

Throughout this edition of Connections, you will see threads of a global communication between mission societies, mission movements and mission leaders as they respond to questions of doing mission in contexts of suffering, violence, persecution and martyrdom. These agonizing issues are reality. As we hammer out policies and guidelines as safeguards to our most precious resource, missionaries, let us look to each other how to handle different issues so as to glean best practices from one another.

A Global Dialogue

Mission in Contexts of Suffering, Violence, Persecution and Martyrdom

Connections sent out questions asking for a response to mission leaders across the globe. Some were returned as answers to the questions given (see these set in boxes throughout the magazine). Some responded in a more narrative format (see articles by Madrigal, Garner, Adams, Saayman and Hoffman). Some sent copies of their policies manuals (in some cases these were confidential documents to be quoted from with care). Some leaders, due to the delicacy of the issues, asked that they not be included in this issue of the journal, or gave permission to quote without attribution. One leader responded that he could say very little because their agency was, even as we spoke, in delicate negotiations to seek the release of one of their missionaries, recently kidnapped.

Our theme is painfully relevant—especially in light of the martyrs of Turkey, the Koreans in Afghanistan, the YWAM base in the USA, and the constant persecution in many areas of the world, as in the state of Orissa, India. This reality is just part of an historical flow within the Church of Jesus—from the day of its founding. And it is a present reality today in all nations of the world—nobody is safe anywhere, whether Global North or Global South. Satan just “tailors” his approach depending on the culture and political/religious systems that guide and control the human race.

In this extended “global conversation” we have three categories of responses: responses from the leadership of mission societies, from the leadership of national mission movements, and from a pastor of a mission-minded church. Categories are indicated under each title.

The core questions:

1. What policies does your national mission movement, sending agency, or church, have when sending SHORT-TERM missionaries to dangerous contexts? What are some of the specific guidelines?
2. What policies does your national mission movement, sending agency, or church have when sending LONGER-TERM missionaries to dangerous contexts? What are some of the specific guidelines?
3. Do you have a written summary statement giving a Biblical theology of persecution or martyrdom? If so, please share it with us.
4. What guidelines do you have (or feel you must develop) in case a missionary, or a child of missionaries, is kidnapped?
5. What guidelines do you have (or feel you must develop) regarding monetary ransom of a kidnapped missionary?
6. What post-trauma care is given to your mission force family that has gone through a situation of violence, illness, death?
7. What kind of pre-field missionary training do you give or encourage for contexts of danger, violence, persecution or martyrdom?
8. What more ought we to be saying to our churches and future missionaries in this area?
9. Do give us a short example of case study if you can.
10. Feel free to write anything else you desire here.

1. John Amalraj, Interserve, India Mission Agency Leadership

What policies and guidelines does your agency have when sending SHORT-TERM missionaries to dangerous contexts?

We prioritize placement of personnel in clusters and teams, especially in isolated and dangerous contexts.

What policies does your agency have when sending LONGER-TERM missionaries to dangerous contexts?

We prioritize placement of personnel in clusters and teams, especially in isolated and dangerous contexts.

Do you have a written summary statement giving a Biblical theology of persecution or martyrdom?

We have yet to develop this.

What guidelines do you have in case a missionary, or a child of missionaries, is kidnapped?

In the event of mission personnel or his family member being kidnapped, the following procedures will usually be followed:

1. The return of other remaining family members to their home country.
2. Full cooperation will be given to all legitimate authorities seeking release of the victim.
3. Professional hostage negotiators will be used.

A victim who is kidnapped should seek to:

1. Stay calm.
2. Build relationships with the captors.
3. Be natural and appear open (without putting people at risk who may still be in the location) in interrogation.
4. Remember that different cultures have different values. Decide early on what “being honest” means for you. If there is more than one victim then consistency of story is essential.

What guidelines do you have regarding monetary ransom of a kidnapped missionary?

The following guidelines apply:

1. The Christian church will be informed of the situation, so as to stimulate prayer for the victim and their families; except, of course, where it is felt that this measure of publicity might prejudice the release of the captives. (It is often necessary to restrict information about kidnappings.)
2. The rights of citizenship of the victims may be exercised by seeking the help of their respective governments.
3. The host government will be informed, as having the immediate responsibility for the safety of expatriates.
4. Where appropriate, attempts will be made to obtain the release of the victims by reasoning with the kidnappers, although it is recognised that it will not always be feasible to establish direct links between the Fellowship and the kidnappers.
5. It is, however, affirmed that no sums of money by way of ransom will be paid, nor can the Fellowship enter into any political bargaining.

What post-trauma care is given to your mission force family that has gone through a situa-

tion of violence, illness, death?

Debriefing by the member care/personnel staff, and if necessary professional help is facilitated. Interserve India has appointed a crisis counselling consultant on an honorary basis for this purpose.

What post-trauma care is given to your mission force family that has gone through a situation of violence, illness, death?

We do include a mention in the context of security awareness—but seldom do we have to face such situations since most of our mission personnel use their profession as their primary identity on the field (tentmakers).

2. Paul Bendor-Samuel, Interserve: Mission Agency Leadership

What policies and guidelines does your agency have when sending SHORT-TERM missionaries to dangerous contexts?

We send short termers only to places where we have either long term missionaries of our own or experienced people from a partner agency. If the context is particularly unstable we will only send them where we know they will be a part of a team receiving effective care, mentoring and accountability.

What policies does your agency have when sending LONGER-TERM missionaries to dangerous contexts?

In general new longer-term missionaries will not be placed in an isolated situation. Exceptions to this could include: the person concerned is new to Interserve but is already an experienced worker; the place we are sending them is with a known and trusted partner agency who will meet our standards for care and support. This policy sometimes lands us into conflict with the sending part of Interserve, or the worker's church or the worker themselves where one of those entities wants to press for a placement but where our local team or regional leadership do not feel the situation is adequate and meets our standards.

Part of the answer to this question lies in the general standards we have in selection. Most of our workers are going to tough contexts so we are pretty stringent in our selection process. Someone once remarked, “It’s not easy to get into Interserve but once

in you can do pretty much what you want!” Perhaps an exaggeration but the point is that most of our people are very well qualified professionals who (we hope) are spiritually and personally mature. Not many join long term who are still in their 20s because of the need to bring something of real value to the field in terms of professional and ministry competency.

Do you have a written summary statement giving a Biblical theology of persecution or martyrdom?

Excellent question. I am not aware that we have an agreed statement although some of our National Offices may well have this. It is something for us to reflect on.

What guidelines do you have in case a missionary, or a child of missionaries, is kidnapped?

We have extensive guidelines which I attach as a separate document.

What guidelines do you have regarding monetary ransom of a kidnapped missionary?

See attached document

What post-trauma care is given to your mission force family that has gone through a situation of violence, illness, death?

We expect to do critical incident debriefing both with the individuals concerned and with the team that is affected. We have concluded that it is vital to bring the team together to process their feelings and to do this in country and within a few days of events if possible.

What kind of pre-field missionary training do you give or encourage for contexts of danger, violence, persecution or martyrdom?

This is quite variable depending on the national office concerned. Some take this very seriously as part of their preparation of new candidates, others don't do much. We are currently developing agreed standards for pre-field training to help our national offices do this and other aspects of preparation more effectively.

More dialogues throughout the magazine.

3. Detlef Blöcher, DMG, Germany

Mission Agency Leadership

What policies and guidelines does your agency have when sending SHORT-TERM missionaries to dangerous contexts?

- Short-term missionaries are not sent into high-risk situations.
- Short-term missionaries do not work without experienced longer-term missionaries.
- Principles and policies for longer-term missionaries apply also for short-term missionaries.

What policies does your agency have when sending LONGER-TERM missionaries to dangerous contexts?

We enquire about their theology of suffering as an integral part of the selection process (we expect a written assignment).

- Required pre-field training, including simulations.
- Required on-field orientation by local partner organization.
- Team ministry approach (support team), mutual care.
- Cooperation with national churches and partner organizations in the place of service.
- Careful risk assessment and security guidelines.
- Sixteen pages in our manual that cover: risk assessment, crisis prevention (risk avoidance), development of crisis management plans and its implementation, intervention in events like armed robbery, arrest and interrogation, natural disasters, rape, hostage taking, kidnapping, criteria for evacuation, sudden death of team members, natural post trauma reactions, critical incident debriefing of team members, mutual care, helping children in crisis situations.

Do you have a written summary statement giving a Biblical theology of persecution or martyrdom?

- We expect all new missionaries to write an assignment on their personal theology of suffering.
- As a mission we have a theology of suffering (in German). In brief:
 1. We are created in the likeness of God (immense value)
 2. We are fallen of creation
 3. We are created for heaven, not earth
 4. The world is completely lost to sin; in persecution and violence, sin shows its true character
 5. God reveals the nature of the fallen world by permitting suffering to happen
 6. There is no discipleship without suffering
 7. God's judgment is on a fallen world (and each individual is part of it)

8. There are spiritual dimensions of disasters and persecution (the devil hates Jesus and his people)
9. In the last times persecutions and disasters will increase
10. God's children honour God even through pain and suffering
11. They live out God's character, show His grace and compassion with people in need
12. They live a dedicated, committed and sacrificial life in obedience to God's word
13. We know that we will not change the world to the better and still live out God's character and set prophetic signs.
14. We believe in unity of the global body of Christ in times of suffering and persecution (prayer support, practical help, advocacy)

What guidelines do you have in case a missionary, or a child of missionaries, is kidnapped?

- We have two pages of guidelines in our manual (in German).

What guidelines do you have regarding monetary ransom of a kidnapped missionary?

- As a mission, we do not pay any monetary ransom, as such a practice would invite the kidnapping of more missionaries.
- If the family of the abducted person wanted to pay a small ransom, our mission would probably tolerate this, yet it needs to be small (symbolic).
- We may consider other demands (development projects, sending of missionaries) if it is a neglected people group and their demands appear legitimate and there can be a peaceful resolution.

What post-trauma care is given to your mission force family that has gone through a situation of violence, illness, death?

- The manual gives guidelines and practical steps on how to serve a team member when no specialist is available.
- CID by a trained professional for the whole mission team (as they all feel vulnerable) if possible.
- Provide extensive time for inner resolution in the country of service or a safe place (e.g., 6 – 12 months).

What kind of pre-field missionary training do you give or encourage for contexts of danger, violence, persecution or martyrdom?

- Pre-field training, including simulation of a kidnapping/armed robbery.

4. Bob Creson, Wycliffe Bible Translators, USA

Mission Agency Leadership

What policies and guidelines does your agency have when sending SHORT-TERM missionaries to dangerous contexts?

What policies does your agency have when sending LONGER-TERM missionaries to dangerous contexts?

The policies are the same both for long-term and short-term personnel:

- **Risk Assessments:** Without carrying out Risk Assessments an entity is not positioned to plan for corporate or personal security. This is the first step in preparation for contingency planning and must be repeated at regular intervals to reflect changing conditions in the US and at other locations where Wycliffe USA staff are assigned.
- **Staff Working in High Risk Areas:** Countries of the world where Wycliffe USA staff members work are often areas of greater-than-average risk to personnel. Wycliffe recognizes its responsibility with partner organizations to weigh the risk to which its staff members are exposed against the urgency of its task of serving the language communities of the world.
- **Contingency Plans:** Contingency Plans will always be based on a current risk assessment. The planning process should focus on mitigation of risk as well as management of a crisis should it occur. It is not possible to develop an adequate Contingency Plan after a crisis has started. It is far better to think through possible emergencies and considered options in a time of calm. Decision-making will usually be better where a plan is in place. The Contingency Plan is a dynamic document, frequently updated, and should be in harmony with local conditions. It is intended to be a guideline for specific local actions and not a substitute for common sense. The plan should be user friendly and reflect the worst-case scenarios.
- **Personal Contingency Plans:** All of the above applies to Personal Contingency Planning as well. Personal Contingency Plans should be registered with and approved by the entity administration.

What guidelines do you have in case a missionary, or a child of missionaries, is kidnapped?

What guidelines do you have regarding monetary ransom of a kidnapped missionary?

Members held hostage

- **Ransom:** The payment of ransom encourages the taking of hostages. Wycliffe USA advises its members that they are being assigned to a partner organization where it is the policy that no

payment is made nor actions taken that would likely perpetuate extortion, ransom or blackmail. This does not, however, preclude the possibility of negotiations to obtain the release of the hostage.

- **Evacuation of Family Members:** In order to gain the release of a hostage at the earliest possible time and in light of the experience of previous hostages, family members of the hostage will normally be evacuated to their home country, or perhaps to a neighboring country, as soon as possible. This requirement may be waived by the CMT if it is determined that the evacuation of a family or family member would be detrimental to the best interests of the family or of the host partner.

What post-trauma care is given to your mission force family that has gone through a situation of violence, illness, death?

Policies regarding post-crisis responsibilities

- **Debriefing:** Wycliffe USA Personnel who are directly involved in a crisis will participate in a debriefing process facilitated by a counselor or a qualified de-briefer. The initial debriefing should ideally happen within 72 hours of the resolution of the crisis, followed by a second debriefing within six months. The VP for Personnel is responsible to ensure that such debriefing occurs.
- **Post Crisis Evaluation:** In order to improve the response to major Organizational Level Crises, whenever Wycliffe USA manages an Organizational Level Crisis, Wycliffe will conduct a review within 60 days of the resolution of said crisis. Wycliffe expects partner organizations to do the same.

What kind of pre-field missionary training do you give or encourage for contexts of danger, violence, persecution or martyrdom?

Training

- **Initial Training:** Wycliffe USA field assigned members should receive Contingency Preparation Training appropriate to their location, role and field term prior to or shortly after reaching that assignment. It is the responsibility of each Partner Organization to determine how and where this information should be delivered. In cases where there is no Host Partner organization Wycliffe USA will ensure that adequate training is delivered prior to releasing that staff member for service.
- **Ongoing Training:** Partnering entities are expected to provide ongoing Contingency Preparation Training for staff as well as Crisis Management Training for administrators and those assigned to security and crisis management roles.

5. Dorothy Haile, SIM Mission Agency Leadership

What policies and guidelines does your agency have when sending SHORT-TERM missionaries to dangerous contexts?

- All short-term missions are required to have travel insurance with evacuation provision.
- International contingency planning guidelines apply, including missionary's agreement to obey instructions from local leadership, and annually updated risk assessments.

What policies does your agency have when sending LONGER-TERM missionaries to dangerous contexts?

- Evacuation cover is provided by our sending office policies.
- International contingency planning guidelines apply, including missionary's agreement to obey instructions from local leaders and annually updated risk assessments.
- Each sending office includes some training in its candidate orientation.

Do you have a written summary statement giving a Biblical theology of persecution or martyrdom?

We do not have a written summary statement on a biblical theology of martyrdom and suffering, though we have shared materials obtained from other groups widely in the last few years. Our core value that ends "or even death" is relevant.

What guidelines do you have in case a missionary, or a child of missionaries, is kidnapped?

Hostage Negotiation and Ransom/
Extortion

Ransom/Extortion: It is the policy of SIM that ransom or other extortion should not be paid, nor should SIM yield to other demands issued through the use of hostage-taking or extortion

The Crisis Management Team is authorized to conduct negotiations, consistent with the limitations of other SIM policies, as it may deem necessary to save the life or lives and obtain the release of any member abducted while on official SIM business. It may employ such consultants and negotiators as it deems appropriate.

Except where it is felt that publicity might prejudice the release of the captives, the Christian Church worldwide will be informed of a hostage situation in order to stimulate prayer for the victims and their families.

- The host government will be informed immediately because it has responsibility for the safety of expatriates.
- The rights of citizenship of the abducted person(s) will be exercised in seeking the help of the respective governments.
- Where possible, attempts will be made to obtain the release of the victims by reasoning with the kidnappers. However, it is not always possible or desirable to establish direct links between a mission and kidnappers.
- Sending Offices will do all in their power to assure next of kin of their concern and of the practical steps being taken to secure release and to exercise a spiritual ministry, as opportunity affords, to anxious relatives.

Relocation of Hostage Families: In the event of a hostage seizure of SIM personnel, the family of the hostage will be evacuated to a safe location as soon as possible. A staff member shall be assigned to work with the family throughout the period of crisis.

In the event of a hostage seizure of its personnel for political or terrorist motives, "the family of the hostage will be evacuated to a safe location as soon as possible." In many cases, the safe location will be the family's home country though a safe regional location may also be a good option. This policy will be waived only if a decision is made that an evacuation of the family is not in the best interests of the hostage or his/her family or of SIM.

"A staff member shall be assigned to work with the family throughout the period of crisis." This staff member shall provide information for the family and take whatever steps are possible to minimize the stress and consequences of the crisis on the family.

It should be noted that where the local situation indicates that hostages are taken temporarily in order to demand a relatively small "ransom" (e.g. up to USD 1000) this

will not normally result in the family being relocated. This situation is more like robbery or extortion.

What guidelines do you have regarding monetary ransom of a kidnapped missionary?

It is the policy of SIM that ransom or other extortion should not be paid, nor should SIM yield to other demands issued through the use of hostage-taking or extortion

What post-trauma care is given to your mission force family that has gone through a situation of violence, illness, death?

Crisis Counseling: SIM personnel who are directly involved in a crisis shall receive an initial debriefing from a suitably trained person and will be offered a follow-up assessment from a qualified Christian mental health professional.

These initial debriefings shall occur as soon as possible following a crisis (normally between 48 and 72 hours if possible) and follow-up evaluations six to twelve months later (unless otherwise specified by the mental health professional).

These evaluations and any treatment are confidential between the SIM person and the mental health professional. Costs associated with this policy shall be paid by SIM. Although the individuals who receive this evaluation may vary from incident to incident, in each case at least the victim, the immediate family, the Crisis Manager and the negotiator (if any) shall be offered the opportunity of evaluation from a qualified mental health professional.

What kind of pre-field missionary training do you give or encourage for contexts of danger, violence, persecution or martyrdom?

Different sending offices will vary in their training. We do not have internationally mandated materials.

What more ought we to be saying to our churches and future missionaries in this area?

We should be saying lots more to our churches and future missionaries in this area!

6. Kirk Franklin, Executive Director/ CEO of Wycliffe International

Mission Agency Leadership

What policies and guidelines does your agency have when sending SHORT-TERM missionaries to dangerous contexts?

Our leadership does not knowingly place any people serving with us into a situation of unacceptable risk or into one that is very dangerous. The field leadership's risk assessment is always sought first before allowing someone to leave for the field. When short-term missionaries go out in teams they are led by people with experience in the field context where the team is going. Individuals are linked up with more experienced field workers on location.

When missionaries are caught in civil unrest situations, the in-country leadership and the sending country leadership confer with each other to determine what should be done. The field leadership has the benefit of assessing the immediate situation. The sending country leadership has the more objective perspective of guiding the decision, particularly if it is felt that the field leadership may be too close to the situation to make a decision.

Do you have a written summary statement giving a Biblical theology of persecution or martyrdom?

The policies are similar to when we send shorter term missionaries. The difference being that more thorough orientation can be provided to the missionary as part of their pre-field training. Then once on the field, the missionary receives further in-country orientation that includes issues of safety and security and appropriate behavior in various situations likely to be encountered. The missionary is also advised about the security and evacuation plans and procedures that the field leadership has in place. These are tailored to and governed by the local situation.

There are a set of crises management policies that all personnel are required to be aware of and adhere to. No missionary is permitted to stay in a location after their local leadership has decided that all missionaries located there must evacuate. In a similar way, no missionary is permitted to return to a location unless the leadership has determined it is wise to do so.

Do you have a written summary statement giving a Biblical theology of persecution or martyrdom?

A biblical theology of persecution and martyrdom can be based on the example of the Apostle Paul who stated, "I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord" (Phil 3:8). Christ is to be our supreme treasure and joy. Our joy in serving the Lord can be, however, very costly. Again, following Paul's example when he was near the end of his life he said, "I am ready not only to be imprisoned but even to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). Paul demonstrated that the glory of the name of Jesus and his reputation in the world was more important than life.

Over a few decades, Western missionaries have lost Paul's perspective and perhaps have become too soft to be true agents of Christ's joy in all circumstances. Our society has shaped our priorities to be focused on harm-reduction, risk avoidance and personal comforts. Therefore, the daily encounters that many Non-Western Christians experience of suffering and even dying for the Lord is a remote possibility for Westerners. For example, how many Western missionaries have ever experienced imprisonment because of their faith? How many Western missionaries receive training to cope with these sort of situations:

- How to witness for the Lord under any circumstance, on trains or buses, or even in the back of a police van on our way to the execution ground.
- How to escape for the Lord. We teach the missionaries special skills such as how to free themselves from handcuffs, and how to jump from second-storey windows without injuring themselves (Brother Yun, The Heavenly Man).

What guidelines do you have in case a missionary, or a child of missionaries, is kidnapped? What guidelines do you have regarding monetary ransom of a kidnapped missionary?

We do not make payments for hostages taken by kidnappers or take actions that could perpetuate extortion, ransom or blackmail. Payment of ransom encourages the taking of hostages. This does not, however, rule out the possibility of negotiations to obtain the release of the hostage. When a hostage is taken, immediate family members on the field will normally be relocated to their home country.

What post-trauma care is given to your mission force family that has gone through a situation of violence, illness, death?

In post trauma situations, psychological consultations from trained Christian counselors are provided in the field situation. These are sent in for such a purpose. In the case of people being evacuated, this same counseling is provided after the evacuation. Further debriefing and follow up counseling is provided to the missionary if they are sent home or decide to return home. In some situations, extended care may be required and the missionary may be encouraged to take health leave or compassionate leave.

What kind of pre-field missionary training do you give or encourage for contexts of danger, violence, persecution or martyrdom?

As part of the missionary's pre-field orientation, they are made aware of these issues. This can be done through role plays and case studies about topics such as operating in dangerous or violent contexts. The issue of martyrdom is not directly discussed although reference may be made to various martyrs of the modern missionary movement.

Some informal research suggests that whenever there is a mass evacuation of personnel back to their home country, on average about 20% of these people will not return to the field once the crisis has passed, particularly if the crisis is lengthy. Therefore, the decision to evacuate can be a very difficult one to make.

Case study: Recently, we postponed a missionary from going to the field due to civil unrest in that country. The field leadership strongly advised not to send the person until the crisis had passed. There were similar concerns expressed by family members and the

church's mission committee. The missionary still wanted to go, so the decision to make them wait was particularly difficult for them to accept.



Kirk Franklin grew up in the mountains of Papua New Guinea, the son of American Wycliffe linguist-Bible translators. He became involved with Wycliffe in 1980 and has served in media-communications and leadership roles in Papua New Guinea and Australia. On January 1, 2008 Kirk became the Executive Director/CEO of Wycliffe International, which is an association of 48 member organizations worldwide that have agreed to work with each other and with partners around the world, promoting and participating in local and international Bible translation movements. Kirk is based in Melbourne, Australia.

7. Patrick Fung, OMF, Singapore

Mission Agency Leadership

What guidelines do you have in case a missionary, or a child of missionaries, is kidnapped?

What guidelines do you have regarding monetary ransom of a kidnapped missionary?

Our dependence is upon God for our safety and security. We live in an uncertain world and the possibility of being taken as hostages cannot be ignored. In this event, the Fellowship would do everything in its power to cooperate with governments, and with local officials directly, to secure the release of kidnapped personnel.

Ransom

Consistent with our dependence upon the Lord, personnel and their families should be fully aware of the Fellowship's policy not to respond to ransom demands for release. To do so would invariably place a price on the head of other colleagues.

Evacuation of Family Members

In the event of a kidnapping, other family members would normally be immediately moved to a place where they can receive maximum support. Field leadership has the final decision as to where the family will be moved. In some cases this will be to their Home country where they can receive support from family, friends and/or supporting churches. This ensures that the kidnapped victim will know that their family is being cared for, while freeing Field leadership to handle the situation.

Contingency Procedures

All personnel are to be familiar with the contingency plans of their Field of service and to comply with them in case of emergency.

Wills

OMF Workers are expected to make a will when they join OMF. A copy should be filed in the Field and Home office.

Crisis Management

All OMF fields are expected to have a crisis management handbook that includes situations such as kidnap, sudden deaths, etc.. Leaders also go through regular crisis management training (some of these training have been done in collaboration with other mission agencies). We have also conducted training events for post-traumatic stress debriefing and counselling.

On relationships with government and legal authorities

Fellowship personnel are guests in other countries and should behave toward the properly constituted authorities in a way that brings credit to the gospel.

Political non-Involvement

It is essential that personnel exercise caution concerning involvement in politically sensitive issues. Involvement in political matters, even though well meaning, could lead to misunderstanding and possibly jeopardize the individual's or the Fellowship's status in the host country. Strict adherence must be given to OMF guidelines in a sensitive local situation.

Officials of Home Governments

While personnel may be on friendly terms with official representatives of their home countries, such as consular and embassy personnel, care should be taken to avoid any impression of identification with foreign government representatives. Personnel may not accept appointment as representatives for foreign embassies even in an emergency situation. No Fellowship personnel are allowed to pass on information or give interviews to national or international intelligence agencies or to make reports of a political nature to outside organizations.

Legal Action

No Fellowship personnel may initiate legal action for the establishment of personal rights. Legal action is an expensive and long drawn out process and while in progress may hinder the person concerned from leaving a given country. The Fellowship is committed to manifest the grace of God in forgiveness rather than in the assertion of rights.

This policy does not mean that the Fellowship is opposed to the process of law being followed by duly constituted authorities in criminal cases. The Fellowship welcomes appropriate efforts on the part of local officials to maintain an orderly society and will cooperate with them in providing evidence. Fellowship personnel may bear testimony in a court case instituted by others, where this is necessary. Personnel may also apply for individual compensation where such may be available.

Case study

Excerpts from the story of D. E. Hoste and the Boxer Rebellion.

(D. E. Hoste was the second General Director of the CIM. He succeeded Hudson Taylor as the key leader in the Mission).

Hoste's godly character was not only recognized by the mission, but also by those who were once enemies of the mission.

When the Boxer Rising finally drew to its tragic but inevitable end, and reparations were offered, it came as a surprise to the Chinese government as well as to the foreign powers that the China Inland Mission refused to receive any compensation.

When D. E. Hoste submitted a statement of the CIM's losses to the governor and insisted that no compensation would be claimed or accepted by the CIM, the governor was dumbfounded. On 11 Oct 1901, the governor of Shanxi issued an edict. Placards were seen wherever the CIM had worked and suffered, throughout Shanxi. On each placard was written these words:

The Mission, in rebuilding these Churches with its own funds, aims in so doing to fulfill the command of the Saviour of the World, that all men should love their neighbours as themselves, and is unwilling to lay any heavy pecuniary burden on the traders or on the poor. I, the Governor, find... that the chief work of the Christian religion is in all places to exhort men to live virtuously. From the time of their entrance into China, Christian missionaries have given medicine gratuitously to the sick....

Jesus, in his instructions, inculcates forbearance and forgiveness, and all desire for revenge is discouraged. Mr Hoste is able to carry out these principles to the full; this mode of action deserves the fullest approval.

I charge you all, gentry, scholars, army and people, those of you who are fathers to exhort your sons, and those who are elder sons to exhort your younger brothers, to bear in mind the example of Pastor Hoste, who is able to forbear and forgive as taught by Jesus to do so.... (China's Millions 1902 pp33, 36).

8. Márcia Tostes, Antioch Mission, Brasil

Mission Agency Leadership

What policies and guidelines does your agency have when sending SHORT-TERM missionaries to dangerous contexts?

Up to now we have chosen not to send missionaries to dangerous contexts for short-term missions.

What policies does your agency have when sending LONGER-TERM missionaries to dangerous contexts?

We have a “Missionary Declaration” that is signed by the missionary and also his/her family, which states that the missionary may be in a difficult situation and that this is by his/her choice.

We have a monetary fund which is available in case any of them need to come home urgently.

In case of open war, we advise our missionaries to follow the instructions of the Brazilian Embassy—if they say to evacuate the country, this would be the rule to follow. But in some cases, we are open to consider together with the missionary, his/her family and sending church, their choice to stay. That would be dependent upon answering a very important question: What difference would it make for the local church if he or she stayed there? This would of course be subjected to the missionary's maturity, if there are children involved, and so on.

Do you have a written summary statement giving a Biblical theology of persecution or martyrdom?

We usually use Margaretha Adiwardanas' book, Prepared to Persevere.

What guidelines do you have in case a missionary, or a child of missionaries, is kidnapped?

What guidelines do you have regarding monetary ransom of a kidnapped missionary?

We follow the example of older mission agencies and would not pay a ransom. As it has never happened to one of our missionaries, we have never tried out this policy.

What post-trauma care is given to your mission force family that has gone through a situation of violence, illness, death?

We would advise them to get to a place where they could have the care they need, if possible in Brazil, our base, where we could provide the care of specialists.

What kind of pre-field missionary training do you give or encourage for contexts of danger, violence, persecution or martyrdom?

In our Missionary Training Course, we create opportunities that will bring the subject to reflection. Even though our country has a high level of urban violence, most of the candidates have never experienced this kind of pressure in their lives.

What more ought we to be saying to our churches and future missionaries in this area?

I believe we should be training them to know about and understand more specific situations.

Case study

In our short history, there have been some examples of missionaries who were sent to dangerous contexts—such as Angola, during the civil war. Most of the examples of difficult situations occurred after the missionaries were in the country, such as the onset of the Iraq war against Israel and the political unrest of Albania in 1988.

During these crises, we had missionaries that stayed behind on the mission field. In Angola, one of our missionaries lived for seventeen years in the context of war, suffered many privations, a bomb explosion near her house, and so on. As this occurred some years ago, communication was very difficult. By the grace of God only, she continued to live there and made a lot of difference.

In Albania, the missionary (a single lady), was very mature and her family and sending church agreed with her choice to stay. She made a big difference helping the people, working with refugees, being a channel for receiving help from NGOs, and so on. Once the problem was resolved she came back to Brazil, where she received proper help to deal with the stress she incurred. The mission was in contact with her the whole time, and would have tried diplomatic solution if she needed to be evacuated. We all knew if that happened we would have a lot to work for.

In Israel, some missionaries left and some stayed. Both groups needed special care after the situation calmed down. The war did not last long.

Final thoughts

I believe that, as in many new sending countries, we are still growing regarding the subject of preparing for and caring about dangerous contexts. It is still difficult for some Brazilian churches to understand that missionaries sent to the most needed places of the world need life insurance, for example. Not because they would not understand the danger, but for lack of knowledge. And of course, it life insurance would require another US \$1000 in the support. For a family, that could easily increase to US \$3000.

The lack of proper structure for dangerous contexts may be the reason we are not sending many to these areas. Should we? Or should those who have that kind of structure continue doing that part of the work?

9. Jamie Wood, Director, Pioneers (NZ)

Mission Agency Leadership

What policies and guidelines does your agency have when sending SHORT-TERM missionaries to dangerous contexts?

Our regular practice with short-term missionaries is to undertake a thorough pre-trip orientation program that seeks to both uncover un-realistic expectations and paint an accurate picture of the situation on the ground. To paint an accurate picture and ensure that expectations are realistic, we need to obtain a lot of information from the receiving team. Aside from our general organizational security protocols, we look to the team on the ground for security specifics.

Since every situation is different, we allow a lot of variability in the guidelines. However, we ensure they are aware of communication protocols (avoid overtly missions-oriented language in emails, etc.), and basic cultural mores such as dress codes and acceptable behaviors, etc..

We don't send short-term workers into areas where we have no receiving team or leader, and short-termers are told in no uncertain terms to comply with the recommendations of our workers on location.

What policies does your agency have when sending LONGER-TERM missionaries to dangerous contexts?

As above, only the orientation is much more in-depth and includes self-care as well as crisis-care training. Long-termers are required to refer to our International Handbook much more proactively and in particular to the security policies therein. They join teams that are required to develop specific security protocols for their respective situations, including contingency plans for major potential threats. Such threats might include natural disasters, hostage situations, medical emergencies, war or imprisonment, etc. Contingencies range from knowing escape routes and keeping a grab bag of essentials handy, to being sure you have trustworthy local friends in the community who are able to help in times of need.

What guidelines do you have in case a missionary, or a child of missionaries, is kidnapped?

What guidelines do you have regarding monetary ransom of a kidnapped missionary?

From our International Handbook (Sections 8.4.5 – 8.4.8)

Policy on the Payment of Ransom and/or Yielding to Extortion

It is the policy of Pioneers that in cases of kidnapping, hostage taking or other extortion, no ransom or concession that is reasonably likely to cause or contribute to the probability of similar events taking place in the future will be paid.

Pioneers places a high value on the safety of its Members, staff, and families, and in cases of kidnapping or hostage taking desires to take all reasonable steps to secure the safe release of the hostage(s).

Pioneers recognizes that payment of ransom or concessions may contribute to the probability that similar events will occur in the future. In specific cases, it shall be the responsibility of the CMT (Crisis Management Team) to determine whether or not a proposed payment or concession complies with this policy. The final decision regarding payment must be approved by the International Director, the International Council Chair, and the Director(s) of the Mobilization Base(s)/Office(s) directly involved in the crisis.

Policy on Negotiating with Kidnappers/Hostage Takers

It is the policy of Pioneers that in cases of kidnapping or hostage taking involving Members, staff, or their families, their safe return shall be our priority. All reasonable efforts consistent with our policies and Core Values will be made to achieve their safe return. These efforts include hostage negotiation as a strategy of first choice. In cases where Pioneers has the opportunity to negotiate for the safe return of hostages, we will seek assistance from professional negotiators.

In cases of kidnapping or hostage taking Pioneers recognizes the distinction between negotiations on the one hand, and payments of ransom or concessions on the other. We also recognize that hostage negotiation represents a specialized and potentially dangerous activity.

Policy on Family Relocation During a Hostage Crisis

It is the policy of Pioneers that in cases of kidnapping or hostage taking family members will be relocated from the country of occurrence as soon as possible. This relocation will normally take place to the home country of the family. In specific cases, the CMT may waive this policy if doing so is in the best interest of the family and the crisis management effort.

Experience has shown that in cases of hostage taking or kidnapping rapid relocation of family members away from the event is strongly advised. Having such a policy is generally a comfort to hostages, who report that uncertainty about the location and status of their family is the primary cause of anxiety during their captivity. In cases where this policy is invoked, Pioneers will ensure that ongoing support and assistance to the family remains a priority.

Policy on Notification to Governments in Kidnapping and Hostage Taking Incidents

It is the policy of Pioneers to cooperate with legitimate government inquiries and activities in cases of kidnapping and hostage taking when doing so is judged to be in the best interest of the hostage(s) and Pioneers. The decisions of when and how to make these notifications to government agencies shall be made by the CMT.

In cases of kidnapping and hostage taking Pioneers understands that the local (host) government has authority and responsibility for such crimes that occur within their country. We are also aware

that the home government (of citizenship) has a legitimate interest, and perhaps even legal jurisdiction, in the foreign kidnappings or hostage takings of their citizens. However, Pioneers recognizes that in some cases the involvement of governments may create a conflict with our objectives and values.

What post-trauma care is given to your mission force family that has gone through a situation of violence, illness, death?

From our International Handbook (Sections 8.4.9) **Policy on Member Care Following a Crisis or Emergency** It is recognized that individuals who undergo traumatic events may suffer significant emotional reactions that may become problematic if untreated. It is the policy of Pioneers that confidential counselling be made available to Members directly involved in a crisis. This counselling is strongly advised and may be initiated by either the Member or the appropriate member care coordinator. The extent and nature of this voluntary counselling is to be determined by the appropriate member care coordinator in consultation with the Member(s) in question.

What kind of pre-field missionary training do you give or encourage for contexts of danger, violence, persecution or martyrdom?

Training is a core part of our pre-field orientation program followed up with team specific security orientation as required when a new member joins the team.

What more ought we to be saying to our churches and future missionaries in this area?

Expect the unexpected, be prepared for the worst and don't be surprised if the worst happens. As our Global Security Advisor said to a recent gathering of Pioneers Leaders about anticipating increasing persecution, "The next time we meet I expect some of us will be missing".

Case study

From an article I wrote for NZ Christian Magazine "Daystar", January 2008 edition. Sourced from an Arab Pioneers leader who organized the gathering.

"In September 2007, more than 400 young Arab Christians gathered to learn about God's heart for those nations of the world still largely untouched by the gospel. Responding to a challenge about their responsibility, eighty-one young men and women came forward and dedicated themselves to be light-bearers for Christ as

employees and businesspeople in Arab lands fiercely resistant to the gospel. One hundred and seven more committed themselves to being proactive in their outreach to isolated people groups in their own countries.

During the conference, testimonies were shared by young men and women who were sent out in short-term teams to various Arab nations to share the love of Christ with those who have not yet experienced it.

In one of the teams that went west, two of the young men were arrested, imprisoned and tortured for thirty-eight days. Their tormentors sought to expose them as spies and tried to turn them against each other, but the truth prevailed and their testimony could not be refuted.

One of the teams that went south was attacked on the road by a gang of bandits. The attackers strafed the truck on which they were riding with automatic gunfire, killing one of the team's young men. A young woman was also injured, hit in the thigh with a bullet. The miracle of her injury was that the bullet travelled an unnatural trajectory around the major arteries and bones in her leg leaving a 'clean' wound relatively easily healed, and confounding the doctors who attended her. The emotional wound was more severe but she is being well cared for. Pray for her.

The conference officials were concerned about the reaction as these stories were shared. They needn't have been. The net result has been a substantial INCREASE in young people applying to attend next years' conference and join future short-term teams! Furthermore, a vision is forming to see thousands of young Arabs scatter as ambassadors for Christ throughout the Arab world."

Final thoughts

This is a pertinent subject and one that I'm hoping will HELP mobilize a new generation of cross-cultural ministers willing to lay their lives down for a cause much bigger than any of us, like it motivated those young Arabs.

National Mission Movement

GLOBAL VOICES

10. Bob Lopez, Philippine Mission Association, Leader, National Mission Movement

What policies and guidelines does your missions movement have when sending SHORT-TERM missionaries to dangerous contexts?

As a national missions movement, we do not have any policies regarding short-term missionaries going into dangerous contexts.

What policies does your missions movement have when sending LONGER-TERM missionaries to dangerous contexts?

As a national missions movement, we allow our members to set their own policies in regards to their longer-term missionaries going into dangerous contexts. However, we do have consultations and seminars which address persecution and security issues periodically. Some groups provide crisis management training to all those who are interested.

What guidelines do you have in case a missionary, or a child of missionaries, is kidnapped?

Our current practice is that we first try to negotiate for the release of the person kidnapped. We do not agree to pay ransom. When negotiations fail, we leave it to either the direct family or organization to decide whether they will need to notify the authorities. Also, each organization determines whether they will have to pull out their people from the field for whatever duration they deem best after assessing the situation.

What guidelines do you have regarding monetary ransom of a kidnapped missionary?

We know for a fact that Muslim extremists have been encouraged to kidnap people for the purpose of raising money for their cause. Therefore, we do not agree to pay any amount of ransom.

What post-trauma care is given to your mission force family that has gone through a situation of violence, illness, death?

There is a long debriefing period to help the family through the process. There are times, depending on the need, when we try to raise financial support for the family to help them through the early difficult stage.

What kind of pre-field missionary training do you give or encourage for contexts of danger, violence, persecution or martyrdom?

We have crisis management training, which includes arrest and detention. We also provide training on maintaining security, especially regarding communication.

What more ought we to be saying to our churches and future missionaries in this area?

We have been telling our churches that the possibility of persecution and even martyrdom is part of being involved in Muslim ministry.

Case study

About five years ago, a team leader was shot and killed in Southern Philippines. This came after he had received several death threats. These threats were evaluated, and the consensus was for him to remain in the field with his family, if he/they agreed. Following the incident, the family was immediately evacuated after attending to and repatriating the remains of the martyred brother. All this was handled by their field agency. The rest of the team members decided to temporarily leave the field. Some moved to other fields while others returned after about a year—but none to the same area. The wife and children were under the care of their agency for several years, during which time they were helped emotionally, psychologically and financially. More than three years after the incident, the wife decided to return to the field with her children. She was allowed to do so by her agency after much counseling and prayer. This agency has had previous experience in handling this type of situation; they have had quite a number of their people through the decades who have given up their lives for the spread of the gospel.

**11. K and Pramila Rajendran, India Mission Association,
Leader National Mission Movement**

What policies and guidelines does your missions movement have when sending SHORT-TERM missionaries to dangerous contexts?

Indian indigenous missions have sent most of their missionaries inside India as it has many distinct cultures and languages. Sending missionaries outside of India is a growing phenomenon. The sending of Indian missionaries by Indian missions is governed by a high sense of sacrifice.

Many Indian missionaries face more ill-health than martyrdom in some of the remote areas. Some local tribes may have inaccessibility to good water, food and sanitation and missionaries trying to become one with that local tribe [contextualization] may become affected in their health. Many become sick with malaria, typhoid, jaundice, brain-fever and other communicable and non-communicable diseases. Therefore, our dangerous situations are more connected with health issues than physical danger of attack, except in few cases in the recent past. Indian missions are slowly becoming aware of the health issues and are trying to handle such situations.

A few Indian missionaries, mostly with international organisations, have gone to some “closed” countries to be a part of international teams. Most indigenous Indian missions are not able to send workers outside of the country yet because of economical realities. Indian Missions are still coming to terms with recognizing and accepting the Indian Christian Diaspora as missionaries.

What policies does your missions movement have when sending LONGER-TERM missionaries to dangerous contexts?

Same as the above. There is very little difference between short-term and long-term workers. We find that there is less emphasis on short-term workers and instead workers are challenged to accept longer-terms.

Do you have a written summary statement giving a Biblical theology of persecution or martyrdom?

We do not have a written summary including the newer perspective of the context. Contrasting documents have been made between academics with less field experience and field practitioners who emphasize more practical issues.

What guidelines do you have in case a missionary, or a child of missionaries, is kidnapped?

Guidelines are yet to be made, except the example of a missionary's child who was abducted and rescued by the mission leader after much negotiation with the thugs who abducted the child.

What guidelines do you have regarding monetary ransom of a kidnapped missionary?

Not much has been discussed in this matter by India Missions at large. Many of the abductors do tend to think that missionaries have a lot of funds at their disposal because of the amount of work Christians do for the society.

What post-trauma care is given to your mission force family that has gone through a situation of violence, illness, death?

Few mission organisations are beginning to address this issue. Some missionary welfare organizations started to address this, but it is a very small number compared to the volume of missionaries and the vast challenge of mission work in India. Furthermore, there are very little funds ear-marked or budgeted for the purposes of post-trauma care.

What kind of pre-field missionary training do you give or encourage for contexts of danger, violence, persecution or martyrdom?

Slowly, some awareness is being built and more has to be done to prepare people for the context of violence, persecution or martyrdom.

What more ought we to be saying to our churches and future missionaries in this area?

We must educate the churches, missions and the Bible institutions regarding this crucial topic.

Final thoughts

The future of missions will be influenced by how we address some of these issues that accompany the radical teaching of carrying on the ministry of the Great Commission to the present world. Cross-cultural evangelization needs to be rethought in light of globalization, in which people mingle all over the world like a melting pot. The world is at the doorstep of all the churches across the world. As much as we need cross-cultural missionaries who will physically go across the world, we also need mission minded Christians in every church who mentally reach out to other cultures and build bridges to help them follow Christ.

12. Adams, Jeff, Senior pastor, Kansas City Baptist Temple, USA Pastor/Missions Pastor

What policies and guidelines does your church have when sending SHORT-TERM missionaries to dangerous contexts?

We require specific personal security training developed and taught by several people in our church body who have backgrounds in law enforcement and military special ops teams. The essence of the teaching has to do with learning skills of situational awareness. We are in the process of finalizing a written manual for short term missionaries that includes instructions and policies in this area. In addition to personal security, we believe that instruction in cultural sensitivity also contributes to safety by learning to avoid making dangerous mistakes.

What policies does your church have when sending LONGER-TERM missionaries to dangerous contexts?

By most measures we would be considered a modest-sized mega church. So, this may sound a bit different at a time when many mega churches are functioning as their own mission boards. But, in response to long term missionaries living in dangerous contexts, we are more convinced than ever that this is why we need to do a better job of partnering with mission agencies. Mission boards and agencies have the expertise, experience and resources to do a much better job of preparing long term missionaries for potentially dangerous assignments and dealing with them when they arise. They often have other people on the ground in those areas that serve as support systems for continued training and monitoring of dangerous threats. We believe that when local church and mission agency partner together with clear communication and understanding, that this is the very best case possible.

Do you have a written summary statement giving a Biblical theology of persecution or martyrdom?

No, we do not.

What guidelines do you have in case a missionary, or a child of missionaries, is kidnapped?

Though it is not written at this time, we do communicate the position that we will not pay ransom in the case of kidnapping. We hope to include this policy in written form as we continue the development of our mission documents.

What guidelines do you have regarding monetary ransom of a kidnapped missionary?

Same as above.

What post-trauma care is given to your mission force family that has gone through a situation of violence, illness, death?

This is another situation where we believe that the partnership between local church and agency is the most effective way to provide this level of pastoral care for missionaries. Agencies often have access to professional counselors who have experience in dealing with missionary-specific situations. That experience is invaluable. We have found that most counselors who do this type of work are willing to share information with the home church if the missionary gives permission. This allows the local church to reinforce the counsel and care given by the agency. When the situation warrants, we have not been hesitant to bring the missionary home from the field in order to receive extended care and nurturing in the local church context in full cooperation with the agency. We sincerely believe that a proactive stance by both agency and church working in harmony is the best way to provide the care missionaries need.

What kind of pre-field missionary training do you give or encourage for contexts of danger, violence, persecution or martyrdom?

We are currently giving prayerful thought to how we can be more intentional in addressing these issues in the pre-field training we offer as a church.

Final Thoughts

I am very pleased that CONNECTIONS is exploring this important issue and facilitating dialogue. As you might discern from some of the responses above, I firmly believe that we simply have to have better cooperation between church and agency in order to address this and similar issues of great importance to the Kingdom.