



THE CARDINAL KUNG FOUNDATION

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Easter 2010

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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Ignatius Cardinal Kung Pin-Mei ***
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* In Memoriam

Dear Friends:

One of the poignant features of the Gospel of Mark is its narration of the Resurrection of Christ. In chapter 16 of St. Mark's Gospel, the disciples are thunderstruck by the discovery of the empty tomb and the angel's message to them that Christ had risen and had gone ahead to Galilee to wait for them. For those disciples, Jesus' resurrection primarily meant that, for the Church, the way of the cross had only just begun.

I send you Easter greetings in the spirit of St. Mark's Gospel. Just as, for St. Mark's Gospel, Christ's Resurrection is inseparable from his cross, for us, Easter cannot be celebrated apart from remembering that the underground Catholic Church in China continues to bear the cross of persecution. Please join me in praying both for our



**Cardinal Kung's Tenth Anniversary Mass On March 6, 2010
The Basilica of St. John the Evangelist, Stamford CT, USA**

brothers' and sisters' perseverance in bearing this cross, and for the day when this perseverance will lead to the "resurrection" of true religious freedom in China.

Celebrating Ignatius Cardinal Kung's Tenth Anniversary of His Death

March 12 was the 10th anniversary of the death of Ignatius Cardinal Kung. On this very day, *Asia News* reported that an underground priest from the Diocese of Mindong in Fujian province was arrested for organizing a camp with 300 students. Three other priests who work with him have received an arrest warrant, not yet carried out. A further three were fined up to 500 Yuan (about 50 Euros). Weeks before his arrest, the priest had said: "I would be happy to serve as a witness to Christ and follow the example of many holy martyrs." The persecution of the Catholic Church in China continues.

Cardinal Kung did not shed his blood for the Faith as did countless other Chinese Catholics under the communist regime. He endured probably much worse, a dry martyrdom, which was the will of God for him: almost thirty-three years of captivity. Jesus was thirty-three years old when He died. The Communists were afraid to kill Ignatius Kung because, as Bishop of Shanghai and the leading prelate in China, he was not only public enemy number one on the list of Chairman Mao, but, without having ever left his country, he was an international figure who stood in the way of the godless revolution. They feared him because, oddly enough, as atheistic and evil as they were, they were under the wrong impression that the pope might have the ability to unite the Chinese people against the communist regime. Ignatius Kung would have been welcomed with much fanfare, even to head the Patriotic Association that governed all religions, if he would only renounce that one allegiance, to a foreigner with no armies, a Roman bishop, whom the world called "Pope," and whom Catholics affirmed was the Vicar of Jesus Christ, the Son of God, Incarnate.

Almost thirty-three years or 12,000 days was a long time to suffer and to be isolated from the world, deprived of any contacts with family, friends, his flocks and his Church, Holy Mass, sacraments, and spiritual books besides basic physical needs. When the Cardinal was finally released in 1988 at the age of eighty-seven, he did not know that Pope John Paul II had created him a cardinal secretly, “in pectore” (in his heart), in 1979. I went to China twice after his release from house arrest, and I took my uncle Cardinal to the United States where he could get proper health care that he was deprived of for so long. He responded very well and grew strong. Bishop Walter Curtis of Bridgeport honored him as the Diocese’s distinguished guest and offered him, if he so desired, permanent residence in the Queen of the Clergy home for retired priests in Stamford. Approximately ten years later, on December 17, 1997, I welcomed him into my home when the Diocese could no longer take care of him because of his age. He continued to represent the persecuted underground Church as the only Chinese underground Bishop living in the Free World and as the Bishop of Shanghai. When he died of stomach cancer two and half years later on March 12, 2000, at the age of 98, Cardinal Kung was the oldest active Bishop and also the oldest Cardinal in the College of Cardinals.



Visiting Terminal Cancer Patient
Rosary Hill
Dominican Sisters of Hawthorne

As I prayed at the Mass in the Basilica, I could not help imagining Cardinal Kung looking down from heaven on this ineffable sacrifice offered in honor of his death ten years before. The Cardinal’s funeral Mass was offered in this same Church, which only last July was elevated by the pope to the dignity and title of status of a Minor Basilica. It is certainly fitting in that a basilica, minor or major, is created so by the pope, and, therefore, it enjoys a privileged bond with the Holy Father. Cardinal Kung was so identified with loyalty to the Vicar of Christ, suffering captivity for this holy cause. It is fitting that this Holy Mass to honor the Cardinal was held in this Church that should be chosen to be so elevated by Pope Benedict XVI. The Chinese Catholic community and the Cardinal Kung Foundation were most grateful to Monsignor DiGiovanni, the pastor, for hosting this memorial anniversary Mass in such a venerable church.

Guests started arriving at the Marriot Hotel the night before the Mass. They all came to my house for a welcome vegetarian meal. Father Matthew Koo, my sister Margaret, and her husband Ignatius Chu were there and kept the guests riveted with their account of some eighty years in total in labor camps and prisons. There were six religious sisters there who are from a community very supportive of the Cardinal Kung Foundation and the underground Church for the past 20 years. They were fixated on every word what Koo and Chu said. Then, almost in unison, Father Koo and the Chus emphasized the fact that so many confessors and martyrs suffered in the labor camps and prisons because they would not “compromise” — strongly emphasizing that important word — by denying the authority of the pope. Two Chinese underground priests were there who, for obvious reasons, cannot be identified. The highlight of the evening was the visit to the Cardinal’s small chapel where he offered his daily Mass and concelebrated Masses with many visiting priests. They also visited the Cardinal’s bedroom where he died. The Cardinal’s room was preserved exactly as it was when he left us. Our guests were grateful to have the opportunity to privately pray in his room and venerated his personal cross. No one wanted to leave, but, my wife, the practical one, reminded all of the big day tomorrow and the need for a good night’s rest.

The sun was shining warmly and strongly the next morning. People began entering the magnificent basilica 90 minutes before the Mass. There were approximately six hundred worshippers, including almost two hundred faithful from New York State. It was heartwarming to see old friends and family, some of whom had come from great distances. Rev. Monsignor Stephen DiGiovanni, the pastor, invited all the priests that had come to join him in the sanctuary for the concelebration of the Mass. There were 18 priests around the altar. His Excellency, Bishop William E. Lori of Bridgeport, Connecticut, was the principal celebrant. His Excellency Bishop Basil Losten, Bishop Emeritus of Ukrainian Catholic Diocese of Stamford, also graced us at Mass with his presence. Bishop Losten met Cardinal Kung on numerous occasions. I was particularly moved to see the 94 year-old Father Paul Chan, the secretary of the late Paul Cardinal Yu Ping, and also the retired Executive Director of Cardinal Yu Ping’s education Foundation. Thousands of Chinese students from the mainland had received scholarships to American Catholic Universities through Fr. Paul Chan’s effort.

This memorial Mass was a pontifical high Mass with the Propers — the Introit, Gradual, Tract, and Offertory — all sung in exquisite Gregorian Chant. The Introit, *Requiem Aeternam*, was so sublime, so rending to the soul. The Ordinary Prayers of the Mass — the Kyrie, the Sanctus, and Agnus Dei — were from *La Missa Quarti Toni* by Thomas Luis de Victoria. Though the audible beauty of the Mass was enrapturing, the visible splendor of the liturgy, with all the solemnity of the high Mass rubrics, was captivating. As intended through the centuries, it is a foretaste of the life of the Church Triumphant. The perfect harmony and sweetness of voice and tone acoustically filled the air, echoing through the high walls, and descending again from the vaulted arch ceiling. There was Yvonne Cheng, a supremely gifted soprano with a “celestial.” voice. Yvonne sang two solo Chinese hymns before Mass. They are the Cardinal’s favorites, the *Great Pope* and the *Lady of She-Shan*. The *Great Pope* was written in Shanghai at the peak of the persecution to inspire the faithful. It was sung loudly and courageously in all the churches in Shanghai and beyond. Later, it was sung or hummed in silence, but passionately in the hearts of thousands of religious prisoners in jails and labor camps throughout China. It is the equivalent of “battle cry” for the persecuted Catholic in China on their way to Calvary. I remembered that the Cardinal would sing this hymn and the *Salve Regina* after every Mass in his chapel, as if he was articulating before the altar his reason for his 33 years of captivity and pledging again his loyalty to the Vicar of Christ on

earth. Yvonne also sang a beautiful *Panis Angelicus* and *Ave Maria* during the post-communion. With the congregation joined in singing *Salve Regina*, the Mass was ended.

The Homily from Bishop William Lori

The homily, a eulogy for Cardinal Kung, was eloquently delivered by Bishop Lori. To my surprise and delight, he began his homily by recalling the memory of the Cardinal's dear friend, and mine, Monsignor John Horgan-Kung, who also had a solemn Latin requiem Mass in the same basilica just five months before on October 22. As our readers may know, after the Cardinal died, Monsignor Horgan legally added the *Kung* surname to his own out of his respect and affection for Cardinal Kung. He was the first priest to hear the confession of Cardinal Kung after his thirty-three years imprisonment. It was effected in French. From that confession in 1988 until the Cardinal's death twelve years later, Monsignor Horgan was his confessor.

The Bishop then recalled the solemnity of the Cardinal's own funeral Mass ten years before, and the presence of Cardinal James Francis Stafford, President of the Pontifical Council for the Laity, who was the principal celebrant and the personal envoy of Pope John Paul II. "This basilica," he said, "was graced by the presence of . . . many cardinals, bishops, and priests from the United States, and elsewhere." Not only was the funeral "different" because "it was marked by the dignity due to a cardinal", the Bishop stressed, but rather "because of the splendid witness of Cardinal Kung's life. His Eminence shone in death because he was a light in darkness during his life. Ten years later, the splendor of his witness continues to shine in our midst and the lessons of his life are more germane than ever."

At this point His Excellency quoted Saint Paul's exhortation to the Christians undergoing persecution in Rome: "If God is for us, who could be against us?" This provides the battle cry that ran through the whole of Cardinal Kung's heroic life. "Is there a passage in the Scriptures that better sums up the life of Cardinal Kung?" he asked. "From the first stirrings of his priestly vocation under the influence of his aunt, a religious sister — to his inspired and courageous leadership as a bishop in Communist China, Cardinal Kung lived by St. Paul's words: 'If God is for us, who can be against us?'"

From here, the Bishop touched on the influence of the Cardinal's "Aunt Martha," who, as a consecrated domestic sister, taught him the Faith and instilled in him a love for the Eucharist and frequent confessions; then he spoke of his work as a priest, especially with the youth, the students and seminarians of the Jesuit schools where he served as dean, and his call to the episcopacy just as the Communists were taking over China in 1949. It was in this challenging environment that he accepted the awesome responsibility of shepherding the dioceses of Nanking, Soochow, and Shanghai.

With the persecutions that ensued after the Communist take-over, Bishop Kung had to educate his flock, nourish them, and inspire them as a leader. He preached the gospel, in defiance of the government, and organized the Legion of Mary. "The people of God trusted Bishop Kung," the Bishop said, "and [they] relied on his own strong faith, which was indeed a lamp shining in a very dark place. Many people were arrested and sent to hard labor for practicing their faith. Yet people did not hesitate to gather in large numbers to pray with Bishop Kung and to demonstrate their faith in public... 'If God is for us, who can be against us?'"

His Excellency stressed, too, that in order that the shepherd might bring forth much fruit in such a climate he must suffer and die to himself that he might be the worthy grain of wheat of Christ's similitude. To scatter the sheep, the Reds believed, they must strike the shepherd. "Like Jesus, the Bishop became that grain of wheat who died to self and was buried, so as to produce a great harvest of faith. For throughout those long years of suffering, he remained true to his faith, true to the Vicar of Christ, the Holy Father, and true to his people. His adherence to Christ and to the Church could not be held captive and inspired not only Chinese Catholics but Catholics the world over together with many other people of good will."

When he began his homily our good Bishop asked all present to unite with him during this Holy Mass in commending "this great priest and Bishop to the Lord, even as we pray that he may one day be raised to the dignity of the altar." This was music to my ears. It is my heart's desire. What a tremendous grace this would be for the suffering Church in China! What a tremendous grace it would be to the universal Catholic Church and for the whole world to see the holy victims of Communism raised to the altar, especially the martyrs! "How long, O Lord (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth?" Thank you, Your Excellency.



**Visit of the Superior General Very Rev. Mother Celine De La Visitation
Little Sisters of the Poor**

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The Joint Statement From Two Congressmen

After the Mass, the Bishop and about two hundred and fifty of the guests, family and friends, joined us in the basilica refectory for a hearty and festive luncheon. Before lunch, I had the joy and honor to share with our guests a Joint Statement sent by Congressmen Chris Smith of New Jersey and Frank Wolf of Virginia on the occasion of the tenth anniversary of the death of Cardinal Kung, whom they called “one of the greatest heroes of the Christian resistance to communism.” I encourage you to read the full text of the Statement on the Cardinal Kung Foundation website. I would like to include this inspiring accolade with which they ended their tribute. I now quote few paragraphs:

“The Holy See’s confidence in Bishop Kung was not misplaced. His steadfastness and the beauty of his words and gestures inspired and continue to inspire the faithful in China. From his cry of “Long Live Christ the King!” when, in 1955, communist police tried to force him to make an abject confession of counterrevolutionary guilt before a stadium full of Catholics, to the hymn of fidelity he sang when in 1985 he was presented to the Philippine Jaime Cardinal Sin but prevented from speaking to him, Kung’s life was marked by his willingness to embrace martyrdom.

“But our Lord had other plans for Cardinal Kung. After Cardinal Kung had suffered much — including 30 years of imprisonment and isolation — the communist authorities released him to the care of his nephew, Joseph Kung, who brought him to the United States. In 1991, Pope John Paul II announced that in 1979 he had privately raised Bishop Kung to the cardinalate (in pectore—in his heart), and the Bishop was able to travel to Rome to receive this honor. As we read on the web site of the Cardinal Kung Foundation, “When Pope John Paul II presented Cardinal Kung with his red hat in ceremonies on June 28, 1991, at the Consistory in the Vatican, the wheelchair-bound, ailing Kung raised himself up from the wheelchair, threw aside his cane and walked up the steps to kneel at the foot of the Pontiff. Visibly touched, the Holy Father lifted him up, gave him his cardinal’s hat, then stood patiently as Cardinal Kung returned to his wheelchair to the sounds of an unprecedented seven-minute standing ovation.

“We would like to associate ourselves with that seven-minute standing ovation, in recognition and gratitude for this great Chinese Christian, and for the work he inspired, carried out still today by his nephew, on behalf of Chinese underground Catholics. Christians in the West must never forget the persecution endured by their brothers and sisters around the world including the Catholic bishops, priests, and faithful who are presently either in jail, under house arrest, under strict surveillance, or in hiding.” Thank you, Honorable Congressmen.

Homily From Joseph Cardinal Zen

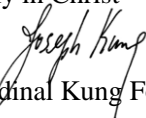
In the meantime, eight thousand miles away, Joseph Cardinal Zen, the Archbishop Emeritus of Hong Kong, also offered a memorial Mass for Cardinal Kung’s tenth anniversary of his death. In his homily, according to Zenit.org, Cardinal Zen said: “...Almost all of the Chinese bishops from the open communities have been recognized by the Pope....but some of them have not returned, and some have even declared their support for an independent and self-governed church....some of them are struggling, are hesitating, under temptations and pressure...” While recognizing that these bishops cannot be judged or criticized and acknowledging that “we have not lived their difficulties,” Cardinal Zen encouraged prayer for the Chinese bishops, that they **“might follow the model of Cardinal Kung.”** In reminiscing his presence in Cardinal Kung’s funeral Mass ten years ago in Stamford, Cardinal Zen wondered if “God would bless me with the opportunity to escort the remains of Cardinal Kung back to Shanghai and of Archbishop Dominic Tang, S.J. to Canton”. (*Archbishop Tang and Cardinal Kung were close friends in Shanghai. After the Communists took over China, Bishop Kung accepted the appointment as the first Chinese national as the Bishop of Shanghai, and Archbishop Tang as the first Chinese national as the Bishop of Canton. Later, both were arrested one jailed in Canton for 24 years without a trial, and Bishop Kung jailed in Shanghai for 33 years. Bishop Tang later was exiled to Hong Kong. Archbishop Tang died in Stamford, CT while visiting Cardinal Kung. Archbishop Tang and Cardinal Kung are now buried above ground in the same chapel at the Santa Clara Mission cemetery, awaiting eventual repatriation to their homelands.*)

An Appeal From Monsignor Stephen DiGiovanni

Monsignor DiGiovanni, the pastor of the Basilica of St. John the Evangelist in Stamford, Connecticut, has emailed me that he hopes to assist to promote the cause for the Cardinal. He suggested that I could get his name and address around in order to receive from the public “written recollections of experiences people had with the Cardinal as a witness to the faith by his devotion to the Successor of Saint Peter, so we possibly can move ahead (for his cause for canonization). They can be in any language, and I will have them translated....Likewise, if there are any persons who might believe any miracle or cure has occurred which might be linked to the Cardinal’s intercession, I would like to know about that as well....Let me make this clear: my request to you is NOT from Bishop Lori, and it is NOT from the Vatican: I write only in my own name, as someone interested in pursuing the possibility of a cause for the Cardinal....I am not acting in any official capacity at this point--since I really haven’t any official capacity sufficient to move the process ahead.” For those who are interested in writing to Msgr. DiGiovanni, his address is: Rev. Monsignor Stephen M. DiGiovanni, H.E.D., The Basilica of Saint John the Evangelist, 279 Atlantic Street, Stamford, CT 06901.

Yours sincerely in Christ

Joseph Kung
President, Cardinal Kung Foundation



Please Remember The Cardinal Kung Foundation In Your Will

Thank You