



the story of

Father Emil J.  
KAPAUN

## - FATHER EMIL J. KAPAUN -

What makes a Servant of God and national hero? It starts with an ordinary person in a place not too distant, in a time not so long ago, motivated by the love of God.

Elizabeth Hajek Kapaun and her husband of one year, Enos, moved the bed into the warm kitchen of the remote farmhouse in preparation for the birth of their first child. At 11:00 a.m. on April 20, 1916 - Holy Thursday - their son Emil Joseph was born. Father John Sklenar, surely the most towering and influential person in the area, baptized the boy on May 9 at the newly-built St. John Nepomucene Church in Pilsen, Kansas, three miles from the Kapauns' 160 acre farm. Emil was christened for a life in the pious, hard-working enclave of Bohemian settlers just 40 miles south of the central Kansas town of Abilene, the boyhood home of Dwight D. Eisenhower.

Little did Enos and Bessie know that 35 years later their son would be lauded as a hero by men returning from a prisoner of war camp in North Korea. Although Chaplain (Captain) Emil J. Kapaun was the victim of malnutrition and pneumonia after spending only seven months in the camp, like his Savior, he freely parted with his life for the sake

of his "boys". "No one has greater love, than this" St. John tells us, "to lay down one's life for one's friends." Father Kapaun's story is that of a saintly hero dedicated to living a life of Christian virtue and service to his fellow man under the most difficult and despicable conditions imaginable. Father Kapaun's heroism in the prison camp wasn't an isolated event, however: his lifelong dedication to Christ and to His Church placed him on the path of priestly service that culminated in his ultimate sacrifice in North Korea at only 35 years old.

Emil's German-Bohemian ancestry was typical for the residents of Pilsen in 1916 and even to this day. His father, Enos, who had been born of German and Bohemian background in Czechoslovakia in 1880, emigrated with his family to Pilsen in 1887. Emil's mother, Elizabeth Hajek, was born in 1895 in Kansas of Bohemian parents. Enos and Elizabeth were married on May 18, 1915 in Pilsen.

Emil had only one sibling: a brother Eugene, born when Emil was almost eight years old. Emil always had a close relationship with his family. He was a willing worker who early on was assigned chores such as gardening and weeding on the family farm. For recreation Emil enjoyed walking the pastures, hunting, swimming and fishing. Even

as a youth, Emil was skilled at repairing and building implements, a talent that served him well all his life, especially in the prisoner of war camp.

The young Emil was quiet and retiring, but with a keen sense of humor. Like his parents, the Kapaun boy was hard-working and neighborly, and, as was typical of the German-Bohemian immigrants of the area, was also tenacious and determined. He grew with these talents and traits into a handsome man: slender with wide-set eyes, a cleft chin and a strong nose.

Emil started school in Pilsen at age six in the fall of 1922. Three Adorer of the Precious Blood of Christ Sisters (whose mother house was in Wichita) taught him first through tenth grade. Emil completed the first eight grades in six years with almost perfect report cards and attendance. His instruction was in both English and Bohemian, and Emil studied diligently to understand the difficult Bohemian language. After receiving his First Holy Communion on May 29, 1924, he frequently arrived in Pilsen one hour before the start of school in order to serve Mass for Father Sklenar. Emil continued to serve Mass during vacations and on free days, riding his bike the three miles from his home into town. Emil was confirmed on April 11,

1929, seven months after starting his high school education at Pilsen High School. Emil chose St. Joseph as his patron saint, no doubt already deeply impacted by his humble, hard-working life, reflective of his own upbringing. A few years later as a deacon Emil would extol these virtues to his fellow seminarians:

“Jesus wished to show that the simple, humble life is very pleasing to God. The will of God was that the Holy Family live a life of poverty and of humble labor. The life of the Holy Family was a simple life; it was marked not by the honors and glamour which the world can give, but it was marked by the peace and holiness from God. The life of the Holy Family was a life of true happiness. In order to have happiness in our Christian families we must practice the virtue of self-sacrifice.”

As he grew, Emil's sense that God was calling him to a specific purpose deepened. For years he read stories from the magazine of the missionary Columban Fathers, and he considered becoming a missionary priest if they would help pay the expenses. Father Sklenar heard of this desire and arranged to help pay tuition, and Emil instead became a seminarian for the Diocese of Wichita. His missionary spirit, however, never quite left him.

In September 1930, Emil Kapaun headed to Conception Seminary, a boarding high school and college run by the Benedictines in Conception, Missouri. The first two years were spent finishing high school, and the next four studying classics and philosophy in preparation for further studies for the priesthood. He was a good student, active in sodality, drama, choir and intramural sports. He learned Latin and a bit of Greek and had duties as sacristan, head librarian and writer for the school newspaper. During his six years at Conception, Emil returned each summer to help out on the family farm. Each day of those summers in Pilsen started with Mass and Holy Communion for Emil, no matter how much work had to be done that day.

Emil continued his theological studies for the priesthood at Kenrick Seminary in St. Louis, Missouri in late summer of 1936. He was ordained a Deacon in 1939 and delivered his first sermon in Bohemian from the pulpit at his home parish of St. John Nepomucene that same year at Christmas Midnight Mass. Despite his deep humility and feeling unworthy of the high calling, Emil Kapaun was ordained a priest by Bishop Christian Winkelmann on June 9, 1940 at St. John's Chapel on the campus of Sacred Heart College in Wichita, now

Newman University. Father Kapaun, the first Pilsen native to be ordained, celebrated his first Mass at his home parish 11 days later in the presence of 1,200 guests. The bishop assigned him to stay on at Pilsen as the assistant pastor to Father Sklenar. There he made good use of his Bohemian language skills and relished his time serving the youth of the parish.

A few years later, Bishop Winkelmann assigned Father Kapaun the additional duty of serving as the auxiliary chaplain at the Army Airbase in Herington, Kansas, 16 miles north of Pilsen. At this appointment, which lasted for 18 months in 1943-44, Father Kapaun experienced firsthand the need for Chaplains to serve these young soldiers and airmen, and his missionary heart began tugging again.

In November of 1943, Father Sklenar (now a Monsignor) retired, and his assistant, Father Kapaun, became the administrator of the parish. Father Kapaun desired to spark an interest in the Bible among the younger members of the parish, so for Christmas that year, he gave every boy and girl in Pilsen a copy of the New Testament. Although Father Kapaun loved being a priest, not everything was perfect for him. Concerned that some of the people who had known him since childhood would

be reluctant to confide in him as their priest, Father Kapaun humbly confided to Bishop Winkelmann that he thought a different Bohemian-speaking priest should be assigned to Pilsen. For his part, he felt called to “spend himself for God” by volunteering for service in the Army during the crisis of World War II. Relenting, the bishop relieved him of his duties at Pilsen and recommended him for the U.S. Army Chaplain Corps on July 12, 1944.

Father Kapaun received a great deal of personal challenge and satisfaction, both mentally and physically, from the daily Army regimen he experienced, both at the Army Chaplaincy School at Fort Devens, Massachusetts in the fall of 1944 and at his first post, Camp Wheeler, Georgia from October to March of the following year. It was at Camp Wheeler that Chaplain Kapaun began his habit of sending a copy of his monthly chaplain’s report, along with a personal letter, to his bishop in Wichita. In these reports he listed the number of Sunday and daily Masses he offered, the number of confessions he heard, the number of instructions in the faith he conducted, as well as the general attitude toward faith that he found among the Catholic and non-Catholic service personnel. Both Bishop Winkelmann and later Bishop Carroll

sent written responses to every monthly report and letter written by Father Kapaun.

In March of 1945, Chaplain Kapaun was sent overseas to Burma and India, where he served troops at the tail end of World War II. During this period he met many missionary priests and sisters from the same Columban missionary order he had read about as a child. He considered them to be true heroes due to the many spiritual and physical sacrifices they made to serve the people of a foreign land, especially with the added hardship caused by war. For his own part, Father Kapaun made many spiritual and physical sacrifices of his own to serve his men. In letters to his bishop he often reported traveling between 2,000 and 2,500 miles per month by Jeep or plane to celebrate Mass for troops in forward areas. The Army recognized his faithful commitment to his duties and promoted him to the rank of Captain on January 3, 1946. A few months later, on May 3, as the aftermath of the war continued to wind down, Father Kapaun left India, bound for the US. He was officially released from service and had some time off, although he spent two weeks of his vacation in July serving as a substitute at the parish in Strong City, Kansas so the pastor could take his own vacation.

At the behest of Bishop Winkelmann, Father Kapaun, who felt his study habits were a little too rusty, exercised his promise of obedience by using the G.I. Bill to attend the Catholic University of America in Washington, DC. In October 1946, Father Kapaun began his classes and quickly regained a knack for studying. He completed a dissertation entitled "A Study of the Accrediting of Religion in the High Schools of the United States," and was granted a Master's Degree in Education in 1948.

During Father Kapaun's course of studies at the university, Bishop Winkelmann died and was replaced by Bishop Mark K. Carroll. Although he was not able to return for the installation, Father Kapaun wrote a letter congratulating Bishop Carroll. This started a life-long correspondence between the two. At the end of his studies, Father Kapaun requested the bishop's permission to go back into active military duty as a chaplain. Instead, Bishop Carroll wanted Father Kapaun back in the diocese and assigned him to be pastor of the largely Bohemian parish in Timken. After six months as pastor in the central Kansas town, Father Kapaun again wrote to Bishop Carroll requesting permission to reenter in the Army. Father Kapaun told the bishop that he loved his pastoral work in Timken,

but that his conscience told him that his priestly duty was with the men of the Armed Services. The bishop granted his request and Chaplain Kapaun reported to the Anti-Aircraft Artillery Corps at Fort Bliss, Texas in late 1948, where he served for over a year. The routine of sharing his monthly chaplain's reports with the bishop was renewed, as was the bishop's written response to each report.

From December 12 to December 16, 1949, Chaplain Kapaun had what was to be his final visit home to Pilsen; the Chaplain was being shipped out to Yokohama, Japan in January 1950 to join the post-World War II peacekeeping forces of the 1st Cavalry Division stationed there. Father Kapaun performed regular religious duties for the troops and even joined them for military maneuvers. Kapaun showed interest in learning the customs and language of his new home, but his desire would not have much time to come to fruition.

On the night of June 25, 1950, Communist artillery opened fire and the North Korean Army marched south on democratic South Korea. Two weeks later, on July 11, Father Kapaun's unit, the 8th Cavalry Regiment, 1st Cavalry Division, was part of the first set of American troops sent to assist the South. Before leaving he wrote a short letter to

Bishop Carroll back home: "Tomorrow we are going into combat. I have everything in order, all Mass stipends, my will, etc. The way the Catholic soldiers are rallying around the priest is edifying."

During the next four months, Chaplain Kapaun tended to his chaplaincy duties with fierce devotion. All the while he experienced first-hand the horrors of the Korean War: hundreds of dead and wounded soldiers, men utterly exhausted and shell-shocked from battle, South Korean refugees fleeing their homes, extreme heat and mosquitoes in summer and wet, rainy days during the fall, frequent lack of sleep and food, and the constant nerve-racking noise and confusion of battle. He quickly earned a reputation for being a fearless soldier who risked his life to minister to the men fighting on the front lines. Along with praying with men in fox-holes and saying Mass on the battlefield (often using the hood of his Jeep as the altar), Chaplain Kapaun would risk his life to administer the sacraments to the dying, to retrieve wounded soldiers and to bury the dead- ally and enemy alike. Numerous times he barely escaped with his life. On one occasion his smoking pipe was shot out of his mouth by a sniper's bullet. On another he lost all of his possessions, including his Mass kit and

Jeep. After this, he always carried the Blessed Sacrament and the vessels for Mass on his body, along with his confession stole and holy oils.

Father Kapaun's heroics were noticed by the men around him. He received the Bronze Star Medal for bravery in action on August 2, 1950 near Kumchon, South Korea, where he rescued a wounded soldier despite intense enemy machine gun fire. The humble Chaplain was less than thrilled when he found out that news of this award was shared with the newspapers back home; to him, he was only doing what needed to be done. Father Kapaun was happy, however, that his work had an impact on the soldiers. His dedication and example kept up the morale of the GIs, and his calm demeanor - no matter how intense the fighting - gave them a sense of peace even in the midst of war. His concern for his men also extended to their families, as he often took time to write personal letters to the next of kin of the servicemen who had died in battle to reassure them that the fallen soldier had died in the presence of a priest and with the consolation of the last rites. He also wrote many letters to his own family and friends back home, saving the most detailed reports for his bishop.

Bishop Carroll received Chaplain Kapaun's



last report and letter along with a package of Korean War mementos in October of 1950. There was little hint of what was to come: after weeks of great progress, many of the U.S. soldiers thought the war would be over by Christmas. However, with the North Korean Army on the ropes and almost defeated, China entered the war on their behalf. Father Kapaun and the men of the 8th Cavalry Regiment were the first US troops to encounter the Chinese. On the night of November 1, 1950, while protecting the town of Unsan, Chaplain Kapaun's outfit was attacked from all sides by the combined Communist forces. A fierce battle ensued, with the US forces outnumbered 10 or 20 to 1. Father Kapaun went about anointing the dying and dragging the wounded to safety. Captured once, Father Kapaun was freed when his captors were shot by U.S. soldiers. Offered a last chance to retreat to safety, Father Kapaun and Army Doctor Clarence Anderson decided to remain and look after the wounded. Deep into the day on November 2, the group was captured by the Communists. Later, seeing a wounded soldier about to be shot by a North Korean, Father Kapaun rushed over, pushed the gun aside, and picked up the wounded GI, Sergeant Herbert Miller. In disbelief at the chaplain's bravery, the North Korean let the two live. After a few

days, Father Kapaun and the other prisoners of war were marched over 60 miles north, first to a holding valley until after Christmas, and then to the town of Pyoktong along the Yalu River border with China. Many had difficulty walking because of frostbitten feet and battle wounds. Those who tarried were often left for dead or shot, so Father Kapaun went along the line encouraging the soldiers to help carry those who couldn't walk on their own, all the while doing his own part to carry the wounded. Because of his example, many soldiers lived who would have otherwise died. News of the Chaplain's heroics made it back home through men who had escaped the battlefield calamity and a select few prisoners of war who were released. However, it wasn't until years after his death that Kapaun was recognized for this actions at Unsan with the military's highest award, the Medal of Honor.

Once at the prison site, the officers were separated from the enlisted men and were kept in huts located on a hill above the rest of the camp. During the next seven months this modest priest from Pilsen became the saintly hero of Prison Camp 5. Even though he himself was forced to undergo the same daily sufferings as the other prisoners - and often was treated far worse - Father Kapaun lived



up to the promise he referred to in his letter years before requesting entry into the Chaplain Corps. "When I was ordained," he had said, "I was determined to 'spend myself' for God. I was determined to do that cheerfully, no matter in what circumstances I would be placed or how hard a life I would be asked to lead." And spend himself he did.

Long before the normal day began, Father Kapaun was up at 5:30 a.m., even in the extreme temperatures of winter, gathering sticks for fires. These he would use to melt snow into clean water for the men to drink. Using a talent he had perfected on the farm, he fashioned vessels out of old iron sheet metal so he could launder the clothing of the sick and wounded and have a place to store purified water. Father Kapaun would slip out of the camp to scrounge for corn, salt, millet, and soybeans for the starving POWs, praying to St. Dismas, the Good Thief, before every one of these missions. He would travel around to the huts of the other prisoners to give aid to the sick and wounded, pick lice off of men, wash the clothes of the weak, incontinent POWs, and even bathe those too ill to do so themselves. When men died, he often volunteered for the burial duty so he could say a few quick prayers over their graves.

During the mandated indoctrination sessions held twice a day, the Communist captors would try to convince the POWs of the "evils" of capitalism and religion. Even when the guards yelled at the prisoners, Father Kapaun calmly stood and refuted their claims. One officer, Lt. Walter Mayo, told a story of the Communists taunting Father Kapaun. They argued that God must not exist since He was doing nothing to save them. The other POWs were buoyed by Father Kapaun's response: "God is as real as the air you breathe but cannot see; as the sounds you hear but cannot see; as the thoughts and ideas you have but cannot see or feel." At other times he made jokes to lighten the mood in the camp. Father Kapaun was determined to keep the men trusting that they would make it out alive.

Father Kapaun was also keenly aware of the prisoners' spiritual needs. Although public prayers were strictly forbidden, after dark Father Kapaun would sneak around to the different huts in the camp to say prayers with the men. He led the prisoners in prayer for their daily material and spiritual needs and for their deliverance and liberation. He even led the men in prayers for their captors, that they be delivered from the evils of Communism. Although his favorite prayers were the prayers from

the Mass, the Stations of the Cross and the Rosary, he would minister to everyone, adapting his prayers for men of other faiths. Above all he would lead the men in the Lord's Prayer and give them his priestly blessing. Men who were struggling would approach Father Kapaun for his counsel, and all walked away feeling lightened of at least part of their burden and able to fight another day.

With his selfless acts and indomitable spirit, Father Kapaun gave the other prisoners hope despite the tortures they experienced. His Chinese captors considered him to be an agitator and a propagandist, but their attempts to scare, threaten and humiliate him failed. They were afraid to stop or eliminate him for fear the other prisoners would start a rebellion. Although it was forbidden, Father Kapaun led an Easter Service for the men in 1951, reminding them of the sufferings that Christ endured for their sake and the new life brought about by His Resurrection. It was one of the most memorable events in the camp for all the officers who could attend. A few weeks after this service Father Kapaun fell ill, and the Chinese saw their chance to rid themselves of the troublesome priest. Suffering from pneumonia and a blood clot in his leg, Father Kapaun had been immobilized by the American doctors on the floor of his hut to heal. For a week

or two he was in and out of consciousness, and the soldiers were afraid that he might die. In mid-May, just as he was starting to recover, the Chinese caught on to his plight. They stormed into the hut and declared that Father Kapaun was to be moved to the camp "Hospital", which all the prisoners knew was merely a place where the Communists let men die. The POWs put up a fight, but Father Kapaun stopped them. "Don't worry about me," he said. "I'm going where I always wanted to go, and when I get there, I'll say a prayer for all of you."

The soldiers, with tears in their eyes, demanded to carry their chaplain to the Death House themselves. On the way, they marveled at the fact that Kapaun made them stop so he could ask forgiveness of the guards if he had done anything to harm them, and then watched as he lifted his weak arm to give them his priestly blessing. A few days later on May 23, 1951, alone in the Death House and only 35 years old, Father Kapaun breathed his last, his body utterly spent from his service to his men.

The story of Father Kapaun was the most mentioned memory of the surviving POWs of Prison Camp No. 5. They admired and loved him for the witness he gave by his kindness, humility, cheerfulness, piety and hard work. Even after his death, the mere memory of his words and sacrificial deeds

was enough to keep the men going through their awful torture. One POW, Major Gerry Fink, a captured Marine Pilot, took note of the effects that Father Kapaun had on the men, inspired by the memory of their chaplain, who were determined to look after one another. Fink, a gifted artist, offered his services in creating a tribute and lasting memory to Father Kapaun. Although a Jewish man himself, Fink carved a four-foot tall crucifix out of cherry wood and scrub oak he found in the camp. The crucifix, now on display at Kapaun-Mt. Carmel High School in Wichita, Kansas, became a daily reminder for the prisoners of Father Kapaun's sacrifice, and on the day of their release, nearly two and a half years after Father Kapaun died, they carried the cross with them to freedom.

### - A HERO'S RECOGNITION -

It is due to the dedication and determination of Father Kapaun's fellow prisoners of war that we know of his story today. Already awarded the Bronze Star in his lifetime for bravery in battle, at the end of the war Chaplain Kapaun was awarded the Distinguished Service Cross for his actions at the Battle of Unsan. After years of clamoring that this medal be upgraded, the President of the United States posthumously awarded Chaplain

Kapaun the Medal of Honor on April 11, 2013. This Medal is the highest award given to a member of the military, and Kapaun is just one of five Chaplains since the Civil War to have received the award- all of them Catholic priests.

In July 2021 he was inducted by the government of South Korea into the Order of Military Merit by receiving their highest military award, the Taegeuk Service Medal.

For years after his death it was assumed that Father Kapaun was buried in a mass grave along the Yalu River, with little to no hope of recovering his remains. However, the early 2000's afforded a bit of hope when a POW named William Hansen came forward with the news that he had buried Father Kapaun behind a hut in the town near the Death House. Providentially, the Communists did not accompany the burial duty that day, so they were able to pick a more dignified location. The ground, despite the fact that it was late May, was still frozen, so they were only able to dig a few feet down, but they covered the rest of his remains with rocks and said a few prayers. But after Mr. Hansen was released, he had no way of knowing what happened to the beloved Chaplain.

As it turns out, after the exchange of prisoners at the end of the war, the UN and Communist forces

also exchanged the remains of enemy forces who had died. Although some 4000 Americans were returned, over 800 could not be identified and were buried as unknowns in the National Cemetery of the Pacific in Hawaii in the 1950s. Years later, the US Defense POW/MIA Accounting Agency received permission to disinter these remains and work to identify them using the DNA of family members. In March 2021 the Kapaun family received the wonderful news that Father Emil's remains had been identified. As it turned out, he had been in Hawaii for nearly 70 years. The Diocese of Wichita, along with the Kapaun family, welcomed his remains home in September 2021, and he is currently buried in the Cathedral of the Immaculate Conception in Wichita where the faithful can visit and pray at his grave.

### - A FUTURE SAINT? -

The Diocese of Wichita is also in the process of trying to get Father Kapaun recognized as a saint. This process, called canonization, is performed very meticulously to ensure that the candidate who is held up as an example of authentic Christian living is in fact with God in heaven. The process is lengthy, with four steps. The Archdiocese of the Military opened the cause in 1993, when Father

Kapaun was given the title "Servant of God", recognizing that he is a candidate for canonization - this is the first step. The Diocese of Wichita, Father Kapaun's home diocese, picked up the cause in 2008. After many years of research, the diocese collected over 8,000 pages of documentation on Father Kapaun's life. In November of 2015, Bishop Carl A. Kemme presented the summary of this documentation - itself over 1,000 pages - to the Congregation for Causes of Saints in Rome. Called the Positio, or "Statement" for short, this document aims to show that Father Kapaun lived a life of heroic virtue and offered his life in imitation of Jesus, and that he has a reputation of sanctity among the faithful. If approved by the Congregation and the Pope, Father Kapaun would be given the title "Venerable". This is the second step towards canonization.

After this earthly affirmation, the Church also seeks supernatural proof that a candidate is in heaven with God. This comes in the form of miracles: scientifically inexplicable events - usually medical healings - that are attributed to the candidate's intercession with God in heaven. Just as God worked through the life of the candidate on earth, so too He continues to work in marvelous ways through their intercession in heaven. After strenuous medical and theological examination, the Con-

gregation and Pope can affirm a miracle attributed to the candidate's intercession. After one miracle, the candidate can be given the title "Blessed", which is the third step on the way to canonization, and is the first where public veneration - such as the liturgical prayers used in Mass or statues and images inside of churches - is allowed, especially in the Blessed's home diocese and country. A second miracle, which must take place after the candidate is beatified, is required to be officially declared a Saint, whereby the candidate becomes a sure example for the entire Church. The Diocese of Wichita is currently providing information on various alleged miracles to the Congregation for Saints to investigate once the Positio is approved.

### - YOUR ROLE -

We hope that Father Kapaun's example is as inspiring to you as it is to many people around the world today. We at Father Kapaun's Cause work to spread his story and pray for his canonization, but we need your help! We have only gotten to where we are today because of the many people who have shared his story with their family and friends, beginning with Father Kapaun's fellow prisoners of war back in 1953. If his story has inspired you, please share it with a friend. We are also happy to

send prayer cards and these booklets to help you spread the word. Simply contact us at [FatherKapaun@CatholicDioceseofWichita.org](mailto:FatherKapaun@CatholicDioceseofWichita.org). Finally, it is thanks to donations from people like you that we are able to inspire more people with Father Kapaun's story and work towards his canonization. If you are able and feel called, we appreciate any and all donations. You may mail them to the address on the back of this booklet or go to [www.FatherKapaun.org](http://www.FatherKapaun.org) and click on the donate tab. For more information or questions, please check out our website or send us an email. We are happy to help!

May God bless you and your loved ones, and may the whole world come to be as inspired by Father Kapaun's life of virtue and service as those who knew him as a priest on the prairies of Kansas and as a chaplain on the battlefields of Korea.

*"No one has greater love than this, to lay down one's life for one's friends." - Jn 15:13*

Servant of God, Father Emil Kapaun, pray for us!

Primary sources used for this booklet were *A Shepherd in Combat Boots* by William L. Maher and *The Story of Chaplain Kapaun, Patriot Priest of the Korean Conflict* by Msgr. Arthur Tonne. Both are available at our website, [www.fatherkapaun.org](http://www.fatherkapaun.org).

# Father Kapaun Cause

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*Please contact us for more information about Father Kapaun, to report favors granted due to his intercession or to offer financial support for his Cause for Sainthood.*



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CATHOLIC DIOCESE OF WICHITA