

Friendship

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TAIWAN EPISCOPAL
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FRIENDSHIP-(THE FORMER TAIWAN EPISCOPAL CHURCH NEWS)
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The Right Rev. James C. L. Wong, Bishop
 Editor: The Ven. Patric L. Hutton

FROM THE BISHOP

Passion Sunday, 1970

Dear Friends:

This year began with a clergy retreat and conference in the Dominican Priory by courtesy of the Prior, Fr. Timothy, on Monday, Jan. 19th through 23rd. Due to difficulty in getting a retreat leader I undertook to prepare address and meditations in English. It was my intention to speak from these notes in Chinese. It was fortunate that I had done this as an attack of influenza prevented me from attending and thanks to Father Der who took the notes and translated them into Chinese at the retreat. I believe it went off well.

Mrs. Wong and I left for Kuching via Hong Kong and Kota Kinabalu (Jesselton) on Jan. 28th. Hong Kong is a necessity en route and we were guests of the airline. We had to change plane in Jesselton, so we stopped there for two nights to visit friends, as you know I was Bishop there for five years. There is much change in the life of the people, unfortunately there is an unsettled feeling of insecurity.

We were able to visit the future "in-laws" of Miss Grace Chang and arranged for her reception when she later arrived. Her fiance, now the Rev. Simon Chin, was in Taipei for nearly two years to study Chinese and his father is a retired priest.

The Conference of the Bishops of the Council of the Church of South East Asia was not as successful as planned. Due to the strained relationship of the Philippines and Malaysia, four Philippine Bishops were unable to obtain visas to attend the conference in Kuching. Further, Bishop and Mrs. Baker of Hong Kong had a car accident in Western Malaysia, consequently he was late in arriving and Mrs. Baker was hospitalized in Singapore for surgery and was there for about a month. Bishop Paul Lee of Seoul got as far as Tokyo, then he contracted influenza and was not able to proceed to the meeting. Otherwise the conference went off well. I was able to celebrate the tenth anniversary of my consecration in the Cathedral on the same day ten years later. We were happy to have the new Anglican Executive Officer, Bishop John Howe, with us. After serving five years as Chairman of

the Council I retired in accordance to the Constitution. The Right Rev. Ban It Chiu was elected Chairman, and the Right Rev. Basil Temengong the Vice-Chairman.

The conference concluded on Feb. 5th and we were able to enplane for Singapore to spend the Chinese New Year with our second son, Lawrence, and his family the following day, a rare opportunity. We spent a short holiday there and stayed through the 18th Feb. which was my birthday. It was grand to spend that day with part of our family. All presents (with a few exceptions) were in money which will be used for a purpose to be designated by me later. We left Singapore on the 19th Feb., spending one night in Hong Kong and arrived Taipei on the 20th.

Feb. is a short month. The rest of the time until now was spent in preparation for the Annual Convocation which was held on March 5th through 7th. It was a successful one and is reported in full elsewhere in this issue.

I hope to be in the South of the Island for Easter Confirmations. God bless you all.

Yours very sincerely,

James C. L. Wong
 +James C. L. Wong

BISHOP WONG HOSPITALIZED

On the completion of Easter Eve services at St. Paul's, Kaohsiung, Bishop Wong suffered a heart attack and was hospitalized. Realizing the long period of recuperation, he has asked for three months' leave from the diocese. The archdeacon, the Ven. P. L. Hutton, has been appointed vicar-general for this period.

To the time of this publication, Bishop Wong's condition has shown steady improvement.

ANNUAL CONVOCATION

The tenth Annual Convocation was held March 5th through the 7th at St. John's Cathedral, Taipei, with delegates from all the churches attending. The opening was given by Bishop Wong, and the banquet address was given by the Rt. Rev. Arnold Lewis, Bishop to the Armed Forces.

Two major resolutions were passed by the group. First, a resolution was passed to form a Strategy and Planning Committee to study the situation of the church and work on a ten year overall plan.

Bishop Wong asked for a Coadjutor, suggesting that he either be elected at the House of Bishops this fall or left to next year at which time with changes in regulations, they might be able to elect their own bishop.

The Convocation passed a resolution, in view of the fact that this year, half of a nominating committee could be from the Missionary District of Taiwan, and in view of the Bishop's retirement at the beginning of 1972, that a Bishop Coadjutor be elected this fall by the House of Bishops.

Below right: Archdeacon Hutton and the Rev. Hsin-chih Wang.

Below: Surrounding Bishop Wong for their official portrait are seated: The Revs. James Ling, Chun-shih Ou, John Ling, Herbert Yen, Patric Hutton, Edmund Der and Samuel Chen. Standing: Kuo-hua Hu, Hsin-chih Wang, Michael Liu, Cheng-hai Yang, Henry Pan, John Chien, Andrew Huang, Chin-te Chen.

ANNUAL AUDIT

We have been requested by the Treasurer of the Executive Council of our Church in New York to engage a local auditor for our Diocesan Accounts instead of requesting Mr. Henry Budd, the Diocesan Treasurer of Hawaii as hitherto. After much negotiation we decided to engage Messrs S. T. Chiang & Co., Certified Public Accountants and Patent Attorney of Taipei.

They started auditing our 1969 accounts including November and December 1968 where Mr. Budd left off on the 19th January and completed on the 28th January 1970. They reported as follows:

"We have examined the Balance Sheet and Statement of Budget of Taiwan Sheng Kung Hui as of December 31, 1969, and have examined and tested, in accordance with generally accepted auditing standards, the accounting records and related supporting evidence."

"The Books of Taiwan Sheng Kung Hui were well kept in conformity with the budget system prescribed by the Executive Council, New York."

"In our opinion, the Balance Sheet and Statement of Budget and Specials on cash basis summarize the financial condition of Taiwan Sheng Kung Hui at December 31, 1969 and the operating results for the year then ended."

"We gratefully appreciate the co-operation and assistance extended to us during our audit."

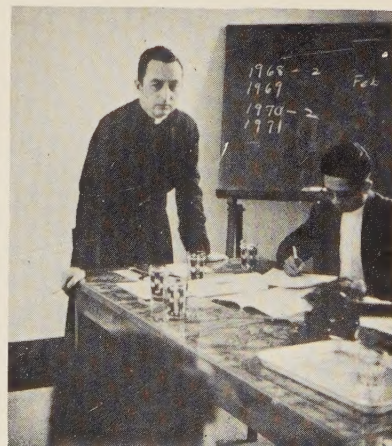
Signed and sealed

S. T. CHIANG & CO.

CERTIFIED PUBLIC ACCOUNTANTS
AND PATENT ATTORNEY

S. T. Chiang

C. P. A., Taiwan



One of the seldom mentioned and lesser known groups of people in Taiwan are the ABORIGINES, or mountain, people. The original settlers of Taiwan, the mountain peoples' origin still continues to baffle anthropologists. In appearance, language, and culture, they strongly resemble the Malaysians. This led many anthropologists to conjecture that the aborigines of Taiwan had originally come from Malaysia as a part of a great migration that might have ended up in America. More recently, however, it has been suggested that the migration started along the Yellow River in China, and Taiwan was merely a stopping off place for some, while others continued to migrate southward to the Philippines and Malaysia. Despite their uncertain origin, the fact still remains that there are people on Taiwan whose forebears have been here for thousands of years, and who until they recently began to be assimilated into the Chinese society, were as different from the Chinese as any white person.

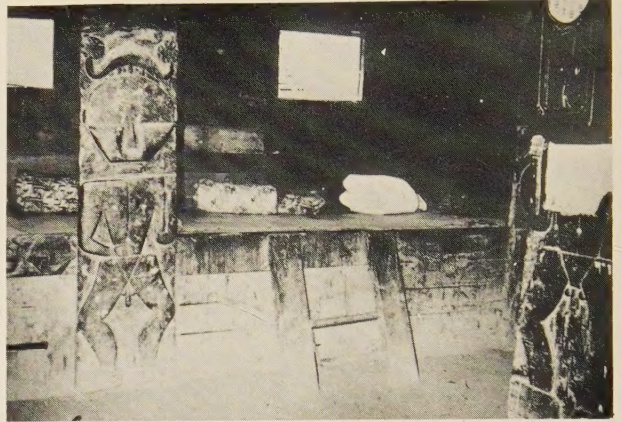
During the 1600's and 1700's the great waves of migration from the Chinese mainland began to come into Taiwan, and over a period of time, these less well equipped people were slowly pushed back into the high mountains of Taiwan, where they hunted and did a bit of slash-and burn farming. They also conducted forays occasionally into the plains to take a few heads. (Some of the tribes are only about two generations out of the headhunting business.) During the 50 years that the Japanese occupied Taiwan, an electrified fence was constructed around the mountains of Taiwan to keep the aborigines, who apparently didn't care much for the Japanese regime, under control.

Following the return of Taiwan to the Republic of China, however, there has been a concerted effort on the part of the government to assimilate these people into the mainstream of the Chinese society. Schools, health stations, and agricultural outposts have been set up in the villages. Roads, electricity, and other modernization projects have reached many in the low-lying villages.

Toward the end of the Second World War, Christianity was introduced into the mountains and the response has been called a "second Pentecost" by many in Taiwan. These people were basically animists and their response to the "Good News" was far different than we encountered when trying to reach Buddhists, Taoists, or the other religions of China. It is estimated that roughly two-thirds of the mountain people are at least nominally Christian. The two largest churches in the mountains are the Presbyterian and the Roman

Cover: East Coast aborigine princess in traditional finery.

TAIWAN'S ABORIGINES



Man-house where teenage boys live together. Aborigine carvings are unique and are being encouraged now as a source of income.



Slate "God house" where a group of aborigines worship a clam shell as their ancestor.

Catholic, although there are many other scattered denominations in the mountains. The Episcopalians have no mountain churches.

Integration into the Chinese society has not been without its problems, however. Despite the government's efforts to improve education and health facilities in the mountains, it is still difficult to find qualified men and women who are willing to live in these remote areas. Many mountain parents do not seem to understand the value of advanced education. "My child can read and write, but he can't grow any more sweet potatoes than I can,"

IN THE MODERN WORLD

Dr. McDonald, a Presbyterian dentist working at St. Paul's Clinic, has gone into the mountain areas by motorcycle and foot with simple equipment to pull teeth and do what emergency work that could be done. St. Paul's Clinic is currently working on plans to establish a dental clinic at the foot of the mountain area of San Ti Men south of Pingtung where between six and eight thousand aborigines live. St. Joseph's Roman Catholic Hospital is providing space and dental equipment which has already been given and installed by visiting American Navy dentists. A dentist from St. Paul's Clinic will visit the clinic two days a week.

Besides providing good dental care for these mountain people living within travel (by bus and foot) distance, the dental clinic hopes to serve as a bridge across the vast chasm separating Roman Catholics and Protestants in the minds of the aborigine peoples. Protestant aborigine groups have absorbed the 19th century fear of the American missionary for his Roman Catholic "rival", and they feel the Protestant will get second class care and a higher price at the Roman Catholic institution. Catholic tribes are suspicious of the Protestants, feeling them strange. Regretfully, translation of the word "Christian" into Chinese separates the two groups as "Christians" and "Catholics".

Actual work on this project is to begin in the very near future.

In trying to become Chinese, they find that their own old cultural values and skills are no longer of value to them, but they have not become truly Chinese. This puts them in somewhat of a "cultural limbo", not knowing exactly who they are and what they have to offer to this new society of which they are becoming a part. (This might be likened to the Black Pride movement in the U. S., though the mountain people haven't yet been able to verbalize this problem.)

The problem that will probably be the most significant in the future, though, is the rapid migration of the mountain young people to the city. This may mean that, as a distinctive culture, they may cease to exist in the next hundred years. Frustrated with the prospect of trying to scratch out a living on the side of a steep mountain and increasingly infatuated with the materialism of the booming economy of Taiwan, thousands of

them every year leave the mountains and flock to the cities, where they unfortunately end up in the bottom of the pay schedules, simply because they don't have the education or know-how to get anything better. And to complicate the problem they run into a culture that is almost foreign to them.

Only recently has the church begun to minister to these newcomers to the cities. It is still too early to tell whether the many that get lost in the shuffle can be found and ministered to. And since they make up such a small minority of the total population, their needs are often neglected by the more obvious problem of the majority.

The problems are numerous.....how to help those who remain in the mountains, how to help those who move to the cities, how to help them become a part of the society of Taiwan, and how to help them remain their own distinctive identities in the midst of becoming Chinese. And how to do all of this in a Christian context, because for the last 25 years, we have been telling them that because of Jesus Christ, they were important, both to God and to us.

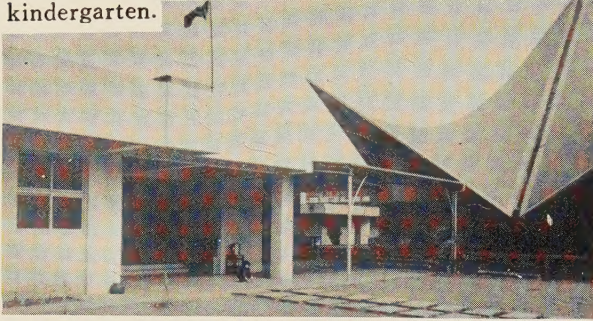
George McDonald



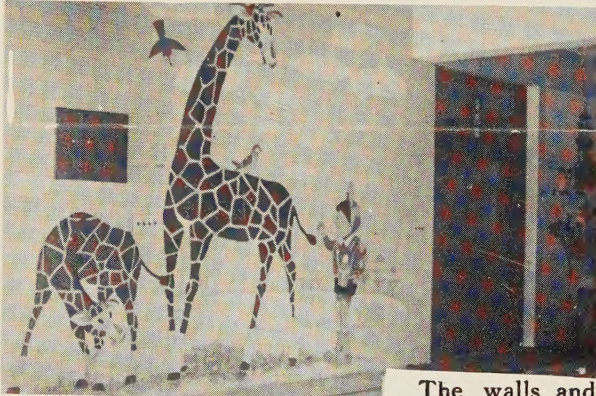
Carved aborigine carries his bride home on his back.

ST. PAUL'S KINDERGARTEN DEDICATED

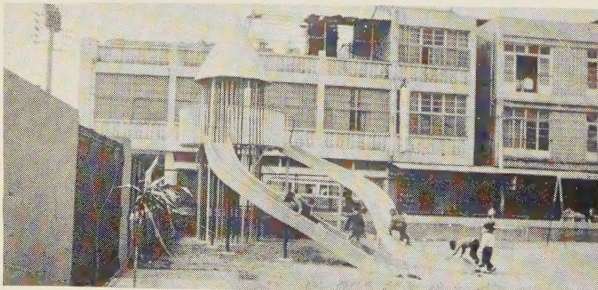
On Epiphany Day, the new kindergarten building of St. Paul's, Kaohsiung, was dedicated by Bishop Wong. Built on property adjoining the church, the very attractive one-story building with basement allows for the physical expansion of the kindergarten.



The building contains kitchen, toilets, classrooms and office as well as one large room which provides for large group activities, ballet classes, and at one end, a screened off area which was dedicated as the Chapel of St. Timothy. This chapel is being used as the center of the growing Taiwanese congregation.



The walls and floor of the entrance area have been attractively tiled in colors depicting Taiwan scenes, animals and children's stories.



The large front playground has been landscaped and more playground equipment constructed, highlighted by a tall rocket, the center of which is cages for a monkey and birds, the outside part of which is a double sliding board.

This building is the first phase of a planned three-story building to house more classrooms, a student hostel, and clergy apartments when funds are available.

RECENT

ALL SAINTS, KANGSHAN

The annual meeting was attended by almost all of the Women of All Saints on February 10th.



Specially honored were Mrs. Yang, Mrs. Lu, Mrs. Yang, Mrs. Lu, and Mrs. Yen, as seen in the photograph. During the past year these five ladies have come every Saturday afternoon to clean the church, clean and arrange the altar vessels, arrange kneelers and prayer books, and have been a great help to the church.



A farewell party was held February 10th in honor of Mr. Tan Chun-yuan, seated fourth from the right, who will be going to the United States soon for further education.

The Rev. Yang Cheng-hai

ACTIVITIES

GOOD SHEPHERD, SHIHLIN

ECUMENICAL LENTEN PROGRAM

During Lent, the Church of the Good Shepherd joined with Grace Lutheran Church in sponsoring midweek evening prayers on Wednesdays. The Rev. Norman Walter and Fr. Der, and the Rev. Roy. Taylor, Anglican priest now studying Chinese in preparation for work in Sabah, led the meditations which were on characters around the Passion of Our Lord speaking in the first person. They really led the people into the historical presence and a share in the Passion.

During Holy Week there was a "half" Quiet Day on Yangmingshan Mountain in which more than 20 ladies of both churches shared in the bliss of Holy Silence.

Fr. Der also joined in the Good Friday three-hour meditation at the Military Headquarters Support Activity Chapel and the Easter Sunrise service at the Taiwan Theological Chapel, and preached on Palm Sunday at the Lutheran College Center, and on Monday in Holy Week at the Roman Catholic Sacred Heart College.

KINDERGARTEN BOOMING

Church of the Good Shepherd established a kindergarten in the existing Sunday School classrooms in July of 1968 with 12 students registered for the summer session. As of February 1970, there are 228 pupils, every space in the church is fully used. There are now six classes, four full time teachers and two part time English teachers in two sessions. This means the church is reaching out to 200 new families through education. Evangelistic work includes sending Easter Story tracts to be read to the children at home, and having Recitation Contests using the psalms so that the parents have to help coach the children. Thus every home must be reading the Bible verses. The clergy and teachers go out to visit three times a year and the PTA is organized so as to enable them to share the fellowship with the church people. The PTA helps with rummage sales and runs English and cooking classes. The ideal is through child education the adults in the community will also be re-created and eventually evangelized.

The kindergarten is not only self-supporting, but also helps the church to pay its loan and intends to give every year 10% of its net gain to help other churches to establish kindergartens.

The Rev. Edmund Der, Vicar

TRINITY CHURCH, KEELUNG

The Rev. James Ling, Vicar of Trinity Church, Keelung, is teaching a Bible class every Friday during the spring term at Hwa Hsin Middle School, Grass Mountain. The Hwa Hsin Middle School was founded by Madame Chiang Kai-shek and is operated as a boarding school including kindergarten, grade school and high schools. Hwa Hsin is famous for its complete education and excellent facilities provided by Madame Chiang's kindness. Mrs. Johnson. Mrs. Agnew, Mrs. Nixon and many other world famous women leaders have visited the school.

Madame Chiang is a very enthusiastic Christian and presents a Christian educational opportunity to all the students.



All the members of the famous World Little League Champion Baseball team are studying there now and continue to practice their game after classes.

The Rev. James Ling

CLINIC NEWS

Mr. Julian Hsieh, a graduate of the Department of Social Work of Tainan Theological College, has begun work as director of the newly formed Department of Social Service of St. Paul's Clinic. He will be in charge of investigations of charity patients and is developing educational and public health plans. Music has been installed in the waiting rooms and short educational and religious quips are being prepared in Chinese and Taiwanese to catch the ear of waiting patients and their family members of whom there are always some.

Two registered medical technologists are working in the clinic one day a week to upgrade the quality of laboratory work. There are Mrs. Lila Heffner, wife of a Conservative Baptist Missionary in Pingtung, south of Kaohsiung, and Mrs. Carol Kazemka, wife of an American Army officer stationed in Pingtung. The clinic is very grateful for their volunteer help as qualified medical technologists are almost non-existent in Taiwan.

THE EDITOR SAYS

CUT IN BUDGET BRINGS CHANGE

Every letter from the United States, every magazine and paper that comes has some comment about the Episcopal Church's "General Convention Special Program" or the attitudes of other Christians toward the position of their churches in the modern world. One person is determined to leave the church because it has dared to step on his lifelong attitudes, another has decided to refuse to pay his pledge until those "modernists" come to their senses and go back to real religion instead of entering social affairs. Another is angry because his beloved home church has been closed—so few people came and so little money was given. They don't like things at the new church they have to attend. People are holding their heads in anxiety as to what will become of the church if we get interested in providing a better way and social justice for downtrodden peoples.

Granted that the missionary districts are a long way away from the United States, but these comments never fail to puzzle the church overseas and its workers and people. It is hard to realize how people and churches who have been giving generously for generations to spreading the "gospel", building schools and hospitals where there were none before, suddenly are shocked and appalled at doing something of a similar bent for a recipient of flesh and blood whom they can see.

Perhaps it has been best for the overseas missions that the givers could not see the unsanitary hovels, nasty streets, uneducated women, festering sores, hungry stomachs that that they have helped to relieve by generous giving, daintily spoken about as they sipped tea and ate pretty cookies.

But, what have been the real effects in the Missionary District of Taiwan to the opposition to the General Convention Special Program? Immediately came a cut of \$12,000 which Bishop Wong was obliged to decide how to allocate in the various programs of the church. This is a rather large sum of money and means were undertaken to cut the budget to fit.

One sacrifice is the cancellation of the appointment of one missionary. The Rev. Peyton Craighill has for several years been a professor on the staff of Tainan Theological College, a Presbyterian seminary where arrangements have been made for the education of Episcopal candidates for the priesthood. Fr. Craighill has been studying at Princeton Seminary for the past year, and regretfully, funds are not sufficient for his return. After the recent graduation of several Episcopal students, only one candidate remains at the school at the present time.

Funds from the College Division for St. Michael's Hostel for university students in Tainan were immediately stopped as of January 1st. It was impossible to run the institution on the fees paid by the students; local taxes were increasing and food costs were going up. This precipitated a series of conferences of immediate import. Grace Church, also in Tainan, was continuing in an almost lifeless existence—small turnout, uninterested in their own program or trying to reach out into Taiwanese neighborhoods, yet occupying a large and expensive piece of property. Would it be best to sell Grace Church, ask its people to attend services at St. Michael's which was using every square inch of its property seven days and nights a week? Perhaps it would be best to borrow money somewhere and continue the university work until the end of the term, and then abandon it. Maybe part of St. Michael's could be rented out to help with expenses. People who had thought help would just come peacefully from the States forever and ever, began to sit up and think about what was of value, what not. No different from their white brothers in the States, each wanted to keep his own, do it his way.

The final solution, worked out by many increasingly interested clergy and lay people, saw the vicar of Grace Church moved to Kaohsiung to help the work of busy St. Paul's Church and kindergarten, and the warden of St. Michael's Student Hostel serving both the hostel and Grace Church. The warden's residence at St. Michael's has become a larger chapel, more students have moved into the former chapel, increasing the income, and the chapel has become a church for Taiwanese speaking people who could not easily be reached by Grace Church which is primarily made up of refugees from the Mainland of China. Furthermore, the church is not subject to the heavy taxes as a hostel is, and all in all, this is a blessing in disguise.

Coincidentally, several of the faithful members at St. Matthew's, Hsi Hsu, primarily Taiwanese speaking, had moved into the immediate neighborhood of St. Michael's, forming the nucleus of the Sunday afternoon Taiwanese service. Little Hsi Hsu, without most of its congregation, was an unnecessary expense and has been closed, and the property temporarily rented to responsible persons until a decision is made on its final disposition.

Other plans are going along to fit the program to its financial realities. It is too soon to see the full implications of this cutback, whether it is a hindrance or perhaps a heaven sent nudge to force the local church to take a better look at its own salvation.