

Öreniach me Ach Souleng

(How does our past culture affect our Christianity today?)

Porausen akom: Ei nesen epwe anisi kich pwe sipwe weweiti än chon Chuuk kewe örenien noom. Mei tufich pwe ach öreni mi chuwen nofit fengen me manawen ach Souneng ikenai?

Kapaseis me Wokisin

1. Ifan ewe iotek sipwe eäni non manauach?
What should be our daily prayer?

Könupin 139:23, 24 (p 849 me non ewe "Ewe Kapasen God", förien chon Catholic) *"Ai God, kopwe nennengeni ei pwe kopwe _____ non netipei, kopwe sôtuni ei pwe kopwe sinei ai kewe _____. Kopwe nengeni ika epwe wor óch _____ non manauei, iwe kopwe _____ ei won ewe anen manau ese much."*

Pönuan: Sipwe tingor Kot epwe pwär ngeni kich nonnomun manauach, pwe ika a wor óch mettoch a eppeti nefinach me Kot, sipwe pwan fangeno ngeni Kot.

Porausen awewe:

Pworausen Märeanin emon mwan seni ewe fönu Ireland—

Ekkoch ai kewe newo, ra feito seni ewe fönu Ireland, arapakan ngeni Europe.

Won ei fönu mi wor chommong chuk, pwan sonosonöch, o pwan chommong ira , itan “Oak”. Nupwen ai kewe newo

ra kuna usun pworopworun panen kewe irän Oak, iwe ra nuku pwe mi wor sope are önu-ngaw mi nom nein kewe ira.



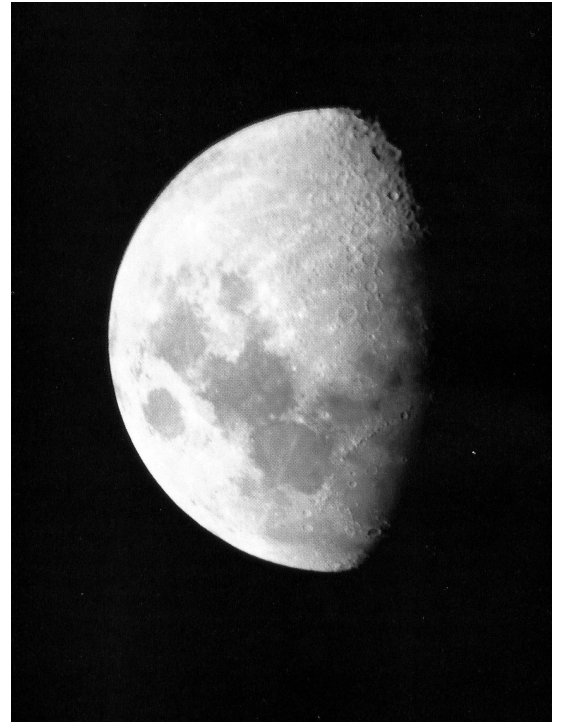
A pwan wor ekkoch aramas mi fin pwe non unusen manawer repwe kaeö usun kewe irän Oak, o pin ngeni, are angang ngeni kewe önu-ngaw mi nom nein kewe irä. Kei sokkun aramas, aiwa eitangenir “Druid”, wewen, “Chon angang ngeni ekkewe irän Oak.” Aiwa ewisa ngenir pweiei chok ar angang iteiten ran, pun repwe fokkun weweiti usun ekkewe sope o repwe aiti ngeni kem met aipwe föri o met aisap föri non manawem pun esap tori kem feiengaw are osukosuk seni kewe önu.

Esap kewe irän Oak chok am mi nuku pwe mi wor sope non. Nge aiwa pwan



nuku pwe mi wor önun neeman, önun neset, o mi pwan wor önu non ewe maram me ewe akkar, me non kewe ekkoch mettoch usun ewe ngetengeten ekkei. Ika pwe esap ina, iwe epwe ifa usun an ewe ekkei epwe tongeni ochei ira me kana ekkoch mettoch ren ngetengetan?

Ai kewe newo ra pwan nuku pwe mi wor sope are önu, ir mi puppunu fengen. Awewe chok, ir mi ura pwe mi wor önu non ekkewe kuchu, o pwan non ewe pwun. Nupwen a pwung ran, ewe kuchu a punuweni ewe pwun, iwe nour kewe, uwan kewe ira meinisin. Aiwa nengeni pwe ewe akkar a kan nemeni ewe ran, o ewe maram a nemeni ewe pwin. Faniten ir me ru ra nom fengen fän näng, o ra pwan asarama kem, iwe aiwa ekieki pwe ir mi puppunu fengen. Aiwa kon aucheani kei ruemon önu, pun aiwa nuku pwe ewe akkar, ina semem, nge ewe maram, inem we. Tori ikanai mei wor am öreni pwe aipwe pesei ngeni noum kewe nengin ar repwe tou nukun nepwin, pwe ewe maram epwe tinetir o inisir epwe winino ngeni inisin föpun. Napengeni aramasei ra mönukono ika pwata ra kan apwonuetä kei öreni. Ewer mi fokkun wor chon Merika ir men chiwen föri kei mettoch o apwonuetä anon kewe druid.



Me noom noom, ika am men opsupwangen fönu are pisek, iwe am aiwa maun ngeni ekkoch pwe aipwe fönueni fönuer, o pisekini

pisekir. Fan ekkoch aiwa pwan niapeni aramas pwe aipwe
 nounir slave. Ika pwe aiwa kuf non ewe maun, are mei wor
 iön a maun ngeni kem nge aiwa lus, iwe aiwa ääni asor
 emon aramas. Ika a fokkun watte ewe osukosuk, iwe aiwa
 tongeni asorätä chommong aramas. Aiwa kan kenir non
 ewe ekkei. Use sinei ika meni ai kewe newo ra ekieki pwe
 ewe önu a nom non ewe ekkei epwe fen pwapwa ren
 kei asor, iwe epwe anisi kem. Use
 sinei. Nge u chok sinei pwe met
 kewe Druid ra urenikem
 aipwe föri, aipwe fokkun
 chok föri. Ir noum kewe
 sou-emwen o sou-köpfung,
 nge aiwa fokkun niweitir.
 Ika ra ura pwe aipwe
 asorätä aramasem, aiwa
 chok apwonueta anor.

Ekkoch aramasei ra nuku
 pwe nupwen emon a
 mano, iwe inisin a winitir
 pun, nge ngunun we a
 tongeni nomofetän, o a
 tongeni pwan tötä won emon
 aramas, are esinei ngeni kem
 och pworous. Ekkoch ra nuku pwe
 nupwen ra mano, ngunur epwe feinno
 ngeni ew fönu mi öch fan sat. Non ei neni esap wor
 osukosuk are riäffou, nge kinamwe me pwapwa chok. Ie
 popun pwe nupwen ra tuw peiaser, iwe ra fokkun awattei
 pwe epwe pwan wor nenien sepi, möngö, sar, moni, uf, are



mettoch meinisin ra nuku pwe epwe namwot ngeni ngunun ewe aramas non ewe fönu mi öch fan sät.

Mi chommong sokkopaten am kei sokkun öreni me ekiek. Nge ew chok mettoch a kon auchea ngeni kem. Am aipwe nemeni kewe önu pwe repwe föri netipem, pwe esap pwonuetä netiper mei ngaw ngeni kem. Awewe chok, ina mwo ika ir resap mochen anisi kem non maun, nge aipwe äni am asor ngenir, ika föri mettoch pwe repwe anisikem, ina mwo ika non ar osopwisek. Ika itä kewe önu (sope) ra mochen pwe aipwene semwen are repwe ochei kem, iwe aipwe fokkun mwarei kewe irä are aea kewe safei won inisim are imwem pwe resap efeiengawa kem. Iwe aiwa fokkun achocho ngeni aipwe michi ngeni kewe önu (sope) pwe repwe föri netipem, ina mwo ika rese mochen.

Kapaseis ussun ewe Poraus:

- Met ka aucheani me non ei poraus? What lesson can you learn from this story?
- Ifa ussun än chon Chuuk öreni a wewe ngeni ika a sokkono seni ekkewe öreni me non ei poraus? How are the Chuukese customs similar or different from the customs in this story?
- Ifan ekkewe öreni sia föri ikenai pwe esap tori kem feiengaw are osukosuk? What are the customs we still practice today to try to prevent harm or danger in our lives?

2. Lön a nemeni met a fis lon manauach ren feiöch ika feiengaw? Who has ultimate control over the circumstances in our lives for good or for evil?

Colossae 2:10 (p 348) *“Iwe oua fen angei unusen manau mi ennet ren ami chungeni i. _____ a fakkun tekia seni ekkewe ngun mi wor ar nemenem me pochokun.”*

Genesis 50:20 (p 68) *“Oua fen kirikiringaw ngeni ei, nge _____ a siwini ngeni mi öch, pun epwe tumunu manauen chommong aramas, ekkewe mi manau tori ikenai pokiten met a fis.”*

Rome 8:28 (p 267) *“Kich mi sinei pwe non mettoch meinisin _____ a föri fanasengesin mi murinno ren ir ekkewe mi tongei I, ir ekkewe _____ a fen körir pwe repwe föri pwisin netipan.”*

3. Met ei wokisin a aiti ngeni kich ussun ach örenien noom me manawen ach souneng? What

does this verse teach us about the role our old customs have in our new Christian life?

Matthew 9:16-17 (p 16) *“Ese wor emon aramas epwe appinasa echo sekit mi mes ngeni kamwen mangaku mi fö, pun ewe eppinas minafö, epwe anapano ewe _____ ika a nurufengen. Ese pwan wor emon epwe anönönong wain mi fö non neenien wain mi mes, pun ewe neenien wain epwe _____, iwe ewe wain epwe nino o ewe neenien wain epwe tano. Nge epwe iei ussun, wain mi _____ epwe anönönong non neenien wain mi _____, iwe ir me ruu repwe nukunuköch.”*

Pönuan: Ewe sekit mi mes me ewe neenien wain mi mes ra wewe ngeni ach örenien noom. Nge ewe eppinas minafö me ewe wain mi fö ra wewe ngeni manauach mi fö non Jesus. Sise tongeni kömwöch won öreniach mi ü ngeni Kapasen Kot, fengen me manauach souneng. Anneani pwan Föfför 19:11-20 (p 236); 2 Corinth 5:17 (p 309)

4. How do I know which customs are pleasing to God and which customs are not?

Kapasen awewe:

Ika sia kama, nge sia wes
ne usus, met sia kan
tukumi ewe kón non?
Sipwe aea ekkewe chön
mai mi fö ika ekkewe chön
mai mi mes ika minen
noom?

Nupwen sia etiwanong
Christ non manauach sia
winiti aramas mi fö, ei a wewe ngeni ewe kón sia keran wes
ne usus. Nge ekkewe chön mai minen noom a wewe ngeni
ach kewe öreni mi ü ngeni Kot me Kapasan. Nge ekkewe
chön mai mi fö ra wewe ngeni ach föfför ika öreni men
apwapwai Kot.



*“Jesus, kose mochen kopwe etittina non manauai, pwe
kopwe pwär ngeniei ekkewe öreni mi chök eppet neginach.
Amen.”*

Itei _____