to lead their faithful in the Year of the Eucharist and beyond. For this we pray, Hear Us, O Lord.

We pray for the government leaders of America and of the world that they may have the wisdom and courage to promote justice, human rights, liberty, democracy, and the life of the unborn. May all our Guardian Angels unite together and assist us to protect the right of life of all unborn children. For this we pray, Hear Us, O Lord.

We pray for the repose of the soul of Ignatius Cardinal Kung, whom the Pope called "the noble son of China and of the Church." May our heavenly Father bestow on the Cardinal "the unfading crown of glory which the Chief Shepherd reserves for those who have followed Him faithfully to the end." For this we pray, Hear Us, O Lord.

We pray for the official opening of the cause for the possible beatification and canonization of Cardinal Kung. For this we pray, Hear Us, O Lord.

O Lord, comfort China and those persecuted for Christ in that great country. Grant them joy in their communion with the Universal Church. Bless them so that the seed they plant during their years of sufferings, patience and love will be richly harvested. Grant Mercy, O Lord, to those brothers and sisters who chose to be separated from you, may they return to the one fold and one Shepherd. For this we pray, Hear Us, O Lord.

We pray for Bishop Joseph Fan, the current Bishop of Shanghai of the underground Church. We also pray for all the underground bishops in China. Through the intercession of Our Lady of She-Shan, may God grant them health, wisdom and strength to continue to lead the persecuted Church in China. We also pray for the end of persecutions of all religions all over the world. For this we pray, Hear Us, O Lord.

We pray for vocations in the underground Church. May God bless young men and women with courage to follow the footsteps of Cardinal Kung and the thousands of Chinese martyrs, and to serve in the vineyard of the One, Holy, Catholic and Apostolic Church. For this we pray, Hear Us, O Lord.

We pray for the souls of the faithful departed, particularly Archbishop Dominic Tang of Canton, China, Bishop Walter Curtis of Bridgeport, Father Xavier Tsai of Shanghai, Father Maurice Wong of Fairfield University and Cardinal Kung's many deceased friends at the Queen of Clergy in Stamford. They showed immense kindness to Cardinal Kung. We also pray for

the souls of our deceased parents, including Anna Young. May God grant them the peace and joy of his eternal Kingdom. For this we pray,

Hear Us, O Lord

We pray for the friends of Cardinal Kung who have gathered here today. May God bless them and their families. For this we pray,

Hear Us, O Lord

**Cardinal Kung Foundation Petitions China  
to Release and Exonerate Imprisoned Catholic Clergy**

March 23, 2005

His Excellency Yang Jiechi  
Ambassador of the People's Republic of China  
2300 Connecticut Avenue, NW  
Washington, DC 20008

Dear Mr. Ambassador:

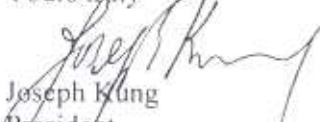
Recently, AsiaNews, Bishop John Ricard, Chairman of the Committee on International Policy of the United States Catholic Conference, Mr. Mario Mauro, Vice President of the European Parliament, and many others have sent you or other Chinese ambassadors elsewhere a list (attached) (henceforth called the List) of Chinese Roman Catholic bishops and priests who have vanished under detention, have been imprisoned, have been sent to the labor and re-education camps, or are otherwise kept from carrying out their ministry by the Chinese government. They indicated their grave concern about those imprisoned and restricted religious and clergy on the List and appealed to your government for their immediate release so that they could go back to their pastoral duty without any interference from the government.

We, the Cardinal Kung Foundation, representing thousands of Roman Catholics in the United States and Europe, are joining AsiaNews, Bishop Ricard, Mr. Mauro and many others, not only for the immediate release of these imprisoned religious (on the List), for the immediate relaxation of your very severe surveillance and house arrest of religious (also on the List), and for your release of all laity, religious, priests, and bishops who are nowhere listed, but also for the total and unconditional exoneration of all criminal charges against any of these religious (on or off the List) and against thousands of others as explained below.

Since 1949 when your government took over China, literally tens of thousands of Roman Catholic bishops, priests, and their faithful were imprisoned for 5, 10, 20, 30, or even 40 years. Many of them, such as Bishop Fan Xueyan of Baoding, Fathers Beda Zhang BaiDa and Chu ShuThe of Shanghai, and Bishop Guo Kexian of Shandong died in jail. Many of them, such as those on the List, are still in jail. Many of them were released after a very long period in jail. Some of those released are still living in China or in other parts of the world. Some, such as Cardinal Ignatius Kung Pin-Mei of Shanghai, and Archbishop Dominic Tan Yee-Ming of Canton (24 years in jail without a trial), have since died. It does not matter to your government if they are dead or still living; they are still considered criminals because the "criminal" charges against them were never erased by the government. For example, Cardinal Kung, released and exiled after spending 32.5 years in solitary confinement and house arrest, is still considered a criminal by the Chinese government, even though he is now dead. There are thousands more like Cardinal Kung and Archbishop Tang. They are all loyal citizens of China and they love China.

Supporting but going beyond the goal of the AsiaNews campaign, the Cardinal Kung Foundation appeals to you that all these prisoners, both living and dead, be officially and posthumously exonerated of so called crimes of which the Chinese government falsely and unjustly accused them, some as long as five decades ago. In doing so, the reputation of these living and dead religious prisoners of conscience in China can be restored. Those who are still living can at least once again enjoy equal treatment in the society. During the past decades, many political non-religious prisoners have been exonerated of their crimes by your government. We believe and urge your government to do the same for the religious prisoners referred to above. To do so, along with releasing all religious prisoners referred to above, will be a powerful testimony to the Chinese government's respect for and adherence to human rights and liberty. Thank you.

Yours truly

  
Joseph Kung  
President  
Cardinal Kung Foundation

*Please Remember The Cardinal Kung Foundation In Your Will. Thank You.4*