



THE CARDINAL KUNG FOUNDATION

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Dear friends:

Web Page: <http://www.cardinalkungfoundation.org>

Easter Greetings

In his Letter to the Colossians, Saint Paul writes: "If then you have been raised with Christ...your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with him in glory." (Colossians 3:1-3) Surely the underground Church in China is among those in the universal Church who, more poignantly than others, experience and understand a life "hid with Christ in God" and, therefore, the hope of Christ's Resurrection. As fellow members of the Body of Christ, the underground Church in China is to us a "living" Resurrection message as they persevere in their faith in the face of severe persecution. I wish you all a most blessed Easter, even as I invite you to join me in embracing the underground Church in the same hope and solidarity of Jesus' Resurrection.

Vatican Conference on the Church in China – Papal Letter to Follow

Pope Benedict XVI presided over a conference at the Vatican this past December on the state of the Roman Catholic Church in China. It has been announced by the Vatican that the Holy Father will follow up on the conference with a letter to Chinese Catholics. The letter is expected to be published during this Easter season. In addition to its being pastoral, we hope that the letter will clarify the Vatican's policy with respect to relations with the Chinese government as well as between the Roman Catholic underground Church and the Chinese government-established Patriotic Association. In this policy, we hope to find guidelines concerning the requirements for every Catholic for full communion with the Pope and the universal Church. This clarification could possibly eliminate much time-wasting hassling with the Chinese government over any non-negotiable issue, such as the Pope's absolute right and authority to appoint a bishop and allowing genuine religious freedom in China.

As regular readers of this newsletter know so well, especially in the light of my March 2000 Open Letter to the Vatican www.cardinalkungfoundation.org/cpa/openletter2.html (One of the recipients was the then His Eminence Cardinal Ratzinger, although I am not sure he ever received and read it), the Church's policy on these relations as described in the previous paragraph has been very confusing to many of the faithful as well as, I believe, to the Chinese government. It is true that in 2004 the Vatican, through its representative in Hong Kong, Msgr. Eugene Nugent, has issued new guidelines www.cardinalkungfoundation.org/Guidelines/Nugent040703.htm (See the Christmas 2004 newsletter) for dealing with these relations — guidelines that essentially confirm the validity of the often ignored and violated previous guidelines issued by the Vatican in 1988 www.cardinalkungfoundation.org/Guidelines/Tomko880903.htm. However, the new 2004 guidelines are also being ignored and violated. For instance, the Eucharistic concelebrations that took place on different occasions with the Patriotic priests by, for instance, Cardinals Etchegaray and Mahoney or by other Roman Catholic priests -- either in China at churches belonging to the Patriotic Association or in the United States at churches belonging to the Roman Catholic Church -- clearly violated the 1988 and 2004 China guidelines. These actions of princes of the Church or of ordinary priests that are contrary to the Vatican-issued guidelines will certainly confuse the Chinese government and lead them to think that these constitute the official protocol of the Vatican; and they are most certainly not so, according to the Vatican's own guidelines.

If the Chinese government does not know the precise position of the China policy of the Vatican, it can only take notice of the many public acts by a number of the Church's bishops and presume that they are sponsored by the Vatican. Such public acts include: 1) giving apostolic faculties to Patriotic Association priests to openly administer sacraments in the United States and in other parts of the world; 2) in the United States, providing free education and formation specifically for Patriotic priests and not for underground priests; 3) not appointing and consecrating any underground bishops in the last 10 or more years; 4) in China, many major projects being carried out by many overseas missionaries in cooperation with the Patriotic bishops and not with the underground bishops; and 5) many Vatican officials advocating that the two churches in China, the Patriotic Official Church and the Underground Roman Catholic Church, are the same Church. These public acts can only give the Chinese government a very

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

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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wrong impression that the Vatican's China policy is so wavering that the Vatican is not only retreating from its principles but also appeasing the Chinese government. Sooner or later, the Chinese government can easily think: the Vatican will give in to its demands.

Although the late Eminence Cardinal Kung once said: "the Roman Catholic Church will never vanish in China," the Chinese government does have the potential to continue its own policy of religious persecution if the Vatican's China policy continues to be confusing, wobbly, and ignored and violated by her own hierarchy. However, if the China policy of the Vatican is made very clear, firm and carried out in unison by all the hierarchy of the Vatican without exceptions, the Vatican should have no difficulty in convincing China of the importance of legalizing the Roman Catholic Church in China, and of resuming diplomatic relations with her. As the great American statesman Benjamin Franklin once said, "United we stand; divided we fall." We pray that Pope Benedict's letter to Chinese Catholics will make the Vatican's China policy unambiguously clear, firm, loving and caring. In the meantime, we call for its consistent implementation by all the bishops in the world in communion with the Pope. "Come, Holy Spirit," we pray.

Prisoners of Conscience

One bishop, Bishop Gao Kexian, recently died in jail in January 2005 after approximately 6 years in jail. The cause of his death is unknown and suspicious.

We know for sure that five underground bishops are now in jail in China. They are all in their 70s or 80s. Three of them have disappeared. Out of these three, two have been missing for more than 8 years and one has just disappeared about a year ago after being detained approximately 5 years. We do not know whether they are dead or alive.

We are reprinting the story of Bishop Su Zhimin starting on page 3. Bishop Su, missing since 1997, met me when I went to China with Congressman Christopher Smith in 1994.

We used to have more than 60 underground bishops in China. However, they are dying off. The remaining approximately 40 underground bishops are all very elderly, averaging almost 80 years old. There is only one young underground bishop in his late forties. Unfortunately and sadly, the Holy See has not appointed any new underground bishop in China for more than 10 years and has made no indication to appoint new bishops in the near future. We do not know why. We can only tell you the facts. The consequence is very clear. After a few more years, almost all of the current 40 underground bishops will be dead. Who is going to take care of these ten or twelve million underground faithful in China? I am not privileged to know what the China policy is in the Vatican. However, the fact is that if the Vatican continues the policy of not appointing any more underground bishops, the underground Roman Catholic Church will likely be de-facto eliminated; not eliminated by the Chinese government, but eliminated by the Vatican's own policy. I am very frightened to think about it.

Priests, seminarians, nuns and laypersons face similar harassment. Many of them are in jail. The Chinese authority now considers practicing Catholicism by the underground Catholic Church the same as practicing a cult which is punishable for three years in jail or labor camp.

For details, please view our prisoners list on our web <http://www.cardinalkungfoundation.org/prisoners/index.html>

Cause for Cardinal Kung's Beatification Still on Hold

More than two years ago, Bishop William Lori of Bridgeport, Connecticut received a number of letters requesting that he open the cause for Cardinal Kung's beatification. Thus far, Bishop Lori has not communicated to the public what his decision is. I ask you to join me in praying that he will finally take action.

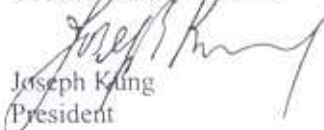
Make Reservations Now for Annual Mass for Underground Church in China

We designated October 1 or the Sunday closest to October 1 as the Annual Mass Sunday for the persecuted underground Roman Catholic Church in China. Through the love and generosity of our readers, approximately 200 Masses were offered on October 1, 2006 in parishes across America and in some parts of Europe. The annual Mass in 2007 shall be on September 30. As the Mass schedule is always arranged well in advance, it is not too early for you to book this Mass NOW in your parish. Your \$10 offering to your parish for this Mass will speak eloquently an important message to your pastor and parishioners when the underground Church has no voice of its own. Thank you.

Novice Nun Adoption Program

In July 2005 we announced a program for readers to adopt underground novice nuns in China. For \$100 for six months, or \$200 for one year, you can adopt a novice who will pray for you every day and for your intention during the period of the adoption. In the meantime, your contribution will support a novice for her living expenses during that period. We would send your name and your intention to the novice and would also send the novice's name to you. Since our last newsletter, we were able to place all our novice nuns, 180 in total, with sponsors. These nuns are spread over more than ten convents across China. Currently, there are no novices available for adoption. However, we expect there will be novices available in the near future because of the turnover of sponsors. We do not want to tell a novice that we have no sponsor for her. All you need to do is to send us a check, marking it restricted for novice nun adoption. We hope that your donations for adopting these novice nuns will be in addition to your regular donations to this Foundation.

Yours sincerely in Christ


Joseph Kung
President

Searching for Bishop Su
Persecuted Chinese bishop gone but not forgotten
Theresa Marie Moreau (TMMoreau@yahoo.com)

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From the back seat of the gypsy cab, Ming-Chuan “Joseph” Kung watched Beijing blur by. Everything had been pre-arranged. Everything. As the hired driver steered through the streets of the capital city of the People’s Republic of China, the seven passengers – a small delegation of Americans in town for a human rights conference – rode mostly in silence. Only periodic, superficial chitchat and the heavy breathing of the car’s heater broke the stillness of that wintry January 8 in 1994.

Soon, the touristy section stacked with American-style hotels, designed for the comfort of Westerners spoiled by Capitalism, melted into the background. The well-lighted streets and sidewalks packed with people eating, drinking, laughing that Saturday evening gave way to another reality.

Within a span of only a few minutes, a few miles, the cabbie maneuvered through the outer sections of the ancient city that very few foreigners ever get to see – the native Chinese area ravaged by fanatics fueled with Communist revolutionary ideology. The scenery turned bleak. The streets turned dark. Very few lights. Even fewer people.

In front of a dilapidated apartment building the car rolled to a stop. Even if the mercury hadn’t stalled below freezing, fear mixed with a foreboding dread would have chilled the visitors. From the safety of the cab, Kung took a quick look around, over his shoulder and into the shadows, necessary to look for any sign of a spy – anyone who could possibly report (for a reward, of course) to officials the appearance of the foreign visitors.

This is not a joke. This is Communism.

Onto the sidewalk, Kung with the Americans stepped and entered the building. The cabbie remained with his coach. With only the dimmest light leaking from unknown sources, the group fumbled forward and found the main staircase. The building had no elevator. Up they climbed, ascending the dark six, seven or eight flights, stepping over the debris, mostly food, that littered the hallways and landings. What looked like Chinese cabbage – half rotten, half dried, splayed on bare floors – emanated a distinct, pungent odor. Without refrigeration, the residents needed to resort to archaic preservation through drying.

Finally, the foreigners found the right apartment and knocked. A woman opened the door and welcomed them inside the main room, no bigger than a walk-in closet. The name of the woman was neither offered nor asked. In Communist China, information is a dangerous possession. Ignorance is encouraged, even among family members – just in case one is picked up by police and interrogated, for whatever reason. For security’s sake, it’s definitely better and safer not to know. Remember, this is Communism.

Cramped to begin with, the room had few inches to spare with an impromptu table-turned-altar taking up most of the space. Some of the guests sat. Others stood. Among them were U.S. Rep. Christopher Smith (R-NJ) and Kung, founder of the Cardinal Kung Foundation in honor of his uncle, the late Cardinal Pin-Mei “Ignatius” Kung, Bishop of Shanghai, who suffered persecution in prison for the Faith for 30 years.

All waited for another invited guest: Bishop Zhi-Ming “Jacobus” Su. Minutes passed. Uncomfortable silence settled on the crowd. Finally, another knock.

The woman opened the door and let in Su, Bishop of Baoding, who greeted each of the Americans with a handshake and a humble smile. That night back in 1994 was to be a special night. Special, indeed. It was the first time a bishop from the underground Roman Catholic Church in China would not only meet face to face with a member of the United States Congress, but he would also celebrate the holy Mass for the high-ranking government official, a Roman Catholic.

Su and the other Catholics filling the ranks of the Church Militant in the underground Roman Catholic Church in China are those faithful who will not deny the authority of the Pope by registering with the Patriotic Association, despite the constant threat of detainment, arrest, imprisonment, forced labor, torture, even death.

Indeed, the Constitution of the People’s Republic of China, specifically Article 36, guarantees “freedom of religious belief,” but this does not mean freedom of religion. Anyone and everyone who wants to practice their Catholic faith must register with the Patriotic Association that oversees, regulates and approves or denies all goings-on in the government-sanctioned churches, for “religious bodies and religious affairs are not subject to any foreign domination.”

Freedom of religion in China? No such thing.

Religious and personal freedom for the people of China began to disintegrate back in 1949, when the Communists defeated the Kuomintang – the Chinese Nationalist Party that fled to and settled in Taiwan.

Being patriotic in China means being a revolutionary, which means being anti-imperialist and anti-papal, therefore anti-Roman Catholic. Roman Catholics are believed to be pro-imperialist and pro-papal; therefore, those who profess belief in the one, holy, catholic, apostolic Church receive the politically incorrect “hat” of unpatriotic counter-revolutionary.

Try as they did, Communists found it difficult to destroy the Church from within. So they attempted to destroy it from without by establishing a government-controlled church to replace the Roman Catholic Church. As early as 1949, in an attempt to break with the Holy See, the People’s Republic of China established the Three-Self Reform Movement, so-called for its aim to be Self-governing, Self-supporting and Self-propagating.

Relations between the Vatican and China officially broke in 1951 after the Communists kicked out apostolic nuncio Archbishop Antonio Riberi. For the next couple years, they rounded up and expelled all foreign clergy and religious. Next, they began arresting and imprisoning Chinese priests and religious. Then the laity.

In 1957, the Three-Self Reform Movement was replaced by and integrated into the Chinese Catholic Patriotic Association, officially founded on July 15 of that year. During the subsequent Cultural Revolution (1966-76), all religious activities were banned and labeled as evil cults.

Since then, priests and bishops who refuse to register with the Patriotic Association but who offer Mass and the sacraments are said to be setting up illegal organizations and conducting illegal, counter-revolutionary activities, thus in violation of the nation's Constitution, specifically Article 28, which decrees: "The state maintains public order and suppresses treasonable and other counter-revolutionary activities; it penalizes actions that endanger public security and disrupt the socialist economy and other criminal activities, and punishes and reforms criminals."

For this reason, underground bishops, priests, nuns and laity who remain true to the Pope are often singled out and persecuted. For conducting counter-revolutionary activities, it is not unusual for non-registered Catholics to receive three-year sentences (for starters) in reform-through-labor camps, which have been compared to the legendary gulags of the former Union of Soviet Socialist Republics and the concentration camps favored by World War II Nazis.

Yet, despite the *longa manus*, the long-reaching hand of the Communists, the Church has not only continued to survive, it flourishes. In 1949, the Catholic Church had around 3 million faithful. Now, the estimate is about 10 million.

Bishop Su remained one of the faithful ones. For this reason, in 1994, by the time he was 60 years old, he had already spent almost 25 years in prisons and labor camps. He was arrested no fewer than five times. And despite the ever-present threat and danger that night in Beijing, he met with the Americans. A calm joy mixed with excitement settled over all those sitting in the small apartment. Two more guests were expected. Two of the approximate 50 underground bishops in China were thought to be on their way. The plan for the evening: To celebrate the Mass for the foreign guests.

Everyone sat and waited.

Minutes ticked by. No knock at the door. The two bishops still did not arrive. As time passed, an uneasiness that had settled in Kung's heart since arriving in front of the apartment building began to make him believe that something was not right. Increasingly nervous, after about 15 minutes, he asked Su to start and not to wait for the others.

The decision was made.

Kung struck a match and lit the two Mass candles on the altar. The soft tones of Su's voice lifted the prayers heavenward. Kung, who was born in China but immigrated to the United States in 1955, translated for the others. That small group of faithful prayed that night, kneeling on the bare concrete floor, not only for the persecuted, but also for the persecutors.

The other two bishops never arrived that night. It was not a total surprise when Kung heard much later that while on their way to the apartment, public security police for the Communist Party picked them up, detained them, interrogated them and released them later. This is a frequent, and not unexpected, occurrence for members of the underground Church in China.

On Sunday, mid-morning just after breakfast, the same gypsy cab driver – a trusted member of the underground Church – picked up Kung and two other Americans in front of their Beijing luxury lodgings – Shangri-La's China World Hotel.

As the car rolled through China's bleak countryside, the driver steered ahead for about a ninety-minute ride outside of Beijing and into the Baoding village, where they picked up Su. The bishop directed the driver.

Ahead. Pull up ahead. The car moved forward.

Stationed at stealth positions, women and men of the underground church stood and watched and permitted the car to continue. The sentinels kept alert to the approach of Communists on the prowl for actions subversive to the Party. Unimpeded, the cab putt-putted toward the parking area, where the driver found a spot somewhere in the midst of the hundreds of bicycles, a popular mode of transportation. The Mass, offered by an elderly priest of the underground, had already begun.

Since it was in the dead of winter, there was neither a leaf on a tree nor a blade of grass on the ground. Kung, dressed only in a light overcoat, felt the sting of the wind. Nonetheless, he found a vacant piece of frozen earth and knelt beside the others. He looked around. Thousands of miles from his home in Connecticut, there he was kneeling with 450 underground Roman Catholics at an illegal gathering, in China.

Overwhelmed, he marveled at the outdoor Mass celebrated in a barnyard, transformed into a holy sanctuary. How appropriate. It was the Feast of the Epiphany, the celebration of the day the Magi arrived in Bethlehem to adore the newborn.

To the left, he noticed a donkey stable, which doubled that day as the sacristy, where the priest changed into and out of his vestments. To the right, a brick fire pit used to burn the village trash, with charred remains scattered in the heap: lanky sticks of discarded bamboo, singed wires, blackened metal poking through the ashes.

For communion, altar boys unrolled a bolt of long, white cloth over a makeshift rail. There, parishioners knelt to receive on their tongues, old-Church style, the smuggled hosts, made by underground nuns.

After the Mass, Su invited Kung for lunch at his home, a traditional one-story dried-mud structure, with a dried-mud floor, a half-broken door and a small, inadequate coal stove. But it was neat, tidy and welcoming.

On a table between two chairs were two bowls filled with fruit. One with oranges. One with red and green freckled apples. The kitchen, so rudimentary, it only had a hole in the roof through which smoke from the coal-burning stove could escape. Su and Kung sought privacy in a small side room where they talked about confidential Church matters. Before leaving, Kung knelt before the bishop and received a blessing.

In the afternoon, the two men walked out of the house, into the yard and toward the car. The driver, who had waited outside, started the motor and Kung took his seat. Su remained in the yard. As the car drove off, Kung looked back. The bishop continued to stand, waving goodbye.

This is Kung's last memory of Su.

Then it was time for Kung to return to the United States, but not before he received a more-than-firm handshake and a farewell warning from one of the highest-ranking Communist officials in the Religious Affairs Bureau, none other than Liu "Anthony" Bainian, the vice-chairman of the Patriotic Association. Bainian's nickname? "China's Pope."

"You are here with an official delegation, so we give you face. But next time, if you come here again, alone by yourself, we will not stand on ceremony with you," Bainian said in Chinese.

Kung understood. The Communists found out that the Americans had met with members of the underground Church. The Communists always find out everything.

Shortly after Kung arrived home, he received an urgent call from Baoding. Su had been arrested.

On January 20, eleven days after Kung, the Congressman and the others departed from China, Hebei Province police officers stormed into Su's village home, picked him up and held him for interrogation. Su's whereabouts – unknown.

Frantic, Kung immediately telephoned Smith. Su needed help. Outraged, Smith notified colleagues in Congress. A letter-writing campaign to officials in the Chinese embassy soon began, vociferously defending the religious freedom of Su and demanding his release. After being detained for nine days, the bishop – who still refused to register with the Patriotic Association – was released on January 29. For Su, life was relatively calm, for a while.

Two years later, the bishop had some unexpected guests drop in at his home. In February 1996, members of the security bureau "visited" Su and forced him into house arrest. This means that he was not free to come and go as he pleased, and he was definitely not allowed to meet with his parishioners or offer Mass or any of the sacraments.

Also under strict surveillance was his auxiliary bishop the Rev. Shuxin An, who, like Su, was watched at all times by security officers.

In April 1996, Su escaped, with the help of a few of the faithful in the underground Church. During this period of "freedom" he penned a letter to the Standing Committee of the People's National Congress. "Thoroughly investigate the serious unlawful encroachment on the citizen's rights," he wrote. "Administer corrective measures to restore order and control to ensure that the civil rights and interests of the vast number of religious believers are protected."

They investigated, all right – Su.

They administered corrective measures, all right – to Su. On October 8, 1997, authorities with the Public Security Bureau hunted down the bishop, found out that he had been hiding in the city of Xinji, in Hebei Province, approximately 280 kilometers south of Beijing. They wasted no time and arrested him.

That was the last time he was seen publicly. Yet, people still petition for information of the whereabouts of Su, who, if still alive, would be 74 years old this year. But in China, it's not so easy to voice concerns. It's easier for those outside the Communist death grip.

In Italy, the Rev. Bernardo Cervellera, a 54-year-old priest with the Rome-based Pontifical Institute for Foreign Missions (*Pontificium Institutum pro Missionibus Exteris*), does all he can do to keep in the news the plight of the persecuted Chinese of the underground Church.

In March 1999, Cervellera, a newsman and then-editor of *International Fides News Service*, wrote an editorial asking that China's president release Su and An or at least reveal where the two men were being held and under what charges.

In reaction to Cervellera's plea, the Vatican issued its statement through Joaquin Navarro Valls, the 69-year-old Spaniard who recently (and finally) handed in his resignation as director of the Vatican press office, a post he's held since 1984. Valls, reportedly a devoted member of the controversial "secret" organization, Opus Dei, since the early 1970s, couldn't do enough to distance the Holy See from Cervellera. He reportedly released this public statement found on the Internet. "The Secretariat of State up until now has taken no step concerning the liberation of the two bishops of Baoding. The circulation of such news was a personal initiative of Fr. Bernardo Cervellera, not agreed on by authorities at the Secretariat of State...Therefore, the ideas raised in the *International Fides Service* are Fr. Cervellera's personal opinions for which he assumes full responsibility."

Undaunted, Cervellera continued with his mission to help those persecuted in China. In February 2002, he published on the *Fides* Web site a list of missing bishops and priests. Incredibly, rather than backing Cervellera, the Vatican disciplined the missionary, this time with a pink slip. In April 2002, he reportedly was forced to clean out his desk, shown the door and told never to return to that newsroom. Ever.

But Cervellera never gave up. In November 2003 he joined the staff of *Asia News*, a monthly magazine that began publishing in 1986. Now, he's the editor of *AsiaNews.it*, the tri-lingual (Chinese, English, and Italian) Web site version he created of the magazine. *AsiaNews.it*, a European-based pipeline of information from the East to the West, is a must-read that has documented the abuses inflicted by the Communists upon the underground Catholics.

The same month that Cervellera joined *Asia News*, there was an update on Su. According to a posting on Kung's Web site, www.cardinalkungfoundation.org, he had possibly been spotted around November 15, 2003. "Bishop Su was taken to the Officers' Ward of the Baoding Central Hospital in Baoding, Hebei, for an eye operation and for heart ailments. He was heavily guarded by approximately twenty plainclothes government security personnel, including Mr. Jia Ruiqi, who is a high-ranking officer of the public security bureau of Baoding. It was reported that the name of Su is not officially registered in the hospital record."

However, that was 2003. This is 2006, and Su's whereabouts – unknown.

Still. But Kung, 74, the same age as Su, has not given up. Neither has Cervellera. Nor Smith. Smith would like to return to China before the year is over. He wants to find Su, who during their meeting gave the politician a rosary, which the Congressman still uses to pray. "The government claims that he's missing or can't be found. That is so not believable. They know exactly where he is, and we believe, we can't say absolutely, that they have him," Smith said over the telephone from his D.C. office.

Smith, a 53-year-old member of the House of Representatives, has done plenty for human rights. He was a chairman on the House Subcommittee on International Operations and Human Rights when the International Religious Freedom Act of 1998, authored by Rep. Frank Wolf (R-VA), was introduced and passed.

The subsequent International Religious Freedom Report 2005, released Nov. 8, 2005 by the Bureau of Democracy, Human Rights and Labor, stated that reports have suggested that Su "had been held in a form of 'house arrest.'"

The government continued to deny having taken "any coercive measures" against him and stated he was "traveling as a missionary."

Still, the search for Su continues.

Meanwhile, even though there's been much political jibber-jabbering back and forth between China and the Vatican regarding the question of "diplomatic relations," it seems as if the question of human rights has been lost in this pointless posturing.

Why isn't the Vatican doing more to locate the bishop?

Last fall, Roger Mahony, the 70-year-old Cardinal of the Los Angeles Archdiocese, traveled to China, visiting various churches registered with the Chinese Catholic Patriotic Association. He posed with various "priests" for snapshots as souvenirs of those joyful days. He even wrote two travel essays published in a couple November issues of the archdiocesan weekly tabloid, *The Tidings*.

Mahony wrote that he met bishops of the Patriotic Association, but he never mentioned meeting any underground bishop. Could that possibly be true? I had to find out.

Someone tipped me off that after the Sunday 10 a.m. Mass, Mahony meets and greets parishioners in the patio area outside the Cathedral of Our Lady of the Angels, located in downtown Los Angeles. I found a spot and lingered.

Mahony exited the cathedral from a side exit and headed joyfully toward those of us standing beneath a potted tree, obviously waiting for him. "I read about your trip to China," I said as I walked toward him, smiling.

"Did you meet with any of the underground bishops? Did you request the whereabouts of Bishop Su of Baoding, who's been missing since 1997?"

"No. I was there for a very special purpose. It wasn't to stir up trouble. They wouldn't have let me in." He chuckled.

In what appeared to be an attempt to shake me off, he walked toward a parishioner holding two life-sized photos of the Cardinal to be autographed. Taking a Sharpie pen from the man, Mahony asked, "Where should I sign?"

I persisted.

"So, you weren't able to find out any information, or even ask?"

"It was an opportunity to meet with the emerging leadership of the church, the young priests. They don't know anything about it."

The Cardinal maneuvered around a group of parishioners in an effort to avoid more questions.

But still, one remains unanswered.

Where is Bishop Su?

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