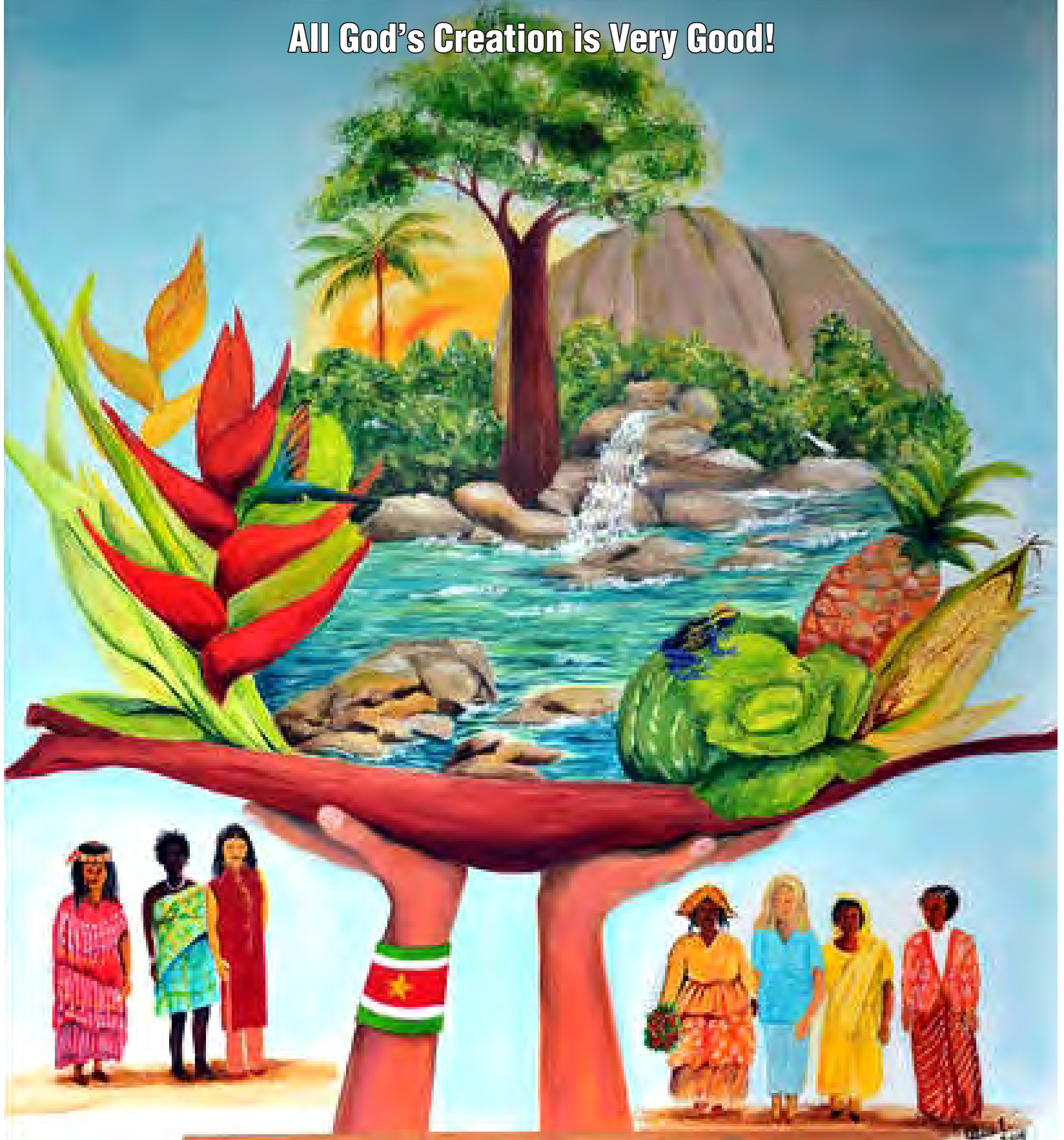


# **WORLD DAY OF PRAYER - 2018**

**All God's Creation is Very Good!**



**Prepared by: World Day of Prayer Committee - Suriname**  
**Contextualized and Promoted by: Women Concerns Ministry - NCCI**

# World Day of Prayer 2019 (Country Focus: Slovenia)

**COME EVERYTHING IS READY (Luke 14:15-24)**



WDP 2019 Resource Material is written by women in Slovenia, one of the smallest countries in Europe and a pretty young committee in the WDP movement. At the core of the theme, an invitation Come; and to enable the response Everything is ready. Come to praise, thank, and proclaim the kingdom of love.

The invitation is grounded in the parable that Jesus told about a great dinner which was attended by the ones called off the streets, as the ones invited excused themselves. The community formed around the table is not enough to fill the house there is still room. Who are missing from the table in your community? How would you invite and prepare the feast?

Throughout the worship service, we hear the stories of those who are coming to the table of bread, wine, water, and salt. Their stories reflect the political and economic situation from the time Slovenia was a socialist-communist state to today. Their stories are the voices of the refugee and migrant workers, the mothers, the grandmothers, the wives, and the Roma people. While listening to their stories, we ask for forgiveness for being silent in the face of injustice, and we pray that God open our hearts to compassion and understanding. And we leave with a blessing prayer to mutually support one another on the path of freedom, justice, and peace.

May the welcoming God enable us to set the table and fill the communities with hope, love, and joy!



**NATIONAL COUNCIL OF CHURCHES IN INDIA**

**Women Concerns Ministry**

P. B. No. 205, Civil Lines, Nagpur - 440 001 (M.S.) India . [www.ncci1914.com](http://www.ncci1914.com)



**WORLD DAY OF PRAYER** is a worldwide movement of Christian women of many traditions who come together on the **first Friday of March** each year to observe a common day of prayer. Through World Day of Prayer, we affirm our faith in Jesus Christ and engage with the whole world, are enriched by the faith experience of Christians of other countries and cultures, share the burdens of other people by praying with them and for them, and use our own talents in the service of God's world. **INFORMED PRAYER** and **PRAYERFUL ACTION** (Motto of WDP) are inseparable and both have immeasurable influence in the World.

## MODE OF PAYMENT

WDP contribution should be sent by cheque or NEFT/Bank Transfer to: Ms. Moumita Biswas, Executive Secretary, Women's Concerns Ministry in favour of 'National Council of Churches in India'

**Date of Payment: Latest by May 31, 2018**

### **WOMEN'S CONCERNS MINISTRY, National Council of Churches in India**

Name of Account : National Council of Churches in India

Account No. : 496981076

Name of Bank : Indian Bank  
199, Kamla Bhavan,  
Cement Road, Shivaji Nagar,  
Dharampeth Extension  
Nagpur, Maharashtra

CBS Code : 00454

IFS Code : IDIB000N007

Information about the WDP contribution/donation should be scanned and email to Rev. Moumita Biswas, Executive Secretary, Women Concerns Ministry, National Council of Churches in India <[ncci.aiccw.moumita@gmail.com](mailto:ncci.aiccw.moumita@gmail.com)> with a copy to <[aiccw.office.ncci@gmail.com](mailto:aiccw.office.ncci@gmail.com)>.

WDP Programme Report to be sent to Rev. Moumita Biswas, Executive Secretary, Women's Concerns Ministry of National Council of Churches in India with scanned photographs by email or post. We encourage you to send small video clippings (even recorded on the phone) of the celebration/activities. Reports and Video Clippings will be shared with International WDP Committee and Women's Fellowship of different Churches and Countries.

Resource Material distributed by  
**Women's Concerns Ministry of  
National Council of Churches in India**

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## LETTER FROM WOMEN CONCERNS MINISTRY OF THE NATIONAL COUNCIL OF CHURCHES IN INDIA

March 2<sup>nd</sup> 2018

*"All God's creation is very good!"*

**CELEBRATE YOUR FAITH & REFLECT YOUR FAITH IN ACTION TO ONCE AGAIN AFFIRM  
"ALL GOD'S CREATION IS VERY GOOD"**

Dear Fellowpilgrims of Justice and Peace,

Greetings of Peace from Women's Concerns  
Ministry of National Council of Churches in  
India.

It is our pleasure to share with you the  
Resource Material of World Day of Prayer  
2018. The theme of 2018 WDP is *"All God's  
Creation is Very Good!"*.

This year WDP Resource Material is prepared  
by Suriname WDP Committee, shared by  
World Day of Prayer International  
Committee (WDPIC) and contextualized in  
India by Women Concerns Ministry, NCCI.

Women from Suriname lift up their voices to  
remind us that we are caretakers of God's  
creation! How good is God's creation? That is  
the question to meditate and respond to with  
a personal commitment to care for creation.  
They are bringing to our attention the urgent  
need for caring at a time when more than 180  
countries have signed the Paris Agreement on  
Climate Change. A commitment to take care  
and heal wounded mother Earth.

Through the worship service, we listen to the  
multicultural and multi-ethnic people of  
Suriname. They take us to their communities  
and through their concerns. History is before  
our eyes! The flora and fauna is remarkable!  
The everyday life is weaved into the prayers.  
Through WDP a movement for "informed

prayer and prayerful action" we encourage  
women's fellowship in India and churches to  
care for creation throughout the year.

We encourage you to involve children and  
youth during the worship as they are our  
future. Not only will they carry the legacy of  
WDP Movement but sow seeds of justice and  
peace in the world.

**We request you to send 3-4 good resolution  
photographs and brief report immediately  
and latest by 31st March 2018 so that we can  
publish it and share it in the WORLD DAY OF  
PRAYER ASIA FACEBOOK PAGE and send the  
report to WDPIC.**

The soft copy reports and photographs can be  
sent by email to [aiccw.office.ncci@gmail.com](mailto:aiccw.office.ncci@gmail.com)  
with a copy to  
[ncci.aiccw.moumita@gmail.com](mailto:ncci.aiccw.moumita@gmail.com)

Please share this resource materials with local  
diocese, women's fellowship, WDP  
committees of your women's fellowship,  
church leaders, ecumenical partners and  
theological colleges and Christian institutions

Looking forward of all your solidarity to  
practice and promote WDP (Informed Prayer  
and Prayerful Action) movement.

*Shanti! Shalom! Salam!*

*Moumita Biswas*

**Rev Moumita Biswas**  
*Executive Secretary*  
Women's Concerns Ministry NCCI



## COUNTRY BACKGROUND INFORMATION

### Geography and Population

The Republic of Suriname lies in the northeastern part of South America. Suriname is named after the Surinen tribe, one of the indigenous peoples of the land.

Suriname is part of the Guianas, an ecological region within the Amazon. The word Guiana comes from a Kaliña word, meaning “land of many waters”. Suriname has many rivers and creeks. Over 90% of the country is covered by pristine tropical rainforest with a high biodiversity.

Suriname has a humid tropical climate. The average temperature during the day is 27.1° C. January is the coldest month (averaging 26.1°C) and the hottest month is October (averaging 28.3°C).

Nowadays, the country has approximately 540,000 inhabitants. We have a multi ethnic population consisting of indigenous peoples (approx. 20,300), African descendants (Creoles and Maroons; approx. 206,400) and also Asian descendants (Hindustani, Javanese and Chinese people; approx. 230,300). Approximately 84,500 are comprised of European descendants, Lebanese and ‘new’ immigrants from countries like Guyana, Brazil, and Haiti.

About 90% of the population of Suriname lives in the coastal areas, of which more than half in the capital city of Paramaribo, which is situated on the left bank of the Suriname River. The name Paramaribo is believed to have been drawn from an indigenous word meaning ‘city of flowers’.

There are almost 400,000 Surinamese or descendants living in diaspora. They had

emigrated either to former Netherlands Antilles, Netherlands or USA in search of opportunities. This is almost as many as the current population in the country.

Ten percent, predominantly the majority of the indigenous peoples and the Maroons communities live in the vast forests of the interior. The population density is only 3.5 inhabitants per km<sup>2</sup>, one of the lowest numbers in the world.

The coastal area of Suriname, covers approximately 15% of the land surface and is not only important for residential purposes, but also for its economic activity (agriculture and industrial activity especially). However, this part of the country is less than two meters above the sea level and because of climate change and rising sea waters faces eventual floods.

The ethnic diversity implies a variety of cultures, religions and languages. Sranan tongue was developed during the colonial period. It was the language used among the slaves of various plantations. Now, it is the language spoken among the different ethnic groups. The official language is Dutch, a remnant from the last colonizer of Suriname.

The historical center of Paramaribo, placed on the World Heritage List of UNESCO, is characterized by old buildings from the times of the Dutch and English colonization. The Cathedral-Basilica of Saints Peter and Paul is the highest wooden structure in South America. The Fort Zeelandia, constructed entirely out of red bricks, has high historical value.

Due to historical and colonial development, Suriname belongs both to Caribbean and

South America organizations like CARICOM (Caribbean Community) and UNASUR (Union of South-American Nations). Suriname is also a member of multilateral organizations such as the OAS (Organization of American States), the ACP (African, Caribbean and Pacific States) and the United Nations.

Suriname is a (co)sponsor to the Resolution to achieve the Declaration on the Rights of Indigenous Peoples of 2007 and signed the Declaration together with other United Nation member states. Community land is a controversial issue in Suriname. Both the indigenous peoples and the runaway slaves who formed the Maroons communities in the interior are

seeking for their Land Rights in the districts of Para and Coronie. It is a long process that involves those communities and the government, and had received the support of community based organizations and international organizations such as the OAS.

Freedom of religion is laid down in the Constitution. Religions that are practiced in Suriname are Christianity (approx. 48.4%), Hinduism (approx. 22.2%), Islam (approx. 13.8%), Traditional Religions (approx. 1.8%), Javanism (approx. 0.8%) and a small percentage of the Jewish faith and other religions. Significant to mention is that Mosque Keizerstraat (original wooden building from 1932) was built adjacent to Synagogue Neve Shalom (original wooden building inaugurated in 1723) in Paramaribo.

### **Environment and biodiversity**

Suriname is a country of beauty and high biodiversity. There are 715 species of birds. The giant sea turtles flock to sandy beaches

like Galibi and Matapica, to lay their eggs. There are many orchids and over 60 species of heliconias (lobster claw flower).

The Nature Conservation Act and the Hunting and Shooting Act came into effect in 1954. They are the first laws concerning the protection of nature and conservation. By 1994, 5% of Surinamese soil was protected in the form of 13 nature reserves, one nature park (Brownsberg) and one Multiple Use Management Area (Bigi Pan).

Today, about 15% of the land surface is a protected territory. The biggest nature reserve is the Central Suriname Nature Reserve, which was established in 1996. Because of the mountainous areas, rapids in the rivers, savannah soil with rock formations and the remarkable vegetation (orchids, ferns, palm trees, plants and trees) and animal wildlife, this nature reserve has been placed on UNESCO's list of Heritage Sites.

The entire Surinamese coast, except for the territories north of the Greater Paramaribo region, have been designated as special management areas. Hunting and collecting eggs is prohibited in breeding grounds where birds and sea turtles come to lay their eggs.

In 1998, the National Institute for Environment and Development in Suriname (NIMOS) was established. Its objective is to regulate and monitor the environmental activity in Suriname. A forest management system was developed in the 1970s by the Centre for Agricultural Research in Suriname (CELOS) in order to establish a more sustainable form of forestry.

This system has been copied by larger nations, such as Brazil and Venezuela, for the development of their own forestry industry.

The country is signatory in various international treaties like Ramsar Convention for the Protection of Waterbirds and Wetlands, Convention on the International Trade on Endangered Species and also the Convention on Biodiversity and Agenda 21.

### **Political History**

After Columbus arrived in America in 1492, there was an influx of Europeans to the 'New World', particularly from Spain and Portugal, in search of the Gold Coast. Spanish seafarers led by Alonso de Ojeda arrived in Suriname in 1499. Subsequently, the country was captured by the French, the English, the Zealanders and the Netherlands for short periods of time. The English ruled Suriname from 1651 to 1667, but as a result of the war between the Netherlands and England, Suriname was exchanged by New Amsterdam (presently New York, USA), a Dutch settlement at the time. Since then, Suriname was a Dutch colony until its independence in 1975.

The gold rush proved unsuccessful in the colony and plantations were developed to cultivate sugar cane, coffee, tobacco, cocoa and cotton. The plantations were implanted on a slavery based economy, initially over the indigenous peoples but they were replaced by the transatlantic slavery trade. With the end of slavery, indentured labourers from the Dutch colonies like India (1873–1916) and Indonesia (1890–1910) were contracted to work on the plantations. As early as 1853, Chinese and Portuguese from the island of Madeira were also brought to work in Suriname as indentured laborers.

Beginning in 1502 over 300,000 Africans were brought to Suriname and forced to work as slaves on the plantations. Many slaves ran away to freedom from the plantations and

started a community in the interior, known as Maroon villages. They fought against the plantation owners and the colonial government to get other slaves to run away with them. The most famous Maroon leaders were Baron, Boni and Joli Coeur, who were captured and burned to death publicly.

It was not until 1814 that the slave trade to the colonies (including Suriname) was abolished. But slavery continued until 1863 in Suriname, when this inhumane form of labor ended.

The former slaves were required to work for their former owners on the plantations under state supervision for ten more years for minimal wages. Just after this period, they were allowed to find their own jobs, however with no training or any other policy provisions to include them in the new economy, the unemployment rate was extremely high.

In 1948, Suriname achieved self-government, which meant that Suriname could have a saying in their own internal affairs, but for international affairs they were still under the supervision and control of Netherlands. On November 25th, 1975 after much diplomatic negotiation Netherlands agreed to give Suriname full independence. Its first President was also the last Governor of the self-government period, J. Ferriër. A Prime Minister, Henck Arron, stood at the head of the government much like it was the case in the other countries of the Caribbean.

On the 25th of February 1980 a military coup d'état changed the political system. The president and ministers were selected by the military.

On December 8th 1982 the country was shocked by the killings of 15 men by the

military. Among them were lawyers, journalists, activists, and militaries who were accused of planning to take over the government. There has been an unconcluded trial; and the families' demands for justice haven't been met yet. This is a delicate situation that still causes pain in Suriname.

On July 21st 1986 a Maroon former soldier, Ronny Brunswijk, rebelled against the military rule led by Comdr. Desi Bouterse. The internal war started in the east of Suriname forcing many of the Maroon people to seek refuge in French Guiana or flee to the city of Paramaibo.

It was not until 1986 that a peace agreement between the government and the rebel group, known as Jungle Commando, was concluded.

Until the end of military government in 1987, the Constitution has been put aside. Now based on the new Constitution, democratic elections have been restored and the head of government is an executive president.

### **Economy**

During the colonial period, before 1863, Suriname had an agricultural economy based on slave work and the exportation of sugar, coffee, cocoa and cotton mainly to the Netherlands. During World War I, the United States started mining for bauxite in Suriname. Bauxite was the raw material for aluminum, which was necessary in the aircraft industry.

With the decline of bauxite mining and Suriname's political independence in 1975, the diversification of the economy has been placed at the forefront. Small scale gold miners, exports of red or grey snapper and tuna fish and the recovery of agriculture with the supply of regional markets with rice, fruit,

vegetables and cassava are the signs of a new economy.

Even though there are two international gold mining companies very active in the country, there is also illegal mining. Surinamese and foreigner miners (such as the Brazilian 'porknockers') are illegally mining and damaging the environment. High-pressure hoses are used to dislodge sediment, loosen it and mine gold dust, and sometimes gold nuggets, from it.

As a result, huge areas of forest have disappeared, making way for enormous craters and desert-like landscapes. The water in rivers and creeks has been polluted by the mercury used by the 'porknockers'. The level of mercury found in fish and in people's body in the interior is believed to be much higher than internationally accepted standards. At the moment, Suriname hasn't decided to become a party to the Minamata Convention, which deals with issues such as the use of mercury in mining.

Gold and crude oil are the country's greatest sources for foreign currency. Oil wells are drilled by Staatsolie, the State Oil Suriname. Nowadays the government is also looking into the global demand for fresh drinking water, by extracting water from subterranean water sources.

In 1995, the World Bank classified Suriname as the seventeenth richest country in the world for its natural resources.

### **Education**

Education is required for children from 7 to 12 years old, but there is no compulsory school attendance. This law was introduced in 1876 and was never amended. There is no required education in place for preschoolers.

Education in Suriname is based on the Dutch educational system. The plantation owners sent their children (boys and girls) at an early age to study in Europe, while the enslaved children were educated in the country in church schools.

The Moravian and the Roman Catholic Churches were given permission to educate the enslaved, Maroons and indentured laborers, particularly their children (both boys and girls).

Initially their access to education in Christian schools meant to 'win souls for the Lamb'. The colonial government was convinced that the enslaved and the Maroons would be less aggressive towards their slave masters, and/or the colonial government, as they were to "patiently bear their cross in this life, so as to receive even greater glory beyond."

Today, the government is responsible for education, but there are also church and private schools across the country. Up to the secondary level, public or church schools are free as the government subsidizes both systems. In remote areas, education is offered in nucleus centers and boarding schools. There is a need for adult education and Second Chance Education for young people who drop-out.

University and higher professional educations are not free, but students may be eligible for scholarships, or recently created education credit with interest-free loans. Of concern, it is significant the number of boys who drop out of school. In fact, in secondary schools, the percentage of girls who attend school is remarkably higher (approx. 64%) than that of boys (approx. 36%) and at university and higher professional educational levels the difference is even

greater: 75% of women as opposed to 25% of men.

### **Health care**

There are six hospitals, five of which are in Paramaribo. One of the hospitals is an academic hospital. There are various health care centers in the districts and in the interior, 360 medical health locations (which amounts to 1 doctor for every 1,500 inhabitants) and 166 specialists.

Cardiovascular diseases (5.6% of the population) and diabetes (13% of the population) are respectively the first and the fourth cause of death in Suriname. According to the World Health Organization 10% of men and 30% of women are obese, and 20.8% of the population suffers high blood pressure. Suriname has therefore committed to implement the programs from Pan American Health Organization and the United Nations and take more preventive measures with regard to cardiovascular diseases and diabetes.

Different churches in Suriname have played an important role sending their medical missions to attend people affected by malaria, HIV and AIDS, and other diseases with high occurrences in the interior of Suriname.

The main responsibility for the prevention of dengue, chikungunya, and zika in Suriname relies with the Bureau for Public Healthcare. They keep the population informed on how to combat the mosquitoes and to prevent themselves from getting sick. The Bureau occasionally goes out into neighborhoods to monitor and collect the bulky waste in order to prevent the mosquitoes from laying eggs.

For illnesses that cannot be treated in Suriname there are arrangements to refer

patients abroad, for example to Columbia, the Netherlands or Cuba. A major part of the treatment costs is covered by the National Health Insurance Fund (SZF).

All children between the ages of 0 and 17, as well as senior citizens from 60 years old are entitled to free medical care through the Social Security system. Furthermore, the Basic Health Insurance Act, which became effective in 2014, also provides obligatory health insurance to all workers, which is paid by the employer and employee. The economically disadvantaged person may wholly or partially qualify for medical treatment at the expense of the government.

With regard to suicide and drug addiction, the numbers among both men and women are alarming. According to the Suriname Bureau of Statistics, suicide related deaths rose from 2000 to 2008. In 2010 there were 137 suicides and in 2011, 127 cases were registered. Just as in previous years, more than 70% of these cases were male.

### **The situation of women and children**

Women's suffrage was only granted fully in 1948. In 1936 women were able to stand for election, but they were not allowed to vote. That right was reserved for men only. However, the first female Member of Parliament was Grace Schneiders-Howard, who was elected in 1938. Dr. Sophie Redmond is worth mentioning as a woman who broke new grounds in the areas of public health and politics. She was the first female doctor in the country. She dedicated her life to fight for accessible basic sanitation and nutrition education.

During the elections on May 25th, 2015, approximately 31% of the candidates for the representative bodies were women. In these

elections, 15 female members of Parliaments were elected (29.4%) and for the third time a woman was the Parliament Chairperson. The cabinet of ministers that took office on August 12th, 2015 consisted of 3 women out of a total of 16 men (18.75%).

Married women did not have the same civil rights as their spouses. Managing the possessions within the marriage was a privilege of the husband. He was authorized to sell the home and all the belongings without the wife's consent. On April 16th, 1981 the National Decree C-11, granted women equal legal capacity. According to the Explanatory Memorandum the basis for this was the constitutional principle of equality for all citizens, regardless of their gender.

Suriname has a special law for Asian marriages, where people are allowed to be married by the customary rules of their Hindu or Islam traditions, even though they have to register the religious marriage at the Central Office. Since 2003, the legal position of the Asian woman has improved, particularly concerning the grounds for divorce and inheritance.

In March 1993, the Suriname government ratified the United Nations Convention on the Elimination of all forms of Discrimination against Women (CEDAW), and on February 19th, 2002, the OAS Inter-American Convention on the Prevention, Punishment and Eradication of Violence against Women.

With these Conventions and the creation of the National Bureau for Gender Policies (within the Ministry of Internal Affairs) and the Domestic Violence Bureau (at the Ministry of Justice and Police), the country set off on a course to strengthen the rights of women at the national level. However, the

laws and policies to combat domestic violence at an early stage protect not only women, but also men, children, parents, grandparents, and other family members.

Suriname joined the 189 member states who signed The United Nations Millennium Declaration, and also the present Sustainable Development Goals. The Suriname Millennium Goals report for the United Nations showed that the country has successfully reached most of the goals to reduce poverty by September 2015. For instance, malaria-related deaths have been eradicated; HIV and AIDS deaths and infections have been reduced by more than half.

Also, there was progress in mother-and-child-care as prenatal care and timely immunizations have been provided, and breastfeeding for at least six months has been promoted.

Despite that progress, many are still deprived of fundamental human rights, such as access to housing. Women are heads of the household in 31% of the homes in Suriname while only 80% have applied for a house provided by the government.

The interests of the child are protected both in the Surinamese Constitution, who is signatory of the United Nations Convention on the Rights of the Child, and on national laws. A law from 18 February 2000 eliminated the distinction between legitimate and natural children in the law of inheritance. Yet, there are still hidden forms of violation of their rights, like child labor. The sight of children selling fruit in the streets and in front of shops in town has become quite common. More serious is the fact that children also seem to be actively involved in working in the

gold mines of the interior. The gravity of mercury poisoning and the subsequent decline in health seems to be severely underestimated by the government and society alike. It is therefore important that the government and society, if necessary with international support, come up with structural solutions to this problem.

The National Youth Institute was established in November 1999 as a consultative body for young people, and it has greatly stimulated the development of young people. CARICOM Youth Ambassadors represent young people in the CARICOM Heads of State meeting, where they are given the opportunity to discuss their issues. In the Youth Parliament, young Surinamese discuss their situation and submit proposals to the government to improve their condition in society.

## Culture

Each ethnic group brings its own language, traditions and religion from its native country. Adding ethnic diversity to the cultural riches of the native inhabitants of Suriname, and there is a country blessed with a wide variety of art, literature, music, clothing, dance and drama. In addition the multi-ethnic cuisine with a variety of dishes, spices, ingredients, and cooking techniques adds to the diversity of foods. It is therefore difficult to indicate a national dish. However, rice is common to almost all groups of the population.

For typical drinks, you can find orgeade (sweet, flavored, cloudy syrup made from barley, almonds, sugar and water), ginger beer, dawet (lemongrass syrup, a swirl of coconut milk, and a splash of water) or local beer.

In terms of dishes, the indigenous peoples like to cook the 'Peprewatra' (soup with meat or fish and a lot of peppers) with cassava bread; while the Maroons will serve the 'Afangi' or 'Apiti' soup (with fish and cassava dumplings). The festive meal of the Creole people should have rice, 'pom' a dish made from a certain yellow kind of nature fruit, 'pastei' (a chicken pie) and 'brown beans', but for the Hindustani it is important to have the roti (flat bread) with chicken, vegetables and 'dhal' (yellow split peas). Meanwhile, for the Javanese, a rice table would include fried rice and fried noodles, and vegetables with peanut sauce. And the Chinese certainly will have their chowmein.

Snacks and desserts from the Creole kitchen include fiadu (strips of yeast dough filled with butter, cinnamon, sugar, almond, raisin, and pineapple) boyo (cake made with cassava and coconut, raisins, egg, vanilla extract and some flour, dosi (cassava bread) and dokun (grated cassava mixed with coconut and rolled in a banana leaf and steamed). The djelebie (sweet fried dough) from the Hindustani, the crêpes with coconut filling and lapiz (pudding), banana chips and cassava chips from the Javanese, the sweet mooncakes and 'ba pao' (steamed bread stuffed with meat) from the Chinese.

There are some special celebrations that are rich in multiculturalism.

- Easter holidays: a four-day road march with festive clothing, song and dance.
- Emancipation Day, July 1st, commemorates the abolition of African slavery.
- The last day of the year (31st of December) is commemorated with a marathon of fireworks in the center of the city.
- Caribbean Festival of Arts: (Carifesta) an initiative for CARICOM member states to stimulate and share the cultural expression from folklore and visual arts to culinary and fashion. Suriname has hosted this event in 2003 and 2013.

World Day of Prayer Committee of Suriname  
The ecumenical collaboration was established in Suriname in November 1942 under the name Committee of Christian Churches (CCK). The Women's World Day of Prayer started in the year 1953. In February 1954, a board was officially appointed, consisting of Mrs. J. Oostburg-Cop (YWCA) and Mrs. Görges-de Vries (Lutheran Church) and the wives of Rev Paap and Rev De Groot of the Dutch Reformed Church. The following denominations and organizations were in the committee: YWCA, Moravian Church, the Salvation Army, the Dutch Reformed Church, the Evangelical Lutheran Church, Adventist Church, Methodists, Wesleyan Church, AMEC, Bromet Church (Baptists), Roman Catholic Church, Pilgrim Holiness Mission and Calvinists. Following the resignation of some of the members of the aforementioned board, the following members joined namely Mrs. I. Goede-Bolwerk (Lutheran), Mrs. C. Darnoud and E. Ritfeld-Seedorf (Moravian) and Mrs. C. Oosterling (Bromet Church).

Mrs I. Goede-Bolwerk was the secretary and became chairperson in 1969 holding this position for 32 years. A new board was appointed in 1996, with E. Berghout (Roman Catholic) as chairperson and D. Pengel (Moravian Church) as secretary. From 2007 until today, D. Pengel has been chairperson/liaison. The other members of the board are: R. Pindon, 1st secretary (Moravian Church), W. Riedewald (Roman

Catholic), treasurer, M. Seymonson-Niekoop, supervisory board member (Salvation Army), W. Lieu Fat-Simons, 2nd secretary (Reformed) and H. Reid, 2nd treasurer (Lutheran). The unexpected passing of the board members E. Leter and F. Jie was devastating to us and we will remember them with love. Since December 2000 we have established a direct relationship with WDPIC. In September 2003 two of our board members participated in the Quadrennial Meeting in Swanwick (England) and since then the board had attended WDPIC conferences.

WDP services were initially held only in the 'Grote Stadskerk' (Moravian 'Mother Church') and the Roman Catholic Cathedral. After the military coup and the subsequent political events, attendance to the services increased maybe for a need of community support and comfort during a hard time.

Services were celebrated in Paramaribo, and also in the districts of Wanica, Commewijne, Para, Nickerie, Saramacca, Marowijne, Coronie and Brokopondo. In the past, the liturgies booklets were shipped from the Netherlands and multiplied locally. In the 1970s we received children's liturgies. As of that time, Brother Carl Breeveld has provided the youth services.

The offering has been used locally for missionary work of the churches, a community center, and communities in the interior, and also sent to the writer country. The donations could only be given after approval by the board by written request.

On November 2014, a Strengthening National Committee workshop was held to start the writing process with the support of World Day of Prayer International Committee (WDPIC). The focus of the workshop was to

understand the theme according to the environmental context of Suriname. The sessions facilitated by T. Lieu (UNDP director), H. Berrenstein (Conservation Biologist) and M. Artist (cultural anthropologist) gave us a great background. WDPIC officers, R. Oliveira (Executive Director) and M. Fortin (regional representative) facilitated the conversation about styles of leadership, being a writer country and the organization of WDP both on a national and an international level.

The Preparatory Workshop for a writer country held on April 2015 with around 35 women and young women provided a writing training and opportunity to organize the writer working groups. It was our pleasure to welcome R. Oliveira, P. Balasundaram and C. Harbig as leaders of the workshop. We left the workshop full of enthusiasm and well-equipped to start out our task.

We thank the Lord for the dedication of these women in writing the materials for the 2018 program, which we did with the assistance of experts and female pastors.

From 1953 till now every year on the first Friday in March men and women congregate from the various districts in our nation, to pray for a specific country. Services are also held in elderly homes and a prison. Children's services are held on the Sunday following the adult service. In total there are 20 locations for adult services and 5 for children's services.

## Suriname Map



## WORSHIP SERVICE

### Orientation

Prepare a table with fabrics that display the colours of the Suriname flag (red, green, white and yellow). Drape a dark green cover underneath a multi coloured bouquet of flowers of Ixora (jungle geranium) and heliconia (lobster claw flower). The dark green tablecloth mirrors the colour of the Amazon rainforest. The multi coloured bouquet symbolises the ten districts in Suriname and the ethnical diversity of the population. Arrange the tropical flowers and palm fruits at the altar. You may find forest fruits such as attalea maripa (maripa palm), astrocaryum vulgare (Tucumã palm), elaeis guineensis (African oil palm).

Look for pictures of the country's coat of arms, flag, map; Surinamese books, musical instruments (maracas, apinti drum, tabla, gamelan), ground provisions like baked cassava, pimba (white clay), açai, rice, plantain; and a real or a picture of a bottle of alumina, a piece of bauxite, or a small bar of gold; a bottle of crude oil, seeds of the krapa tree (adiroba), and some art crafts, sculptures or paintings.

Before or after the celebration, create the opportunity to learn more about the country. You may decide to show photos, play the Suriname music cd, teach the theme song or engage in conversation. Savour some products related to Suriname's diverse culture like a glass of tamarind juice, gingerbeer or orgeat (almond syrup), a piece of fiadu (cake with preserved fruit), bojo (cassava pone), barra (fried type of dumpling), baka bana (fried plantain), lumpia (spring roll), or somosa (fried pastry).

At the beginning of the celebration, Leader 1 carries the Bible to the altar table, and leaves the Bible open on Genesis 1. Leader 2 will light the candle before reading Genesis 1:1-31 from the Bible. When entering the church everyone should receive a small card shaped as a mangrove tree or sea turtle. Note that all participants will be invited to write down a personal commitment to care for God's creation. The card will be collected with the offering. After the collection, Leader 3 should browse quickly through the cards and select a few clear commitment cards to be read later in the service.

You may invite up to seven women (include young women or girls) to represent the women of the artwork painted by Alice Pomstra-Elmont. They may wear a typical dress or just a headband to identify each ancestry background: Indigenous (Native inhabitant wears a wrap and a headband), Maroons (African descendant wears a wrap and a head scarf or braid hair), Chinese (wears a red shanghai dress), Creole (wears a koto/skirt, blouse and angisa/head scarf), Boeroes (Netherlands wears a Dutch dress), Hindustani (India wears a sari and horni/head scarf), and Javanese (Indonesia wears a sarong/skirt and klambi/blouse). This sequence of readers follows the same as that of the women in the artwork from left to right (see the painting).

Prepare in advance the conversation and group activity for the Meditation moment. Perhaps you can find someone from Suriname who may say the Lord's Prayer in Sranan Tongue, or share some insights about the country. Visit WDP Suriname website

<http://wgdsuriname.wix.com/wgdsuriname>

## Welcome and Greetings

**Leader 1:** We thank God for the beautiful country of Suriname - a country with incredible flora and fauna, where people from different ethnicities may live in peace with each other.

**Leader 2:** We thank God for the freedom to practice our faith and for the opportunity to worship side by side; which is represented by the Mosque Keizerstraat located adjacent to the Synagogue Neve Shalom in Paramaribo, the capital of Suriname.

**Leader 1:** All God's Creation is Very Good! Let's say it in Sranan Tongue - A heri grontapu di Gado meki bun doro, dóro!

**All:** A heri grontapu di Gado meki bun doro, dóro!

**Leader 2:** We, the women of Suriname World Day of Prayer invite you to this celebration. We began organizing the services as an ecumenical group in 1953. Some of our leaders were wives of the pastors of the Reformed Church. The first service was held in the Grote Stadskerk, a Moravian Church. We give thanks to the witness of the founding sisters.

**Leader 1:** Today, we come with our gifts representing the Suriname country, the cultural and ethnic diversity of its people, and the nature that God put in our hands to care for.

**All:** A heri grontapu di Gado meki bun doro, dóro!

**Leader 2:** We invite you to sing with us and to give each other a welcoming hug.

**Song:** Wan o-di o wi de bari yu (A Greeting).

## Call to Worship

**Leader 1:** Lord, we invite you in to our midst. Bless all who are praying with us in every corner of this world.

**Theme Song:** Genesis 1:31. Lyrics and Music: Herman Snijders. Composed by invitation of WDP Suriname.

**Leader 2:** We will now introduce the women from Suriname.

**Young Woman 1:** I am Alima. I study and work in Paramaribo. I belong to the Arawak tribe. I moved from my indigenous village in the district of Sipaliwini to the capital to study. My ancestors are the first inhabitants of Suriname and we are proud to live in harmony with our natural habitat. During vacations I return to my village. Our mothers make oil from the krapa seeds, and with the money from the sale they buy school supplies for us. We also have family in Galibi, District of Marowijne, where they are committed to protecting the sea turtles. Our lifestyle is based on caring for and preserving nature. She provides us with krapa trees (andiroba), gold, bauxite, and beautiful sea turtles!

**All:** God, we thank and praise you!

**Young Woman 2:** I am Muyinga and I am also from Sipaliwini. My ancestors are the enslaved Africans who ran-away to the interior to live freely in communities away from the plantations. We are called Maroons and still live together in our settlements. Our ancestors have preserved many traditions from West Africa. We live in the tropical rainforest and mountains that provide us with food, medicinal plants and natural beauty. We enjoy bathing and fishing in the rivers. Sipaliwini, Marowijne and Brokopondo are the districts where a large

part of nature is still in its original condition. The tropical rainforest represents 94% of our country and it functions as the 'lungs of the earth!'

**All:** God we thank and praise you.

**Woman 3:** I am Mei Ling, a descendant of Chinese immigrants. I live in the district of Coronie. When my ancestors arrived in Suriname, they were placed on the plantations at the coast to work on the agriculture, later on they moved to the retail business like small grocery stores or restaurants. Coronie is well known by its sea shells, coconut trees, flowers, birds and bees that produce a rich honey. Coconut oil is made from the nuts of the coconut trees. It is very healthy!

**All:** God we thank and praise you.

**Woman 4:** I am Carolina and I live in La Prospérité, which was formerly a wood plantation, in the District of Para. I am considered creole; my father was European and my mother African descendant. My ancestors bought the wood plantations from a French owner in Suriname. I am a single mother of five children. By planting and processing cassava, I can provide for my children. I make plain cassava bread or filled with pineapple and coconut. I sell it at the J.A. Pengel International Airport. My sister cultivates ginger, pineapple, sweet potato, cassava, dasheen (taro), and eddoes. In Para, we are grateful for the large fresh water resources, and natural creeks; but we are concerned about the recent mining of bauxite and gold.

**All:** God we thank and praise you.

**Children choir:** Mi môi kondre. Lyrics and Music: Reza Karg. Children theme song

composed by invitation of WDP Suriname.

**Woman 5:** I am Willemien, but everybody calls me Willie. I am one of the descendants of the farmers who came from the Netherlands to work in Suriname. We are known as boeroes. Many of us did not survive the tropical diseases. We settled in Paramaribo, in the neighbourhood of Kwatta, where some of us still work in agriculture and with cattle-breeders, but have also other professions. My husband and I have a small farm with pigs, cows and chickens. Our children help us to grow organic vegetables.

**All:** God we thank and praise you.

**Woman 6:** I am Shanti. I live in the District of Nickerie. After the abolition of slavery, workers from the Dutch colonies were hired as indentured labourers. At first they could only work at the place that hired them and then they could go back to their country of origin or find another job in Suriname. That is how my ancestors came from India. I work and have my own family here. My children study in Nickerie but will have to move to Paramaribo for higher education and university. My parents are rice farmers and my husband works for a banana company. I also have family in the District of Saramacca who has found employment with the oil mining company. Nickerie borders Guyana, and many Guyanese cross to Suriname to work in Nickerie.

**All:** God we thank and praise you.

**Woman 7:** I am Kartini. I still live with my family in the District of Commewijne, where my ancestors were settled after they arrived from Indonesia as indentured labourers. Today my siblings live all over Suriname. The District used to have coffee, cotton, cocoa, tobacco, indigo and sugar cane plantations. I

practise horticulture and my husband works as a fisherman. Recently my eldest daughter was able to go to senior secondary school close to home.

**All:** God we thank and praise you for all creation. A heri grontapu di Gado meki bun doro, dóro!

## Word of God

**Leader 2:** (Light the candle at the altar table and read from the Bible) Let us listen to the words of God from Genesis 1:1-31. (Invite all to say “**A heri grontapu di Gado meki bun doro, dóro!**” after each time the readers says “**And God saw that it was good**” in the verses 10, 12, 18, 21, 26, 31)

**Congregational hymn:** How Great Thou Art. Author Carl Gustav Boberg, Translator: Stuart K. Hine (1949). © 1953, 1981, Manna Music, Inc.; © 1953 Stuart K. Hine, renewed 1981 Manna Music Inc.

## Group activity or Meditation based on the theme: “All God's Creation is Very Good!”

**Leader 3:** What God creates is always good! In the first five days, all that is needed is made ready until humankind is created. We are created in God's image. We are worthy just because God loves us, but the Creator holds us accountable for how we care for the environment and all the beings on earth. We can't be careless or wasteful. It is time to seriously think about what we have done to God's creation. What is our contribution to help restore it all? Am I aware that I am part of God's perfect creation? (Let the 3 people perform the play below)

Orientation for a group reflection and activity: Invite 3 people to participate in the play that leads into the group conversation.

Somebody walks into the room and throws a garbage bag on the floor. Somebody else is watching and starts a conversation asking about what is in the bag, why it is there, and what would be a proper way to deal with the waste. Meanwhile, a third one who is observing the situation, enters into the scene and picks up the garbage bag. The two others then ask the third person, the reason and purpose for picking up the garbage bag.

You may adapt the conversation to the local environmental concerns, but the emphasis should point to that what God created is good, including nature and human beings. We are called to take care of each other. Nature gives so much to human life, so in response, we are called to care for God's creation, and not to destroy it for the greed of human beings or corporations. You may want to connect the artwork that was done for the program by highlighting the hands that “receive the divine gift and pass it on to the next generation” (see Artist statement).

Here is an example for a conversation to raise awareness on how waste collection, waste separation, recycling, composting, and re-use of materials improves the well-being of our community and ultimately reduces greenhouse gas emissions from landfills, which will then lessen our contribution to global climate change by keeping the earth cooler.

While the person separates the organic from the non-organic waste, an explanation can be given: organic waste (leaves, vegetables, egg shell, flowers, newspaper, etc) become natural fertilizer for trees and gardens; and the non-organic (clothes, leather shoes, plastic products, pets, bottle caps, cans, glass jars, etc) can be recycled into new products if properly discarded and re-used like gently

used clothes or leather shoes. Aluminium cans, plastic bottles and newspapers can be discarded at collection points, glass jars can be re-used at home, plastic bags can be replaced by tote bags, disposable diapers by cotton diapers, etc.

The other two join in the separation of the trash, and add to the conversation about leaving around containers as small as a bottle cap can hold water and create an environment favourable to the mosquito *Aedes aegypti* to deposit their eggs. The infected mosquito may spread the virus of **Dengue**, **Chikungunya**, and **Zika**. It is good for people in the community not to leave objects around that may contain still water that would invite mosquito breeding.

Then, a few questions for group conversation can be suggested: How good is God's creation? What can you do to keep it good? Take a few minutes for a group or pair conversation. Invite them to write a personal commitment to care for creation on the cards they received earlier. The cards should be collected during the offering, but separate from the money. Leader 3 will conclude this moment with the reading below.

**Leader 3:** As humans we make promises that we do not keep, but this does not mean that we should just sit and wait. God is trustworthy, and the Spirit of God prays with and for us. Let's not lean back, but do our utmost to preserve the earth for those who come after us. Let's make others aware that we all are responsible to take care of the environment. May our creator, give us wisdom, strength and courage to carry on God's call for climate justice.

**Leader 2:** Let's sing together the song composed for the Suriname annual theme.

**Theme song:** Creator of the whole world. Lyrics and music by Mavis Noordwijk. Composed by invitation of WDP Suriname.

## Confession and Prayer for Forgiveness

**Leader 1:** Let us with the whole world confess our negligence in caring for God's creation. Lord, it seems that we are unable to understand how the negligence in our daily lives impacts the whole of creation. Help us to see that the waste discarded on the streets may contribute to clogging the drains which will cause flooding in the rainy season.

**All:** Lord, we ask you to forgive us. Masra wi e begi fu gi wi pardon.

**Leader 2:** Creator God, we affirm that all your creation is very good. But we have to confess our guilt in living with your creation without concern for caring. We recognize that development without sustainability or consumption without preservation endangers the future of the earth for the next generations.

**All:** Lord, we ask you to forgive us. Masra wi e begi fu gi wi pardon.

**Leader 1:** We confess that we have not done enough to advocate for your creation with our governments. Irresponsible actions have been inflicted on the earth. We are disturbed by the contamination of our rivers with mercury out of greed for gold, and the deforestation of our forests for bauxite mining. We suffer with the people and animals uprooted from their habitat because of the destruction of the environment in which they live.

**All:** Lord, we ask you to forgive us. Masra wi e begi fu gi wi pardon.

**Leader 2:** We confess that we have not paid enough attention to the needs of our neighbours as Jesus told us to do. Let's have a moment of silence for personal prayer.

### Silence for Personal Prayer

**Leader 1:** Let us pray. Lord God, the creator of the world and the God of all humanity, and the Father of Jesus Christ, we are here in your presence to ask for forgiveness for what we have done to bring harm and destruction to your creation. Forgive us for our neglect of creation and the intolerance that we have had towards each other. We are sorry for what we have done and would like to commit ourselves to being better stewards of your creation and caretakers of our neighbours with Jesus Christ as our example. Amen.

### Words of Assurance

**Leader 2:** "I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing." (John 15:5)

### Offering and Prayer of Thanksgiving

(As customary in the community. You may want to indicate the purpose of WDP offering. Please, invite the people to deposit the cards with the written commitments to care for creation during the offering collection. After the prayer, pass the cards collected to Leader 3.)

### Intercession

**Solo singing:** For the fruit of all creation. Author: Fred Pratt Green (1970). © 1970 Hope Publishing Company. The Moravian Book of Worship # 449. Moravian Church in America. Unitas Fratrum.

**Leader 1:** Let us with all churches in the whole world pray for perseverance to be good stewards of God's creation.

**Young woman 1:** Much has changed and in some places nature is not what it used to be. We forget that we are only borrowing the earth. God, guide us to handle your creation with responsibility. Change our mind and behaviour so we can continue to recycle, reuse and reduce waste. Save the green sea turtles from the ones who harvest their eggs causing their endangerment. Protect the peoples who depend on the forests to live so that their resources are not depleted by the logging industry. We bring these prayer petitions to you, O God.

**All:** Lord God, listen to our prayer. Masra Gado, arki wi begi.

**Young woman 2:** Dear God of Creation, we pray for the people living in communities in the interior who fish and live off the rivers bounty and now find themselves in a land where gold has not been mined as environmentally friendly and has polluted the water. Give us courage to advocate for legislation that brings a stop to the irresponsible use of mercury, which exposes the rivers and people to poisoning. The rivers are to be clean for the future of God's people. We bring these prayer petitions to you, O God.

**All:** Lord God, listen to our prayer. Masra Gado, arki wi begi.

**Women 3:** We remember those living by the coastal areas, who are threatened by land loss as the water levels rise, and less mangrove trees are there to deter the erosion of the young coastal plain. We appeal for the ones who do not have access to drinking water. We call our leaders to make resources available

for sustainable access to safe drinking water to everyone. We bring these prayer petitions to you, O God.

**All:** Lord God, listen to our prayer. Masra Gado, arki wi begi.

**Woman 4:** We bring the single mothers and their children to your attention, O God. Assist them with strength to care for their family. Look after the youth and children, that wherever they live they receive a quality education that will prepare them for life. Help us to have resources to provide a friendly home for the ones who have to leave their families behind to pursue an education. Teach us to show love to the young people, teen mothers and to anyone in need. We bring these prayer petitions to you, O God.

**All:** Lord God, listen to our prayer. Masra Gado, arki wi begi.

**Women 5:** God, who placed us in the garden and had given us every plant and tree so that we may have food, give us wisdom to farm and to protect the crops from floods, drought and even chemicals. We also pray for safe cities so everyone can be secure in the streets, be sheltered, and have food on their tables. We bring these prayer petitions to you, O God.

**All:** Lord God, listen to our prayer. Masra Gado, arki wi begi.

**Woman 6:** God of compassion, there is so much suffering in our world and in us. Sometimes it feels unbearable to carry on the burden. Hold us in your love, and the ones who are walking in darkness, despair, depression and on the verge of ending their lives. Teach us to nurture their wellbeing. Inspire us to acquire knowledge, and advocate for compassionate mental health

treatment and services. We bring these prayer petitions to you, O God.

**All:** Lord God, listen to our prayer. Masra Gado, arki wi begi.

**Woman 7:** We pray for all that have to migrate to have a safe life with their families. We pray that we welcome each other as the humankind created in God's image. Help us to bring to an end domestic violence and sexual abuse of children. We pray for more attention to be given to people with disabilities. Heal the ones suffering with drug and alcohol addiction. We bring these prayer petitions to you, O God.

**All:** Lord God, listen to our prayer. Masra Gado, arki wi begi.

### **Act of Commitment:**

**Congregational Hymn:** I have decided to follow Jesus. Author: Anonymous (Assigned to S. Sundar Singh from East India)

**Leader 1:** Lord, You have created us in your image and to your likeness, and you know us with all our shortcomings. We ask you to accept our prayers and give us insight and wisdom to care for your creation.

**Women 1:** We commit to take care of creation by raising awareness about recycling and the selling of gold at a fair trade value, by implementing green gardening practices and by working towards access to safe drinking water for all.

**Leader 3:** (Read a few cards with the personal commitments collected from the congregation)

**All:** We are committed to find in our daily lives concrete ways to express our care, and to

have our government, communities, churches and families accountable to protect the earth for future generations.

**Leader 2:** Let us pray or sing together the Lord's prayer.

**Song:** Wi Tata (Lord's Prayer). Lyrics and music: John Nelom

### **Send Forth Blessing**

**Leader 3:** The Lord bless you and keep you; the Lord make his face shine on you and be gracious to you; the Lord turn his face toward you and give you peace." (Numbers 6:24-26)

**All:** In the name of Jesus, Amen. Response after the Old Testament Benediction # 623. Moravian Liturgies, 1759.

**Closing Hymn:** Take the name of Jesus with you. Lyrics and music by Lidia Baxter, 1870.



## BIBLE STUDY - GENESIS 1\*

### Introduction

In recent years, there has been much talk about climate change. Suriname, along with many other countries in the world, feels the effects of climate change due to global warming. Our main city, Paramaribo, is settled near the Atlantic Ocean and many places are now flooded in the rainy season. Many other countries are faced with drought, hurricanes and floods.

Scientists believe that underlying changes to the environment can have serious consequences. We note the devastating effects of natural disasters on the environment or man-made disasters like polluting the rivers with mercury when mining for gold. The harmonious life of humans, animals and nature is totally out of balance. Many agree that we, as human beings, are responsible for that. At the same time, we are the ones who can bring the solutions to restore the harmony between humankind and God's creation.

As women in Suriname, we believe that the Christian faith community can make a great contribution to the preservation of a livable, healthy and safe environment. Actually, the future of the earth to next generations matters to us. We see this as one of the key elements of the Christian faith. We are reminded of the relationship between God and creation, God and humanity. It is about having respect for every living thing.

As a Christian community, it is very important to be aware that we live in the 21st century, a period that is characterized by a rapid advance in technology. Given that we now live in a 24- hour economy and people strive for excellence, we are all challenged to

keep our moral and ethical principles high. We should ask ourselves how to reach the balance between keeping up with technology on one hand and minimizing the negative side effects of technology on our environment on the other hand.

What does it mean to us when we affirm with the Apostle's Creed: "I believe in God the Father, Creator of heaven and earth; I believe in Jesus Christ, His only Son; and I believe in the Holy Spirit?" How does this affirmation relate to our faith in God as creator? What is our role as Christians in the world of God? How do we live responsibly in the 21st century? We are guided by the theme "All God's creation is very good!" (Genesis 1:1-31)

### Background explanation for Genesis 1: 1-31

The word genesis means origin, beginning, or becoming. The book of Genesis opens for us the Bible, in which the divine revelations of God are recorded by people of faith. Genesis testifies to the beginning of life on earth, the creation of humankind and their responsibility towards creation.

In the creation story, out of chaos God creates the heavens and the earth. God creates a cosmos, a living world (1-26). God finishes the creation by creating humankind in God's image and likeness (27). They then receive God's commission to take care of God's creation, which in God's view was very good (28-31). All of this, God does by speaking, separating, differentiating, and creating. In Genesis there are statements about the beauty of creation and the place and function of every creature in the whole of creation. "And God saw everything that he had made, and indeed, it was very good."

In Psalm 8, the psalmist looks at the heavens, the moon, and the stars and asks God “what are human beings that you are mindful of them?” And goes on praising that “yet, you have made them a little lower than God, and crowned them with glory and honor and given them dominion over the works of your hands” (3-5).

However, the Psalm does not imply that humankind has the right to make use of God's creation without being concerned about taking care of it. Do not bring development to the communities without a consideration of sustainability. And certainly do not consume what creation offers without preserving and renewing the natural resources. We, male and female creatures, have to be aware that we are created in the image and likeness of God, and we are called to live in peace and justice with creation.

Just like the animals, humankind also gets God's blessings, and a commission: be responsible, have good stewardship, protect and care for all God's creation. We live in the world, so, we should not damage what God has created. Also, we should never put ourselves above God, because the earth is the Lord's and all that lives on it (Psalm 24:1). It means so much to be a partner of God!

### **Method: Group Bible study**

This Bible study method is known as contextual Bible reading. We want to establish a dialogue between our present context and the Bible's. We start reading the Bible aware of our situation so we can listen to the word of God from the past to today. This approach sheds new light on our questions and actions.

The method has four phases. Choose a moderator who keeps a lively interaction with the participants.

### **1. Observation:**

What does the text say (Let the text be read many times or in several versions to initiate conversation)? What words stand out to you? Are there repetitions, movements in the text? What is written about creation? What is written about humankind?

### **2. Interpretation:**

a. What images come to mind when you hear the words that stand out to you? (Participants should make associations between what is said and their own experience)

b. In Genesis 1:22, 28 God blesses the animals and humankind. How do you hear the blessing of creation in the face of environmental pollution, natural disasters, advanced technology and abuse of human beings and nature?

c. How do we, as human beings, use our gifts in caring for creation? What are our tasks to bring God's blessing to our context?

d. How can we ensure the future of the earth for the following generations? Consider for example:

- ▮ food growing (organic, chemical fertilizers, small scale farm, agro business)
- ▮ extraction of minerals (gold, bauxite, etc), deforestation (clear cutting leads to less oxygen), harvesting, hunting and poaching of endangered species like turtle seas.

- Waste management (landfill, recycle, re-use, composting)
- All forms of violence against children, youth and women

## 2. Plenary:

Conclude the conversation summarizing what the theme “All God's creation is very good!” means for you and for your communities as you receive the blessing of caretakers of God's creation.

## 3. Application:

- The participants may share the lessons learned from the Bible text and conversation in the groups.

- The participants may work together on an environmental project.
- The participants may write a poem or a prayer, or draw a picture based on the theme.
- The participants may write down a personal commitment towards the care of God's creation.

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## CHILDREN'S PROGRAM

### Orientation

The children's program is planned for children between the ages of 4 to 13 years old. To lead the program, you may invite a teenager or adult to be the narrator and five children who will represent the ethnical diversity of Suriname people.

Tokoro (Indigenous girl) carries a percussion instrument (maraca), Kwame (Maroon boy) carries a pot wrapped in a cloth, Liang (Chinese girl) carries a bag with plastic bottles with soda or any other liquid, Viresh (Hindustani boy) carries a percussion instrument (drum or tabla), Samanie (Javanese girl) carries a basket covered with a cloth.

If possible, reserve three areas in the room where the children will meet during the cultural part of the program. Make a special decoration or a sign to mark the places so the audience would know where they are: Kwame's front yard, Chinese store, Sunday school.

### Decoration

Place a black cloth on one half of the table depicting darkness, and a blue cloth on the other half depicting sea waters. On the black cloth (darkness), place an empty glass bowl to represent that the earth was empty and dark. On the blue cloth, place an empty glass bowl with a tea light or candle inside it representing the light (sun, moon, stars) that God created. To represent the separation of the sea and the earth, place sand on the edge of the blue cloth. Place seeds, flower petals and paper cut outs or toy animals on the sand. On the blue cloth, place paper cut outs or toy

creatures that live in the sea. Create a simple mobile with birds or butterflies and hang them around the room. Make an arch from a flexible piece of wood or plastic tubing and bend it over the blue cloth and attach to the table legs. Make enough paper birds or butterflies to hang on the stick.

A flag of Suriname can be fastened to the cloth in the front of the table. Or use balloons or garlands in the colors of the Suriname flag (green, white, red and yellow).

### Bible story

The main Bible text is Genesis 1:1-31. Prepare in advance the material needed for each participant in the story telling.

**Material:** About 2 meters of fabric. The white fabric depicts the light; black fabric the darkness; and the light blue the sea. Have some real or pictures of tree branches, plants and flowers; stuffed animals; and paper cut outs of the sun (yellow), and moon (white).

**Story Telling:** Practice the role-play with the children, so the story will be an enthusiastic presentation. In italic between the brackets you find instructions for the actions to be performed by the children. The narrator may not need to read out loud those instructions during the presentation.

The narrator should engage the listeners. For example, they can place the paper figures on the wall or in an arch. They can imitate the animal sounds and name some of the animals created.

## Games and Crafts

Insert the follow activities in the appropriate moment in your program.

### Interactive Quiz

**Material:** Prepare green and red squares of paper. Red indicates “wrong”, and green indicates “right”. Elaborate few questions suggesting right and wrong attitudes that impact the care for God's creation.

The goal is that the children will learn what is good or bad for the environment raising the appropriate colored square and explaining the impact of the attitude. For example: Do we throw banana peel in a special bin for plant and fruit leftover? (A green square should be raised). Why should we do this? (Let the children answer). When eating in the car, do we throw the waste out of the window? (A red square should be raised). What do we do with it? (Let the children answer).

### Environmental Game

The game was created by Alice Pomstra-Elmont, the same artist who painted the artwork for WDP 2018 program. She gave WDPIC and WDP National Committees the permission to translate and reproduce the game for WDP programs. Please, you must acknowledge the copyright when reproducing it. The cardboard and instructions for the game is in a separated file.

Purpose of the game: to raise awareness on how children can contribute to the care of creation through simple practical examples.

### Handicraft Activity

Remind the children the importance of being caretakers of God's creation; and that recycle

or re-use is good for the environment. Plastic bottles can be recycled into a flower pot (activity for 8-13 years old children) or a jar to collect small things (activity for 4-7 years old children).

**Material:** large plastic bottles (approx. 1, 5 liters), strong piece of yarn or thread and permanent markers and scissors. If possible, have soil, seeds to plants and leaves, flowers, seeds, glue, tape or staple to decorate the jar.

**Hanging flower pot:** draw a rectangle on the bottle and cut it out. Make two holes in the bottle just underneath the opening that was made. Take the thread through the holes and tie a knot on the top. Make some holes in the bottle underneath the rectangle opening, so when watering the plant it can drip out. If possible, plant with the children, and let them take it home.

**Jar:** Cut out half of a large plastic bottle (1, 5 liters), and use the lower part for the jar. Let the children decorate the jar with leaves, flowers, or seeds. Help them glue, tape or staple the decorations on the jar.

### Children's Program

**Children theme song:** Mi môi kondre. Words and music by Reza Karg. Composed by invitation of WDP Suriname.

### Words of welcome

### Opening Prayer

**Narrator:** Suriname is located on the northern part of South America with a coastline along the *Atlantic Ocean*. The neighboring countries to Suriname are French Guiana, Brazil and Guyana. In Suriname you have children of different origins. They may be Indigenous, African descendants, Chinese,

Creoles, Dutch, Hindustani and Javanese (*You may show the people in the artwork painted by Alice Pomstra-Elmont*). Even though Suriname's official language is Dutch, the most common language to all is Sranan Tongue, but each group also speaks their own mother tongue.

Today we'll introduce you to some of our communities. We will start with the Indigenous peoples because they were the first inhabitants of Suriname. Most of them live in the rainforest where they feed themselves by hunting, fishing and planting. Some of them have moved to the city and now live in the capital of the country, Paramaribo, where they go to school. May I introduce you to Tokoro.

**Tokoro:** Hello, I am Tokoro. I am 8 years old. When I was 6 years old, I moved with my parents from the interior to Paramaribo, so I could go to school. Not everywhere in the interior has a school and often we have to walk long distances to get there. But the schools are crowded in the city. Sometimes there are not enough tables, chairs or books for all students. Still, I like school very much.

**Child 1:** Let's pray. We thank You, Lord, for we enjoy learning. We pray that education will be accessible for all children anywhere in our country at every level.

**Narrator:** Tokoro goes to church every week. This week there is a special celebration. World Day of Prayer is celebrated today. This happens every year. In this celebration you hear about the children of a specific country. This year everybody will pray with the Suriname children. Tokoro likes to invite her friends to go with her to church. Today, she invited Kwame, a Maroon boy.

**Narrator:** Kwame's family used to live in the Maroon communities in the rain forest, in the interior of Suriname. Back then the rain forest and rivers were not polluted. But his family had to flee to the capital to escape the armed conflict in the interior. In the city, he started telling people what was happening to the rivers in their community.

**Song: Wan o-di o wi de bari yu (A Greeting).**

**Lyrics and Music:**

(*Kwame and Tokoro come forward with a pot wrapped in a pangi/shawl*)

**Tokoro:** Hello Kwame. Fa waka? How are you? What do you have there?

**Kwame:** This is Afingi soup for the celebration. It is a soup of wild meat and cassava balls which we, Maroons, love very much. In the interior, we used to eat it with fish from the river. That is really tasty!

**Tokoro:** Cool! I heard my parents saying that there is gold in the interior.

**Kwame:** Yes! But my village is concerned that the miners are washing the gold with mercury in the river. It is polluting our rivers. It would be good to tell everyone about it, so they stop doing it.

**Tokoro:** That is bad for the river, the fishes and for us as well. I will help you tell others.

**Child 2:** Let's pray. We pray Lord for the protection of the forests, rivers, fishes, and minerals that are on earth. Help us learn how to live with them without destroying them.

**Narrator:** Tokoro and Kwame walk away to the Chinese shop. There, Liang comes out with a bag with soft drinks in plastic bottles. Liang is a Chinese girl. The store that is owned by her father used to be her great-

grandfather's, who long ago came to work in the coastal area of Suriname. Many of them continued to live in Suriname, just like the great-grandfather of Liang.

**Tokoro:** Hello Liang, we have come to take you to the celebration. What are you bringing for the World Day of Prayer Celebration?

**Liang:** Hello Tokoro, Hello Kwame. I am taking soft drinks with me, but I have to return the plastic bottles though. My friends and I collect the bottles for our school. The bottles are picked up by a collector and sent to a bottle recycling plant. There they are shredded into small pieces to be used again.

**Kwame:** Let's do it in our church as well! Let's clean our yards and streets from the plastic bottles!

**Child 3:** Let's pray. Lord, help us to prevent diseases in our communities by keeping our streets and yards cleaned of waste and discarded plastic products.

**Song:** Worship theme song: San Gado du, reti tru! Lyrics and Music: Herman Snijders. Composed by invitation of WDP Suriname.

**Narrator:** Just as the three children are about to leave, they see two of their friends. They are Viresh, a Hindustani boy, and Samanie, a Javanese girl. Their ancestors also came to work in Suriname, and they have chosen to continue living in Suriname. Both children have something with them.

**Tokoro:** Hello Viresh and Samanie. What do you have there?

**Viresh:** This is a tabla drum from India, with this I'm going to play music at the celebration.

**Samanie:** I have with me baka bana (fried

plantain), which I will bring along for the World Day of Prayer Celebration. My Simba, grandmother, prepared them. What will you bring along?

**Tokoro:** I have two maracas! I will play them when we sing. Let's go now or we will be late.

**Narrator:** The kids go merrily along to the church.

**Child 4:** Let's pray. Thank You, God, that in spite of our differences of religion, ethnicity and culture; we can live in peace with each other.

**Song:** Theme song: Genesis 1:31. Lyrics and arr: Mavis Noordwijk. Composed by invitation of WDP Suriname.

### Suriname.

**Narrator:** Tokoro, Kwame and Liang arrive and greet all who are there. They put their treats on a table and sit down. Today the World Day of Prayer Celebration is about "All God's creation is very good!" Let's hear a Bible story about God's creation from the book of Genesis chapter 1.

*"In the beginning God created the heavens and the earth. The earth was chaotic and a shapeless mass (Two children take a few steps forward. They hold the black cloth firmly at the four ends and move it rapidly up and down. A blue cloth symbolizing the sea is spread on the floor by two other children).*

And the Spirit of God was hovering over the mass of waters (*The narrator blows through the microphone while the children move the black cloth up and down.*). Over the waters was deep darkness (*The black cloth is held above the blue*). Then God said: "Let there be light." (*Children hold the white cloth above the water. And then*

there was light. God saw that the light was good. He was pleased with it, and divided the light from the darkness. God called the light “daytime” and the darkness “nighttime.” Together they formed the first day of God's creation.

Then God created the oceans, and between the oceans He created land, and on the land all kinds of trees and plants (*Oceans are illustrated by children moving a blue canvas like waves of water. Others are holding plants and branches of trees*). And God was pleased, because He saw that it was good.

God spoke and everything happened just the way He wanted. He did not need anything else to make His beautiful creation. God is so good and kindhearted. He also wants us to say to Him: “Lord God, You are so wonderful. Thanks for all the beautiful things you have made for us.” **Shall we do that together? “Lord God, You are so wonderful. Thanks for all the beautiful things you have made for us.”**

Then God let a brilliant light shine during the daytime and called it sun (*A child holds up a picture of the sun*) and at night a glittering moon (*A child holds up a picture of the moon*). In the sky, He put millions of twinkling stars (*A child holds up a picture of the stars*). And so the world began.

Then he filled the oceans with fish, crawling crabs, sharks, whales and other creatures. Above the land the birds, butterflies, bees and bats filled the air flying (*Pictures of these animals are placed on the wall*). Only through his spoken words God created all these animals. God looked at them with pleasure and blessed them. **Can you also name a few kinds of birds and fish? How do they sound?** (*Interact with the children's response and animal*

*sounds*). God created all of them. God said to them: Multiply, make sure your number is growing and fill the earth.

On the fifth day God made all kinds of wild animals, cattle and creeping things (*Horses, elephants, giraffes, goats, dogs, chickens, and cows etc. are placed on a large board or pasted on the wall*). And God saw it was good and He was pleased.

But on the sixth day God also created something beautiful. He said: “Let us make humankind to be caretakers of all life upon the earth, the skies and the seas.” And God created us, the children of the world. And we are all so different from each other. And God loves us all. **Let's look at each other and say “All God's creation is very good!”** (*Motivate the children to repeat the action among each other and conclude it with a big and joyful hug*).

On the seventh day God rested. Everything that exists, human and nature owe their life to God. He blessed all living creatures and declared nature and animals to be good. Let us now thank God for His goodness, kindness and love.

**Child 5** - Lord God, we thank you for the beautiful earth you have given us. Forgive us when we do not properly care for it, and when we do not show love for our neighbors. Help us to better interact with our environment and nature, and inspire our friends to do the same.

**Offering:** Collect the offering while singing, then pray in thanksgiving for it.

**Song:** Choose an appropriate song to close the program

**Closing prayer:** Let's pray together the prayer that Jesus had taught us.” (*You may have a*

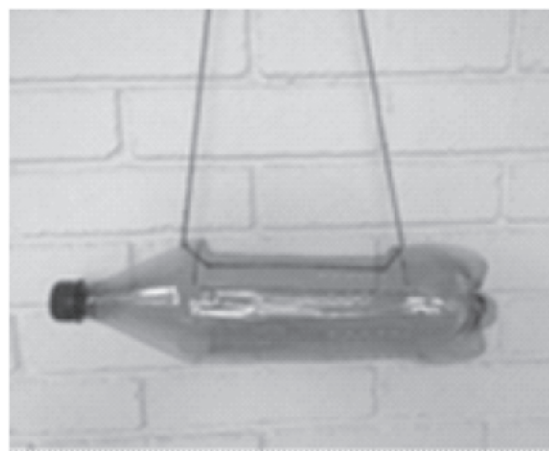
*group of children reciting the prayer in their mother language and another group in Sranan tongue).*

Wi Tata na hemel (The Lord's Prayer, Sranan Tongue).

Wi Tata na hemel! Yu nen mu de Santa! Yu kondre mu kon! Yu wani mu go doro na grontapu, so leki na hemel!

Gi wi tide da nyanyan fu wi! Gi wi pardon fu den ogri, di wi du, so leki wi tu de gi pardon na den suma, disi du wi ogri!

No meki wi kon na ini tesi! Ma puru wi na da ogriwan! Bikasi ala kondre de fu Yu, èn ala tranga nanga glori de fu Yu, têgo Amen



## ENVIRONMENTAL GAME

Purpose of the game: to raise awareness on how children can contribute to the care of creation through simple practical examples.

**Material:** A cardboard, two dice and some pawns depending on the number of children to play. You may involve teenagers to draw in advance the board game on the cardboard.

**Rules of the Game:** Roll the dice and walk the amount rolled with the pawns on the board. If you land on a square with instructions read and follow the instructions below. Whoever reaches the end first is the winner.

### Instructions:

**No. 2:** Before you left home you drank a glass of water so that you don't need to buy a bottle of water on the way. That was very good. You may move 2 spaces ahead.

**No. 14:** You threw your empty soda bottle out of the car window instead of into the garbage can or the recycle bin for plastic bottles. Don't be so sloppy! Go back 3 spaces.

**No. 21:** You have collected plastic bottles from the street and placed them into the recycle bin for plastic bottles. Well done! You may move 7 spaces ahead.

**No. 31:** You have sorted the garbage at home and placed it in the right bins. Vegetables on the compost heap, plastic bottles in the recycle bin for plastic and the other dirt in the garbage can. Very good! You may throw the dice again.

**No. 39:** You did not take a plastic bag at the chinese shop because you have your own shopping bag with you. That was very good! You may throw the dice again.

**No. 46:** During a boat trip you threw your garbage such as a plastic cup, plastic plate and empty plastic bag into the river. That is wrong. Go back to the beginning because you still have a lot to learn.

**No. 54:** You bought some baka bana (fried plantain), and teloh (fried cassava) at the warung (javanese food stand). The left overs you threw at the side the road. Don't be so sloppy! Now you have to skip a turn.

**No. 59:** You took good care of your country. Congratulations! You know what you want and you work at it. This way you get a clean and healthy environment.

**Translation:** If you say: I love Suriname? Then keep Suriname clean. You may replace Suriname by the name of your country or you community.

### Act of Commitment

1. **I have decided to follow Jesus.**  
Author: Anonymous (Assigned to S. Sundar Singh from East India)

**You may find this song in the Hymnals books in your country. First line: "I have decided to follow Jesus." If you need to double check the lyrics to recognize the song or request permission to publish, please, visit the link:**

**[http://www.hymnary.org/text/i\\_have\\_decided\\_to\\_follow\\_jesus#media](http://www.hymnary.org/text/i_have_decided_to_follow_jesus#media)**

2. **Wi Tata (The Lord's Prayer). Lyrics and Music: John Nelom.** Sranan and English versions provided below **Send Forth Blessing**

3. **In the name of Jesus, Amen.** Response after the Old Testament Benediction # 623. Moravian Liturgies, 1759.

You may find this song in the Hymnals books in your country. Only line: "In the name of Jesus." If you need to double check the lyrics to recognize the song or request permission to publish, please, visit the link: <http://www.hymnary.org/hymn/HLMC1969/623>

4. **Take the name of Jesus with you.**

Lyrics and music by Lidia Baxter, 1870.

You may find this song in the Hymnals books in your country. First line: "Take the name of Jesus with you." If you need to double check the lyrics to recognize the song or request permission to publish, please, visit the link:

[http://www.hymnary.org/text/take\\_the\\_name\\_of\\_jesus\\_with\\_you\\_child\\_of](http://www.hymnary.org/text/take_the_name_of_jesus_with_you_child_of)



[illegible]

**MAKE IT YOUR OWN & HAVE FUN!**

## WORLD DAY OF PRAYER COMMITTEE OF SURINAME

The ecumenical collaboration was established in Suriname in November 1942 under the name Committee of Christian Churches (CCK). The Women's World Day of Prayer started in the year 1953. In February 1954, a board was officially appointed, consisting of Mrs. J. Oostburg-Cop (Moravian Church) and Mrs. Görges-de Vries (Lutheran Church) and the wives of Rev Paap and Rev De Groot of the Dutch Reformed Church. The following denominations and organizations were in the committee: YWCA, Moravian Church, the Salvation Army, the Dutch Reformed Church, the Evangelical Lutheran Church, Adventist

Since December 2000, we have established a direct relationship with World Day of Prayer International Committee (WDPIC). In September 2003, two of our board members participated in the Quadrennial Meeting in Swanwick (England) and since then the board has attended WDPIC conferences. In 2007, Diana Pengel was elected Chairperson of the WDP Suriname Committee and worked very hard to promote WDP in her country. She was actively involved in coordinating the writing process for the Suriname worship service. As of 2017, the current Chairperson is Rosana Pindon.

On November 2014, a Strengthening National Committee workshop was held to start the writing process with the support of WDPIC. The focus of the workshop was to understand the theme according to the environmental context of Suriname.

The Preparatory Workshop for a writer country held on April 2015 with around 35 women and young women provided a writing training and opportunity to organize the writer working groups. It was our pleasure to welcome R. Oliveira, P. Balasundaram and C. Harbig as leaders of the workshop. We left the workshop full of enthusiasm and well-equipped to start out our task.



**Diana Pengel**  
WDP Suriname Committee

## ARTIST BIOGRAPHY AND STATEMENT



### The Divine Gift

We live in a beautiful country that we received from our Creator. I see this as a special gift that we must cherish - a beautiful nature with wonderful forests and mountains that boasts great rivers with impressive rapids. It is a rich country with beautiful flowers and animals, but also sufficient food for everyone. Let us cherish this beautiful gift so that we can pass it on in its beautiful state to the coming generations.

### The painting:

Here we symbolically see the hands that receive the divine gift and pass it on to the next generations. Every day the sun shines over the land where animals and plants have found a place. The vegetables and fruit tell us that there is enough food for everyone. The blue hummingbird, the white ibis and the macaw are a few of the many bird species our country boasts. The blue frog (okopipi) is one of the protected animal species that can only be found in Suriname. The red and yellow heliconia is native to our country and the

majestic kapok (ceiba) tree is a beautiful giant in our forest. The Voltzberg (VOLTZ Mountain) is one of Suriname's many granite mountains. The seven women symbolize all women in Suriname who cherish this gift to pass it on to their children. Seven also symbolizes the seven days of God's creation.

### Who am I?

I am Alice Pomstra - Elmont, born on 20 January 1947 in a very special place in Suriname. I am a member of the Hervormde



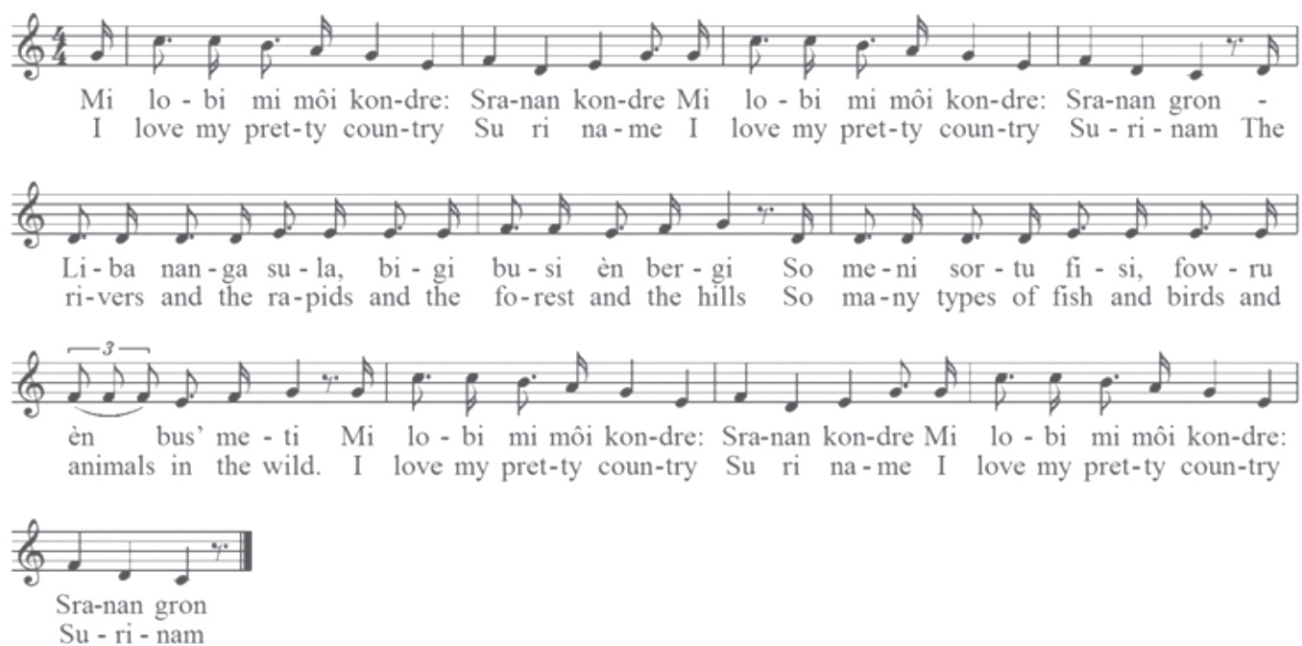
gemeente (Dutch Reformed Church). At an environment exhibition, I was asked to participate in designing a cover for WDP program.

I was born on the ship 'Paramaribo' in the Cottica River near Mocca in the District of Marowijne. My mother was travelling from Paramaribo to Moengo, which in those days could only be done by boat. After I turned 6, my parents moved to Paramaribo, the capital, where I spent most of my youth. I worked in general education in Suriname where my creativity soared. After some years, I moved to the Netherlands where I worked in special education. By working with children with disabilities I learned to enjoy the little things. Now that I live in Suriname again, I enjoy this wonderful country with its rich nature. It is delightful to see the sun rise in the morning and see the birds flying. What a precious gift. Let us keep it as beautiful as we received it.

## SONG / MUSIC SHEET

## Mi Môi Kondre

Reza Karg



Mi lo - bi mi môi kon-dre: Sra-nan kon-dre Mi lo - bi mi môi kon-dre: Sra-nan gron -  
 I love my pret-ty coun-try Su ri na-me I love my pret-ty coun-try Su - ri - nam The

Li - ba nan - ga su - la, bi - gi bu - si èn ber - gi So me - ni sor - tu fi - si, fow - ru  
 ri-vers and the ra-pids and the fo-rest and the hills So ma-ny types of fish and birds and

èn bus' me - ti Mi lo - bi mi môi kon-dre: Sra-nan kon-dre Mi lo - bi mi môi kon-dre:  
 animals in the wild. I love my pret-ty coun-try Su ri na-me I love my pret-ty coun-try

Sra-nan gron  
 Su - ri - nam

## SONG / MUSIC SHEET

2  $\text{♩} = 57$

**A**

7 1.

Ga- do\_ si a-la sa-ni di Hem a-nu me-ki a ben fi - ti ay fu tru\_\_

Ga- do\_ si a-la sa-ni di Hem a-nu me-ki a ben fi - ti ay fu tru\_\_

Ga- do\_ si a-la sa-ni di Hem a-nu me-ki a ben fi - ti ay fu tru\_\_ tru-tru, tru-tru,

11 2.

a ben fi - ti ay fu tru\_\_ Ne-ti ta-pu,\_\_\_ dey o-po\_\_

a ben fi - ti ay fu tru\_\_ Ne-ti ta-pu,\_\_\_ dey o-po,\_\_\_

a ben fi - ti ay fu tru\_\_ Ne-ti ta-pu,\_\_\_ dey o-po,\_\_\_

**D.C. al Fine**

15 1. 2.

di fu sik - si dey\_\_ di fu sik - si dey\_\_

di fu sik - si dey\_\_ di fu sik - si dey\_\_

di fu sik - si dey\_\_ tru-tru, di fu sik - si dey\_\_

## Genesis 1:31

Lyrics & arr. Mavis Noordwijk,  
2015

[illegible]

## SONG / MUSIC SHEET

## San Gado du, reti tru!

Genesis 1 Verse 31

H. Snijders

**Allegro con Spirito**

1. Di Ga - do me - ki, a tak' a re - ti.  
2. San Ga - do ta - ki, da - ti w'e bri - bi.

5 San Ga - do du, re - ti tru!  
San a ben du, re - ti tru!

9 Ga - do ben me - ki, dei na - nga ne - ti.  
Ga - do en wro - ko, no de fu so - so.

13 San Ga - do du, re - ti tru!  
Ga - do yu bun, bun gi un.

17 Prij - ze wi Mas - ra,  
Prij - ze wi Mas - ra,

21 prij - ze en wro - ko.  
prij - ze en wro - ko.

25 Be - gi, gi Hem gra - ni.  
Be - gi, gi Hem gra - ni.

29 S'a du re - ti tru!  
S'a du re - ti tru!