



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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When a person deliberately blocks out the truth from his mind about the plight of the underground Church in China, he is said to be voluntarily ignorant by design. When a person fails to learn that truth which he can and ought to learn, but has a lack of tenacity to investigate, he is said to be voluntarily ignorant by neglect. It may well be true that many people have not had the time to learn about the plight of the underground Church in China because they are involved in other charitable work. Nevertheless, in this world of instant communication and information, regardless of poor coverage from the media regarding the persecution of the Church in China, it is impossible to claim that so many people in the Church in the United States and elsewhere are simply involuntarily ignorant about the plight of the underground Roman Catholic Church in China. It is, therefore, conceivable that this ignorance or misinformation is the product of both design and neglect. Moreover, voluntary ignorance often has a "snowball" effect in society.

The Church's teaching with respect to the Catholic Church in China and the Patriotic Association is muted or distorted by

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July 2003

Dear friends:

In this fiscal year from July 1, 2002 to June 30, 2003, the regular donations to the Cardinal Kung Foundation are down by approximately 10% or \$ 20,000 from last year and are down by 30% or \$ 76,000 from two years ago. Regardless of this decrease, we have not reduced our efforts in assisting the underground Church in China. They need us. Accordingly, we will incur a very large deficit again this year in the neighborhood of \$80,000, compared with \$ 45,000 last year. However, these deficits cannot be incurred year after year. Something must be done. Whatever you can do to help us financially is deeply appreciated. As I wrote last Easter, "at a certain point,..... we will have to cut our project costs. If this happens, the people of the underground Church will suffer."

The Missionary Sisters of St. Peter Claver invited me, representing the Foundation, to speak at their annual dinner at St. Michael's Catholic Church in Stillwater, Minnesota on May 19, 2003. My wife, Agnes, and I brought along exhibits, articles and prayer cards for China to the dinner meeting. Approximately 300, including 7 priests and a dozen nuns, exceedingly more than the anticipated 150 persons, attended the meeting. With the exception of less than 10% of the guests who had heard about the underground Church in China and its persecution, all others heard it for the first time! Many asked why they had not read about the continuous persecutions and the sufferings of the underground Church in the diocesan newspapers or other Catholic press. Unfortunately, we are asked the same questions again and again wherever the Foundation goes.

It is sad to note that most Catholics are unaware of both the underground Church in China and its difference from the Patriotic Association, despite the Foundation's various information dissemination efforts and education projects. (Please read our previous newsletter.) We are, therefore, led to ask: why is there such widespread lack of knowledge as well as misinformation in the Church in the United States and elsewhere with regard to both the ongoing persecution of the underground Roman Catholic Church in China and the essential difference between the Roman Catholic Church in China and the Chinese Catholic Patriotic Association? This ignorance and misinformation is found among both clergy and laity.

There are two kinds of ignorance and misinformation. They are involuntary and voluntary. Involuntary ignorance is the lack of knowledge through no fault of one's own. In contrast, voluntary ignorance is either a matter of deliberately blocking out the truth from one's mind or deliberately failing to learn the truth that one ought to learn.

The person who is involuntarily ignorant or misinformed is not guilty of any moral fault. The people whom I met in Stillwater, Minnesota fall into this category. However, a person is guilty of a moral fault when he is voluntarily ignorant either by design or by neglect.

neglect, or by design, or both. In 1988 the Vatican issued its China guideline, clearly reflecting the principles set forth in the Church's doctrinal and canon law teaching regarding the criteria governing the definition of being in communion with the universal Church: one must be subject to the authority of the Successor of Peter. Throughout his own Pontificate, Pope John Paul II has consistently and repeatedly emphasized this clear teaching of the Church. The Patriotic Association is clearly founded upon its rejection of the authority of the Pope. Therefore, anyone familiar with the Church's doctrinal and canon law teaching on this matter would be able, logically, to arrive at the same guideline that the Vatican issued in 1988. Specifically, one would be able, logically, to recognize that Patriotic bishops and priests cannot be accorded the same status as bishops and priests of the Roman Catholic Church. Furthermore, one would also be able to recognize that the Patriotic Association is in schism from the Roman Catholic Church.

Unfortunately, and as reflected in the Foundation's Open Letter to the Vatican of March 28, 2000, the Vatican's *actual* China policy is confusing, misleading, and in contradiction with its own 1988 China guideline, which has never been officially rescinded. However, the Church's canon law and doctrinal teaching about the necessity of being in communion with the Successor of Peter in order to be a member of the Catholic Church — a teaching clearly rejected by the Patriotic Association — has not been changed since then. As far as I know, no Vatican official has so far spoken to clarify the confusion. How can anyone expect the vast majority of Catholics all over the world to understand clearly the Vatican's *actual* China policy if senior Vatican officials continue to refuse to clarify the matter?

In the United States, there are approximately 400 bishops. They have never officially taken a consistent stand as a group on either the Chinese government's continuous persecution of the underground Church or the continuing independence of the Patriotic Association from the Pope. Even worse, as reported by the Foundation's newsletters of July 2001 and Christmas 2001, the U.S. Bishops Conference, represented at that time by Cardinal Bernard Law on matters related to the underground Church, has continued to set forth what is patently false: that the underground Church and the Patriotic Association are the "same Church." They are, of course, not the same Church. If they were the same Church, the Pope would have recognized the Patriotic Association's Church as a part of the universal Church. However, he has not done so. The U.S. Bishops Conference has consistently avoided the fact that the Pope has never recognized the Patriotic Association or the "official Church" as being in communion with the Roman Catholic Church. These bishops have also consistently avoided the fact that the Patriotic Association renounces all submission to the Pope. While many of these 400 bishops have certainly heard of the Cardinal Kung Foundation, less than 1 percent of them have actually contacted us and discussed with us the persecution of the Roman Catholic Church in China. In contrast, several times we have contacted them and have explained to them the situation in China. From this experience I can only conclude that these bishops are ignoring the truth either by design or by neglect, or both.

Besides the approximately 400 bishops, there are approximately 45,500 priests in the United States. How many of them really understand the situation in China? It is true that some bishops and priests in the United States have traveled to China for a brief period of approximately two to three weeks and, on their return, have written articles in diocesan newspapers about their visits. Unfortunately, many of these articles are highly misinformed and distorted to such an extent that it gives people the impression that the Patriotic Association, and not the underground Church, is the true Church in China. In fact, in many of these articles, the underground Church is not even mentioned, while the Patriotic Association is routinely called the "Catholic Church" in China. Many of these priests even frankly admitted that they have never met the underground Church personnel during their trip. How could these bishops and priests not be curious enough about their persecuted brothers and sisters in the underground Church and be content with the one sided information from the Patriotic Association sympathizers? Could they truly be that naïve? These articles are very irresponsible and guilty of a grave moral fault. They are a typical example of voluntary ignorance by both design and neglect. In contrast, in my own travels and many speeches given, my experience has been that many Catholics, including many priests, have asked me why they were not correctly informed before. Thus, it seems that, while some of these priests are involuntarily ignorant, others are voluntarily (conveniently) so, and maybe deliberately distorting the truth about the underground Church in China.

Catholic News Services (CNS) of Washington, DC, which reports to the United States Bishops Conference, recently published two articles about the continuous persecution in China. In its May 7 article, it reported that police in eastern China used the mother of an underground priest to draw him out and arrest him. In its April 25 article, it reported that Chinese underground Catholics were harassed during the Easter season. When I requested the permission from CNS to reprint these two articles on our website so that, for one reason, many asylum seekers for religious persecution in China could use these two articles as a proof to the court of the continuous persecution of the Roman Catholic Church in China, they refused. Instead, they very reluctantly allowed me to reprint only one of these two articles. One single article has little effect. Consequently, I dropped my request to CNS. I have since received permission to reprint the same articles from another media source. We need a lot more cooperation from the United States bishops' own media in order to get the truth out.

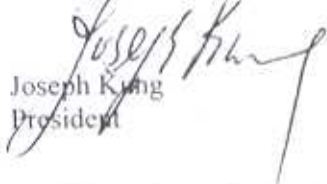
As a result of the behavior of some important senior Vatican officials, of the US bishops, of priests in the United States and elsewhere, and of CNS as described above, people get the false impression that there cannot be very much importance in knowing about the underground Church and China. Consequently, when they come across any reference to the news of

persecution of the Church in China and to articles misinforming the public about the truth of the Church in China, people have little or no background by which to understand the critical nature of the news. As a result, they may feel disconnected from this news and therefore pay very little, if any, attention to it.

The Cardinal Kung Foundation's purpose is to assist the underground Roman Catholic Church in every way possible. One of these ways is to make the truth about the underground Roman Catholic Church in China as widely known as possible. At the present time, the Cardinal Kung Foundation does not have the resources to track and refute all of the misinformation and ignorance about the underground Catholic Church in China. And yet, when we have been able to speak with people about this, more than 95% of our audience has supported us and have also complained about not ever having heard the truth of the matter before. For this reason, we beg our readers to assist us in increasing financial support for the Cardinal Kung Foundation and in making as well known as possible the needs of faithful underground Catholics in China.

Thank you for your continuous support. May our Lady of She Shan bless you and your families.

Yours sincerely in Christ,



Joseph Kung  
President

### *Latest News on the Underground Roman Catholic Church in China*

- Father Bernardo Carvelleria, former director of the Vatican news agency FIDES, says in May 2003 that three official documents formalize stricter control over the lives of Chinese Catholics. Excerpts from the documents quoted by Father Carvelleria reveal that they impose a "democratic" concept of the Church, "which runs the risk of destroying the apostolic and sacramental dimension of the Catholic faith, with the risk of reducing the Church in China to the rank of a sect." In any case, it seeks to sever the Chinese Church's dependence on the Pope. "It is possible that the promulgation of these new rules, unacceptable for Catholics, will give way to a new wave of persecutions" Father Carvelleria warned.
- Father DONG Yingmu of Baoding, Hebei was kidnapped by the Chinese authority during Christmas 2002 when he was walking on his way to offer a Holy Mass.
- Father ZHENG Ruipin of Fuzhou, Fujian along with 10 seminarians were arrested on April 12, 2003 when Father Zheng and the seminarians were praying the breviary during a picnic.
- Father LIN Daoming of Fuzhou, Fujian was arrested when he returned home to visit his mother on May 3, 2003.
- Father LU Xiaozhou of Wenzhou, Zhejiang was arrested on June 16, 2003 when he was preparing to administer the Sacrament of Anointing of The Sick to a dying Catholic.
- Fathers CHEN Guozhen, KANG Lijun, LI Shujun, PANG Guangzhao, YIN Joseph of Baoding, Hebei were arrested on July 1, 2003 when they were on their way to visit another underground priest, Father LU Genjun, who was just released from labor camp after serving there for three years.
- Bishop JIA Zhiguo, underground Bishop of Zhengding, Hebei, disappeared. He was invited for a talk by the Chinese authority on May 20, 2003, and never returned. We do not know where he is.
- There are now definitely five underground bishops in Chinese prison at present. They are Bishops AN Shuxin, HAN Dingxiang, JIA Zhiguo, SHI Enxiang, and SU Zhimin. All of them are from Hebei.
- Letters from China:
  - On Sunday Mass: "One Sunday, I celebrated Mass for 500 Catholics in a 'church' that was temporarily converted from a warehouse. Most of these people were new converts. We had Mass in the early morning at 5:30. Then, there was Bible study at 9 AM and 3 PM. A total of 400 people attended. Holy hour started at 4 PM, followed by Benediction and evening prayers. A weekday Mass was usually attended by 200 people, almost half of the congregation. As a result of the new converts' own evangelizing zeal, there has been a very rapid increase in the Catholic population."
  - On a retreat: "I preached a 6-day retreat for a group of 50 nuns, novices and postulants. The retreat was held in the sitting room of someone's house. The room was approximately 35 square meters. At night, this same room became the bedroom for all the nuns. (It is unthinkable in China for the nuns to have separate rooms in which to sleep.) .....After the retreat, there was the profession of vows. During the profession, the nuns temporarily put on their habits, for it is illegal in China to wear a religious habit unless the nun belongs to the government-established Patriotic Association. The nuns treasured this brief privilege of wearing the habit, and dreamed of the day when they can openly wear it as witnesses of their betrothal to Jesus and to the one true Church."
  - On an underground seminary schedule: "On an average day, each seminarian spends 4.5 hours in community and private prayers including Mass, adoration, meditation, examination of conscience, and etc., 5 hours in classes, 2.5 hours in private study, and 4.5 hours in meals and rest. Detail schedules are: 04:30 Rise; 04:45 Meditation; 05:15 Mass and Morning Prayers; 06:00 Study; 07:00 Breakfast; 08:00 First Class; 09:00 Second Class; 10:00 Third Class;

11:00 Study; 11:30 Rosary, Examination of Conscience, and Noon Prayers; 12:00 Lunch; 12:45 Noon Break; 14:00 Fourth Class; 15:00 Fifth Class; 16:00 Adoration of the Eucharist, Evening Prayers, and Rosary; 17:00 Study; 18:00 Dinner; 19:30 Spiritual Formation Exercise; 20:40 Examination of Conscience, Evening Prayers, and Meditation (Strict silence until tomorrow after breakfast); 21:00 End of the day. Rest. Going to bed. (Seminarians take turns to lead the prayers, cook meals, wash clothes, community house work, etc.)

- On nuns: “I (an underground bishop) have 170 professed nuns and 40 postulants. Everyday, they must spend hours working on handcrafts to earn their keep. We desperately need your financial help so that they can focus on teaching Catechism and visiting Catholics. Our parishioners are too poor to help.”

### *Hong Kong: Protect its Freedom*

*Press Release by United States Commission on International Religious Freedom – July 1, 2003*

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Washington – This week marks the sixth anniversary of Hong Kong’s handover to Chinese rule. Hong Kong and Chinese leaders who will celebrate this occasion in Hong Kong will be joined by tens of thousands of people who are concerned about the proposed legislation to implement Article 23 of the constitution. The freedoms of the citizens of Hong Kong should not be eroded by implementing new repressive legislation. “Hong Kong has been the beacon of freedom and prosperity in the Asia-Pacific region for many decades. Let us keep the light on for future generations,” said Commission Chair Felice D. Gaer.

The U. S. Commission on International Religious Freedom (USCIRF) joins the White House, the Congress, and many others in calling for the Hong Kong government to halt the implementation of Article 23 of its constitution, the Basic Law. The Commission commends the White House and the State Department for their statements opposing the implementation of Article 23, the U. S. House of Representatives for passing House Resolution 277, and welcomes the introduction in the Senate of Joint Resolution 14, both of which urge the governments of the Hong Kong Special Administrative Region and the People’s Republic of China to withdraw the proposed implementation of Article 23.

The Basic Law stipulates that the concept of “one country, two systems” would apply to the Hong Kong Special Administrative Region for 50 years after it became a Chinese territory in 1997. According to this concept, Hong Kong would enjoy autonomy in legislative, executive, and judicial matters vis-à-vis the government of the People’s Republic of China. The implementation of Article 23, however, would undermine that autonomy by forcing Hong Kong laws to gradually conform to those on Mainland China, where the legal system has permitted the casual and systematic misuse of concerns regarding “national security” to suppress political dissent and religious activities. The implementation of Article 23 not only contravenes international understandings regarding the principle of “one country, two systems,” but also signals a regression in Hong Kong’s overall political development and respect for human rights.

Article 23 of the Basic Law would threaten the human rights, including religious freedom, of all residents of Hong Kong. It stipulates that the Hong Kong government shall enact laws to prohibit “any act of treason, secession, sedition, or subversion against” the Chinese government, the “theft of state secrets,” the operation of “foreign political organizations” in Hong Kong, and the establishment of ties between Hong Kong political organizations and foreign political organizations. To this end, the HK government has introduced a national security bill, which could be enacted by HK’s Legislative Council on July 9.

Particularly troublesome is the draft bill’s provision that would allow the Hong Kong government to bar or close down organizations that are banned by the Chinese government on national security grounds. This would have serious negative implications for religious organizations like the Catholic Church, other Christian communities, and others such as the Falun Gong, that the government has labeled “evil cults.” Falun Gong practitioners, particularly those who reside outside China, have been accused by Chinese national security agents of acting as foreign agents.

Hong Kong officials have argued that many democratic societies around the world also have anti-subversion laws similar to the one that was proposed by the Hong Kong government. However, the Commission notes that in many of those societies, there are effective legislative and judicial institutions that protect the rights of their citizens as the laws are implemented. The Commission further notes that a majority of the current Hong Kong Legislative Council members were not elected by universal suffrage. The implementation of Article 23 should not precede the establishment of a legislature by the universal consent of the Hong Kong People.

*Editorial note: Since the above press release was published, the Hong Kong government has agreed to defer the bill for Article 23 of its constitution to an unspecified future date. This decision followed a protest march by as many as 500,000 people (almost a tenth of Hong Kong population) and the resignation of a key government leader from the Executive Council. In addition, the government has deleted provisions from Article 23 that would have allowed 1) the police to make searches and seizures without warrants during urgent security investigations, and 2) the government to outlaw groups linked to organizations banned in mainland China. The Hong Kong government has also agreed that people accused of the “theft of state secrets” may defend themselves with the argument that they had acted in the public interest. This is an unexpected victory for democracy advocates in Hong Kong. However, the troubles of the Hong Kong people are far from over with these minor changes from the Article 23 provisions. Please pray for blessings, courage and wisdom for the Hong Kong civil and religious leaders.*

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