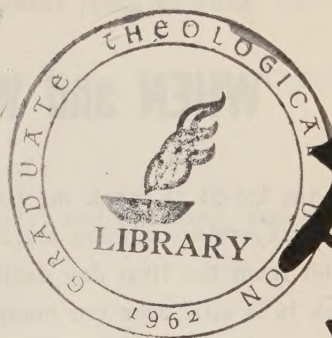


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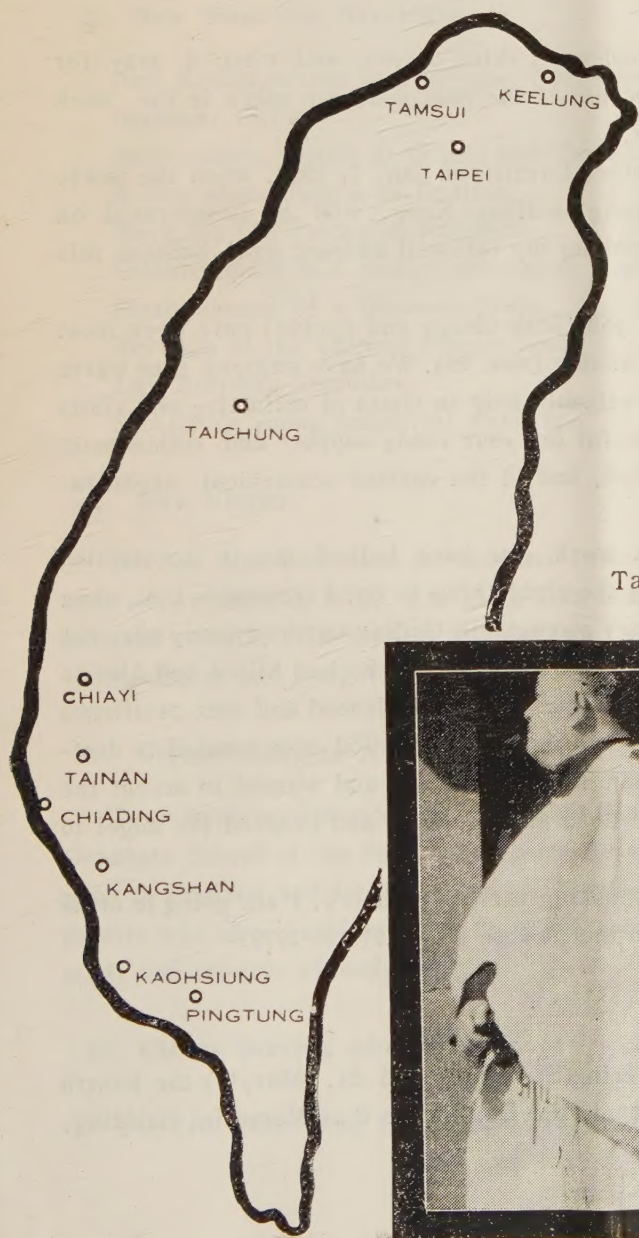
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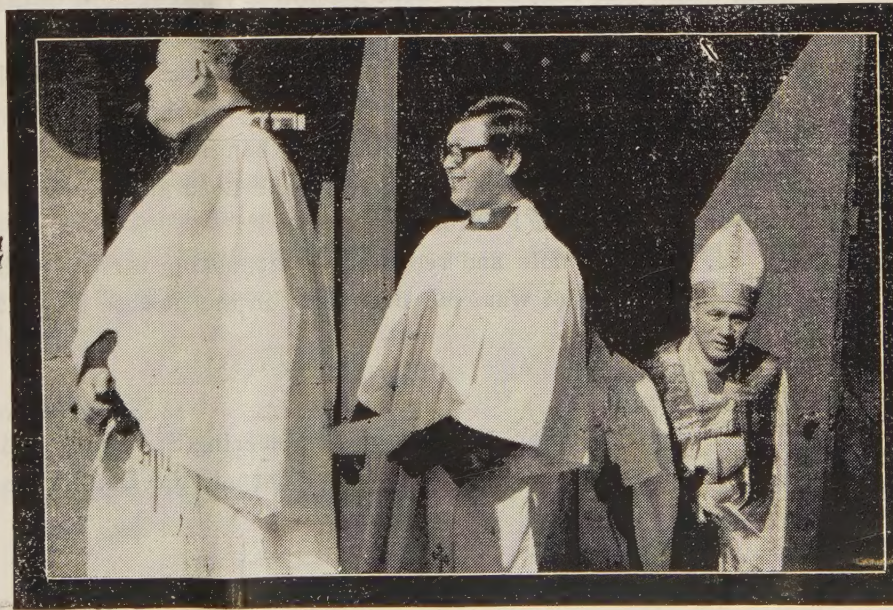


友誼

JUL 9 1979



Taken at the Jubilee Thanksgiving Service in Kaohsiung.



THE TAIWAN EPISCOPAL CHURCH MAGAZINE

Editor: Rev. Roy Taylor

Bishop James Pong's Farewell Address to the Annual Convocation of the Diocese of Taiwan (14 February, 1979, at Holy Trinity Church, Keelung)

WHEN and WHY I should RETIRE

Philippians 1:3-5: "I thank my God whenever I think of you; and when I pray for you all, my prayers are always joyful, because of the part you have taken in the work of the Gospel from the first day until now."

Although it is still over ten months before I retire on Jan. 7, 1980, when the newly elected Bishop, the Rev. Canon P. Y. Cheung of Hong Kong, will be consecrated on Jan. 6 and installed on Jan. 7, yet I am making my farewell address now, because this is my last Diocesan Convention with you.

During my nine years as your Bishop, you (both clergy and people) have been most kind to me and my wife as well as to my mother (now 98). We have enjoyed your warm personal friendship, and appreciated your valuable help in times of difficulty and visits in times of sickness. And I am most grateful for your ready support and enthusiastic assistance in all sorts of work in the Diocese, and in the various ecumenical organizations with which our diocese is involved.

I want to list here the more important work you have helped me to accomplish during the past nine years. I know this not the right thing to do. I remember that when King David was tempted to count his military strength in finding out how many warriors he had, how many battles he had won, and how many enemies he had killed and also to make a national census of the population, God was greatly displeased and sent pestilence in which seventy-thousand men of Israel died (1 Chronicles 21). God even wanted to destroy the City of Jerusalem as well, but when David repented and wanted to accept the punishment for himself and his family, the Lord also repented and ordered the angel to stop the destruction (1 Chronicles 21:15).

So, with a humble and repentant heart, asking for God's mercy, I am going to make the following list of what has been done in the diocese from 1971 to 1979:-

1. Buildings.

At Hsinpu Junior College of Engineering (St. John's and St. Mary's) the Fourth Dormitory, the Bishop Wong Memorial Chapel, the Dr. Hawks Pott Memorial Building,

the St. Mary's Hall, the Dr. Francis Wei Student Union Building, etc.

Re-building of Holy Trinity Church in Keelung, and St. Michael's Hostel in Tainan.
Bishop Harry Kennedy Girls' Dormitory at St. John's Cathedral.

Three new Vicarages at Good Shepherd Church (Hanchett House) in Taipei, at St. Mark's Church (Gilson House) in Pingtung, and at St. Paul's Church, Kaoshiung (built entirely with local money).

New Church and Kindergarten buildings at St. James' Church, Taichung.

New Girls' Hostel (Te-Ming House) and Kindergarten Building at St. Peter's Church, Chiayi.

The Northern (Taipei) and Southern (Kaoshiung) Sheng Kung Hui Cemeteries.

2. New Work and Developments.

New Kindergartens at Taichung, Kangshan, Chiayi and Chiading, and at Keelung (summer 1979).

New student hostels at Chiayi and Taipei.

A new house-church at Hualien.

Work for Old People at Kangshan.

Establishment of a clergy retirement loan fund.

Establishment of a Diocesan Press.

Revision of the Chinese Prayer Book.

Lay Training Seminars.

Service to young industrial workers.

3. New Clergy

Hu Kuo Hua and Jason Ke ordained priests in 1971. Hsia Yu Ren ordained deacon in 1974 and priested in 1976. Lai Yung Hsin and David Chee ordained deacon in 1975 and priested in 1976. We hope to ordain Kwan Chan Hong, Dr. Yu Shun, and Chen Hung Hsing deacon and Pong Tak-yue priest this summer.

4. Clergy Studying Abroad

Four went to American Episcopalian Seminaries (one of whom also attended the Graduate School of the South-East Asian Association of Theological Colleges), three have gone to England and Ireland, one to Canada, and one will go to America this fall. All priests who have had five years of parish experience have been given the opportunity to study and observe abroad.

5. Clergy Serving Abroad

The late Chia Meng Chiu at Kuching, Hu Kuo Hua at Penang, and Ling Ke Fei in

Mauritius.

6. Financial Autonomy

Two mission churches (St. John's and Good Shepherd) have gained parish status. We have consistently reduced our block grant askings from the U. S. A. every year. We have now an Episcopal Endowment Fund and a Church Development Fund.



Convocation in session.

The financial giving of our church members continues to increase.

7. Ecumenical Work

We have strongly supported the work of the Ecumenical Cooperation Committee, Taiwan Christian Service, the Christian Tribune, Tainan and Taiwan Theological Seminaries, etc, and signed a Mutual Agreement on Baptism with the Roman Catholic Church.

In wider ecumenism, I organized an Inter-Faith Fellowship in 1972 which consists of Buddhists, Taoists, Confucianist, Moslems, the Li Religion, the Hsien Hsien Religion, etc.

Although the above new buildings, new work and new clergy are by no means impressive, yet "I thank my God whenever I think of you, because of the part you have taken" (Phil 1:3-5) in helping me and the diocese in making the above achievements.

On the debit side, we have closed the Clinic at Chiading, the interdenominational Dental Clinic for Aborigines at San Di Men, and the Kindergarten at Hsinpu. More serious, our church membership has not shown any increase during the whole period. In personnel, we lost two able American Archdeacons, Patric Hutton and Peyton Craighill,

who have returned to the U. S. A. The Hon. F. T. Ley, our valuable Lay Administrator, has retired on account of ill health. In April our only English C. M. S. missionary, Roy Taylor, will be leaving us after nine and a half years of devoted service.

For these and all other faults and short-comings, I ask God and you to forgive me.

The Future

For our future work, several remarks made at the Partners-in-Mission Consultation of ECUSA in April, 1979 can be of great help to our diocese in overcoming our faults. "We are concerned with survival rather than witness". "Our concern is more on our own congregation and its problems than on Christ's mission." "We are more concerned with our financial autonomy than with accomplishing God's purpose." The late Lani Hanchett, Bishop of Hawaii, at the time of our companion relationship, remarked after a tour of our diocesan work, that our clergy are more concerned with their kindergartens than with their church and evangelistic work. I hope you and my successor will seriously take heed of these very valuable and practical analyses and advice, so that our Diocese will be able to overcome our present weaknesses and have a more balanced growth in the future.

As part of the Third World which will become the new centers of vitality and importance in theological construction and where the majority of Christians will be living ("Mission Trends, No. 3: Third World Theologies", Eerdmans, 1977, p. 254), Taiwan should participate, and even take the lead, in the production of a systematic Chinese Theology. I hope to be able to participate more actively in this work after retirement.

My wife and I and my Mother will be sorry to leave you. We have grown to love you and the Taiwan Episcopal Church. We will pray for you as we know you will pray for us, and our "prayers are always joyful" (Phil 1:4), because we have had a most happy time serving among you.

I have been offered some lighter and part-time work in Hong Kong, and so my place of retirement next year will be in the place where I was born and bred up. For a month in May-June, 1980, my brother bishop John Spong of Newark, has kindly invited me as a visiting assistant bishop in his diocese. So I will not be completely idle. But I will be doing work which will suit my age(63+) and declining physical strength.

Confucius says, "At seventy, I could follow what my heart desired, without transgressing what was right." (the Practice of Government, 11:4). I do not say that what I have done before retirement was not what my heart desired; but only in retirement, I shall have more time to follow my own heart's desire.

In conclusion, I would like to give two quotations from the Chinese Classics on the subject of retirement which may be helpful to others contemplating retirement.

One is from Mencius (Part 11, chap. 5) on when one should retire and on the freedom after retirement: "I have heard that he who is in charge of an office, when he is prevented from fulfilling his duties, ought to take his departure, and that the responsibility

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THE CONVOCATION: FIRST IMPRESSIONS

Rev. Craham Ogden

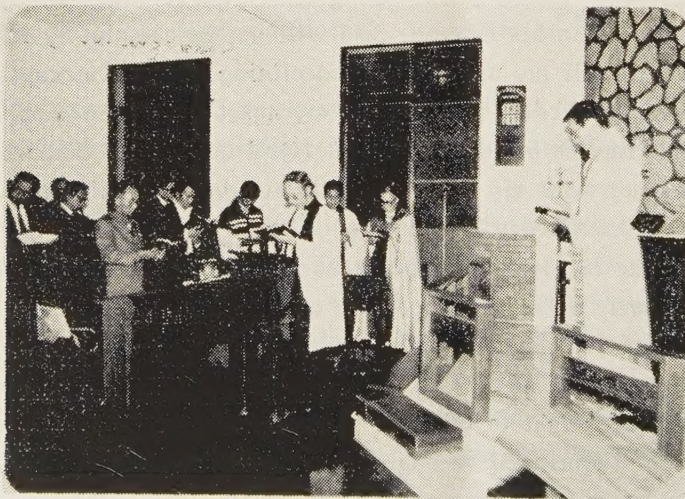
Trinity Church, Keelung, was the setting for the 1979 Diocesan Convention. The new church building, a modern 5-storey complex, was recently completed, and the opening act of worship of the Convention on Feb 13th. included the dedication of the church on the 2nd. floor. Keelung was true to character, providing leaden skies and almost constant rain throughout the Convention.

The first major event was the election of a Bishop to succeed the Rt. Rev. James Pong who retires in January 1980. Canon P. Y. Chang of Hong Kong was elected on the first ballot.

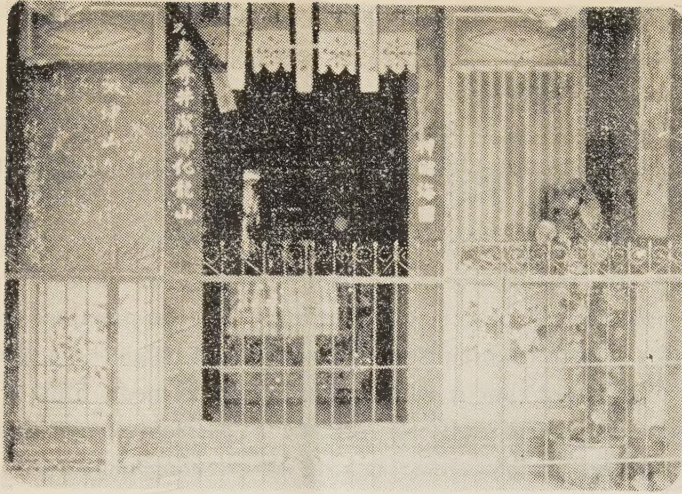
The business of the Convention consisted almost entirely of reports from Diocesan committees and parishes. The report on Youth Work was the only one to spark any discussion.

Impressions of a meeting such as this from the newcomer's vantage point must necessarily be superficial. However, certain things seem to remain in one's mind. First is the sense of family which appears to pervade the diocese—no doubt due to the small size of our church and its awareness of that fact. Most delegates seemed to know one another well and that is always important in creating an atmosphere in a meeting. Secondly, the size of the diocese. In terms of active membership, parish reports showed that one could count on only an average of 450 at worship on Sundays. Scattered across the island's 12 parishes, it is obvious that we are very thin on the ground. It is this which raises the third point which came more as a question than anything else.

This has to do with the identity of the diocese as a whole. How does it see itself? How does it view its future? Attending one's first convention in a new diocese one is looking for clues in this direction, but it seemed to me that this was a matter which remained to be resolved. Clearly this will become much more of an issue in the future as the character of the church changes to express its rootedness in Taiwan.



Opening Worship Service.



TAOISM AND CHINESE FOLK RELIGION

By Peyton G. Craighill

Of the major Chinese religious traditions, the one which is both least understood by Westerners and also hardest for them to understand is Taoism. Yet it is perhaps the most important of them because it is the most typical of the Chinese approach to religion and the most pervasive in its influence.

One reason why Taoism is so hard to grasp is that the term is used so loosely to cover a wide variety of phenomena in Chinese life. In response to the question, what is Taoism, generally speaking, four answers can be given. The first description is the most familiar to Westerners who know something about Chinese tradition. In this, Taoism is identified with the sages who, in the period shortly after Confucius, produced the works that are now regarded as the foundation of Taoism. Foremost among these is Lao Tsz, whose brief classic, the **Tao Teh Ching**, has found wide acceptance among those in the West who are developing a new appreciation for Eastern thought. Associated with him are two other mystics, Chuang Tsz and Lieh Tsz. The works of all three are poetic, intuitive, non-systematic, and often obscure in their effort to grasp an elusive vision of reality transcending a rationalistic, analytical approach to truth.

The second definition of Taoism includes the metaphysical system, loosely based on the outlook of the ancient sages, that developed later in Chinese history. This philosophical approach has found its adherents chiefly among the educated class of intellectuals and literati.

The third interpretation is cultic Taoism, which developed from the first century A.D. onward. Here Taoism is approached primarily as a system of occult ritual practices

carried on by a group of initiates in order to attain cosmic harmony, wellbeing, longevity, and immortality.

Finally, there is popular Taoism, which in its broadest sense is simply Chinese folk religion. In this, a wide range of practices involving exorcism, divination, healing, rites for the dead, and numerous other rituals are all brought together to meet the needs of the common people.

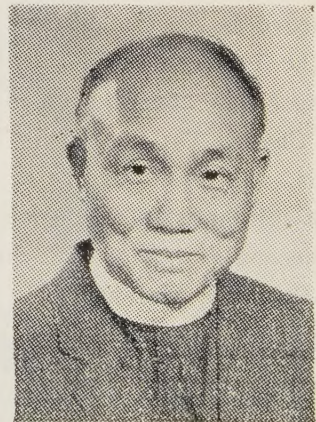
What do these four have in common that makes it possible to apply to them all the name Taoism? How, for instance, can the exalted mysticism of Lao Tsz be related to the magical and superstitious practices that are part of the popular cultic religion? It must be acknowledged that the binding thread running through these different expressions is in some cases so obscured that it can scarcely be discerned. But to the extent that there is one element permeating all, it lies in a particular world view and in the response to it. According to this view, behind all phenomena lies an ultimate harmony of divergent but balanced forces. These can be reduced to two basic principles—yang, the bright, forceful, masculine principle, and yin the dark, receptive, female principle. When the two work in harmony with each other, all is well in the universe. But when one predominates over the other, the balance of nature is upset, and calamities ensue. The welfare of humanity depends upon people living in accord with this cosmic harmony. To do so, one must be aware of this reality, live a way of life that is in tune with it, and maintain and restore it when disrupted through appropriate ritual actions. Out of these perceptions and concerns has grown the vast complexity that constitutes mystical, philosophical, cultic, and popular Taoism.

(continued from page 5)

of giving his opinions, when he finds his words unattended to, ought to do the same. But I am in charge of no office; on me devolves no duty of speaking out my opinion: may not I therefore act freely and without any constraint either in going forward or in retiring.”

The second one is from the Tao Te Ching (chap. 20), on when and also why to retire:-

To take all you want
Is never as good
As to stop when you should.
Scheme, and be sharp
And you'll not keep it long.
One never can guard
His home when its full
Of jade and fine gold:
Wealth, power and pride
Bequeath their own doom.
When fame and success
Come to you, then retire.
This is the ordained way.



The Bishop-elect.

INTRODUCING HOLY TRINITY CHURCH, KEELUNG

During this year's Convocation, which was held at Keelung, it was no surprise, in between sessions, to find ourselves dodging the rain. This city, hemmed in between hills and the coast, and serving as a port to Taipei, the capital, has the dubious distinction of suffering 300 wet days per year. Had we enjoyed bright sunshine, there would have been more reason to comment.

This was not among the earliest of our congregations. It was not until November 1963 that, following the request of local people, Episcopal services began in that city. A two storey building was bought on Tungming Road, and was altered so that the first floor could serve as a worship area and the second as a vicarage. The church was consecrated in May 1964. It is rare for one of our churches to have a permanent site and building so early in its history.

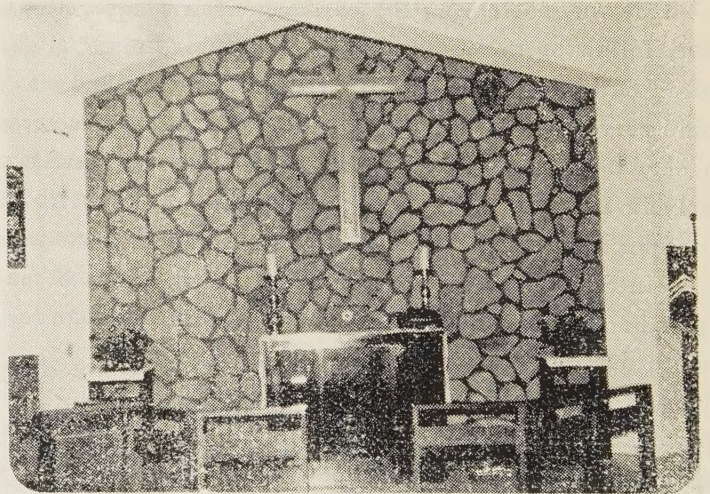
John Lin was the first Vicar of this church; but when he went on a visit to the U. S. A. in September of that year Mr. C. S. Ou was made responsible for the work. In April he was ordained deacon; but was sent to Japan for further training. Ling Ke-fei, then a deacon, took over the work. Priested in February 1966, he was officially made Vicar of the church. His tenure of service lasted until March 1972, when he left to take up work in Mauritius. Responsibility for this church was given to Jason Ke. However, during this time the fortunes of the church were low, and it was even considered that complete closure was the best policy. However, the church survived, and when Jason Ke moved to Chiayi in July 1973 David Chee undertook the responsibility in a part time capacity.

When Stephen Hu returned from an exchange pastorate in Malaysia, he was made Vicar of this church, and has remained there ever since. When the building was declared unsafe, plans had to be launched for rebuilding. The new four-storey building (five with the basement) has just come into use, and it was consecrated at the beginning of the Convocation. During the rebuilding it has not been easy to keep the work going. Stephen now faces a busy period.



Exterior of the new building.

Interior of the new building.



Rev. and Mrs. Stephen Hu.



INTRODUCING ST. MICHAEL'S HOUSE, TAINAN

Amongst our churches, St. Michael's is unique, as it has never a meeting place for regular Sunday Chinese worship. The site, containing two old Japanese buildings, was purchased in the autumn of 1965 to serve as Archdeacon Hutton's residence in the south. After extensive renovations, it was ready for use by Spring in the following year. One building became the archdeacon's home, and the other served as a hostel for male students of Cheng Kung University. The name, "St. Michael's House" was give, and on 11th September a chapel was consecrated. A statue of St. Michael (a smaller replica of the one at Coventry) was suspended from an outside wall.

When Michael Liu was made deacon in May 1967, he went to St. Michael's House to help with the work; but in October he took up his new ministry in Chiayi. For a time seminary students helped with the work. In Spring, 1969, Archdeacon Hutton moved to St. Paul's Clinic, Kaohsiung. From May onwards Rev. Wang Hsien-chih was in charge of the work; but in October he was sent to Taichung to become the Vicar of St. James. Rev. John Chien, Vicar of Grace Church, looked after the hostel in addition to his parochial duties, with help from a seminary student, David Lai. In 1970 the chapel was moved from a wing of the student hostel into the other building.

In the summer of 1971, my applicaton for entry into Sabah having been refused, Bishop Pong invited me to move to St. Michael's. I therefore moved here in August of that year. My responsibilities included care of the students, the holding of an English service on Sunday mornings, and teaching at Cheng Kung University.

For a long time it had been obvious that the hostel building was in poor condition and would need to be replaced. When CMS suggested making this their youth project for 1975 the way was open for the new building. The old structure was demolished in December 1974, and the new building was officially opened the following September. Whereas there had been around 20 students in the old building, the new one was capable of accomodating over 30.

The fortunes of the English worship have varied. Numbers were very small just after I came. A little later numbers grew bigger, and, largely because of the military presence, we would often have over 30 crowded into our small chapel. But military withdrawal affected our attendance, and the English worship is now held simply for the benefit of a few missionary friends. We have reduced our services to a monthly celebration of Holy Communion; and when we depart in April there will be no English services at all.

When I first took over this work, true Christians in the hostel were extremely rare. The two who became Christians in the first year are the only ones who were baptized and confirmed into the Episcopal Church. Later, when we managed to get a larger Christian nucleus, they were taken from various denominations: it was not always

natural, therefore, for new converts to join our own denomination. Thus, while we have been able to demonstrate the love of God in a practical way by providing good facilities, to provide fellowship for Christians and present the Gospel to non-Christians, our service to the Taiwan Episcopal Church at large has been limited. However, during the last two years I have been able, by God's grace, to serve the TEC more extensively in an individual capacity.

When I married Eileen we took up our home here; and when our two sons were born they knew this as their home. Our departure just after Easter is bound to be a sad affair; yet we believe God has exciting work ahead for us. Your prayers are asked for a seminary student, Mr. Liao Chin-ling, and his wife, as they move here to take our place.



The old building.



Present students.

PAGES FROM A MISSIONARY DIARY

by Rev. Roy W. Taylor

December 5.

Towards the end of the afternoon I received from the printer the first 130 of the Bible Study booklets. It was a thrill to see the finished product. I wonder if I shall be involved in producing 28 of these.

December 16.

The big news today was that the USA would recognize Mainland China on the 1st January. Although we had known it would happen sooner or later, people greeted the news with dismay. It looked as if the USA would no longer be bound to protect Taiwan; so no one could predict what the future would hold for this country. In Tainan, at least, all was calm, and we foreigners were treated with the usual friendliness. A reporter called to see me this afternoon. In reply to his questions, I could not say anything that was well-informed or definitive.

December 17.

The students today wrote a large poster, declaring their purpose to stick together in the face of adversity, and many signed their names. This was posted up outside our gate. My comments made to the reporter were in the paper, together with my photograph. Some people commented on this. It is not the sort of fame that I would seek.

December 23.

When I was lying on Andrew's bed with the children, reading them a story, there was an earthquake. The house began to shake, and lights and fan to swing, just as if we were on board ship. The boys thought this was great fun, and asked if we could have another one!

December 24.

When we met at 7 for carol singing there were 25 students. Most of us cycled. Eileen and the children went with two of the girls by taxi. At the Brocklesby home we were rather crowded. In between there were introductions. Some children sang their

rendering of "The Twelve Days of Christmas", but it took some getting through! I briefly explained the meaning of Christmas.

December 27.

At Grace Church we studied Romans 8:1-17. There was some great material on the Holy Spirit, and we also spent some time discussing personal problems. I felt the Lord was really with us. We were over twenty minutes late in finishing, but nobody wanted to stop earlier.

January 1. Now that the new year is upon us, the time of our departure seems much closer. At the thought of leaving the only family home we have known, and putting behind us all the excitement of living in Taiwan, we cannot help feeling sad. The main thing is to be sure we are in the Lord's will.

January 9.

Simon and his bride Charlotte came to see us this afternoon. I was delighted to hear that, on the day after the wedding, Simon's parents had attended the church where he is working, and his father had made a public decision for Christ. This is a real answer to prayer, for his parents used to be so opposed to his faith.

January 28 (Chinese New Year).

The annual volley of firecrackers at midnight, together with later volleys from the early risers, made the night not particularly restful.

February 13 (During Convocation at Keelung).

The big event this evening was the election of the new bishop. There were three candidates. Only one vote was needed. Chang Pei-yang got 9 votes from the clergy and 18 from the lay representatives. Robert Tsu got 2 and 12. John Liu had no supporters. Had we been at the Vatican, there would scarcely have been time to light the stove!

AROUND THE CHURCHES

Holy Trinity, Keelung

During the rebuilding, it was not easy to maintain the work; now that the new building is in use, it will take a lot of hard work to build the work up again. The new building was consecrated on February 13th at the beginning of the annual Convocation.

St. John's Cathedral, Taipei

There was a service of Thanksgiving on the first day of the Chinese New Year. At Convocation, it was decided that such a festival should be observed annually in all our churches. Some painting and some repairs are scheduled for the near future.

Advent Church, Hsinpu

There were seventeen people confirmed last year. The Kindergarten was closed last year because of other priorities. A new addition is a coffee bar, which proves popular with the students. One problem of the work here is to distinguish between the responsibilities of the chaplain (Rev. David Chee) and the principal (Rev. William Hsia).

Good Shepherd, Taipei

New activities include a weekend Bible Study in Chinese, an English Bible Class, a meeting for mothers of kindergarten children, and a combined women's fellowship.

St. James, Taichung

Kindergarten children now number 380.

St. Peter's, Chiayi

The most encouraging feature last year was that for the first time a girl was baptized who lived in the student hostel. Three of the girls now attend worship. Incidentally, for anyone visiting Chiayi, it is worth taking time to inspect Jason Ke's rooftop orchid display.

Grace Church, Tainan

The Taiwanese service is going well. Once a month the Mandarin and Taiwanese congregations worship together. It is still planned to sell the land and rebuild on another site—preferably in an area where there are no other churches.

St. Michael's House, Tainan

Of the 31 students in the hostel, only 7 are Christians. There are several seekers: an important priority is to bring them to faith in Christ. When Rev. Roy W. Taylor returns

to England just after Easter, the work will be supervised by Mr. Liao Chin-ling, who is currently studying in seminary prior to 1980 ordination.

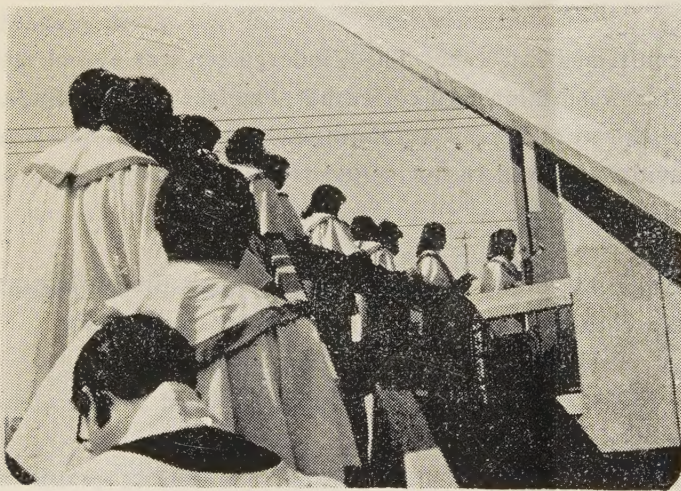
St. Andrew's, Chiading

The new Kindergarten now has 95 pupils. It is hoped to use the facilities to make better contact with local children, and also to start a meeting for the parents of Kindergarten children.

All Saints, Kangshan

After President Carter's shock announcement, many agencies collected money towards national defence. This church sent over 13,800 NT\$ (just under 400 U.S. \$) to the diocese for this purpose. It is hoped to build a new vicarage here.

St. Paul's and St. Timothy's, Kaohsiung



Choir members: Kaohsiung

As there are two church buildings on the site, the Mandarin and Taiwanese congregations are able to meet at the same time.

St. Mark's, Pingtung

Inactive members provide discouragement, seekers provide encouragement. There are house meetings and English classes for children; and a reading room has been set up as a service to the local community.

St. Luke's Hualien,

Slides and films are sometimes used for preaching the Gospel. Recently six people were confirmed. Dr. Yu-shen will be ordained later this year.

LOOKING AHEAD

Rev. Lin Kuo-hsing of Singapore, who once worked for a year in the diocese, is returning during the second half of April to conduct a series of evangelistic meetings both in the north and the south. This promises to be an important feature of our Jubilee celebrations.

At about the same time, Rev. R. W. Taylor and his family will be leaving the diocese. This means that "Friendship" will need a new editor. Canon Archie Briggs is likely to take on the job.