

# checkpoint.

WINTER 2018

CHURCH MISSIONARY SOCIETY MAGAZINE

THE WORD  
BRINGS LIGHT





# From the Editor



Buddhism, whilst not completely a mystery religion, is far less noticed in the West than the unavoidable Islam or the many denominations of Christianity. Yet we have dozens of CMS missionaries in predominantly Buddhist countries. If those countries are to be part of *a world that knows Jesus*, we must ask ourselves how we can better reach the half a billion Buddhists in the world.

In his lead article, CMS missionary Dave Painter notes that the little we do know about Buddhism often comes filtered through pop culture, academic interests and versions of Buddhism that are recent and relatively minor. He presents us with an overview of Buddhism, from its one-man origin in India to its spread across all of Asia. We hope that this groundwork will help you to understand how the rest of the articles in this edition fit together.

In this edition we've tried to reflect something of the range of Buddhist traditions that exist in the Asian countries where CMS works: from the hardline *Theravada* Buddhism of Cambodia, where Wim Prins equips Christians through a

literature ministry, through to the 'cake mix' that is Shintoism, Buddhism and ancestor worship in Japan.

Some *Checkpoint* readers may sense that God is leading them to consider evangelism amongst Buddhists. It is our prayer that these articles will give you, too, the courage to move in a direction that you've not previously thought about, or inspire you to further practical action. Could it even be that someone reading this edition might assist CMS in setting up training specifically oriented to Buddhist mission?

Don't miss a fascinating article from former Buddhist monk Peter Thein Nyunt, international speaker for our 2019 CMS Summer Conferences. Peter suggests ways to effectively communicate the wonderful news that Jesus is able to save Buddhists, and all of us, from the sin that so weighs us down. For those who seek true enlightenment, Jesus is the one through whom God declares, "Let light shine out of darkness" (2 Corinthians 4:6).

Gordon Cheng

## Contents

From one man to all of Asia	4-7
Finding <i>tarik</i>	8-9
When good news sounds bad	11
A joyous responsibility	12-13
Offering grace in a land of kindness	14-15
Bridge to life	16-18
When belonging hinders belief	19
Love thy neighbour	20-21
..... Outreach: insider's tips	
Missionary spotlight   Book review	22
Mission news   <i>CMS Prayer Diary</i> updates	
Giving thanks   Get involved	23

More articles at:

[checkpoint.cms.org.au](http://checkpoint.cms.org.au)

## checkpoint.

© 2018 Church Missionary Society – Australia Ltd.  
Permission to reproduce material may be obtained from the Editor. *Checkpoint* is published four times a year by CMS Australia. CMS is a member of Missions Interlink. For information and feedback, please email us at: [checkpoint@cms.org.au](mailto:checkpoint@cms.org.au). Please send CHANGES OF ADDRESS to your CMS branch office (see back cover). Unless otherwise stated, all Bible quotations are from the New International Version® Copyright© 1973, 1978, 1984, 2011 by Biblica, Inc.™ CMS Australia contracts an independent professional to receive complaints – 1800 070 511 | [helpline@smr.org.au](mailto:helpline@smr.org.au)

Editor: Gordon Cheng; Editorial assistance: Amanda Jeavons; Communications Coordinator: David Carpenter; Design: Alexandra Gartner; International Director: Peter Rodgers.

CMS is a fellowship of Christian people and churches committed to global mission. We work together to set apart long-term workers who cross cultures to share the gospel of our Lord Jesus Christ. Our vision is for *a world that knows Jesus*. We aim to do this by:

- Reaching gospel-poor peoples for Christ
- Equipping Christian leaders for church and society
- Engaging churches in cross-cultural mission

Icons used with permission from the nounproject.com:

- |                                     |                               |
|-------------------------------------|-------------------------------|
| The Great Buddha, by roundicons.com | Buddhist Temple, by Ben Davis |
| King, by icongeek                   | Pagoda, by icon 54            |
| Monk, by Sergey Demushkin           | Wushu, by Gan Khoon Lay       |
| Lotus, by parkjusun                 |                               |





LASTING  
HOPE  
APPEAL  
2018

Upon hearing the gospel one evening,  
**63 households came to Christ in Kenya.**

This is just one story of how God is powerfully working through CMS missionaries all around the world. Will you join us in this vital work, as we together seek *a world that knows Jesus?*

Give hope today  
**[lastinghope.cms.org.au](http://lastinghope.cms.org.au)**



**30  
JUNE  
DEADLINE**





FROM

# One man

TO ALL OF ASIA





**CMS missionary Dave Painter** (serving with his wife **Leoni**) has spent nearly 20 years in Buddhist Cambodia. Here Dave gives a quick overview of Buddhism around the world—the different strands, and how we might better reach Buddhists with the gospel of Jesus.

Believe it or not, Buddhism was virtually unknown in the West 200 years ago.

But then in the nineteenth century, Oriental studies became a favourite pastime within Western academia, with lots of popular literature in this area also being eagerly devoured. So rather than being exported to the West by Buddhist missionaries, Buddhism was imported by our home-grown academics. Similarly, the revival in the study of the original Pali and Sanskrit Buddhist texts has been the work of Western academics and Christian missionaries.

## Indeed, the concept of objective truth is problematic for Buddhists.

In the 1950s, Zen Buddhism (a relatively minor branch of Buddhism) caught the imagination of the beatnik generation, and the book *Zen and the Art of Motor Cycle Maintenance* achieved cult status. From there, Buddhism was further popularised through martial arts, particularly kung fu, and spread into Western pop culture through TV, movies, cartoons and comics, such as *Star Wars*, *Teenage Mutant Ninja Turtles*, *Monkey*, *Kung Fu Panda* and *The Matrix*, to name just a few. Many Westerners have since sought out the teachings of Buddhist monks or *lamas*, so there are now many Buddhist temples in the Western world.

## Meet the Buddha

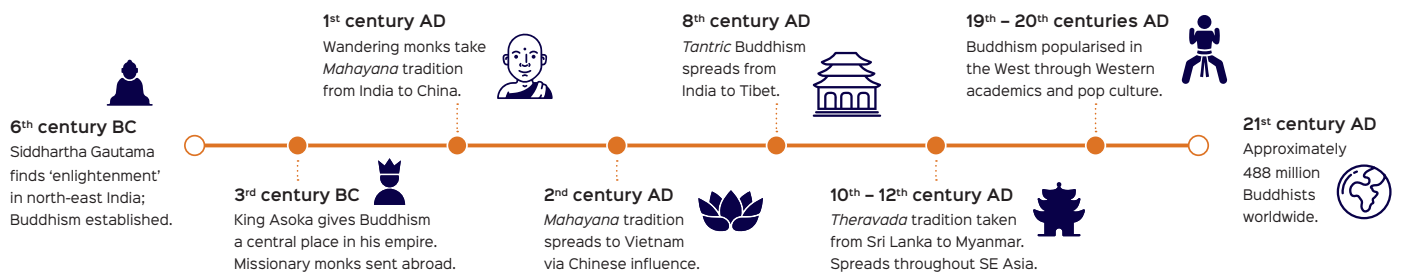
Like Christianity, Buddhism began with a founder. The Buddha (a title, not his name) lived and taught in north-east India around the sixth century BC. He—Siddhartha Gautama—was the son of a nobleman who, upon encountering striking examples of human suffering, renounced his life of luxury and abandoned his family, initially for the life of an ascetic searching for the meaning of life. After many years of wandering and self-deprivation, he resolved to sit under a *bodhi* tree and meditate until he reached his goal.

There, legend tells us, he was able to find an ‘enlightenment’ which lay not in asceticism nor in luxury, but in a ‘middle way’ which rejected the extremes of sensuality and self-torture in favour of detachment, insight and calm. From there the Buddha began a 45-year teaching ministry of bringing this enlightenment to others, converting thousands and making disciples throughout several kingdoms in northern India before dying, possibly of food poisoning, at the age of 80. Because of this impulse to teach the path of enlightenment, Buddhism follows in the footsteps of its founder and so (unlike the Hinduism from which it derives) is a missionary religion.

The title ‘Buddha’ itself comes from the ancient Pali word *budh* meaning to wake up, to understand, to perceive, to be enlightened. The enlightened one reaches a state of (non-) being known as *nirvana*. Those who follow the *dhammas* (Buddhist teaching) hope to find release from the endless suffering of existence, with its never-ceasing cycle of death, rebirth and new life in perpetual succession (*karma*).







## How did Buddhism spread?

I am a missionary who has lived and worked long-term in a Buddhist country in South East Asia, so I have become accustomed to the sight of orange-clad monks walking the streets in the morning as they go about their daily collection of alms, as well as the sight of local people bending prostrate before the monks to receive their daily 'blessing'. Our city skyline is full of the ornate roofs of Buddhist temples (called *wats*), and offerings are left out the front of houses and in the foyers of shops as people seek to appease the spirits of their dead ancestors. So how did Buddhism grow from just one man in north India to dominate much of Asia and beyond?

Buddhism's early boost came in the third century BC with the conversion of King Asoka, the first king to rule most of what is now India. Asoka gave Buddhism the central place in his empire, just as Constantine did for Christianity in the Roman Empire 600 years later.

At this time, missionaries also went to Sri Lanka to spread the teaching. The type of Buddhism that later emanated from Sri Lanka is known as *Theravada*. It is traditionalistic in character. One of the features of *Theravada* is the use of the original Pali language for the study of Buddhist scriptures and monastic education, thereby internationalising *Theravada*, but rendering it unintelligible for the ordinary person.

Missionary monks took *Theravada* from Sri Lanka to Myanmar. From there it spread throughout much of South East Asia (except Vietnam) between the tenth and twelfth centuries AD, developing its own peculiarities in each place.

The other major branch of Buddhism, *Mahayana*, is more progressive. For example, it allows for lay people to enter *nirvana* and for new sacred scriptures to arise. The *Mahayana* tradition spread through India and was taken to China by wandering monks in around the first century AD, where it gained royal patronage—so much so that by the fifth century AD, 90 per cent of the Chinese northern capital were *Mahayana* Buddhist. When the Huns invaded, many refugees fled to northern Vietnam, which is why this country follows the *Mahayana* tradition, whereas neighbouring Cambodia is *Theravada*.

*Theravada* and *Mahayana* are by far the most significant strands of Buddhism. But it is also true that in different parts of South East Asia, whether Japan, Singapore or elsewhere, Buddhism has blended with elements of folk religion or other systems of thought, such as Shintoism in Japan or Taoism in China. This helps us understand why strict *Theravada* Buddhism is somewhat atheistic in flavour, whereas other forms of Buddhism may give recognition to the existence of spirits, demons and gods.





Map: showing where CMS workers are serving in Buddhist contexts around Asia.

In addition, the types of Buddhism that have become known in the West, such as the Tibetan *Tantric* Buddhism popularised by the Dalai Lama, represent newer and much smaller traditions and should not be taken as universally representative (*Tantric* Buddhism dates to the twelfth century AD). It is not wise to generalise too quickly from one form of Buddhism to another.

## When Christians meet Buddhists

Because of the complexity of Buddhism, let alone the complexity of human relationships, Christians will make mistakes when they meet Buddhists. I recall my confusion when I attended a Buddhist funeral where the amplifying speakers for those chanting Buddhist teachings were turned not towards the gathered mourners, but away! Shouldn't the teachings be directed towards the hearers? But I later learnt that the speakers were directed outwards to ward off evil spirits that might wish to disrupt the funeral—a clear example of mixing Buddhist teaching with local superstition.

Christians will also need to understand that there is a strong focus on what is done in Buddhism (rituals, prayers, meditations, charitable works to achieve good *karma*) rather than on particular doctrines. Even though the path to enlightenment is through teaching, Buddhists are not inclined to debate these teachings in an attempt to prove their objective truth. Indeed, the concept of objective truth is problematic for Buddhists, anchored as it is in a gospel-centred understanding that a personal and trustworthy God undergirds the truth and reality of our existence.

For the sake of both the gospel and those trapped in the teachings of Buddhism, it is important for Christians to know the gospel and persist in relating well to Buddhist friends. We do this by praying for and loving those we meet, by asking questions and by listening carefully to the answers.

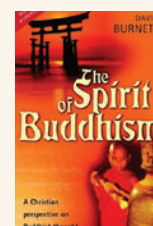
Not least, we persist by being well-grounded and having a strong foundation in our own faith in Christ. CMS has committed itself to such ministry for the long-term. In this way, we will be ready to highlight the saving gospel through which the Lord Jesus provides genuine hope for release from the sufferings of this creation.

[cms.org.au/should-i-attend-a-buddhist-funeral](https://cms.org.au/should-i-attend-a-buddhist-funeral)

*Dave Painter has more to say on the practical and occasionally difficult question of how to attend a Buddhist funeral as a Christian.*

[cms.org.au/spirit-of-buddhism-review](https://cms.org.au/spirit-of-buddhism-review)

CMS missionary Craig McCorkindale says David Burnett's *The Spirit of Buddhism: A Christian perspective on Buddhist thought* is "an excellent introduction to the topic". [Read his full review here.](#)



Heavenly Father, bring the grace of true enlightenment to those who suffer under the false teachings of Buddhism, that they may know the free gift of the forgiveness of sins and the hope of salvation only through the death and resurrection of the Lord Jesus Christ. Amen.



# finding tarikī



*Tariki*, meaning 'outside help' is an important concept in Japanese Buddhism. Former CMS missionary **Phil Miles** and CMS missionary **Dave McIntyre** (serving with his wife **Beck** in Nishinomiya) give two perspectives on bringing gospel *tarikī* to Japan's unique form of Buddhism.



PHIL MILES

Untangling Japanese culture is like separating cake ingredients after baking the cake! Japanese culture is a mix of Shintoism, Buddhism, Confucianism, Christianity and Western secular philosophy, mixed by the spoon of state control and cooked in the oven of international competition. It can be hard to say what parts of Japanese life are Buddhist and which are not, and for the Christian missionary it is not always necessary to do so. However, some points can be made about the Buddhist bit.

First, Buddhism doesn't believe in ultimate reality or objective truth. Mission work has to take this into account. You can't expect people to be thinking in Western categories of truth, which themselves derive from the Bible. They will tend to see the gospel message as nice but lacking implication for them.

Second, Buddhism entered Japan from the sixth century onwards, mainly under the control of the government. Teachings which fit government agendas were favoured and remain widespread today. The basic ethical teaching of some modern Buddhist groups comes down to 'be a good person by doing what is expected of you by society and its leaders'. They will see Christian commitment as membership in a club that has nice people in it, but doesn't change their lives.

Third, Japanese Buddhism has been shaped by Christian teaching—perhaps more than elsewhere. Some of this dates back to Christian mission work in China in the seventh and eighth centuries AD. Many Buddhist sects today preach a variation on the doctrine of 'salvation by faith in Buddha'. When the Roman Catholic missionary Francis Xavier arrived in Japan in the sixteenth century, he was apparently disgusted to find that Protestantism had arrived before him!

In a way, this can be a help in explaining the gospel because the idea of reliance on outside help (*tarikī*) isn't new to people. On the other hand, Christianity can sound like another form of Buddhism, not something that makes ultimate claim on a person's life.

What to do in such a context? In my experience, if you are going to reshape the whole way people see reality, truth, ethics and so on, then you can't rely on just getting them to respond to a simple gospel presentation. You have to teach the Bible systematically, as CMS is committed to doing: the first chapters of Genesis, the Old Testament presentation of the promises of God, the context and therefore meaning of Jesus' person and work. This is the approach CMS has pursued: to keep prayerfully and relationally hammering away at systematic teaching, trusting that God's Spirit will transform the hearts and minds of those who hear.





## DAVE MCINTYRE

Soft music plays as we move to our chairs in the modern chapel. The open casket holds our friend of several decades. There is her photo on a wooden temple-shaped sculpture, with flowers and candles on either side. Above her photo is a plaque, with her new name for the coming life. Two monks take their places. One rings a bell and keeps a steady beat on a bowl-shaped gong; the other chants Buddhist sutras. It's unlikely that anyone other than the monks understand what is being said, but it comforts the family that Gran is being sent off properly.

At the end, family and friends offer incense to the departed, who has now—so temple teaching holds—entered the priesthood in the afterlife to start Buddhist training to become a *Hotoke* (enlightened one). I politely refuse and offer a silent prayer to the Lord Jesus.

By population percentage, Japan is, at least nominally, perhaps the biggest Buddhist country in the world. Most Japanese have some sort of connection to a temple. Yet many don't even realise they are Buddhist, and would be unable to say what sect their family belonged to. Christian pastor Dai Tokunaga, who ministers in Nishinomiya near Osaka, says that for most Japanese, it's not so much about being Buddhist as it is about looking after ancestors like parents and grandparents. In Japan, this happens through the funeral rites of the Buddhist temple.

Thus the big barrier to Christian faith is not so much belief in Buddhist teaching as a sense of family obligation. "It's more to do with ancestor worship," says Pastor Tokunaga. Likewise, for our friend's family, the main thing was that their grandmother was taken care of through correct funeral rites and so received the outside help, or *tariki*, needed to reach enlightenment.

Another pastor friend, Matsuoka Hirokazu, turned to Christ while a Buddhist monk. He says that despite divergent Buddhist teachings, most people now tend to believe that the dead will get to *Gokuraku Jodo* (a pure land of perfect bliss) if the funeral is done through the temple. In the *Jodo shu* and *Jodo Shinshu* sects, people get to this land by praying to the *Amida*, a saint who attained enlightenment but chose to stay behind to help others get there—in other words, salvation by grace! (Some argue that this reflects ancient Christian influence.) There are also continuing periodic rites to help the departed to enlightenment. Because of these obligations, discussion about Christian faith may be interesting but often won't go far.

In this context, CMS has worked over many years to teach the gospel of salvation from the Bible, and to prayerfully build relationships where the gospel can be explained in-depth. Pray with us that Japanese people will accept Christ's *tariki* alone for their salvation.



[cms.org.au/japanese-religion](https://cms.org.au/japanese-religion)

*CMS worker K, who has recently moved from Japan to the Middle East to work with Japanese expatriates, recommends this YouTube video for a sense of what Japanese people think about religion.*

care



New CMS missionaries Matt and Jen Lim are about to move to Japan to begin language learning. Encourage them by going to [cms.org.au/limmj](https://cms.org.au/limmj) and signing up to receive their regular prayer newsletters.



A light is dawning  
in Buddhist Asia—  
Proclaim the good news:  
freedom for the captives,  
and release from darkness  
for the prisoners.

*CMS is looking for Christians  
who will serve across cultures.*

Where will you serve?  
[cms.org.au/opportunities](https://cms.org.au/opportunities)



# WHEN GOOD NEWS SOUNDS BAD



CMS missionary Wim Prins (serving with Maaiké in Cambodia) describes how he engages with Buddhists who view the good news of Christianity as not good at all. He also introduces us to the important and related Christian literature work of *Fount of Wisdom*.

## This is how many Buddhists will understand John 3:16

### *God*

A personal God is deluded about self and is obviously not in *nirvana*. And if he is in heaven, then he has a long way to go: no one goes from heaven straight to *nirvana*.

### *so loved the world*

Love is attachment. Attachment is the cause of all suffering, disease and *dukkha* (unsatisfactoriness).

### *that he gave*

God can give us nothing. We have to do it ourselves.

### *his one and only Son*

A personal God has a personal Son?! Let me teach you about *anatta* (non-self)!

### *that whoever believes in him*

Do you mean trust in Christ? I have more faith in the Buddha, who has reached the goal (*nirvana*), though, of course, no one should depend on anyone.

### *shall not perish*

Perishing is not a big deal—every day, people travel in both directions between earth and hell, and between the various levels in hell and those in heaven. It's part of our journey.

### *but have eternal life*

Who wants that? Life is suffering! We seek *nirvana*.

A major challenge speaking the good news to Cambodian Buddhists is the impact of two of their most famous proverbs: 'do good, and good will happen to you' and 'depend on yourself'. A convert to Christianity is often regarded as a disrupter of social fabric, no longer performing their duty towards other Buddhists. How then should we share the gospel with them?

When sharing the good news with Buddhist monks, my approach is more personal than it was when I first arrived fourteen years ago. Monks are real people with all the needs, desires, delights and ambitions common to everyone. Pure Buddhism is ultimately unliveable, even for monks, and suppressing this truth (see Romans 1:18) requires enormous effort to sustain. So I talk about those truths of human reality (and God's existence) that I see. I try to keep it casual. Sometimes we don't talk religion at all. We might go on a picnic to an historic site, or I invite them to my home for a drink or a meal. More recently, I've had opportunities to invite a monk for a meal at a restaurant and introduce him to a

Khmer Christian, and to offer monks rides from their temple to Siem Reap. They even feel free to ask for a ride now.

Most of my ministry is not the sort of frontline work described above, though. I believe the Cambodian Church has reached a stage where there's an urgent need for first, second and third-generation Christians to grow in maturity. For me, this means publishing Christian books. From my contacts with Cambodians, I'm learning what makes them tick. This has motivated me towards translating books that fulfil a need for a Christian and non-Christian Cambodian readership alike. Currently, I'm working on a Khmer Bible dictionary that will be a fantastic resource for Christian leaders.

Cambodia is a gospel-poor, near-neighbour country. The ministries I'm involved in are just a few of many ways to help fulfil CMS's vision for a Buddhist world that knows Jesus.

*How could you engage in evangelising people from Buddhist backgrounds?*


[cms.org.au/fount-of-wisdom](https://cms.org.au/fount-of-wisdom)

Wim works with a Cambodian led and staffed Christian publishing house, Fount of Wisdom. Follow the link to learn more about this important work.



The literature ministry that Wim Prins is involved in provides resources for leaders of this generation and the next. Give to support the Prinsses as they assist this unique work. Go to [give.cms.org.au/prinsswm](https://give.cms.org.au/prinsswm) or contact your local branch.





Workers S & K\* have recently moved to Buddhist Asia. Before their departure, they spoke to Checkpoint about why they feel compelled to go to a 'gospel-zero' people group.

S & K have arrived in a location where they face the challenges of language and culture learning, and major adjustments to life far away from family and friends. In addition, S & K have chosen to go to a location they call 'gospel-zero'—where there are no known gatherings of believers, few ways to hear the gospel, and little existing Christian presence.

They are settling in and making friends with those living nearby, including many from the people group whom they wish to serve. Aside from adjustments such as having to buy all drinking water in large bottles, they will probably have to learn at least two languages and cultures over a number of years before the fruits of their labour are apparent.

Given the many challenges that lie ahead, some may ask why S & K would decide to go in the first place? To this, they give three answers.

## 1 They are convinced by the gospel itself

In the first instance, the gospel itself has convinced S & K that it is worth going to another country with the news that Jesus is Lord.

In S's words: "Everyone who is called to Christ is commissioned for the sake of *all* nations. Having ransomed by his blood people for God from every tribe and language and people and nation, the risen Christ commanded *us* to go to all nations to baptise them, to teach them all that he commanded and so to send them onwards for the sake of *all* nations. Christ's command privileges you and me as partakers in the purposes of God. By his powerful Spirit, we are enabled to participate in the very centre of God's plans for the world. With disciples of Jesus throughout history and across the world, we share the joyous responsibility of going to *all* nations."

\* Names have been changed for security purposes.

# JOYOUS RESPONSIBILITY



## 2 They feel compassion for the needs of Buddhists

S quotes a Buddhist who said, “Even in times of relative happiness, within every person there is a sense of lack, a sense that something is missing... an aching unsatisfactoriness, a knowledge that things are somehow not right and that circumstances... give no lasting peace and somehow fail to satisfy.”

Buddhists, like all of humanity, share in the reality and grief of suffering. But their answer is a detachment towards death that is supposed to aid in the transition from this life into death and on again to rebirth. S compares this to Jesus, who “when faced with the death of his friend Lazarus (see John 11), does not repress his emotions. He stands and weeps, because he knows that death is not part of an eternal cycle of rebirth... it is a final, one-time event for every person.”

S & K are convinced by the gospel that Buddhists need salvation from suffering, death and hell. They understand that only the gospel of grace, not the wearying duties of Buddhist ritual, can provide this.

## 3 They believe that suffering, sacrifice and weakness are tools used by God

S & K are deeply committed to the principle that God works through suffering and weakness—the preeminent example being the cross of Christ. This is one of the reasons they have decided to work as part of CMS, alongside others who share this conviction.

As S tells it, Christian history confirms invariably that it is in the places where Christian efforts have seemed

weakest, and Christian suffering the greatest, that the strongest gospel growth has taken place. This serves to embody the Bible’s teaching that God’s wisdom is seen in the folly of the cross and his power in the weakness of Christians.

S & K highlight one striking example from another area of mission that has personally impacted their thinking. CMS UK records from the 1820s indicate that of 79 CMS missionaries who had gone to west Africa, only 14 remained on the field after a few years. Why? Some had returned home. But the great majority of those who went had died as a direct result of the hardships they encountered. Yet today, under God, and as a direct consequence of mission effort, tens of millions of Christians are in west Africa. It has become a centre of world Christianity.

Numerical success is never guaranteed in the hard work of mission. But it is completely certain that if no one brings the message of the gospel to ‘gospel-zero’ areas such as those found in Buddhist Asia, then ‘gospel-zero’ they will remain. Convinced of this, S & K are taking a hard path and going to live, work and speak the gospel in one of these locations. They are praying that, by God’s Spirit, they will soon be joined by many believers.

*Will you commit to praying and caring for S & K as they break new ground for CMS in a ‘gospel-zero’ location in Buddhist Asia?*

go



There is a great need for mission-hearted Christians to serve in new locations around the world where no one has heard the gospel yet. Could God be moving you to reach out to the unreached? Contact your local branch or go to [cms.org.au/go](https://cms.org.au/go).

[cms.org.au/gods-harvest-field](https://cms.org.au/gods-harvest-field)

CMS ministers to Buddhists throughout Asia. How can gospel progress continue in a place where there are so many challenges? Find out here.



A stylized illustration on the left side of the page. It depicts a person with orange skin, wearing a teal long-sleeved shirt and brown pants, with their arms raised in a gesture of joy or offering. They are surrounded by a whimsical landscape of swirling black lines, small white flowers, and several white water bottles with black caps. The background is a light beige color with a vertical grey stripe running down the middle.

OFFERING

# grace

## IN A LAND OF KINDNESS

In her first term of service, CMS worker N, serving in S E Asia, finds herself in a land of kindness where money really does grow on trees. Here N speaks of the challenge that CMS workers face in offering a grace that is greater even than kindness.

Sensory overload. That's one way I'd describe my first few weeks in this new land. Everything was new. Everything was different. For the first little while, all my brain could handle when I stepped out of my door was remembering how to get to the market and then get home again.

But as time passed, I slowly started to see my environment. The blur of shopfronts on my doorstep coalesced into a convenience store, a florist and a hardware store. I noticed the dog snoozing in a scrap of shade, the man selling newspapers on the corner, and the water stands. So many water stands! Soon I was seeing them everywhere. In a country where you can't drink the tap water and where the weather ranges from hot to extremely hot, drinking water is a precious commodity. It surprised me that so much of it was available for free.

**While they strive to be kind, they also believe that the universe itself is not kind.**

### Why the water is free

The people at St Andrew's Hall had prepared me for sensory overload. They'd prepared me for the stress of adapting to a new environment, the sadness of missing family and friends. They'd given me skills to help me learn language. And they'd trained me to learn from little things like water stands. They'd taught me to be a curious observer, to notice differences in behaviours and customs, and to dig deeper and so try to understand the values and beliefs that lie hidden beneath what I see.





So what is behind all those water stands? Kindness. Kindness is considered one of the greatest virtues here. People strive to be kind and offering water to strangers is just one of the ways they do this. But while they strive to be kind, they also believe that the universe itself is not kind. They believe it operates according to a simple, fair but inflexible law of cause and effect—you get exactly what you deserve. So setting up a water stand is an act of kindness, but it is also an act of need—a need for kindness. Because nobody really wants exactly what they deserve.

### Why the money grows on trees

I saw the same principle in operation a few months later when money started growing on trees! Overnight, a whole lot of stalls popped up all over the place. And as I passed these stalls each day, I saw tree-like structures on which leaves made of money started to appear. It turns out that these stalls are a kind of community donation booth where people come to give to the local monasteries. People can (and do) give at any time, but in this particular month, they believe that their gifts are more potent in the benefit they bring to the giver. So, feeling their need, they give. And as they give, they prove the old adage wrong—in some places at least, money really does grow on trees.

After a few weeks, the trees were full of money! And then little processions started taking place all over the city as the gifts were carried to the monasteries to the accompaniment of very loud and lively music. I did not admire the music. But I couldn't help admire the way these people were displaying their beliefs. It was loud, it was public and it was unashamedly enthusiastic. It reminded me of these words:

*"You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven." Matthew 5:14-16*

In this land of kindness, so many are in need of the great kindness and goodness of God—the one who gives us what we don't deserve. And that's why I am here, to shine my light for him.

### Working quietly to work loudly

I am not naturally loud and lively. I'm not even outgoing. So I ask myself, how will anyone hear my message over the loud and lively clang of their current beliefs? I am surrounded by people doing good deeds, so I ask myself, how do I do my good deeds in such a way that they glorify my Father in heaven? To be honest, I don't know. But I do know that God has placed me here to be a light for him. He has prepared me and he will use the training I have received at Bible college and at St Andrew's Hall. He has given me a team of faithful supporters and he will work in response to their prayers. He will make little me, with all my failings and limitations, to be like that town on a hill that cannot be hidden. He will make his kindness known and he will make his light shine, because he is the king of kindness!

[cms.org.au/first-steps-of-mission](https://cms.org.au/first-steps-of-mission)

*Another CMS worker in her first term, Bethany Vaughan, works in nearby Cambodia. How does she manage sharing as she learns a new language and culture? Find out here.*



To go to the mission field is to be flooded with change at every level. Ask our heavenly Father to remind missionaries in new locations of his unchanging faithfulness daily.



A Buddhist monk in an orange robe stands on a dark, textured rock, looking out at a large, cascading waterfall. The monk is seen from behind, with his head shaved and his robe draped over his shoulders. The waterfall is a wide, powerful flow of white water, creating a misty spray at the base. The background is a lush, green forest. The overall mood is serene and contemplative.

# Bridge to life

SPEAKING THE GOSPEL IN A  
BUDDHIST CONTEXT





**CMS keeps working on ways to meet the gospel challenge of Buddhism. We have invited Peter Thein Nyunt, a Buddhist monk who became a Christian and now has a PhD in missiology, to speak at CMS Summer Conferences in January 2019. Learn here how he presents Buddhists with the message of Jesus who can save from sin and suffering.**

All nations need the salvation of Christ. As followers of Jesus, we are called to communicate the gospel by remaining faithful to Scripture and relevant to the cultural context we are addressing.

When speaking the gospel to Buddhists, it is important first to know what Buddhists are seeking. They seek liberation from the endless cycle of death, reincarnation and rebirth. Their ultimate goal is *nirvana*. To use a Christian word, the Buddhist looks for ‘salvation’ from this cycle. A well-known Buddhist monk, K. Sri Dhammananda, states, “Each and every person must make the effort to train and purify him or herself to attain his or her own salvation by following the guidance given by the Buddha. You yourself make the effort for your salvation.”<sup>1</sup>

## Buddhism and sin

Sin is a problem for all, and Buddhists too give recognition to sin’s power.

Sin, for the Christian, is to disobey God and fail to honour him as creator (Romans 1:21). Humans sin by trusting Satan’s lies (Genesis 3:1–7) and worshipping God’s creation rather than God (Romans 1:21–25). This great sin brings the punishment of death. No human is able to wash away that sin. That is why all people need salvation from sin.

## Jesus is the one who can liberate us from *samsara*, an endless cycle of birth, death and reincarnation.

For Buddhists, the concept of sin carries similarities. The Buddha explained clearly the difference between sin and virtue by noting that virtue cannot subtract from sin, no matter how many good deeds we do. So, whoever depends on their own virtue to save themselves from sin is depending on the wrong thing and is behaving in a manner that is contrary to Buddha’s teaching. It is impossible to wash sin away by good works and deeds of merit or non-theistic ethical disciplines. This is illustrated in this quote from a Buddhist in conversation with a Hindu Brahmin:

*Even though you must give alms, observe the five commandments governing everyone, the eight*

*commandments governing a fervent Buddhist and the 277 commandments governing the conduct of a Buddhist, join your hands in prayer a billion times, and meditate five times a day, you will only receive merit equal to one eighth of a split hair.*

*Even the body which is still in its mother’s womb cannot go to the gate of heaven... Man’s sins are so many, so heavy, heavier than the sky, thicker than the earth, higher than the great stone, filling all four corners to the thickness of a cubit. If the angel comes once a year and lightly wipes the stone one time, when the stone has been completely wiped away and disappears, then will the sin be gone.<sup>2</sup>*

Note the seriousness of sin. It is “heavier than the sky, thicker than the earth”.

## Buddhism and a Saviour

How then can we be saved from sin? According to a Buddhist view, salvation is gained by one’s own merit which is an ethical retribution through *sila* (morality), *samadhi* (concentration) and *panna* (wisdom). There is no principle of grace or forgiveness. Salvation is a single reality, an ongoing process (*samsara*). The Buddhist belief is that merits or demerits are accumulated in life according to the good or evil deeds that one does. No deity oversees this operation. Rather it is the net effect of this phenomenon that determines one’s *karmic* destiny and afterlife.

Alongside this, however, Buddhists believe that merit accumulation is not only something that can be done for oneself. Accumulation of merit can be extended to others, too—even the departed dead—through charitable acts. This transference of merit from the living to the dead catalyses the attainment of liberation or salvation (*nirvana*). We can use this ‘merit transference’ concept as a bridge to the meaning of the cross of Jesus, who gives his life so that we might live.

Because it is impossible to achieve salvation through our own good works (note the discussion of the seriousness of sin above) I would then introduce the message of Jesus to a Buddhist, to show how salvation from sin can be found in Christ.

Buddhist scripture includes an extraordinary prophecy that may be a useful tool in demonstrating the need for the saving work of Jesus:

*You must give alms and search for another God that will come to save the world and will help you afterward. He was before me but will come after me. In the Saviour who will come to save the world, you will see puncture wounds like a wheel in the palms of his hands and the bottom of*

1. Dhammananda, K.S. 2002, *What Buddhists Believe*, 4th edn, Buddhist Missionary Society, Kuala Lumpur, Malaysia, pp. 41–42

2. Chanthavongsouk, I. 1999, *Buddha’s Prophecy of Messiah*, The Lao Conference of Churches, La Mirada, California, p. 25–6







his feet. In his side, there is the mark of a stab wound and his forehead is full of scars. This God... will lead you... to nirvana.<sup>3</sup>

Note that the Buddha is teaching that sinners cannot help themselves to get rid of sin—because salvation is *not* from him, but from the one who will come after him: “the Saviour who will come to save the world”!

In this way, the Buddha himself has opened the possibility of a Saviour who bears the marks of suffering in his body. Christianity teaches that Jesus is that Saviour. Those who take refuge in him will not perish but will live (John 3:16, 5:24; 1 John 4:7). Jesus is the one who can liberate us from *samsara*, an endless cycle of birth, death and reincarnation. Jesus is the liberator who stands independent of such a cycle (1 Timothy 1:15). He overcomes the law of *karma* by his holy life, death, resurrection and ascension, by his readiness to help us, and by his promise to return to earth in order to receive those who put their trust in him.

Images: Clockwise from top left, Buddhists in South East Asia believe monks play an important role in helping them gain merit for the next life; CMS missionary Maaïke Prins builds relationships in Cambodia; young Buddhist monks gather at a Buddhist New Year water festival in South East Asia.

[cms.org.au/missions-amidst-pagodas-review](https://cms.org.au/missions-amidst-pagodas-review)

CMS missionary Dave Painter has written an excellent review of Peter Thein Nyunt's book *Missions Amidst Pagodas*. Find it [here](#).

go



Could you bring news of our saviour to a Buddhist country? Prepare yourself for this possibility by hearing Peter Thien Nyunt speak at one of our CMS Summer Conferences in 2019. Go to [cms.org.au/summer-conferences](https://cms.org.au/summer-conferences) to see dates for a conference in your state.



# WHEN BELONGING HINDERS BELIEF



CMS worker T (serving with J in S E Asia) has come to a deeper understanding that persuading Buddhists of the truth of the gospel requires long-term commitment and perseverance. T reveals how trust in a God who rules lends strength to their work, and the mission of CMS.

During our first term in Buddhist S E Asia, we found ourselves fighting a battle with unbelief. If God's word is powerful, why does the good news not seem to resonate with anyone we talk to? Is God really able to save?

It did not help our unbelief to consider the history of missions in this nation. After more than 200 years of mission efforts, among the majority Buddhist people group (who number 30 million), there are less than 0.1 per cent who identify as Christians.

We also wrestled with unbelief in our everyday conversations. As we shared stories about Jesus with our Buddhist friends and neighbours, we could almost physically see the shutters on people's eyes roll down.

We found ourselves asking, "God, are you able to save this people?"

## Truth is not the issue

Over time, we began to understand more of what was behind this lack of response. It is hard for us as Australians to grasp just how differently the average S E Asian Buddhist views reality. The biblical worldview is so foreign that it takes a lot of time to help people understand what we are actually communicating.

Here is where the problem lies: among many Buddhist people groups, there are commonly held assumptions that prevent people from giving the news of the Lord Jesus a good hearing. A comment from one of our Buddhist colleagues was very revealing. She said, "I'm interested in Jesus, but I'm from [the majority people group]. It's my destiny to be Buddhist. Maybe if I'm reincarnated in a country like Australia, I could have the chance to follow Jesus."

This comment shows how differently Buddhists understand truth. Whether the stories of Jesus are true doesn't really enter into it. Instead, the issue that seems to prevent people from engaging with Jesus is the issue of identity. Our colleague's identity as part of the majority people group is her most important way of understanding herself and the world. And in S E Asia, ethnic identity and religious identity are the same thing. To be from the majority ethnic group is to be Buddhist. Allegiance to your ethnic group and, more importantly, your family, is what matters most. In S E Asia, people usually do not reject Jesus because of theological reasons. Instead it is because of cultural or social forces that would disgrace one's family. This issue of identity acts as a veil over the hearts of people, preventing them from hearing God's word.

## God must give sight

There is great need for work to be done to understand the Buddhist worldview so as to overcome beliefs that prevent people from hearing the gospel. Yet for all the work that is required to communicate effectively, we know at its core that it is a spiritual problem requiring a miraculous cure: God giving sight to the blind (2 Corinthians 4:3–6).

Isaiah 59:1 says, "Behold, the Lord's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear." We continue to meet people from the majority Buddhist people group who testify to God's miraculous intervention in bringing them from darkness to the light of Jesus Christ. Working with Buddhists has challenged our faith, but more than anything, it has driven us to pray to the God who alone can save!

**We know that at its core it is a spiritual problem requiring a miraculous cure: God giving sight to the blind.**

[cms.org.au/keller-defeater-beliefs](https://cms.org.au/keller-defeater-beliefs)

*T mentions some assumptions that stop Buddhists from seriously considering Christianity—what Tim Keller has called 'defeater beliefs'. Read more about such obstacles, and how to overcome them here.*



The resistance to change of some cultures can be hard work for missionaries on the frontline. Find a missionary at [cms.org.au/missionaries](https://cms.org.au/missionaries) and email a word of encouragement to them today.

# Love

## THY NEIGHBOUR



CMS NSW & ACT Mission Facilitator **Joshua Ling**, a former Buddhist, is firmly convinced by his migrant experience that even those at home in Australia can offer the gospel to their Buddhist neighbours. With half a million Buddhists in Australia, his words are worth reading.

As a convert to Christianity, raised in a traditional Buddhist and Chinese family, I am surprised and a little amused by the growing popularity of Buddhism in Australia. From the outside, Buddhism may appear calm and gentle, with a strong claim to being a genuine 'religion of peace'. But for those on the inside, there are many rules and restrictions, and no guarantees of peace at all. These rules bring a strict bondage. If you want to bring gospel hope to Buddhists in this country, consider then that in working out how to speak to your Buddhist neighbour here, there is both good news and bad news.

**My conversion to Christianity was ... marked by encounters with Christians who taught me the Bible, but more importantly, lived the Bible with me for a long time.**

### The good news

The good news (apart from the gospel itself!) is that you are well-qualified to speak. Australians share more in common with their Buddhist neighbours than they realise, including the challenge of keeping your sanity and humanity in a world driven by economics and excessive consumption. In this sense, we all suffer from the stress of modern living. The fact that a first-generation Buddhist migrant has the financial ability to live in your neighbourhood says something. They have worked hard and may be just as aspirational as you are.



## The bad news

The bad news is that, for a variety of historical, cultural and political reasons, migrants often suffer personally from a deep-seated distrust of others. Let me speak, for a moment, from my experience as an ex-Buddhist migrant. We migrants are sincere in our acceptance of your friendship and hospitality, but we have learnt from bitter experiences that there is no such thing as a free lunch. Some of us come from a past where we were exploited by outsiders and betrayed and hurt by institutions and our leaders. Our trust has to be earned.

That is why it is going to take time to trust you, especially when there are language barriers in the mix. Our polite public face is one thing, but it takes more to touch us on the inside. It is going to take time before we realise that it is God's love that moves you towards genuine and self-sacrificial friendship, first from within God himself, and then flowing out from him to others through you. For the moment all I see, speaking as a migrant, is your lifestyle and maybe your anxiety to fill your church. I wonder to myself if Christianity is just a lifestyle choice. But over time, the true gospel motivation will shine through.

## The *real* good news

My conversion to Christianity was not spectacular. It was a long journey marked by encounters with Christians who taught me the Bible, but more importantly, lived the Bible with me for a long time. They were ordinary people who struggled like me, except for one important difference. They had a Saviour who redeemed them from their mistakes and saved them day by day. There is no such saviour in Buddhism, only hard personal work. Christianity has a great message of hope for Buddhists overseas, and people like me: the (ex-)Buddhist next door.

*It is our hope and prayer to mentor Australian Christians in ministry to Buddhists, and to send more missionaries to serve in Buddhist Asia. Will you pray with us?*

[cms.org.au/kanishka-raffel-testimony](https://cms.org.au/kanishka-raffel-testimony)

See another example of the power of God's word to change hearts as Kanishka Raffel, Dean of St Andrew's Cathedral, Sydney, shares the story of his conversion to Christianity.

## engage



Show hospitality to a Buddhist friend or neighbour by inviting them into your home. Say 'yes' if they invite you back. Go to [cms.org.au/buddhist-bible-study](https://cms.org.au/buddhist-bible-study) for a study on 1 Peter 1, and share gospel hope by reading the Bible together.

# OUTREACH

INSIDER TIPS

**Former CMS missionary Rolf Lepelaar (along with his wife Bonnie) served in Buddhist Cambodia for over 10 years. Here he guides us on different approaches to evangelising Buddhists.**

Asian Buddhists are pragmatically minded but for reasons of family tradition, they are often following versions of folk Buddhism, mixing it with ancient local beliefs relating to their family or region. It's good to ask questions to find out what they believe, not just to assume you know.

The great news is that here in Australia Buddhists are open to talking. One of the best ways to engage with Buddhists is to invite them to different Christian gatherings so that they can see Christian love in action.

I recently studied the *Christianity Explored* course with a Buddhist (an Australian of Asian descent). We got to the end and she said she agreed with the gospel and saw that she needed to place her trust in Jesus. When I encouraged her to do so, she replied, "I don't know how to." She knew the practical rituals involved in following Buddhism, but felt ignorant of any corresponding rituals to do with Christianity. This meant (for example) that a basic explanation of prayer as speaking to God—without all the trappings of religious ritual—needed to be covered. Having understood this, she was happy to pray a prayer accepting Jesus as Lord and Saviour; likewise, she was keen to buy a Bible and read it, and to join the local church. It just needed to be explained in simple terms.

**For more of Rolf's insights into evangelism to Buddhists, go to [cms.org.au/buddhists-in-australia](https://cms.org.au/buddhists-in-australia).**



[cms.org.au/the-accidental-buddhist-review](https://cms.org.au/the-accidental-buddhist-review)

*Of all his reading on the topic, Rolf picks this book as the most useful in exposing why Westerners are attracted to Buddhism. Read his review of *The Accidental Buddhist* by Dinty Moore [here](#).*



# MISSIONARY SPOTLIGHT

Checkpoint asked: "What is your approach to sharing the gospel with people in your location?"



"In Japan, Buddha is worshipped alongside other *kami* (spirits) from Shintoism. In day-to-day life, this means visiting a Buddhist temple or Shinto shrines on special occasions, or with specific requests. Amongst the *kami*, the spirits seem to be either close enough to talk to but without any real power, like a dead grandmother's venerated spirit, or powerful but too far away to really be interested in your life or problems. With my good friend, E, although I don't have all the language and opportunity to share the gospel properly yet, a phrase I often use is "*oinorishimasu*", meaning "I'll pray for you". I want her to know that I worship a God who is both powerful enough to work in her life, and near enough and personal enough to hear our prayers."

*Helene Ramsay* serving with Adam in Japan

[cms.org.au/ramsayah](https://cms.org.au/ramsayah)

## BOOK REVIEW



MACKENZIE, R. 2016, GOD, SELF AND SALVATION IN A BUDDHIST CONTEXT, WIDE MARGIN, GLOUCESTER, SCOTLAND.

Review by CMS missionary Wim Prins.

The back cover blurb describes this as a book "for Christians who wish to develop their understanding of Buddhism. Examining key Buddhist doctrines such as non-self, *karma* and *dharma*, Rory Mackenzie shows the reader ways of sensitively engaging with Buddhists."

This is a challenging book about how to contextually live in missionary encounters with Buddhists. The author weaves a tremendous amount of valuable personal experience into the book, drawing on time spent on the mission field in Asia and working in the UK. The guiding method is Karl Reichelt's highly contextualised approach. Those who expect a general introduction will be disappointed, however the author's insightful discussion of God, self and salvation is both deep and practical due to illustrations from Reichelt and MacKenzie's own ministry methods. He goes rather far in suggesting analogies between Buddhism and Christianity, but they can help the reader form an opinion on how far biblical contextualisation can go. Read with discernment.



More of Wim's reviews at [cms.org.au/buddhism-resource-list](https://cms.org.au/buddhism-resource-list)

## MISSION NEWS

### New Tanzanian archbishop

The Anglican Church of Tanzania elected their seventh Archbishop and Primate, the Right Reverend Maimbo Mndolwa, on 15 February 2018. In his final blessings after the election, the Archbishop-elect insisted on peace, unity and listening to the voice of God in our lives. He will be installed as the Archbishop and Primate of the Anglican Church of Tanzania, succeeding the incumbent Primate, Most Rev Dr Jacob Erasto Chimeledya, on 20 May 2018.

### CMS SANT has a new email address

[sa.nt@cms.org.au](mailto:sa.nt@cms.org.au).

### CMS QNSW has a new postal address

PO Box 617, Fortitude Valley QLD 4006.

## UPDATES



### DAY 5 - FRANCE

*Josh & Susannah Apieczonek* will move to Lyon, France when they return to location after Home Assignment at the end of May.



# GIVING THANKS

**S**  
CMS worker S passed away on 22 March 2018, aged 35, after a 16-month battle with bowel cancer. S served with CMS as a short-term missionary in Central Asia from September 2009 to March 2010,

before returning as a long-term CMS missionary in August 2012. As a clinical psychologist, she served in a mental health team, training local doctors, nurses and psychologists in the assessment and treatment of mental illness. She helped write a national counsellor training program, taught at a local university and helped with meeting the relational and mental health needs of young women from rural villages who were training to be teachers. S also sought every opportunity to share about Jesus with the women God placed in her life. She hoped to be in Central Asia long-term, but was diagnosed with aggressive bowel cancer in December 2016 during her second Home Assignment. S remained firm in her faith in the Lord Jesus, her shepherd, throughout her brief fight with cancer.

*Please pray for S's twin sister, Tamie (serving as a CMS missionary with her husband, Arthur, in Tanzania), and all her family and friends as they mourn her death, asking God to comfort them with the knowledge that S has entered her heavenly home, free of suffering, to be with her Lord and Saviour, Jesus Christ.*

## ADDITIONAL TRIBUTES TO S:



[cms.org.au/isabels-tribute](https://cms.org.au/isabels-tribute)

Isabel Dale, St Andrew's Hall teacher



[cms.org.au/katys-tribute](https://cms.org.au/katys-tribute)

Katy Smith, SANT Regional Director

## CORRECTION

In the Giving Thanks section of *Checkpoint Autumn* 2018, Diana McIntosh's surname was incorrectly spelt. It should also be noted that from 2000 until recently, Diana served energetically on the former NSW & ACT Property and Maintenance Committee, upgrading the accommodation of NSW & ACT missionaries on Home Assignment. We thank God for her service and continue to pray for comfort for John and his family, Diana's daughter, Elizabeth, with her husband and four children, and Diana's two sisters, brother and their families.

# GET INVOLVED!

Go to [cms.org.au/get-involved](https://cms.org.au/get-involved) OR complete this form:



pray

☐ I will pray for the extension of God's kingdom and would like to receive prayer updates about CMS missionaries and their locations.

MISSIONARY NAME/S



care

☐ I will show practical care for CMS missionaries and the communities in which they serve.

Visit [cms.org.au/get-involved/care](https://cms.org.au/get-involved/care) to find out more OR fill in your contact details to receive information about caring for CMS missionaries.



give

☐ I will give money to CMS so the work of proclaiming Jesus can continue.

Visit [give.cms.org.au](https://give.cms.org.au) OR fill in the form below:

I will give a: ☐ monthly gift ☐ one-off gift

Amount: ☐ \$25 ☐ \$50 ☐ \$100 ☐ \$200 other \$

I will pay by: ☐ direct debit (please mail the form) ☐ cheque/money order (pay to 'Church Missionary Society')

Credit card: ☐ Visa ☐ MasterCard Expiry:  /

Card no.           CVV:

NAME ON CARD

SIGNATURE

☐ Please send me information about making a bequest to CMS.



go

Visit [cms.org.au/go](https://cms.org.au/go) OR talk to someone about serving as a missionary by contacting your local branch (see back page).

Title \_\_\_\_\_ First name/s \_\_\_\_\_

Surname \_\_\_\_\_

Street address \_\_\_\_\_

Suburb \_\_\_\_\_

State \_\_\_\_\_ Postcode \_\_\_\_\_

Phone (H) \_\_\_\_\_ (M) \_\_\_\_\_

Email \_\_\_\_\_

Name of church I attend \_\_\_\_\_

Best days/times to contact me \_\_\_\_\_

**MAIL THIS TO YOUR CMS BRANCH**  
(SEE BACK PAGE FOR DETAILS)





## There are half a billion Buddhists in our world.

They are seeking salvation from the endless cycle of life, death and rebirth.

*By his powerful Spirit, we are enabled to participate in the very centre of God's plans for the world. With disciples of Jesus throughout history and across the world, we share the joyous responsibility of going to all nations.*

– Workers in Buddhist Asia  
(see page 12 for more)

Equipped with the good news of the gospel, CMS missionaries are bringing lasting hope through Christ to Buddhists around the world.

*Will you pray for them?*

pray  
for  
BUDDHIST  
ASIA

[cms.org.au/buddhist-asia](https://cms.org.au/buddhist-asia)

Some workers can't be mentioned here. Contact your local branch to find out how to pray for them as well (contact details below).



**CMS (Church Missionary Society)** works with churches to set apart, equip and support long-term workers who cross cultures to share the gospel of our Lord Jesus Christ.

### CMS QNSW

Level 4, 126 Barry Parade (PO Box 617)  
FORTITUDE VALLEY QLD 4006  
P: (07) 3171 3020 E: [qld@cms.org.au](mailto:qld@cms.org.au)  
[cms.org.au/qldnsw](https://cms.org.au/qldnsw)

### CMS NSW & ACT

Level 5, 51 Druitt St SYDNEY NSW 2000  
PO Box 21326 WORLD SQUARE NSW 2002  
P: (02) 9267 3711 E: [nswact@cms.org.au](mailto:nswact@cms.org.au)  
[cms.org.au/nswact](https://cms.org.au/nswact)

### CMS SANT

37 Angas Street ADELAIDE SA 5000  
P: (08) 8212 4838 E: [sa.nt@cms.org.au](mailto:sa.nt@cms.org.au)  
[cms.org.au/sant](https://cms.org.au/sant)

### CMS TAS

23 Clarence St BELLERIVE TAS 7018  
M: 0438 590 559 E: [tas@cms.org.au](mailto:tas@cms.org.au)  
[cms.org.au/tas](https://cms.org.au/tas)

### CMS VIC

630 Mitcham Rd MITCHAM VIC 3132  
PO Box 2150 RANGEVIEW VIC 3132  
P: (03) 9894 4722 E: [vic@cms.org.au](mailto:vic@cms.org.au)  
[cms.org.au/vic](https://cms.org.au/vic)

### CMS WA

31 Acheson Cr WOODVALE WA 6026  
P: (08) 9408 1296 E: [wa@cms.org.au](mailto:wa@cms.org.au)  
[cms.org.au/wa](https://cms.org.au/wa)

### CMS Australia

Level 5, 51 Druitt St SYDNEY NSW 2000  
PO Box 20095 WORLD SQUARE NSW 2002  
P: (02) 9284 6777 E: [cmsa@cms.org.au](mailto:cmsa@cms.org.au)  
[cms.org.au](https://cms.org.au)

### St Andrew's Hall

190 The Avenue PARKVILLE VIC 3052  
P: (03) 9388 1663 E: [sah@cms.org.au](mailto:sah@cms.org.au)

[cms.org.au](https://cms.org.au)