



THE CARDINAL KUNG FOUNDATION

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August 2014

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

example, each Saturday she would walk with Ignatius and his younger brother Vincent to their village parish church for confession. The Cardinal credited his vocation to the priesthood to the influence of his Aunt Martha.

Ignatius' aunt also provided him at home with the equivalent of his first five years of primary school education. He continued his classical Chinese education at the village school, studying the Four Books (The Great Learning, The Doctrine of the Mean, The Analects, and The Book of Mencius), and the Five Classics (The Confucian Canon, comprising the Book of Changes, The Book of Odes, The Book of History, The Book of Rites, and The Spring and Autumn Annals) His sixth and final year of primary education was completed in the local village school in 1912. When 12 years of age, he then attended the Da Yi Elementary School, administered by the Catholic Church. After one year, he transferred to the Xuhui middle School in Shanghai.

A Marist brother provided the young Ignatius with his instructions for his First Confession and First Holy Communion. He received the Sacrament of Confirmation at the customary age of eight or nine years. The precise dates of his receptions of the sacraments are difficult to ascertain since all parish records have been destroyed.

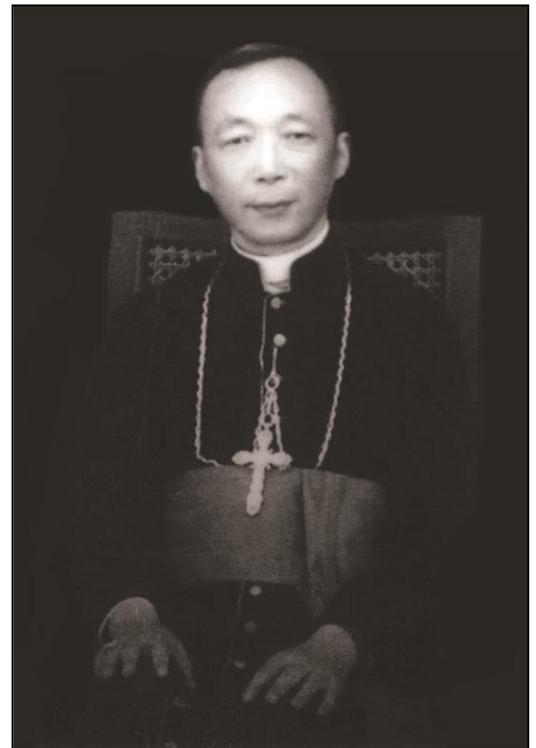
Dear Friends:

In commemoration of the 113th birthday of the late Ignatius Cardinal Kung, we offer you an article written by Monsignor Stephen DiGiovanni. This article (not a complete bio) was published in parts on four consecutive Sundays starting July 27, 2014 in the church bulletin of the Basilica of St. John the Evangelist in Stamford, Connecticut, where he is the pastor. We are grateful to Monsignor for his permission to reprint it. Here is the article in full.

August 2nd was the birthday of the late Ignatius Cardinal Kung, who lived the last years of his life in Stamford, within the boundaries of Saint John's Parish, following nearly 33 years of imprisonment for the Catholic faith by the Communist Chinese government. This bulletin page will be dedicated to the memory of the late Cardinal for the next few weeks. Please pray that his cause for canonization may be opened soon.

Ignatius Kung (Gong) Pin-Mei was born to Kung Xin Yuan (1871-1947) and Li Xian Yuing (1878-1958) on August 2, 1901 in Pudong, Shanghai, China. He was the eldest of four children, and was baptized in Our Lady of Lourdes Church in TangMuQiao Village, Pudong, Shanghai, China.

The Kung Family is a venerable Catholic family, practicing the Faith for at least five generations at the time of Ignatius' birth. His father's elderly sister, Aunt Martha, was a consecrated virgin, and presided over a small village school teaching classical Chinese and the Catholic Catechism. Aunt Martha also played a further role in Ignatius' religious education and spiritual formation. For



Soon after, in 1913, Ignatius entered Saint Ignatius High School at Zi Ka Wei, Shanghai, then the center of the French Jesuit work in Shanghai. The study of European languages was emphasized in the high school, especially French. Zi Ka Wei is a part of the region in Shanghai that had been a French colony, and French was the language of business and politics in the city. Ignatius therefore studied French during his first year; then changed to the study of Latin, since he was seriously considering enrolling in the local seminary to study for the priesthood. As Cardinal Kung recalled years later, “I am grateful to both the Marists and the Jesuits who taught me the knowledge of God and inspired me to pursue the priesthood.”

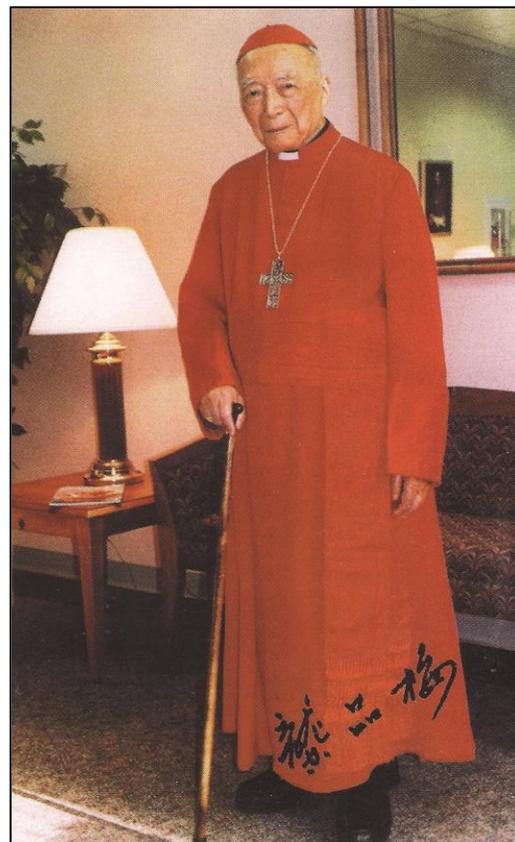
Following graduation from high school, at 19 years of age, Ignatius entered the diocesan seminary. The seminary was then administered by French Jesuit priests, in whose charge the Shanghai missions had been assigned by the Church’s missionary Congregation *de Propaganda Fide*. Following the successful completion of his seminary studies and formation, Ignatius was ordained a priest on May 28, 1930 and began his pastoral work.

In September 1930, Father Kung was assigned to the mission at Kao Ghiao [Poi-ne] for various apostolic works until 1933: these included his work as headmaster of the mission’s primary school in the village called Na Quiao for one year; in August 1931 until 1934 he taught at the Zheng Xin Middle School in SongJiang; in August 1934 he also served as pastor of the small mission church in the village of Gao Quiao in Feg Xian; in 1936 he returned to Yao Chan Primary School in Na Qiao until August 1937, when he was working at Kuangchi in SongJiang as Latin professor and headmaster of the SongJiang College Preparatory School, then a newly founded Jesuit school in Shanghai, which served as a preparatory school for Aurora University in Shanghai. He was headmaster during the period when the school was destroyed in the summer of 1937, following the opening of hostilities in the Sino-Japanese War, and the subsequent bombing of the main building and auditorium of the college during a Japanese air raid.

In anticipation of the dangers of war, Father Kung evacuated the school, which saved many student lives. It proved necessary to transport wounded civilians and military personnel by ambulance along with a corps of young doctors and medical students, some as young as 16 years of age, to the University of Aurora. There, a military field hospital was set up, but lasted only a few months, when it was completely destroyed as a result of the Japanese bombardment. In the midst of the bombing, as walls of the hospital collapsed around him, Father Kung directed the workers in their efforts to rescue the wounded. Following the bombing, Father Kung was ordered to organize the moving of the wounded to the railroad station for transport to the Province of Chekiang. Father Kung and others worked tirelessly to accomplish this, after which he returned with Father G. Germain, S.J. to Shanghai.

In 1937, Father Kung was assigned as the headmaster of the Aurora College Preparatory School in Shanghai, which coincided with the Japanese military occupation of China, where he continued to work until 1946. The school enrollment totaled only a few hundred students. By the end of his tenure in 1946, the number had risen over 1,000 students. That year, Father Kung was transferred to his new post as headmaster of Gonzaga High School in Shanghai, and pastor of Saint Louis Gonzaga Parish, where he remained until 1949. Following the Second World War, China was in a pitiable state, as was most of Asia and Europe. This was exacerbated by the Chinese civil war, followed by the slow armed progress of the communist People’s Liberation Army through the country. On May 24, 1949, the People’s Liberation Army entered Shanghai, and with only a few shots fired, “liberated” China’s largest city. Just a few days later, on June 9, 1949, a native son, Father Ignatius Kung Pin-mei was appointed the first Bishop of the new Diocese of Soochow.

Father Kung was ordained a bishop on October 7, 1949, the Feast of Our Lady of the Holy Rosary, by the Apostolic Internuncio to China, Archbishop Vincent Riberi, in the Jesuit Church of Saint Ignatius Loyola in Zi Ka Wei. At the close of his episcopal ordination, Bishop Kung told those gathered that Pope Pius XII’s creation of a new Chinese diocese was heroic, at the very moment the communists were threatening the Catholic Church throughout the country. He said:



“I thank the Holy Father above all for his confidence in me. Better than anyone else, he knows our situation [the imminent persecution of the Church by the communist Chinese government] Despite this, he has created a new diocese. Is this not a palpable proof of his paternal confidence? Yet, it is he who holds the rudder of this new ship [the Diocese of Soochow], as if repeating Christ’s own order, ‘Put out into the deep’, and I confidently respond, ‘At your word I will lower the nets’.”

As the communist control of the country and its war against the Catholic Church continued to develop, Pope Pius XII transferred Bishop Kung on July 15, 1950, naming him the first Chinese Bishop of Shanghai and Apostolic Administrator of Soochow and Nanking. He was now the bishop of the most important diocese in China with the largest Catholic population, just in time to do battle with the communist government.

The Catholic Church in China had been experiencing a great spiritual renewal, beginning with the defeat and expulsion of the Japanese military forces from China. Since then, many robust initiatives were made to evangelize the pagan Chinese majority, especially in Shanghai, and to strengthen the spiritual lives of the Catholics there. The establishment of the Catholic Central Bureau provided coordination for the missionary efforts of the Catholic Bishops throughout the country. The growth of lay spiritual movements such as the Legion of Mary and catechetical groups on University campuses, both under the direction of the Jesuits, were grass roots efforts for lay Catholics to reach out into society to convert their pagan neighbors. The Church, therefore, was on a trajectory for battle with the growing atheistic communist party and government for the minds and hearts of China.

These were dangerous times. There were organized attempts by the government to co-opt various religious groups. Most protestant groups willingly co-operated early on and accepted “patriotic” Chinese forms of their religions. But the Catholic Church was different: it was the largest of all missionary efforts in China, with more than 3,000,000 Chinese Catholics, with the largest number of priests, religious brothers and sisters, both foreign and native born. And, it was international, with headquarters not in China, but Rome. As the communist propaganda machine began working, it painted all non-Chinese influences and organizations as enemies. The communist government quickly began expelling foreign missionaries, especially foreign-born Catholic priests, religious brothers and religious sisters. Any who remained were incarcerated, as were many native clergy. Bishop Kung warned his priests at a retreat,

“You must not have any more illusions about our situation. . . You have to face prison and death head on. This is your destiny. It was prepared for you because Almighty God loves you. What is there to be afraid of?”

The government crackdown on the Catholic Church was more virulent than against any other religious institution. The guiding government principle was the same in their relationship with all religions, but the methods varied. Because the Catholic Church was the largest and most highly organized of “foreign” religious institutions, and because it was structurally dependent upon a foreign “ruler”, the pope, it was targeted more viciously than any others. Attacks in the press, both in editorials and political cartoons, as well as political speeches and organized public demonstrations against the Church were common throughout the country. Likewise, more and more frequent were the number of arrest of Chinese priests, nuns and Catholic lay persons of all ages.

A constant theme of the communists was that the Catholic Church was a fraudulent institution, whose true nature was political, cloaking its undercover activities in religion. Foreign-based, foreign-financed and staffed by foreign priests, the Catholic Church was portrayed as the enemy of the People; its bishops and priests are “running dogs” of the imperialist western powers, especially America.

The Catholic Church was aware of the threat to its Chinese missions and institutions even before the Chinese communists came to power. Bishop James E. Walsh wrote his Maryknoll superiors in late 1948, *“It is possible to live and work under the Commies for a time, even though it is certain that they will scorch or kill us in the end (that is, once their power is in place and is really established and consolidated). . . . Nobody has any illusions about Red determination to eliminate all religion.”*

Knowing the difficulties faced by the communist party in Russia in its attempts to eradicate religion, the Chinese Communist Party decided to exercise patience. On September 29, 1949, the party put into effect its Common Program. The document was worded to reassure all groups in China that they had a united interest, represented and defended by the party. The violent plan and program actually prepared by the party to remake China was not mentioned in the Common Program. The Catholic Church and other religious groups were given a reassurance of freedom. But the party insisted that it alone had authority to define what a legitimate religion was, and so gave itself unlimited powers. The Church soon felt that power, once the government decided the Catholic Church was not a legitimate religious institution. The most immediate result was the party’s religious policy, which included the closure of churches and brutal treatment of foreign-born priests and nuns throughout China, exceptionally heavy taxation of Catholic Church property, the take over of all educational institutions, and the formation and education of the young. The policy against foreigners, foreign missionaries, and against the foreign-based Catholic Church became more intensely applied after June 25, 1950, when North Korean troops crossed the 38th parallel into South Korea; and even more so following the entry of more than 300,000 Chinese across the border to assist North Korea during the first weeks of October. The government established the Resist America, Aid Korea movement, giving further emphasis to the potential dangers of foreigners in China, especially Americans and French, now at war with China’s ally,

Korea. The bulk of the Catholic foreign missionaries came from France and the United States. Now their efforts became increasingly suspect, and Chinese government-backed public demonstrations against them and the pope, more common and virulent. The Catholic Church was labeled an imperialist institution, wrapped in a cloak of religion; the Pope was the tool of powerful governments, not the preacher of the Gospel. The government demanded a choice be made by Chinese Catholics: loyalty to the People's Republic of China or to the foreign-based Catholic Church. Patriotic Chinese could not be Roman Catholics—a foreign Catholic Church. The Chinese government wanted to “purify” and “reform” the Chinese Catholic Church of “foreign, counter revolutionary elements”. This was the government's justification for its anti-Catholic program and establishment of its own government Patriotic Church.

All three aspects of party policy came to be defined by the formula of The Three-Self Movement, as revealed in a secret Chinese government document, Instructions on Questions Concerning Catholic and Protestant Churches, drawn up in Shanghai as guidelines. The document begins, “Marxists are absolute atheists. We believe that religion is an impediment to the people's awakening.” But there would be no outright attack on religion. Patriotism would be the key to building confidence and trust among Chinese Catholics, without mentioning the universal Catholic Church. “We will lead and support patriots within the church and we will unite the majority of the believers to fight against the minority who are linking up with imperialists”, the Instructions read. Once the majority of Chinese Catholics had been won over, then the party could rebuild a Chinese Catholic Church that would be self-governing, self-propagating and self-financing, fully controlled by and at the service of the Chinese Communist Party, freed from the foreign control of the Pope, foreign-born missionaries and foreign-money. It would be a Chinese Church for the Chinese People, under the control of the People's Republic of China. But the government authors of the Instructions knew there would be difficulties with one specific religious institution in China: “But in the powerful Catholic Church now we do not have such a movement [the Three-Self Movement]. We hope that the local government will pay attention to the patriotic Catholics and unite them at a proper time to launch such a movement.”

The response of the Catholic Church in Shanghai was formulated by Bishop Kung, which he outlined in his first pastoral letter of October 7, 1950, barely two months becoming the first native-born Bishop of Shanghai. He first worked to unite the clergy by seeking the cooperation of both diocesan priests with religious order priests, especially with the Jesuits whose missionary efforts formed the heart of the Diocese of Shanghai. The other points of emphasis were the spiritual formation of the Catholic youth, the establishment of the Legion of Mary for the spiritual formation of Catholic families, and the establishment of study groups.

The youth would be formed by reviving the Marian Sodalties, first established by Jesuit missionaries in the sixteenth century as a means to popularize the Spiritual Exercises of Saint Ignatius Loyola. Not only would membership in the sodalties strengthen high school and university age youth, they would also be training grounds for young adult Catholics to defend and propagate the Catholic faith. Faced with a future without bishops, priests or religious sisters, Bishop Kung and the Jesuits began preparing the next generation of Catholics, loyal to the Successor of Peter, but pretty much on their own in China. All this in full view of the coming communist onslaught.

Late on the night of September 8 and throughout the early morning hours of the 9th, 1955, the communist forces struck. Hundreds of police simultaneously raided all parishes, convents, the seminary and all Catholic institutions in Shanghai, as well as the homes of leading Catholic laypersons. They arrested Bishop Kung, 23 priests, 2 Carmelite nuns, and nearly 300 lay Catholics. The next morning edition of the Shanghai daily secular newspaper, *Sin Weh Jih Pao* carried the story: The police actions and arrests were carried out by the government “*In order to destroy this anti-government group of Kung Pin-mei at its very roots, and to exterminate all anti-revolutionary elements that are hidden by the Catholic Church.*” Depending upon the newspaper consulted, the accusations against Bishop Kung changed, as did the fabricated details and evidence to support the fraudulent charges. His real crime was his unshakeable faith in God, and his unbreakable loyalty to God's representative on earth, the Pope. The state could not control his conscience.

During the subsequent weeks, Shanghai's priests, Catholic leaders and members of the Catholic youth were subjected to interrogations, group indoctrination classes, imprisonment or house arrest. All were shown newspapers proclaiming Bishop Kung's betrayal of Church and homeland, whose policies for the Diocese of Shanghai were anti-revolutionary lies, part of a massive espionage plot. Twenty-eight mass meetings of 20,000 Catholics were held during the first two weeks of September, during which those Catholics of Shanghai who “had seen the light” and joined the communists spoke to those forced to attend, encouraging them to abandon the Kung Pin-mei clique and join the patriotic Catholic movement.

One such mass meeting of thousands of Catholics took place in Shanghai on September 12th. The Catholics, herded into the stadium and guarded by armed police, witnessed as group accusations were made against Bishop Kung, his priests and loyal Catholic laypersons. An eyewitness described the scene:

“After all sorts of accusations were thrown at the Bishop, he was told to speak. But the bishop remained silent. Then they thrust him in front of the mike and kept urging him to say something. The bishop seeing that there would be no end to this, raised his head and shouted, ‘Long live Christ’ several times. The crowd, mostly students followed up by shouting: ‘Long live the bishop’, but could only shout twice because the soldiers raised their rifles and Tommy guns and pointed them ordering them to keep quiet or they would open [fire]. Then they pulled the bishop away from the mike and pushed him roughly into the waiting lorry and drove off. The bishop was dressed in a Chinese short jacket and trousers and had his hands tied behind his back.”

This wasn't just a persecution of religion. A more fundamental principle was involved: It was about human dignity. Bishop Kung had a very acute sense of this dignity, which made him even more devoted to the Church and to his people. Would it be possible to be a man according to the new faceless ‘humanity’ that Communism wanted to establish?

Because Bishop Kung wanted only to be a bishop of Jesus Christ as well as a man and a true Chinese citizen that he stood as an obstacle to the government, and so he had to be toppled. Why did they wait so long to pull him down? As Father Jean Lefeuve who knew the bishop wrote, “For a reason that we will express, and pardon, as the Bible tells us: “because they did not want the death of the sinner, but his conversion.” The conversion the communists wanted was the Bishop's acceptance of communism; they did not want his death because he would then be acclaimed a martyr.

Father Lefeuve continued, *“They wanted Kung's complete submission, which could not be had except by the destruction of his personality. This explains their long and patient waiting, in the hopes of discovering some fault that would permit them to creep into the individual's conscience and shatter it. The communists are like stone workers whose goal is to crack rocks: they find a fault in the stone, insert a wooden wedge, water it so that the wood expands and the rock splits. The communists were looking for that fault in the Bishop, work on it, and, so, everything would fall apart.*



Display of portraits of Cardinal Kung and Our Lady of China on St. Joseph's altar at the Basilica of St. John the Evangelist in Stamford, CT
St. Joseph is the Patron of China

The first cut into the block of Kung was against his fidelity: Bishop Kung's crime was his unshakeable fidelity to God and His Catholic Church. Unchangeable, it had to be gotten rid of. But the Church was too closely united to him for there not to have been a massive uprising against the state if it laid hands on him. He had to be crushed, slowly.

For five years Bishop Kung was imprisoned without a trial. No one outside jail heard from him or saw him, until March 16, 1960, when he was dragged before a Chinese court with twelve other Catholic defendants, and sentenced to life imprisonment for treason. During the first years in jail, as he later recalled, *“There were six pairs of feet in my face each night”*, of those sharing his unheated and unventilated cell, huddled together on the wooden floor, designed to ensure no one could sleep. His daily food ration was one small tin of watery rice with a piece of crushed turnip; no books, no writing materials, no visitors. After a few years, no one saw him and he was shut away in total isolation which lasted over two decades. After his release in 1988, he told one reporter that the guards had been instructed not even to look at him. So, as they passed his cell, they turned their faces away, lest he has even that minimal human contact. His life was one of physical labor. His mainstay was silent prayer: no prayer books or Rosary permitted, and not even the movement of his lips in prayer—a punishable offense—so, he tolled the Hail Maries of the Rosary on his fingers, and each month made the thirty-day retreat of Saint Ignatius Loyola, his namesake, from memory.

Cardinal Kung was and remains an example for us all: the faithful disciple of Jesus. Let us strive to imitate his love for Our Lord, for His Catholic Church, and for His Blessed Mother. **Please pray one "Hail Mary" daily for the opening of the cause of canonization for Cardinal Kung, and please pray for China.** (Note from Cardinal Kung Foundation: We will be happy to send you a prayer card upon your request for the opening of the cause of canonization for Cardinal Kung.)

By Monsignor Stephen M. DiGiovani

China News

1) **Bishop Thaddeus Ma Daqin** -- July 7, 2014, marked the second anniversary of the episcopal ordination of Bishop Thaddeus Ma Dazin of Shanghai. Bishop Ma was consecrated as an auxiliary bishop of Shanghai with the approval of both Chinese Catholic Patriotic Association (CCPA) and the Vatican. Immediately after his consecration, Bishop Ma publicly renounced his leadership position with the CCPA. The government placed him under house arrest and rescinded his title and authority of a bishop. Bishop Ma recently wrote to the Holy Father *"not to restrain himself from preaching the truth out of fear that it may cause trouble to him"*. The editorial of Hong Kong diocese weeklies noted: "At all times and in all places, martyrs have witnessed to their faith with their lives, while many others suffer to uphold their value and dignity and stand up with dignity. The witness of these living martyrs is equally important".

2) **Cardinal Joseph Zen Zekiun** -- "You (the Chinese communists) can tie me up, can take me away, chop my head off, but not as a slave" said the Cardinal upon learning the white paper issued by China's state Council that emphasized its total control over Hong Kong. It appeared that China could break the promise of 50 years of autonomy given to Hong Kong in 1997. The 82 year-old Cardinal marched for 84 hours in a week around the territory of Hong Kong in approximately 90 degree heat fahrenheit and very humid weather in an attempt to harness citizens' participation in an unofficial referendum that calls for full democracy in Hong Kong and universal suffrage for the election of Chief Administrator in 2017. 780,000 people, almost 11 percent of the population of Hong Kong, participated in this unofficial referendum under the watchful eye of the Chinese government.

3) **Rev. Matteo Ricci, S. J. (1552-1610)** -- There are a number of speculations from reliable media that Jesuit Matteo Ricci, the brilliant evangelizer of China, would soon be beatified. Rev. Ricci was a missionary to China. He entered the Society of Jesus in 1571. As a student in the seminary, he studied Mathematics, cosmology, and astronomy along with philosophy and theology. In 1578, he was sent on a mission to Asia. In 1580, he was sent to China. With his phenomenal memory, mathematical, and astronomical skills, he not only attracted an important audience among the Chinese elite, but also was called to meet with Emperor K'ang-Hsi in Peking (now Beijing). By the time he died, Ricci left behind 2,500 Chinese Catholics, many of whom were in the educated classes, as the result of his thirty years of missionary work in China.

4) **Seminarians' Boycott** -- Beijing's seminarians boycotted their graduation ceremony scheduled for the end of June and also refused to concelebrate Mass presided by illegitimate bishops involved in illicit ordinations of the last few years. The Beijing's National Seminary (controlled by the Patriotic Association) first tried to mediate with the students, but was then forced to cancel the ceremony.

5) **USCIRF 2014 Annual Report** -- The United States Commission on International Religious Freedom (USCIRF) on April 30 issued its 2014 annual report recommending the U.S. government to continue to put China on the list of "countries of particular concern." China rebutted: "The Commission should put efforts into dealing with their own severe religious problems and make genuine contributions to religious freedom and harmony.....It's futile for the USCIRF to use the religion issue to make trouble and curb the peaceful development of China."

6) **Priest Arrested** -- Father John Peng Weizhao, apostolic Administrator of Yujiang diocese, has been in detention at an unknown location since May. He was taken from a priest's residence in Linchuan district, Fuzhou city, on May 30. The reasons for his disappearance have not been made public. We have no idea where and how he is now. Please pray for Father Peng, and also for Bishop Su Zhimin and Bishop Shi Enxizng who were arrested and disappeared in 1996 (18 years) and 2001 (13 years) respectively (whereabouts still unknown), and also for many other priests and religious who have disappeared in various times.

7) **Prison Goods** -- According to Laogai Research Foundation, on December 14, 2013, Stuart Foster, a college professor and former Fulbright scholar, was released from his eight-month sentence at the Baiyun Detention Center in Guangzhou, China, one of 1,398 identified administrative or criminal Chinese detention centers in which inmates are forced to perform arduous labor. While imprisoned, Mr. Foster was forced to manufacture Christmas lights and plastic component parts, much of which was ultimately exported to the United States in violation of American and Chinese trade laws.

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Thank you.

Yours sincerely in Christ


Joseph Kung, President
Cardinal Kung Foundation

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