



## THE CARDINAL KUNG FOUNDATION

P.O. Box 8086, Ridgeway Center  
Stamford, CT 06905, U.S.A.  
Tel 203-329-9712 Fax 203-329-8415  
E-Mail JMKUNG@AOL.Com

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

Christmas 2010

Dear Friends:

*We wish you and your family a very blessed Christmas and a happy new year*

### **Imprisoned Human Rights Crusader, Liu Xiaobo, Awarded Nobel Peace Prize**

On Friday, October 8, 2010, the Norwegian Nobel Committee awarded this year's Peace Prize to a fifty-four year-old Chinese dissident, Mr. Liu Xiaobo. Its recipient was arrested in December 2008 for what the Chinese government claimed "inciting subversion of state power," but actually for co-authoring Charter 08 which was subsequently signed by hundreds of civic and intellectual leaders, including some Communist Party members. Chapter 08 is an open manifesto calling for an end to tyranny and human rights violations, while advocating a gradual incorporation of democratic ideals in the Chinese government.

According to the Nobel Committee, Mr. Liu was given the award "for his long and non-violent struggle for fundamental human rights in China." The Committee courageously ignored objections and threats from the Chinese government when the word got out that Mr. Liu was likely to be the Peace Award candidate. Now the Chinese government is threatening the Nobel Prize Committee's motherland, Norway, with serious repercussions, and further labels this Nobel Peace Award a "blasphemy" to peace because, as the Chinese government puts it, Mr. Liu is a "criminal" and a "subversive" who works against peace.

### **What is my point?**

It is interesting to note that Mr. Liu Xiaobo received one of the highest awards, if not the highest, in the area of human rights - Nobel Peace award - while he was in the second year of his eleven years prison sentence in China. The late Ignatius Cardinal Kung Pin-Mei received his highest award in the Church – the elevation to Cardinalate in 1979 – through the love of the late Pope John Paul II for China, while the Cardinal was in his twenty-fourth year of his life imprisonment. The Chinese communist government publicly charged both Mr. Liu and Cardinal Kung as "criminals". The Nobel award to Mr. Liu Xiaobo is made known openly and immediately to the whole world. The elevation to the Cardinalate of the then Bishop Kung was made *in pectore*, secretly "in the heart" of the Pope. Even the then Bishop Kung did not know of his

elevation until twelve years later when the Pope announced to the world in 1991. The Nobel Prize committee and its host country, Norway, withstand all kind of accusations and threats

from the Chinese government, and stand firm in awarding the Peace Prize to Mr. Liu. The Vatican also faced with similar threats and bullying from China. But, in an effort to win over millions of official Church believers, the Vatican has been most patient, extending maternal love and trust through recognition of many Patriotic Bishops and through Pope Benedict XVI's letter to China in 2007. The Church's kindness, however, has been misused, once again, by the Chinese authority in the illicit ordination of Patriotic Bishop Guo Jincui on November 20, 2010.

While the cardinalate is the most prestigious position in the Church, there is a higher "award" in the Catholic Church for those who lived a life of heroic holiness. Those so honored, however, have long since gone to their eternal reward in heaven. These are the saints. Their names are written in the history of Christendom. The faithful are inspired by the saints' lives and pray to them for their power to intercede with God on behalf of the faithful. The awards are called the Servants of God, beatification and ultimately canonization. The long, and careful investigation by the Church prior to the awards is called opening the causes for sainthood for those individuals who have demonstrated heroic holiness. To the best of my knowledge, the Vatican or other ecclesiastical authority has so far not yet initiated this process of opening the causes for Cardinal Kung after ten years from his death.

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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**\* In Memoriam**

## We Need Our Saints

Vietnam was recently honored with the official opening in Rome for the cause of the beatification of Cardinal Francis Xavier Nguyen Van Thuan. This past June 6 and October 30, Father Popieluszko, a modern day martyr of Communist barbarity, and Bishop Szilard Bogdanffy, an ethnic Hungarian prelate who died after being tortured in a communist-run Romanian prison, were beatified respectively. One thing common in these beatifications is that they all suffered for the Faith under a communist regime.

### Mindszenty, Slipyi, and Kung

Even more identified with the suffering of their nations under Communism were three other cardinals: Joseph Mindszenty of Hungary, Metropolitan Joseph Slipyi of Ukraine, and Ignatius Kung of China.

I pray very hard for the causes of these three princes of the Church to be opened in Rome. What an inspiration that would be for the universal Church and, especially, for the Church in China! Some would argue that the suffering is over for these holy men, and they have already received their reward in heaven. Canonizations are not for the Church triumphant, rather they are a powerful inspiration for the pilgrim Church struggling on this journey on earth. To borrow the words of the Postulator for the cause of Blessed Alojzije Grozde (as I elaborated in my July 2010 newsletter), a nineteen year-old Slovenian tortured to death by Red thugs in 1943, the beatification of Blessed Alojzije represents “a strong spiritual stimulus” for the people of Slovenia. I might as well add, for the whole human race on earth.

According to the current Canon Law, the causes of candidates for sainthood must be initiated in the diocese where they died. Cardinal Kung died in my home in Stamford, Connecticut, U. S. A., having been exiled in the United States for twelve years. Therefore, the cause for Cardinal Kung may be opened only by the Bishop of the diocese of his death, which is Bridgeport, Connecticut. The Bishop of the Diocese of Bridgeport is Bishop William Lori whose appointment was made soon after Cardinal Kung’s death in March, 2000.

Bishop Lori never met Cardinal Kung. On behalf of the Cardinal Kung Foundation, I petitioned to Bishop Lori on August 4, 2004 to open the cause of Cardinal Kung on March 12, 2005, which would have been the fifth anniversary of the Cardinal’s death. While Bishop Lori did acknowledge the receipt of my petition, he has not informed me of his decision and/or of any future required action after six years. In the meantime, the public has forwarded to my office hundreds of pages of testimony, some with copies directly to Bishop Lori.

The reason of Cardinal Kung’s 32.5 years of imprisonment is known unmistakably throughout the world due to his never ceasing fidelity to the Pope, the successor of Peter. Without any known action to start Cardinal Kung’s cause for sainthood from an ecclesiastical authority after ten years of his death could mislead many faithful in China and in the world to conclude that political negotiation and political correctness might have taken precedence of recognizing fidelity to the Holy See. Sadly, it appears that the Chinese government not only persecuted these Chinese martyrs when they were alive, but also in their death. The Chinese government continues to have significant hold on them through their political clout for their after-life glory that only the Pope can award. A case in point is, in 2000, the late Pope John Paul II canonized 120 Chinese martyr saints. Consequently, he suffered greatly from the barbaric and untruthful attacks of the Chinese government. Could the ire of the Chinese government in year 2000 still remain fresh in the memory of the Vatican? Could this be the reason for the silence on the cause for Cardinal Kung? Many people are asking this question.

### Can it Happen? Can the Cause of Cardinal Kung Be Opened?

Does this mean that we shall never see the opening of the cause for the beatification of Cardinal Kung while the Communists are in power? Not necessarily, and I certainly hope not.

Cardinal Kung — so, too, Cardinals Mindszenty and Slipyi — are still world-renowned holy men even after death. As I pointed out before, each of them is an iconic symbol of the contemporary Catholic Faith for their countries. Cardinal Mindszenty personifies Catholic Hungary today. Cardinal Slipyi personifies Catholic Ukraine. Cardinal Kung personifies Catholic China. Each of them is far bigger than a diocese.

Furthermore, the book of Canon Law ends with the most important canon, which states that “the supreme law is the salvation of souls.” (Code of Canon Law #1752) Therefore, as we saw in China, and in Eastern Europe during the Communist persecutions, certain *disciplinary* canons had to be temporarily bypassed in order for the Church to survive in its priesthood and thus save souls with her sacraments.

Only one person on this planet has total authority over the Church’s *disciplinary* law. He is the pope. The Holy Father, therefore, has the personal authority, as Vicar of Christ, to open someone’s cause for beatification. What is essential is a life of extraordinary sanctity and heroic virtue.

In 1979, Pope John Paul II created Bishop Kung a cardinal *in pectore*, while he was still confined to a prison cell. The conferral of the red hat was more a symbolic gesture to honor a champion of the Faith who was suffering imprisonment

for its cause and for the supreme spiritual authority of the Holy Father in Rome. Pope Pius XII secretly did the same for Cardinal Joseph Slipyi in 1951 while the Ukrainian Metropolitan was in the gulag. But, the Church has a greater gift by which to honor her heroes than a red hat.

### A Proposal and Observation

What I am proposing, asking, for consideration, is this: In the case of Cardinal Ignatius Kung, could the Vicar of Christ, for the glory of the Church, for the salvation of souls, and for an indisputable message to China, directly open the cause for the Cardinal's beatification? I also pray very hard for the same for Cardinals Mindszenty and Slipyi. We, the faithful of the Church, could directly petition to the Pope to open the cause for Cardinal Kung, because of the reasons that I have stated above.

The situation of the Church in Communist China today calls for a saint to be “a strong spiritual stimulus.” No doubt there are many other holy martyrs, such as Father Beda Chang, S.J., Bishop Peter Joseph Fan Xue-Yan, Father Francis Xavier Chu, S.J., Father Wang Jen-Sheng and hundreds of other well-documented cases of religious and lay persons who shed their blood for the Faith at the hands of the Chinese Communists. The canonization of any one of these would inspire millions of Chinese Catholics. But none of them are identified with the Church in China to the extent that Cardinal Kung is. For the thirty-two and a half years that this inspiring prelate (dubbed “public enemy number one” by the Reds) was imprisoned, he was the living exemplar of loyalty to the pope and a symbol of the Catholic Church in China. He still lives in the heart of many in China as well as in other parts of the world, as shown in the following episode. May we all live to see the day when Cardinal Kung is raised to the altar.

**Christ the King** – This past November 21, we celebrated the Feast of Christ the King. This reminds me of the then Bishop Kung's public session in the old Dog Racing stadium in Shanghai after his arrest in 1955. Thousands were ordered to attend and to hear the Bishop's public confession of his "crimes." With his hands tied behind his back, wearing a Chinese pajama suit, the five foot-tall Bishop was pushed forward to the microphone to confess. To the shock of the security police, they heard a righteous loud cry of "*Long live Christ the King, Long live the Pope*" from the Bishop. The crowd responded immediately, "*Long live Christ the King, Long live Bishop Kung*". Bishop Kung was quickly dragged away to the police car and disappeared from the world until he was brought to trial in 1960. Bishop Kung was then sentenced to life imprisonment.

On August 7 2008, fifty-three years after Bishop Kung's declaration of “Long live Christ the King....”, boomeranging the communists' plot to force Bishop Kung to admit his “crimes,” three Christians (one Canadian and two Americans), during the Beijing Olympics, unfurled, in Tiananmen Square, a long yellow banner with “Jesus Christ is King” printed on it in English and Chinese. The three were promptly arrested and deported from China. In a subsequent interview by *Catholic Online*, Rev. Mahoney, a Protestant and leader of the three, said: “*With the banner, we also wanted to honor Cardinal Kung, who in 1955, was called upon to renounce his Christian faith in front of a stadium filled with people. His answer was, ‘Jesus Christ is King!’ We wanted to honor him and all the men and women who would not renounce theirs in Christ.....*”

### News from China

**Illicit Ordination** -- Father Gao Jincal of Chengde in northern China, a professor at the National Seminary in Beijing and deputy secretary general of the Patriotic Association (hereinafter as P.A.) was ordained a bishop illicitly and illegally on November 20, 2010, regardless of the objections from the Holy See. Many bishops, recognized by the Holy See, were forced to attend this ordination. This illicit ordination of the forty-two year-old priest, the first in the last four years, and the obligation of certain bishops to attend it, were criticized by the Vatican as “serious violations of freedom of religion and conscience” and “harmful” to the constructive relations between China and the Holy See.

**Baoding** – The late Bishop Peter Joseph Fan Xueyan was one of the most famous martyrs under the Chinese communist regime. Bishop Fan was the Bishop of Baoding, Hebei, for about 41 years. He was incarcerated many times for a total of 34 years in jail and labor camp. He was pronounced dead in jail on April 13, 1992, by the Chinese communist government. The newspaper *Avvenire* in Italy published a photo of Bishop Fan's corpse. Reuter news quoted the newspaper: “*There was a large bruise on the right side of the man's face. The bones of his legs appeared to be broken. The two legs were tied so tightly together with white cloth that it was difficult to untie them. There was obviously something they wanted to hide.*” In spite of the government order for a simple and quick funeral, twenty thousand faithful came to bid farewell to their spiritual father under the surveillance of 8,000 government security agents.

The diocese of Baoding, established in 1910, has approximately 60 priests and 100,000 faithful. Almost all are faithful and loyal to the Holy See, regardless of the persecution they endure and the continued pressure put on them from the central and local government authority.

Two bishops were appointed to this diocese by Pope John Paul II. On May 3, 1992, Father Su Zhimin received Episcopal

consecration and later became the Bishop of Baoding after Bishop Fan's martyrdom. Father An Shuxin was consecrated on the same day and later became the auxiliary Bishop of Baoding. Both were arrested by the Chinese government in 1997. We have no news of Bishop Su since his arrest. We do not know where he is held or if he is still living. Congressman Chris Smith of New Jersey and I met with Bishop Su shortly before he was arrested. Bishop An, after ten years in captivity, was released in August, 2006. Upon his release, Bishop An started befriending the bishops in the Chinese official church and he subsequently became active in the P.A. On August 7, 2010, Bishop An accepted the appointment by P.A. and he was installed as the Bishop of Baoding of the Chinese official Church. He did this while his own bishop, Bishop Su, is still in jail. In other words, Bishop An usurped the Diocese of Baoding from Bishop Su, taking advantage of the power of the P.A., and switched sides to the P.A. Bishop An was one of the eight bishops who participated in the illegal and illicit ordination of Father Gao Jincai of Chengde in northern China on November 20, 2010 (See above). *AsiaNews* in Rome reported: "The participation of bishop An Shuxin creates more difficulties for the Vatican and the Church in China."

It is very, very sad to note that Baoding, home of 40 martyrs canonized in 2000, one of the biggest and most active underground dioceses in China, located approximately 90 miles south-east of Beijing, is now under the control of a P.A. bishop. Previously, during one of the most difficult periods of the diocese, when both Bishop Su and Bishop An were in jail, this diocese was unified under an administrator who himself is now in jail. Now, due to Bishop An's joining the P.A. and serving as its local Vice President, the administration of the diocese has been handed over to the Official Church. The diocese is in chaos, with most of its religious not following the orders of Bishop An. The faithful are so distraught that they are not sure where to turn. Please pray for the Diocese of Baoding.

**Assembly of Chinese Catholic Representatives** -- Rumors are increasing that by the end of this year, the Chinese communist government will order the eighth General Assembly of Chinese Catholics Representatives to take place. This assembly is the highest authority that governs the Patriotic Catholic Church in China. This assembly is dominated by the P.A., whose primary purpose is to build a Catholic church that is independent from the Holy See. The assembly has been delayed for years due to the resistance of many loyal Roman Catholic bishops. Months ago, the Vatican had asked the bishops in communion with the Pope to avoid participation in this meeting. In his letter to Chinese Catholics in 2007, Pope Benedict XVI defines the P.A. and its principles as "irreconcilable" with the Catholic faith.

#### **Novice Nun program**

Since July 2005, a benefactor can financially adopt a novice in China who in turn prays daily for the benefactor's intentions for a specified period. The novice's name is given to the benefactor and the donation/intentions are sent to the novice's superior to supervise. Unfortunately, it is very difficult to maintain timely communication with the underground convents regarding the changes in sponsors and novices. It is no longer administratively practical to continue matching the benefactors with the novice's names. Effective immediately, we will not be able to supply the novice name to the benefactor. We hope you will continue to support to this important program for \$100 every six months. Instead of each individual novice nun praying for your intentions, the novices of that convent will now pray together for your intentions.

#### **An Appeal for Funds**

In our last newsletter, we reported: "*We are very grateful for and do realize that any donation made to this Foundation in this difficult economic environment is a significant financial sacrifice for our benefactors. During the recent past, many of our donors had no choice but to reduce their donations due to unemployment or to reduced income. We pray that their temporary financial setback will be over soon. During the past eighteen months, our total donations were reduced by 20 percent. We are now short of approximately \$60,000 for our committed projects.*"

We regret to report, since my last letter, the donation has continued to decrease. In order to avoid cutting back our assistance to our seminarians, priests, and nuns, we now need \$100,000. Fortunately, an anonymous benefactor of this Foundation has pledged that, effective immediately, this benefactor will match each donation up to \$2,000 to the General Fund, dollar for dollar. The matching donation from this benefactor will end March 31, 2011. In reviewing your tax deductible gift during this year's end, please remember the underground church and the Cardinal Kung Foundation.

Yours sincerely in Christ



Joseph Kung  
President, Cardinal Kung Foundation

**Please Remember The Cardinal Kung Foundation In Your Will**

**Thank You**