

Heavenly Honors Gloriously Bestowed, and A Life of Wandering — A Record of the First Two Chinese Cardinals

Chen Fang-Chung
Translated by Peter Barry

I. The Ecclesiastical Background of Tian Gengxin (Thomas Tien Ken-hsin, SVD)

Cardinal Tian Gengxin was born in 1890 in Zhangqiu town of Yanggu County, Shandong Province. In 1882, when the Divine Word Fathers came to Yanggu County, Polizhuang was the only place that had an old catholicity. 150 Catholics lived there. Tian Gengxin's father, Tian Kailai, was a "xiuca," or a first-degree holder. After 1897, he taught in the Polizhuang primary school. A little later, he was baptized and became a Christian. But Tian Kailai died only a short time later, in 1899. At that time Tian Gengxin was not yet a Catholic. He became a Catholic in 1901 or 1902. In 1904, this new Catholic entered the minor seminary in Yanzhou. But he did not have good health. During his Philosophy years, he was prone to catching pneumonia. In his Theology years, it was more or less the same. So, Father Georg Weig, the rector, sent him home to recover, meaning that he could not be ordained. But in 1917, because Germany was a participant in World War I, the situation of the Divine Word Fathers was not clear. Thus, seminarian Tian, who had returned home to recover from illness, was ordained a priest on June 9, 1918.

This new priest started out as an assistant parish priest in a parish which covered ten counties. His pneumonia seems to have caused him no more trouble. Because he was a conscientious worker, he got along well with the Catholics in the countryside. It was not long before he was promoted to pastor. Augustin Henninghaus, the bishop of Yanzhou Diocese, gradually gave him more responsibilities. In 1928, when Tian Gengxin was 38 years

old, he applied to enter the Society of the Divine Word. Already, in 1923, the Society of the Divine Word had agreed to accept Chinese seminarians. In 1929, Tian Gengxin officially began his novitiate. In the Divine Word novitiate, the medium of instruction was German, but Father Tian was not able to learn it very well. Later in life, when he wished to exchange ideas with foreign clergy, Cardinal Tian would use Latin, in which he was very fluent. He completed his novitiate in February 1931, and pronounced his first vows as a member of the Society of the Divine Word. The now 40 years old Father Tian continued his missionary work in a parish.

In 1926, when Pope Pius XI consecrated six Chinese bishops in Rome, it marked an epoch-making change in the Chinese Church. The Vatican's objective was to establish vicariates and prefectures, which would be headed by Chinese prelates. In the area of southern Shandong, where the Divine Word Fathers worked, there were already 34 Chinese priests, enough to form a new local missionary territory. In February 1932, the six counties around Yanggu in western Shandong were formed into an independent mission territory. In July Bishop Henninghaus announced that Father Tian would become the responsible person for that mission. Father Tian originally did not want to accept the assignment because he had a skin ailment on his face, he had only average abilities, he did not know any foreign language, and he was an orphan from childhood. But Bishop Henninghaus did not accept any of these reasons. At the end of 1932, the Yanggu Prefecture was established, and in February 1933, Father Tian was appointed Prefect. However, he was not yet a bishop.

In later years, some Divine Word Fathers, who had worked with Father Tian, took delight in talking about Father Tian and his bicycle. Basically in northern China in those days there were no paved roads. It was not comfortable for Father Tian to ride a bicycle on those hilly roads, or after a rain storm, when the roads turned to mud. But the newly appointed prefect, Father Tian, would still not give up the pleasure of riding his bicycle everywhere he went. Although there were only a little over 10 priests in the prefecture, they had to take care of over 10,000 Catholics. In 1937, the Catholics increased from 13,700 to 17,600. At the same time, there were 70 minor seminarians in Polizhuang, and in Yanzhou, there

were 19 seminarians studying philosophy and theology. In spite of the outbreak of the Sino-Japanese war, the Yanggu Prefecture continued to develop. In 1939, Yanggu contained over 20,700 Catholics, and catechumens amounted to 7,300. In that year the Yanggu Prefecture was raised to the status of a vicariate, and Father Tian was named the bishop. On October 29, 1939, Pope Pius XII consecrated Bishop Tian in St. Peter's Basilica in Rome. This marked the beginning of the friendship between Pope Pius XII and Tian Gengxin.

In November 1942, Bishop Tian was appointed as bishop of the vicariate of Qingdao. This was because the previous bishop, the German SVD, Georg Weig, died in 1941. In the conditions of war, which existed in China at that time, it was not suitable to appoint another German bishop. After thinking things over for 13 months, the Vatican decided to appoint Bishop Tian as the successor to Bishop Weig. At that time the Japanese occupied Qingdao, and Nationalist and Communist were also active. In Bishop Tian's charge were more than 30 foreign missionaries and 4 Chinese priests. The straightforward and experienced Bishop Tian successfully supervised his new vicariate. He continued to ride his bicycle over hill and dale.

II. The Ecclesiastical Background of Cardinal Yu Bin

Yu Bin was born in 1901 in Lanxi County of Heilongjiang Province. At that time, this immigrant family inside the boundary of the province had not yet accepted the Catholic faith. His father and mother died while he was still young, so his grandparents raised him. In 1913 or 1914, they moved to Haibei in Hailun county. Here Father Lu Hengli of the Paris Foreign Mission Society collected donations, bought a piece of land, and created this town out of thin air. Naturally he attracted the poor Yu family to come to this place and start a farm there. And so naturally the Yu family was baptized in Haibei and entered the church.

From a young age, Yu Bin exhibited his talents and capabilities. In 1919, when Yu Bin was studying at the Qiqihar Normal School, he came in contact with the May Fourth Movement. The students of Qiqihar Normal School also took to the streets and

participated in demonstrations. Yu Bin naturally became a leader among his fellow students. He became an object of interest for the warlord government. In order to avoid a conflict, Yu Bin returned to Haibei town. Soon after this he mentioned to the parish priest that he would like to apply to enter the seminary.

His family was not in favor of him entering the seminary because they had already engaged him to marry a relative. The pastor also could not decide if Yu Bin was acting on impulse. After observing him for a couple of months, Yu Bin was able to get the support of his grandmother. The pastor also came to the decision that Yu Bin's desire to enter the seminary was genuine. He introduced him to enter Jilin's Shenluo Seminary. There was a great gap between Yu Bin's capabilities and those of the other minor seminarians. His speed at learning Latin was exceptional. The rector felt that one should not stifle one's talents, so he sent him to Shanghai's Aurora College. At Aurora, Yu Bin learned to speak French quite fluently. After studying at the college for two years, he returned to the northeast. At that time, the apostolic delegate of the Vatican to China, Celso Costantini, encouraged every vicar apostolic (bishop) to send their most capable seminarians to Rome for further study. In 1924, the manifestly talented Brother Yu Bin embarked for Rome to continue his priestly studies at Rome's Urbaniana University.

Yu Bin adapted to Rome very quickly. On October 28, 1926, when Pope Pius XI consecrated six Chinese bishops, Yu Bin assisted Bishop Cheng Hede during the ceremony. In December 1928, he himself was ordained a priest. By that time, his Italian was no doubt very fluent. In the fall of 1929, Yu Bin became professor of Chinese at the Urbaniana University. From 1931 to 1933, he was also the curator of Chinese books in the Vatican Library. In 1929, he was member of the Vatican delegation which visited Abyssinia. Because he performed quite satisfactorily, the Vatican Secretary of State at that time, Eugenio Pacelli (later Pope Pius XII) asked him if he would be willing to enter the Vatican diplomatic corps. Yu Bin respectfully declined the offer, saying that his most important motive for becoming a priest was to serve the Church in China.

In 1933, the well-respected and hardworking Apostolic Delegate, Celso Costantini, went back to Europe to retire. He also

considered Yu Bin as a rising star in the Chinese Church. He therefore recommended Yu Bin to take over the job of general supervisor of the office of Catholic Action of the Chinese Lay Apostolate. The Office of Catholic Action encouraged Catholics to participate in missionary organizations. Yu Bin undertook many long and arduous journeys to set up Catholic Action groups in each of the vicariates. In 1935, Msgr. Tian Gengxin met him for the first time at the first meeting of Catholic action in Yanzhou. Msgr. Tian also participated in a large meeting of Catholic Action representatives in Shanghai in September 1935. This was a large assembly, attended by over 1,000 persons, and it displayed Father Yu Bin attractiveness and his organizational capabilities.

In 1933, the Nanjing Vicariate was divided into two: the Nanjing vicariate and the Shanghai vicariate. In 1936, the Vatican announced that Yu Bin was appointed bishop of this new vicariate. What is special about his consecration was that it took place in Beiping's Church of the Holy Redeemer (North Church) on September 20, 1936 with Mario Zanin, the second papal representative to be appointed to China, as the principal consecrator. This showed that Yu Bin was not only a new local bishop, but that he was the bishop of China's capital (Nanjing).

This bishop of China's capital, Yu Bin, filled with a patriotic spirit, issued a bulletin within the Nanjing Vicariate, which in reality was meant for all the Catholics of China. It was called "Bulletin to Nanjing Catholics about the Lugouqiao Incident (Marco Polo Bridge Incident)." The main contents were just two: pray for peace, and prepare for war.

Yu Bin's outlook on "political problems" was a little different from that of the foreign missionaries, who played a dominant role in the Church in China. Most of these foreign missionaries used words like: "don't get involved in politics," or "remain neutral" to express their stance. Although neutral, some foreign missionaries thought that Yu Bin did not make a distinction between politics and religion. On the other hand, the Nationalist government discovered Yu Bin's patriotic spirit and his ability. It is said that President Jiang (Chiang Kai-shek) called Yu Bin "our bishop."

This "our bishop," during the Japanese war, did two things which led to a lot of discussion in the church. The first was that he

assisted the Nationalist government in carrying out so-called civil diplomacy. Civil diplomacy was of a private nature. Through examining some letters and archival material, I discovered that Yu Bin had the financial support of the government for this civil activity. But the discussion aroused by these activities was both positive and negative. The Vatican also contained Yu Bin supporters. Even Pope Pius XI's successor, Pope Pius XII, never criticized Yu Bin's patriotic activities. The second matter is that after the first diplomatic exchange between the Nationalist government and the Westerners, when Yu Bin was returning home, he did not go directly to Nanjing. Rather, he went to Hankou, the center of the Nationalist government. Later when the Nationalist government moved to Chongqing, Bishop Yu Bin also went to Chongqing and set up an office there. Because of his stance of support for the Nationalist government, not to return to Japanese-occupied Nanjing is understandable. He could say that he was bishop of the capital of the war time government.

Yu Bin was an avid promoter of the establishment of China-Vatican diplomatic relations. In June 1942, the Nationalist government announced that it was establishing diplomatic relations with the Vatican. In January 1943, the first ambassador to the Vatican, Xie Shoukang, arrived at the Vatican. Throughout this whole process, Yu Bin played the role of emissary between the Nationalist government and the Vatican. He energetically saw this matter through to completion.

During the Japanese war, Bishop Yu Bin went to Europe and America four times for Nationalist diplomacy work. In New York, on the east coast of the United States, he established the *China Monthly* magazine. Later, in Washington, D.C. he set up the Institute of Chinese Culture. The Vatican sympathized with Yu Bin's situation of not being able to return to Nanjing, and, in 1944, appointed him to be the administrator of the Jiading Vicariate in Sichuan Province.

III. Cardinal Tian Gengxin

In October 1943, Pope Pius XII received Ambassador Xie Shoukang, and talked with him for an hour. He expressed the hope:

“In the future, all the bishops in China should come from the local Chinese clergy.” This discussion shows that Pope Pius XII’s attitude had changed. In September 1944, when Yu Bin visited the Holy See, the Pope displayed a friendly attitude towards him. On this trip, Yu Bin and Xie Shoukang discussed the possibility of there being a Chinese Cardinal. Although the office of Cardinal is only an honorary title, in reality one’s authority as Cardinal is not the same as that of an ordinary bishop. In one’s local church, the Cardinal holds the position of primacy. Also, at this time, no church in Asia possessed a Cardinal. If one could be appointed, it would be a symbol of the Vatican’s 20th century policy of appointing local bishops in local churches.

On December 24, 1945, the news came out that the Holy Father had chosen the Bishop of Qingdao, Tian Gengxin as the first Chinese Cardinal, and the first Cardinal in Asia. At that time Luo Guang was an advisor to the Chinese embassy in the Vatican. He was a participant in the events of those days. In April 1946, he wrote an encouraging letter to Yu Bin, saying that since the Bishop of Nanjing was young, he would have many more chances in the future to be named a Cardinal.

Bishop Tian received the telegram on December 29, 1945. His first reaction was not to believe it. On February 18, at a secret consistory, Pope Pius XII formally made public the list of the new Cardinals. On February 19, Cardinal Tian met the Holy Father personally. On February 20, the Pope gave him the red hat. On March 3, he received the Church of the Blessed Mother on Via Lata as his titular church in Rome. A great event in the history of the Chinese Catholic Church, namely the establishment of the Chinese Hierarchy, is credited to Cardinal Tian, and a request he made for it. But actually in September 1944, after Yu Bin made a visit to Rome, the matter began brewing. But because a Cardinal holds a position of honor, when Cardinal Tian was elevated to that position, they let him formally bring up the matter of establishing the hierarchy. But it was because the matter had been previously discussed for a long time at the Chinese embassy to the Vatican, among a group of Chinese clergy, headed by Yu Bin, and Vatican officials, that the project met success.

The Chinese Hierarchy followed the lines of the Chinese civil administration. China was to be divided into 20 provinces. Each province would be headed by an archbishop. At the end of March 1946, after Cardinal Tian became a Cardinal, he expressed the hope that Chinese archbishops would be appointed to Nanjing, Beiping, Hankou and Guangzhou. The mandate of April 11, 1946, which established the Chinese Hierarchy, only announced the appointment of Yu Bin to take charge of the Nanjing Archdiocese. Then on May 10, it was announced that Cardinal Tian was appointed as archbishop of Beiping. This was a reasonable arrangement for Tian Gengxin. As the Chinese Cardinal, his diocese should at least be equal to Nanjing. On July 18, Bishop Zhou Jishi of Baoding was re-assigned to become the archbishop of Nanchang. Thus of the 20 archdioceses, the Vatican assigned only 3, Beiping, Nanjing and Nanchang, to Chinese archbishops.

Tian Gengxin returned to Shanghai on June 1, 1946. He received a warmer welcome than in Rome. This was the first time that members of the Nationalist government met the first Chinese Cardinal. Yu Bin arranged and attended all the receptions. After attending all these secular activities Cardinal Tian returned to Qingdao. After a few days spent there, he went to Beiping, and on June 20, accepted the leadership of the Beiping Archdiocese. At that time this was the Chinese diocese with the most Catholics, 250,000 of them.

This Cardinal-archbishop ruled his new archdiocese according to his previous experience in other dioceses. But because he held the high position of Cardinal, his words carried more weight. Father P.J. Flechner, SVD, in his biography of Cardinal Tian (“Tian Gengxin Shuji Zhuan”), says that he had criticisms of several foreign missionaries. He also changed many clergy around. Father Flechner wrote: “These changes led to much agitation and many misunderstandings.” Also, like many traditional bishops, he held the financial strings firmly in his own hands. Outside the church, the biggest problem was the civil war between the Nationalists and the Communists. The practical situation in the year 1947 was the great wave of refugees created by the outbreak of the civil war. The greatest difficulty faced by Cardinal Tian was how to deal with the refugees.

IV. Banishment

In June 1948, Tian Gengxin went to Shanghai for health reasons. His heart gradually could not bear the strain of his work, and his eyes suffered from cataracts and glaucoma. He appointed Bishop Zhao Chensheng of Xianxian and the Vicar-general Father Li Junwu to supervise the archdiocese together. In the year before Cardinal Tian left Beiping, the Chinese communists gradually broadened the area they controlled. Almost 100 priests and Sisters had already been arrested. In Tian Gengxin's eyes, the future situation was not very bright. While Cardinal Tian was temporarily staying at the SVD centerhouse in Shanghai, the Vatican Delegate in Beiping, Antonio Riberi, issued a public statement, declaring that all bishops, priests and major seminarians should remain at their posts. This was the overall policy of the Vatican. Pope Pius XII himself did this. He remained in Rome, even though the city was occupied by the Germans. Riberi did this, by remaining in Beiping. He was now requesting this of all the leaders of the Church.

In February 1949, Father Pu Mindao, SJ, told Tian Gengxin that many people in the Vatican agreed that major seminarians could be sent to a safe place, but on the other hand, a good shepherd should take care of his sheep. I know many old Chinese priests, who, as major seminarians went to Europe and America at this time. What about Tian Gengxin himself? At this time he was living at the centerhouse of the Dominicans in Hong Kong. His heart was continually in pain, and he was full of anxiety. In December 1949, the Nationalist government, which had retreated to Taiwan, sent a plane to Hong Kong to bring Cardinal Tian to Taipei. Cardinal Tian decided to go. On the night before he left, the *charge d'affaires* at the Vatican office in Hong Kong, Father Gilligan, went to visit Cardinal Tian to tell him that the Vatican forbade him to go to Taiwan. He also told him that after a short time, basically, after he had recovered his health, he should return to Beiping. Father Fleckner said that while Cardinal Tian stayed in Hong Kong at this time, the decision not to return to Beiping seemed to be uncertain. Someone gave him a ticket to go to Tianjin by ship. He wrote a letter to Zhou Enlai, but did not receive an answer. So, he temporarily gave up the idea of returning to Beijing.

In December 1950, Cardinal Tian was in Rome for the declaration of the Assumption of the Blessed Virgin Mary as a dogma of the Catholic faith. From there he went to live at the SVD seminary in Techny, Illinois, in the suburbs of Chicago. He lived a hidden life there for eight years.

For four years, from the end of the Japanese war until 1949, Yu Bin was carrying out “civil diplomacy” in Europe and America. Even while he was in the interior of China, he performed many non-ecclesiastical works. He also served in many dioceses throughout the country. His time spent in the Nanjing Diocese amounted only to about a year and a half. No wonder some priests of the Nanjing Diocese complained that their bishop had too many duties outside his own diocese. Probably by the end of 1948, Yu Bin judged that the Nationalist government was a spent force. He already had a plan to send the young priests and seminarians away from Nanjing. But Riberi would not give him permission to do so. He had no way out. At this time, at the invitation of President Chiang Kai Shek and Madame Chiang, he went to America to drum up support. In April 1949, while in America, he heard the news that the communists were about to cross the river and enter Nanjing. He immediately sent a telegram to Father Gong Shirong to lead the young seminarians to escape. That group of priests and seminarians got on a freighter in Shanghai, which was going to Guangzhou. The ship made a last minute change and went to Keelung. The group of priests and seminarians jumped ship in Keelung, and thus they arrived in Taiwan.

Because Yu Bin publically worked for the Nationalist government, on January 1, 1949, the Chinese communists announced that was a war criminal. That meant that if Yu Bin returned to China, he would immediately be put into prison. In this situation, to ask Yu Bin to go back to Nanjing was meaningless. At the end of July 1949, Yu Bin went to Taiwan. With the agreement of the prefect of Taiwan Prefecture, Joseph Chen, a new prefecture was formed from the middle of the island north to Taipei, and called Taipei Prefecture. At that time, Yu Bin suddenly received a memo from the Vatican commanding him to immediately leave Taiwan. Perhaps it also asked him to return to China. This was because Yu Bin had previously written to Luo Guang, telling him

that after he finished his tour of America at the end of the year, he would go to Yunnan or to Sichuan to work.

Nevertheless, the collapse of the Nationalist government came about sooner than expected. As for Yu Bin going to Yunnan or Sichuan, that did not happen either. In the situation of not being able to go to Taiwan, nor of returning to the mainland, the Pope gave permission for Yu Bin to remain in America. Perhaps it is better to say that it was a command of the Holy Father. Yu Bin received an invitation from Cardinal Spellman to go to New York to get involved "in conversion work among Chinese people, especially among intellectuals. In July 1950, he went to Rome on a pilgrimage. After that he went to Spain, where he helped to promote the re-establishment of diplomatic relations between the Republic of China and Spain. In 1954, in order to show their friendship and respect for Yu Bin, the Spanish government gave him an official award.

In February 1954, under the name of participating in the National Assembly meeting to elect Taiwan's president and vice-president, Yu Bin returned to Taiwan. On his way back to America, he stopped in Seoul, Korea to see his old friend, Li Chenghuan, Korea's president. In 1955, Yu Bin took many more trips, but he did not go back to Taiwan, perhaps because the Vatican forbade it. But in February of that year he went to the Philippines. A month and a half later, he went to Vietnam. After spending a short time in America, in November, he returned to Spain for a fifth time. After that he went to West Germany, where his most important task was to visit the Prime Minister, Konrad Adenauer. During this trip there were some religious activities, but most of his work had to do with government-supported "civic diplomacy."

Pope Pius XII had some strong opinions about these numerous "civic diplomacy" activities. In August 1956, the office of the Republic of China's (ROC) ambassador to the Vatican helped Yu Bin to apply to participate in a bishops' retreat in Rome. After the retreat had finished, Yu Bin could not go with the other 20 some bishops to see the Pope. After this, the Holy Father issued a clearer command to Yu Bin, telling him that he could not leave America. In 1957, while Yu Bin was seemingly in prison in America, the Vatican permitted Tian Gengxin to go to Taiwan. The cause of this was the rumor that Tian Gengxin was preparing to return to the

China mainland. Although Cardinal repeatedly denied that such a plan existed, these words came from someone close to Tian Gengxin. So we can imagine that there is a certain amount of accuracy to them.

On September 13, 1957, Cardinal Tian went to Taiwan. He stayed in Taiwan for about two months, during which he made many tours and visits. Even though he spoke with a Shandong accent, and his lectures were perhaps not as colorful as those of Yu Bin, because he was a cardinal, he was welcomed by both church folks and government people alike on Taiwan. This was not unlike the welcome laid on for Yu Bin. On September 22, at the Military Sports Ground (across from the Presidential Palace), he presided at a resurgence Mass, at which, it was said, 10,000 participated. During the 1950s, it was the most elaborate ceremony yet carried out by the Taiwan Church. After leaving Taiwan, Tian Gengxin went to the Philippines, and then to Rome. There in the SVD's main headquarters wrote his report of his visit to Taiwan. Later, at the end of 1957, Pope Pius XII received Cardinal Tian.

V. A New Life in Taiwan

When Pope Pius XII died in October 1958, Tian Gengxin, due to an automobile accident, was in a West German hospital. His shoulder and backbone were both broken. He thought he would be unable to participate in the election for the new pope. However, he received many letters from all parts of the world encouraging him to go. They said that he was the first cardinal from a missionary area, so he should expend every effort to seize this rare opportunity. Forcing himself to overcome difficulties, and to meet everyone's expectations, he did participate in this papal election. The new Pope elected was Pope John XXIII.

Pope John XXIII decided that the two wandering prelates, Cardinal Tian and Archbishop Yu Bin, should go to Taiwan. This looks like a different decision from that of Pope Pius XII. Actually, behind the scenes, it is not much different from the Vatican's foreign policy regarding China. On the one hand, the Chinese communist religious policy did not change because of the Vatican's cautious approach. At the same time, to allow two Chinese Church

leaders languish in America, how can this be considered reasonable? However, in permitting these two church leaders to go to “free China” in Taiwan, suitable positions must be found for them. Therefore, the Vatican decided to request Archbishop Joseph Guo of Taipei to give up his position, and to allow Cardinal Tian to become the “administrator” of the Taipei Archdiocese. The reason for being named “administrator” was because Tian Gengxin was still the legal archbishop of Beijing. Therefore, he could only be an administrator in Taipei. This was the second time that Tian Gengxin caused an existing archbishop to give up his position. Yu Bin was slated to become the President of Fujen University, the re-opening in Taiwan of which was in the planning stages. The Vatican’s thinking at that time was that the rejuvenated Fujen University would become a bastion for a resurgence of Chinese Catholic thought.

On December 20, 1959 Cardinal Tian was officially appointed administrator of the Taipei Archdiocese. At this time, he was 69 years old. One eye was blind, his back had been broken, and his heart condition was worsening. Before he left America, he encouraged the Chinese priests working there to give up their comfortable and materialistic life in America, and to return with him to “free China.” With the Vatican’s encouragement and Cardinal Tian’s invitation, during the 1960s, many young Chinese priests living in Europe and America really did return to work in Taiwan.

At the same time, the 1960s were a high point in the maturity of the Catholic Church in Taiwan. The number of Catholics increased to 300,000, and the Church was flourishing. We cannot say that most of these accomplishments were due to the merits of Cardinal Tian. In the ten years before Cardinal Tian arrived, each congregation which had previously worked in China brought their abundant personnel and finances, and after signing a contract with Archbishop Joseph Guo, opened one parish after another. A foundation had already been laid in the Cardinal Tian-supervised Taipei Archdiocese. For the most part, he just followed the established precedents. Secondly, he took charge of the Taipei Archdiocese just as the Second Vatican Council was taking place. Moreover, adding the need to solicit funds for every project in the diocese, one can see that within one year, the Cardinal had to spend

much of his time abroad, and therefore his time of service within the diocese was limited. Thirdly, the Cardinal was really old and sick, and his energy was gradually dwindling away. Although he made every effort to get involved in matters, he sometimes did not have the strength for it.

Regarding Archbishop Yu Bin, his identity as president of Fujen University gave him a foothold on Taiwan, but his ability for action far surpassed that of a university president. From his diaries one can see that the time spent handling affairs was limited. His secretary, Father Kung Shirong, loyally helped him to deal with every trifling matter. Father Kung reported to him the important matters and asked him to sign the important documents. In Taipei social circles, it is hard to imagine the kinds of human relationships and activities Yu Bin was involved in. One cannot say that Yu Bin was a frequent guest of President and Mrs. Jiang Zhongzheng, but that Madame Jiang later became chairperson of the board of directors of Fujen University was a result of that kind of human relationship. Yu Bin's China-America Friendship Association was still functioning in New York. For the most part, Yu Bin would spend several months of the year in the States carrying out civic diplomacy. He had friendly relations with many American politicians. The most influential was John McCormack, who from 1961 on was Speaker of the House of Representatives. At this time, Yu Bin set up an Asian Speakers Bureau in the United States, the members of which went everywhere espousing anti-communist thought. Like Luo Guang, Yu Bin was elected as a member of the commission for the Second Vatican Council, which required that he had to attend frequent meetings in Rome. Although he had no diocese, the Yu Bin of that time was still active in all kinds of work.

VI. Death of Cardinal Tian and Selection of Yu Bin as a Cardinal

On December 22, 1964, Cardinal Tian suffered a serious cardiac arrest. After spending six weeks in the Veterans Hospital, he was transferred to St. Joseph's Hospital in Huwei in the Jiayi Diocese to recuperate. After that, he never again returned to Taipei. On May 9, 1965, Cardinal Ildebrando Antoniutti visited Taiwan. He made a special trip to Jiayi to see Cardinal Tian. Cardinal Tian, by

word of mouth, expressed the desire to Cardinal Antoniutti that he would like to retire from his post as Archbishop of Taipei. However, a formal letter applying for retirement was never sent to Rome. Some people say that his formal retirement took place at the end of 1965; others say it was on February 15, 1966. No matter what, on February 19, 1966, the Vatican announced that Cardinal Tian received permission to retire from his post. At the same time, they announced that Bishop Luo Guang of Tainan would take his place in Taipei. On July 24, 1967, Cardinal Tian died in St. Martin's Hospital in Jiayi.

On March 3, 1969, Luigi Accogli, the Vatican nuncio to China, invited Yu Bin to the nunciature for a chat. Because Yu Bin suffered heart trouble in 1968, Accogli at first talked around the bush about various topics. Then, at an appropriate time, he relayed to him the good news that the Holy Father had appointed Yu Bin a Cardinal. Why did the Holy Father choose Yu Bin to be a Cardinal at this time? The first reason is that everyone recognized Yu Bin as the leader of the Chinese Church. In 1946, when the first Chinese Cardinal was named, several people were outraged that Yu Bin was not chosen. After Cardinal Tian died, people from all walks of life thought that another Chinese Cardinal should be appointed. Yu Bin was still very active; so it was the logical choice for the Holy Father to choose him to be a Cardinal.

It can be said that Pope Paul VI chose Yu Bin for his own personal reasons. Popes Paul VI and Pius XII were the same. They both were Vatican diplomats, who had a broad world vision. But there was one difference between the two. Pope Paul VI was more steady and reflective. He had sympathy for small and weak countries. According to Luo Guang, who had many dealings with him over the years, Pope Paul VI understood the reasons why Yu Bin and Tian Gengxin could not return to their own dioceses. Based on the contributions of Yu Bin to the Chinese Church and to the universal Church, his choice of Yu Bin to be a Cardinal was both reasonable and fair.

In Pope Paul VI's practical foreign relations, he strongly emphasized creating a balance. Although he criticized communism, he recognized the fact of their long-term existence. Therefore, after 1964, he advocated "dialogue" with communist countries. This of

course included China. However, before entering into what he hoped would be long-term negotiations, Paul VI strengthened his relationship with Taiwan. At the end of 1966, he raised the status of the Vatican representative to China from a pro-nuncio to a full-fledged nuncio. In 1968, he sent a letter to the Secretary-General of the United Nations, asking that it openly recognize the People's Republic of China, and to allow the Chinese communists to enter the United Nations. Actually at that time, Pope Paul VI was advocating a "two Chinas" policy. He hoped that both the Republic of China and the People's Republic of China could be recognized. When he appointed Yu Bin as a Cardinal in 1969, it can be said to be part of his foreign affairs policy of creating a balance.

On April 21, 1969, Yu Bin boarded a plane to go to Rome to receive the cardinal's red hat. In his diary I found a poem that he wrote on the plane. The last four lines read: "The Holy See compassionately did not abandon me. The graces during the war years were many. The salvation of souls is my only concern. I humbly beseech the Blessed Mother to obtain many graces from the Lord for me." We can see that Yu Bin, as he thought back on his years as a priest, his heart was filled with gratitude.

At this time, every country throughout the world, whether for economic or political advantage, sooner or later, recognized the People's Republic of China as representing China, and announced that they were cutting diplomatic ties with the Republic of China on Taiwan. To assist the Republic of China to maintain its international position became the main point of Yu Bin's "civic diplomacy" at this time. After being installed a Cardinal in 1969, he made a tour to the States and Canada. Through the arrangement of House Speaker McCormack, he had lunch with President Nixon. He expressed the hope that the States would remain strong in its anti-communist stance. In 1970 and 1971 he also made trips to America and Europe. He went to defend the status quo on the problem of who should represent China in the United Nations. On October 26, 1971, the People's Republic of China took the place of the Republic of China as the representative of China to the United Nations. Yu Bin felt that it was a "national humiliation."

Cardinal Yu Bin was an important figure in the "Movement for a Renaissance in Chinese Culture." He believed that the

Christian faith and Chinese culture were complementary to each other. He believed that the graces God gave to human beings were distributed equally without discrimination. Throughout his life, he made every effort to make the Christian faith blend in with Chinese culture. For instance, after he became a Cardinal, he promoted the ceremony of “honoring the ancestors,” which became a special characteristic of Taiwanese Catholicism.

On August 2, 1978, Cardinal Yu Bin reluctantly turned over the office of president of Fujen University to Archbishop Luo Guang. Suddenly he received the news of the death of Pope Paul VI. He set out quickly for Rome to participate in the conclave to elect the new Pope. Cardinal Yu Bin thought that this presented a good opportunity to persuade the other Cardinals to elect an anti-communist Pope. However, his worn out body could not support him. On August 16, he died suddenly of a heart attack. When he died the new Pope had not yet been elected. In theory Yu Bin had a chance to be elected. Thus his funeral was like that which would be held for a Pope. 93 Cardinals participated in his funeral. Thus even in death, Yu Bin was dazzling.

VII. Conclusion

Although at first glance the two Cardinals seemed completely different, they had many things in common. Both were new Catholics baptized in their teens. Generally speaking, very seldom are such Catholics permitted to enter formation programs for the clergy, not to speak of reaching the highest echelons of their profession. Although one was eye-catching and the other introverted, regarding the indigenization of the Catholic Church, they both truly believed in the view of Celso Costantini and Vincent Lebbe. Although Yu Bin was criticized by some foreign church workers, both were able to work with foreign missionaries. Because both were opposed to communism, during the 1950s and 60s, they supported the totalitarian-tinted Nationalist government.

Although both Cardinals attained the highest positions (next to the Pope) in the Church, they were not without their defects. Although there were reasons for them to leave their pastoral posts, still in the deepest recesses of their hearts, they always felt real pain

for their decision. Although Yu Bin's abilities far surpassed ordinary humans, his numerous political relations and social activities drew the criticism of foreign and Chinese church people alike. Another defect of Yu Bin was that while he had great plans, he used the wrong people to carry them out, or they ran into financial difficulties. On the other hand, although, while Yu Bin was alive, he was frequently controversial, 34 years after his death, I hear nothing but praise about him from older Chinese clergy. They have a good impression of him. Through the eyes of faith, they have long forgotten his failed enterprises. They only remember his motives of unselfish sacrifice.

Father Bartley Schmitz, Cardinal Tian's English secretary, in a book he wrote about Cardinal Tian, penned the following poem:

“Yes, you had no ability, but you became a founder and chairman of the board of Fujen University.

You had no special ability as a speaker, but you made a deep impression on millions of people. You moved them to deeply accept God's truth.

You were not a creator; you were not a diplomat, praised by everyone;

You did not speak eloquent words; rather you started out as a country preacher.

But in suffering you were a shining light.”

Whether Father Schmitz realized it or not, the weaknesses he attributed to Cardinal Tian, were just the strengths of Cardinal Yu Bin. Father Schmitz' meaning was that God's power shines through human weakness. When talking about these two Church leaders, whether while they were alive, or after their deaths, certain facts about them will always appear. How can we compare Peter and Paul, the fisherman and the intellectual? Their importance in God's hands was the same. The last line of Father Schmitz' poem can be applied to the lives of those two Chinese Cardinals:

“You lived your lives in the service of God's people; you are now enjoying eternal life with Our Lord Jesus Christ, who also suffered.”