In Commemoration of the

200\textsuperscript{th} Anniversary of the Basel Mission

September 25, 1815 – September 25, 2015

WORSHIP RESOURCES to be celebrated in worship throughout the Evangelical Mission in Solidarity (EMS) on Sunday, September 20, Sunday, September 27 or on a locally appropriate date.
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GREETING
Not by might, nor by power, but by my spirit, says the LORD of hosts (Zechariah 4:6).

INTRODUCTION
The Wisdom of the “Sankofa"

The Sankofa stems from the symbolic language Adinkra of Ghana in West Africa. The symbol is a part of the traditional wisdom of the Akan people. The symbol depicts a bird which has turned its neck fully in order to remove an egg from its
The Sankofa bird is the symbol of the 200th Anniversary of the Basel Mission. In this context, it brings to mind that the past is an important part of the future. We look back in order to go forward. We return to our roots in order to understand how we came to be what we are today.

The first mission field established by the Basel Mission was in the West African Gold Coast, now Ghana. To this day, the Presbyterian Church of Ghana (PCG) therefore proudly refers to itself as the “first born” of the Basel Mission. However, the PCG is now a fully independent church and as such a member of the Evangelical Mission in Solidarity (EMS).

Altogether, EMS consists of 28 Churches and Mission Societies in Europe, Asia and Africa. Some of them have roots in the Basel tradition. Others have different roots altogether. However, the whole of the EMS Fellowship is joining in the Basel Mission Anniversary Celebration. Each and every EMS Member is called upon to look back to its roots, giving thanks for what has been done so far and looking forward to the way into the future.

**RESPONSIVE READING**
Psalm 8: 2-10 / See also the Psalms 104 or 148.
OPENING PRAYER
Eternal God, you have promised the entire world your salvation.

It is with deep thanks that we celebrate the 200th year of the Basel Mission. For 200 years, the Basel Mission has stood for witness to the Gospel throughout the world. Its name is synonymous with dedicated service in the love of Jesus Christ. It calls to mind a steady stream of women and men who gave their utmost to see that the mustard seed of faith was planted, watered and sheltered as it grew, and grew, and grew. In your name, those witnesses experienced the deepest of disappointments and the greatest of triumphs. They have walked with you even through the shadow of death, your light leading them from strength to strength.

We ask that you fill our hearts and minds with the Spirit of the risen Christ. Bless our worship service on this day just as you bless each and every one of us. Grant us salvation in Jesus Christ, who lives in you and in the Holy Spirit and who reigns in eternity.
PRAYER OF CONFESSION

Good and gracious God,

As we look back on our 200 year common journey, it is only natural that the high points, the achievements and the moments of joy first come to mind. Nonetheless, we know very well that we have also endured moments of bitter disappointment, and that over and again such moments were of our own making.

Gracious God, hear our prayer.

We have not always listened to others and not always taken our discussion partners seriously. Usually, this was because we were all too convinced that we ourselves were in the right. Caught up in our own missionary zeal, we failed to realize that those we wished to reach with our teaching and preaching, our helping and our guiding, were in fact quite knowledgeable and quite faithful in their own right. Had we taken time to listen, we could have learned much.

Gracious God, hear our prayer.

We like to speak of partnership on eye-level. Indeed, in this we have come a long way in 200 years of mission endeavour. But over and over, our words and our deeds did not match. Instead, the differences between us in terms of money, position, age or gender played a key role in our decision-making processes.

Gracious God, hear our prayer.
Time and time again, we noticed that in matters of culture, politics and even our faith we were not of one mind. We confess that we were often impatient with each other, that we had great difficulty accepting our diverse make-up and did not really try to understand viewpoints different from our own.

Gracious God, hear our prayer.

Though we know that in Christ, there is no south or north, no east or west, we ourselves have yet to overcome the confines of regional thinking. We still have among us those who feel themselves to be superior or inferior simply because they come from a particular part of the world. We still cultivate our prejudices and use stereotypes to describe persons and peoples different from ourselves.

Gracious God, hear our prayer.

In the history of mission, it has sometimes been necessary to discipline or even to dismiss personnel. Looking back, we ask ourselves: Did we first extend a helping hand? Were we always as careful as we should have been? Did we truly make an effort to first reconcile the situation? If we noticed that we had made a mistake, did we have the courage to admit it? Were we willing to ask for forgiveness when we realized that we had hurt someone?

Gracious God, hear our prayer.
Dear God, in these days of joy over our successes and achievements we also wish to set before you our shortcomings and our failures. We regret the anger and even the wrath that we have wrought upon others. We are sorry for the occasions on which we have mistreated and injured others. We confess that we have sometimes allowed ourselves to be carried away by our evil thoughts, cultivating conflicts rather than attempting to resolve them. We know that we have not always acted “in solidarity”. This we confess and ask for forgiveness in your name.

**ASSURANCE OF PARDON**

For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the LORD, who has compassion on you.
(Isaiah 54:10)

**Or**

The LORD is merciful and gracious, slow to anger and abounding in steadfast love. He does not deal with us according to our sins, nor repay us according to our iniquities. As far as the east is from the west, so far he removes our transgressions from us. As a father has compassion for his children, so the LORD has compassion for those who fear him. Amen.
(Psalm 103, 8.10.12-13)
WITNESS
Catherine Mulgrave and Johannes Zimmermann

Generally, the “Basel Mission Brides” of the 19th Century were German or Swiss women who were sent out to marry missionaries already on the field. Catherine Mulgrave’s biography was different. Mulgrave was probably sold into slavery as a child and taken from her native Angola to Jamaica. There, she obtained her freedom and became a teacher. Together with her first husband, also an ex-slave, she was recruited by the Basel Mission for service in Gold Coast, now Ghana. Upon arrival, that marriage went to pieces.

However, she then met and married Johannes Zimmermann, a Basel missionary from Gerlingen, Germany. Because Mulgrave was black, the marriage met with stiff resistance in Basel. For more than 20 years, the Mission Directorate forbade Zimmermann to take home leave in Germany. The two flourished as a couple nonetheless and were blessed with six children, five of whom lived to adulthood.

Zimmermann, a tireless worker, is best known for his groundbreaking translation of the Bible and some 500 hymns into the Ghanaian “Ga” language. In addition, he founded a Christian community or “Salem” in Abokobi, believing as he did
that true Christian witness would best be possible in an atmosphere free of traditional chieftaincy structures. Mulgrave, a missionary in her own right, started the first Girls’ School and the first Women’s Circle of the Basel Mission Church in the Gold Coast. Though both died more than 100 years ago, their devoted witness to the Gospel and the one human race in many colours are unforgotten in Ghana to the present day.

**Mina Gogel Bernius**

As Mina Gogel, a 25-year-old orphan from the village of Wegstetten in southern Germany, departed by ship to India in 1910, she was hardly a typical “Basel Mission Bride.” She was sent out to serve in Calicut as an industrial missionary, that is as a teacher of handicrafts and home economics. The fact that she later left India as a married woman with a six-month old child is due to the young German missionary August Bernius. Having successfully completed a three-year probationary period, Bernius had been permitted to look for a suitable wife in India and subsequent to her initial hesitation had been successful in courting Mina. They married in 1912.

Their first child, Theo, died shortly after birth. For the rest of her life, she struggled to overcome this loss. In November 1915, she found herself with her second son on the ship “Golconda” on her way back to Europe, together with many
other mission wives and children, as war internees. Homesick for her husband, who had been detained as a prisoner-of-war in Ahmednager, she often felt herself to have been abandoned by both God and her fellow human beings. Ultimately, however, her faith in God was unshakeable.

Years later, in 1927, August and Mina were scheduled to return to India. Their four children were scheduled to be placed in the Mission’s Boardinghouse in Basel. However, Mina fell ill, her husband forewent India, and the children remained in the care of their mother. The family lived in Speyer, August served as Pastor in the Deaconess Convent. Mina founded a Mission Circle, organised large Mission Bazaars and did various types of work with girls and women.

She spent the last 22 years of her life as a widow in the home of her daughter in Speyer and died there in 1969 at the age of 84.
SERMON ON ZECHARIAH 4:6

Not by might, nor by power, but by my spirit, says the LORD of hosts.

Dearly Beloved in the Lord,

When children and young people celebrate their birthdays, they don’t usually give much thought to things past. Nor are they concerned with what the future may bring. They focus on the present and enjoy the moment: “Today is my birthday.” But as we get older, we broaden the focus. Increasingly, we reflect both on things past and on that which we might do in the years that lie ahead. Of course, there are persons who have no desire to consider either the past or the future. Such persons may have experienced great hardship and have little reason to believe that the future will hold any improvement. Our hearts go out to them, for they have suffered much.

More common, however, is the hope that tomorrow will be a better day. That failure is nothing more than one more step on the way to success. Such persons often analyze past actions in hopes of improving their performance in the future. At the same time, they remain conscious of the fact that we all have our limits.

God, however, is not limited. Neither time, nor space, nor power, nor age can in any way affect God’s abilities. This is of
particular importance when the work of God and the work of human beings coincide, as is the case in the church.

Let us think of the history of the church, its beginnings and its early growth, how it first came to Europe and how it went from there to Africa, Asia and the Americas. From the beginning, the church was challenged by persons who rejected its teaching. Yet over and again, there were those who responded to the church’s call to faith and who were baptised. This happened in spite of the fact that those serving as agents of the church were in many ways weak, inadequate, or inconsistent in their witness. They had their limits. God however has no limits. And so, God’s will prevails, over and over again.

The church today must find its role in the interaction between God and the world. The church is in the world and part of the world. Nonetheless, its identity and its strength are otherworldly. It is a light unto the world, yet it has no light of its own. It gives light by reflecting the light that came into the world in Jesus Christ.

Turning now to the Prophet Sacharia: The context of his message is the return of the Judeans to their home following their captivity in Babylon. What they find is heartbreaking. The city of Jerusalem is destroyed, the temple is in ruins, all is desolate and deserted. The land once promised them by God is anything but promising. God makes use of his Prophet Zechariah to offer Serubbabel, the political hope of the Judeans, these words of encouragement: “Not by might, nor
by power, but by my spirit, says the LORD of hosts.” There will be no army marching in, the Judeans will not soon be bursting with strength and splendour. What happens will happen in the power of the Spirit. Yet as still and silent as the Spirit may seem to be: the temple will be restored as a place of encounter with the living God. The Promised Land will once again become a land of promise.

In this year, the Basel Mission celebrates its 200th birthday. The Evangelical Mission in Solidarity takes this as an opportunity to look back and to look forward. In doing so, let us now turn to the work of the church in Luwu in Indonesia. Beginning with the arrival of the first missionaries in 1913 and continuing to the present day, much good has been done.

Perhaps the most important development is in the field of interreligious relations. Before the missionaries came, there were already several religions in Luwu: Islam, Hinduism, Buddhism and traditional Indonesian religion. With the arrival of the missionaries, Christianity was introduced as well. Initially, tensions often developed when persons responded to the call of the gospel and were baptised. However, the missionaries themselves advocated peaceful coexistence between the religions. As time went by, this has gained increased acceptance. Most recently, there have been developments to the contrary. Radical elements have emerged who profess support for Al-Qaeda or the Islamic State (ISIS). Yet the will to coexist peacefully still is the dominant force.
As we look to the future of mission, we see that the most pressing priority is a change in perspective. In the past, mission has often been the interplay of “active” and “passive” players. The “active” side generally did not consult with the “passive” side as to what the priorities should be. Rather, the mission agenda was determined by those who “owned” the mission process.

In today’s world, this mission paradigm no longer fits the agenda. What is now needed is a process involving “active” players on both sides. The goal is to achieve mutual acceptance and mutual recognition on the part of all who are involved in God’s mission to the world.

A further challenge is the shifting role of the church as a whole. 200 years ago, the church was at the very center of society. Congregations were confident and optimistic. The mission activity growing out of this mindset met with widespread support in society. In the global south, this is often still the case. But in the global north the situation is now vastly different. Though the church in Europe still takes an active role in shaping society through its many social service offerings, society as a whole is increasingly secular. The result is that it is more and more difficult for the church to transmit the core of its existence, namely salvation in Jesus Christ. Yet this must remain an integral part of any mission endeavour, as the church’s proclamation is incomplete without it.
As we look forward to the next hundred years of mission, we ask for strength and wisdom, for open doors and open hearts, for meaningful encounters, for the willingness to be flexible in the face of changing priorities and the courage to persevere in the face of difficulty. The God who has led us this far will surely not forsake us as we continue to bear witness – not by might, nor by power, but by the Spirit of the living God. Amen.

*Tiny Irawani is an ordained minister of the Christian Protestant Church in Luwu (GPIL) on Sulawesi, Indonesia. Together with her husband, the Rev. Dr. Diks Pasande, she currently serves as Ecumenical Co-Worker with the Protestant Church in Baden, Germany, a member of the Evangelical Mission in Solidarity (EMS).*
SERMON ON MATTHEW 20:1-16
The Labourers in the Vineyard

For the kingdom of heaven is like a landowner who went out early in the morning to hire labourers for his vineyard. After agreeing with the labourers for the usual daily wage, he sent them into his vineyard. When he went out about nine o'clock, he saw others standing idle in the marketplace; and he said to them, 'You also go into the vineyard, and I will pay you whatever is right.' So they went. When he went out again about noon and about three o'clock, he did the same. And about five o'clock he went out and found others standing around; and he said to them, 'Why are you standing here idle all day?' They said to him, 'Because no one has hired us.' He said to them, 'You also go into the vineyard.' When evening came, the owner of the vineyard said to his manager, 'Call the labourers and give them their pay, beginning with the last and then going to the first.' When those hired about five o'clock came, each of them received the usual daily wage. Now when the first came, they thought they would receive more; but each of them also received the usual daily wage. And when they received it, they grumbled against the landowner, saying, 'These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.' But he replied to one of them, 'Friend, I am doing you no wrong; did you not agree with me for the usual daily wage? Take what belongs to you and go; I choose to give to this last the same as I give to you. Am I not allowed to do
what I choose with what belongs to me? Or are you envious because I am generous?' So the last will be first, and the first will be last. »

Dear friends in the Lord,

This parable has always been a serious challenge to conventional thought and continues to be so. It would be very common today to interpret this text by saying that God shows no partiality (fairness). Indeed! In fact, the text does lend itself to this conclusion. We could also interpret the text by saying that it emphasizes the message of Isaiah, namely that “the ways of the Lord are not our ways, and the thoughts of the Lord are not ours. As far as the heavens are from the earth so far are the ways of the Lord from ours” (Is. 55:8, 9). This too is true. Many are the interpreters who will look at this text from the angle of profitable commitment! This is also true! There are still others who will read this text and highlight God’s disapproval of joblessness!

Yet in spite of these many interpretations, one aspect is missing, namely that of the Church as an instrument of God’s will to serve the world. Indeed: In this text we see how God enters into one of our human predicaments, namely, unemployment and lack of opportunity. It is this aspect that will receive further attention here.
In v.6, the owner of the vineyard asks: “Why are you standing here idle all day?” This reflects the will of the owner to understand the reason for the people’s jobless condition. He is concerned that they are just there and doing nothing! Knowing that this parable demonstrates God’s desire to bring in as many persons as possible from the world of drudgery and sin into His Kingdom of life and opportunity, we can therefore assume that this text is a call for the Church of God to speak out against policies that discriminate labour and service opportunities.

Look at the action of the vineyard owner! He goes out from the beginning of the day until its close to see if he can find more people to contribute their talents to the social welfare. Today, many governments are powerless in the face of massive unemployment. Moreover, in spite of many lofty words to the contrary, there is often a lack of will to create opportunities for the unemployed of our time. Our vineyard owner introduces a paradigm shift. We as the Church are called to work for the same paradigm shift through advocacy and lobby. The voice of the Church should be heard asking: “Why are you standing here idle all day?”

Though this approach may be new to you, there can be no doubt of its validity. Jesus is alerting us to the misery of the unemployed. He is calling attention to pressures of an economy oriented to profit. He is turning our eye towards the victims of this economy – those who are standing unemployed
in the market place from six in the morning to five in the evening, still waiting. Of course, they are standing and suffering not only in the market places alone. We find them in the meager quarters of the asylum seekers or outside the offices of the immigration authorities. We see them in waiting rooms at surgeries and hospitals. We encounter them at the various social service bureaus upon which the underprivileged depend on so completely. Yes, we find them also in prison cells. There they wait from dawn to dusk – in much the same manner as their biblical sisters and brothers who also didn’t know how to feed the hungry mouths of a normal size family of their day.

In the logic of the parable, the wages for a day’s work were not determined by how long you were on the job, but rather by how effectively one had done the job. In many countries today it is common to see how longevity of service has been substituted for effectiveness and efficiency of service. This parable teaches clearly that these workers were rewarded for their capability to do the tasks to which they were assigned and not the duration on the assigned task. Today’s Churches, those in Africa in particular, are accordingly challenged. It is now their task to call to repentance those oppressive regimes that patronize mediocrity in favour of meritocracy. In the global North, the task of the Churches is to create platforms that decry the plight of the unemployed, cry out with the words of the Psalmist: The earth is the LORD's and all that is in it, the world, and those who live in it” (Psalm 24:1).
Finally let us consider this text in the light of mission. When the vineyard owner asks the labourers why they stand idle, they answer by saying: “No one has hired us.” Let us see this as an entry point to an alternative approach for North-South cooperation. In the South we have now realized that we too have something to bring into ecumenical dialogue platforms. The agenda was set in Edinburgh in 1910. One hundred years later, we from the South are saying: “We can do mission, and we are available.” For a long time, no one realized that we could do so. We must not allow ourselves to think of the labourers in our passage as idle people! They were not! They were willing to work and they made themselves readily available. We in the South are saying that we are available for mission and we have something to bring into mission. We do not want to be onlookers or bystanders in the mission of God. We want to contribute our ideas, our presence and our time.

That is why we now have the concept of “Reverse Mission”, with people from the global south seeking to enter new partnership dimensions with their brothers and sisters in the North. “Mission Moves” is one such concept. Introduced by the Basel Mission German Branch, it is the theme to which we rally as we celebrate 200 years of mission in the Basel tradition.

Yes, “Mission Moves!” Not just with the movement of capital from those who create wealth to those who should be benefiting from that wealth. Mission Moves the wealth of this
world to where such wealth can have the proper impact. Mission on the move is not only mission from the center to the periphery. Today’s mission is a movement from the peripheries to the center. It is precisely these movements we see described in our passage, the parable of the labourers in the vineyard. While the owner of the vineyard moved across to the workers, the workers also moved across to the owner’s facility, that is his vineyard. Truly truly I say unto you: It was a win-win situation. The workers earned their wages while the vineyard owner made a good harvest.

Today, we can confidently say that our task as the Church of God is not only that of declaring how much God loves us. It is to demonstrate that the love of God reaches both the center and the periphery.

GOD BLESS YOU ALL.

Emmanuel Mote

Emmanuel Mote is an ordained minister of the Presbyterian Church of Cameroon (PCC). In fall / winter 2014-15 he served as an intern in the Secretariat of the Basel Mission German Branch (BMDZ) in Stuttgart, Germany. The BMDZ is a member of the Evangelical Mission in Solidarity (EMS).
PRAYER OF THANKS

Almighty and merciful Lord, you entrusted your Church with the mission to proclaim the Good News to all the nations. We want to thank you for the lives of all those who brought Good News to different parts of the world. We specifically want to thank you for the lives of the missionaries who were trained and sent by the Basel Mission to various parts of the globe. Especially, we remember the lives of Ludwig Dautermann, Martha Bähler, Karl Bader, Ernst Peyer, Hans Lutz, Wilhelmine Bernius, Wilhelm Häberle, Ferdinand Ernst, Pauline Reusch, Hermann Herzog, Wilhelm Stöckle, Richard Lipp, Ruth Epting, Karl-Christoph Epting, Hans Wildi, Wilhelm Dilger, Rudolf Lechler, Wilhelm Kaiser, Ernst Traugott, Anna Wuhrmann, Andreas Riis, Johann Conrad Hiller, Eugen Liebendörfer, Johanna Kling, Karl Schäfer, Emilia Ode, Erika Wuttke, Rosina and Georg Widmann, Karl Gengenbach, Johannes and Cathrine Mulgrave-Zimmermann and many more.

We also remember with gratitude the natives who wholeheartedly welcomed the missionaries, and passionately received the Good News of Jesus Christ. We specifically remember Aaron Su, Kwame Bediako, Esther Ayak Daniel, Jeremiah Chi Kangsen, Petro Mungo, Linda Ayuba Sini, David Gana, Bol Jodor, Timothy, Na Miriam Njoh, Won-Yong Kang, Chung Tsun Fu, Irin N. Nanyan, Daniel Chinnappa Utangi, Yacob Ramavarma, Samuel Ambat, Ho Shu Teck, Baskar A. Bhasme and the thousands of believers who toiled throughout their
lives for the growth of the Church and betterment of the society. We thank you for the strength of their faith and the beauty of their lives. We thank you for their lifelong hard work to carry the Good News to all. Lord, you sent your Spirit to enable them to accomplish the mission that they had been entrusted with. May the same Spirit strengthen our faith and inspire us with words and deeds that, by our efforts, the men and women of our time will hear of you, will believe in you and will come to the beauty of knowing you. We ask all these through Christ our Lord. Amen.

PRAYER OF INTERCESSION

Good and gracious God,
You have promised us that your Kingdom will grow. This grants us confidence and fills us with joy.
Help us not to lose hope when we experience difficulty, when we feel pressed beyond our abilities, when our lives are fraught with uncertainty or when we experience serious illness.

We ask you to be with each and every church and mission society belonging to the Evangelical Mission in Solidarity. Be with them in all that they do.

Bless the work of all Ecumenical Co-Workers and Youth Volunteers as they serve the EMS Member Churches in North
and South. Grant them resilience and creativity as they go about their work.

As we turn our eyes from the past to the future of your mission, sharpen our eyes for those who find themselves at the margins: The displaced and the refugees, the needy and the lonely, the poor in spirit and the poor in terms of material need. Let your church be a sign of hope and an image of your Kingdom, yet to come.

**LORD’S PRAYER**

**OFFERING**

Our offering today is for the work of the *Ekklesiyar Yan'uwa a Nigeria*, that is the Church of the Brethren in Nigeria (E.Y.N.). This church, a member of the Basel family since 1959, is currently extremely endangered due to the massive violence of the Islamic sect „Boko Haram“. In Northeast Nigeria, more than two million persons have been displaced and are now refugees in their own country. Over and again, females have been kidnapped and cruelly mistreated. Thousands of persons have died a violent death.

Though the E.Y.N. as an organisational unit has itself been strongly affected, it is currently engaged in a variety of relief activities for the displaced. Assistance is provided to the needy
regardless of ethnic or religious affiliation. Foodstuffs, shelter, improvised schooling for the children and trauma therapy are the main emphases. The cost of these emergency measures runs at 1.5 Million Euros for 2015 alone. Your offering will help us to meet this expense.

COMMISSION

IN 2002 in Chennai, India, the EMS adopted a Mission Statement for all its Member Churches and Mission Organizations. As we prepare to leave this worship service and go out into the world, let us call to mind some of the goals we set for ourselves at that time:

To be engaged in mission is to respond to the compassionate and transforming love God has shown to all people through the sending of his Son Jesus Christ. In his name, let us stand up for redemption, liberation, healing, reconciliation, justice, peace and hope. (Item 3)

Let us dedicate ourselves anew to the proclamation of the Gospel, be it in worship and prayer, in Christian education or in diaconal service, remembering that Jesus ministry to the world is holistic and addresses all dimensions of life. (Item 4).

Teach us to bear witness to the Gospel in inviting and faithful ways. As we cross borders and encounter persons other than
ourselves, help us to use the experience of our own strangeness to discover the Gospel in new ways. (Item 6)

As agents of Christ’s mission, let us set about our work in a spirit of bold humility. Help us to regard persons of other faiths with esteem, respect, empathy and the willingness to listen and live together. (Item 8)

We hereby renew our willingness to bear witness to the Gospel through signs of living solidarity. We strive for human rights. We aim to be a just community of women and men of all generations. (Item 9)

Finally, let us use the resources of the EMS community to encourage and to challenge each other, reaching across all borders in sharing our hope in the coming Kingdom of God. (Items 1 and 10)

**BLESSING**

As we now move from one century of mission to the next, may God grant us all: Strength for the journey - Courage for reconciliation - The trust for togetherness - The will to solidarity - God’s presence and God’s blessing.

May the Lord bless you and keep you
May the Lord make his face to shine upon you and be gracious unto you, May the Lord lift up his countenance upon you,
And give you peace. Amen.
HYMN SUGGESTIONS

Now Thank We All Our God / Nun danket alle Gott (Thuma Mina 147) Originally German, “Nun danket alle Gott” has gone on to become one of the most international of Christian hymns.

That Strangers into Friends are Turning / Damit aus Fremden Freunde warden (Thuma Mina 250) This song was written by the German church musician Rolf Schweizer to commemorate the 10th Anniversary of EMS in 1982. The text takes up several of the concerns so central to the EMS Fellowship.

We are Many People / Viele kleine Leute:
The text of this round is supposedly based on an African saying. The English text provided is a transliteration, which however can be sung to the melody provided.

Singable English Transliteration (Riley Edwards-Raudonat)

We are lots of people in many different places
Walking together step by step
We can change the face, the face of the world
We can stand together in solidarity.
May God’s blessing be with us always
As we walk the path of life.

The Work Is Thine, O Christ Our Lord / Die Sach ist Dein Herr Jesu Christ This 19th century hymn captures accurately the missionary spirit of the time. Originally German, it is now rarely
sung in Germany. In Ghana, where it is commonly sung in the local language Twi, it is very popular still. The same applies to South Africa (Xhosa), Indonesia, or India, where in the Kanada language it bears the title “Ie Karya Krista Ninnadu.”

1. Asem a yekura mu yi ye Isu Kristo de;
   na se eYe ne de nti,
   yenim se gremee.
   Nanso ete se brofua a wodua no ne berem a
   enwuo wo fam a, gremfi;
   ewu a, enna esow pii;
   ewu ansa,
   ewu asow aba.

2. Asem a eye ma YeN se
   na wode abre yeN;
   na skyere yeN kwam yiye
   ma yedu Nyame nkyen;
   eka se yenney Isu nni;
   ono na yeN amane nti
   oii soro egyee yeN wom
   de yeN rErco n’ahoto krom.
   Eni momma
   yemfa n’asem so daa.

3. O Isu a woya yeN ti,
   wuhuu amane pii
   koo soro, na nea ogye di
   befa saa kwam so bi.
   Eni ma yeN nyinaa nnYa
   wo yaw ne w’ahenni no bi;
   fa yeN fa wo wu kwam no so
   kodu wo soro hagn mu ho;
   gye yeN wo sum
   ne wu mu ko nkwaal
Hymn  The Work Is Thine, O Christ Our Lord
(Evangelical Hymn)
Tr. J. H. Horstmann, 1908  Franz Joseph Havem, 1732-1809

1. The work is Thine, O Christ our Lord, The cause for which we stand;
2. Through suffering Thou, O Christ, didst go Up to Thy throne above,
3. Thou hast, O Saviour, led the way Through agony and death;

And being Thine, 'twill overcome Its foes on every hand.
And leadest now the self-same way Those true in faith and love;
O give, we pray, yet more and more Thy Spirit's living breath!

Yet grains of wheat, before they grow, Are buried in the earth below;
So lead us, then, though sufferings wait, To share Thy kingdom's heavenly state,
Send messengers o'er land and sea To bring Thy children all to Thee;

All that is old doth perish there To form a life both new and fair:
Thy death has broken Satan's might, And leads the faithful to the light;
Thy name can save, Thy name makes free; We consecrate ourselves to Thee.

So too are we From self and sin made free.
Eternal light, From darkness into light.
As servants true, As servants strong and true. Amen.

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**Singable English Transliteration**

We are lots of people in many different places
Walking together step by step
We can change the face, the face of the world
We can stand together in solidarity.
May God’s blessing be with us always
As we walk the path of life.

*(Rev. Riley Edwards-Raudonat, EMS)*
Worship Resources in Commemoration of the 200\textsuperscript{th} Anniversary of the Basel Mission

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