

MESEISET

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SBA Council Plans: **SPIRIT WEEK BEGINS TODAY**

Spirit Week, an SBA-sponsored activity, commences today, Monday, March 10, and continues until Thursday, March 13. This four-day event was approved by the Chuuk Campus Management Council at its latest meeting on February 26. It is expected that Spirit Week expenses will cost \$360, to include daily prizes — \$90 a day for four days: \$50 first prize, \$25 second prize, and \$15 third prize. Students, the prize money can be yours if you participate and win in the various activities of the week.

The four days have been designated, as follows: today, Twins Day; Tuesday 03/11, Occupation Day; Wednesday 03/12, Opposite Day; and Thursday 03/13, Crazy Day. Participants will be judged by being active and creative and by using the English language during the four-day period. Possible points range 1-5. φ

STAFF DEVELOPMENT DAY

Friday, March 14

Staff Development Day is scheduled as an all-day event on Friday, March 14. No classes will be held; however, it is a working day for all employees. Marylene Bisalen, as chairperson of our Staff Development Committee, is the coordinator of Staff Development Day.

Marylene explained, at the Management Council meeting on February 26, that the event will include training workshops, seminars, panel discussions, and presentations for administrators, faculty, and all other staff members. She has already scheduled a number of training activities, including a series of panel discussions by the faculty's Study Hard, Work Hard, and Be Prepared committees during the early afternoon hours on Friday.

Campus Dean Kind Kanto said that all employees are required to attend, inasmuch as March 14 is a full working day. In other words, attendance is mandatory.

For more specific information on Staff Development Day activities, please get in touch with Marylene. φ

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THE NEW WASC/ACCJC ACCREDITATION MATH: SLOs = ISLOs + PSLOs + CSLOs + SLOs

Do you know what an SLO is? By now, you should know — student learning outcome. However, **do you know that there are four kinds of SLOs?** They are: (1) ISLOs (institutional SLOs), (2) PSLOs (program SLOs), (3) CSLOs (course SLOs), and (4) SLOs.

Does COM-FSM need to have all four kinds? Well, the answer to this question will vary, depending on whom you ask at our college. Let us go over these four kinds:

- **ISLOs:** COM-FSM has a mission statement: *“Historically diverse, uniquely Micronesian and globally connected, COM-FSM is a continuously improving and student-centered institute of higher education. The college is committed to assisting in the development of the FSM by providing academic, career and technical educational opportunities for student learning.”* Since COM-FSM is an educational institution, we have ISLOs.

How are we supposed to achieve this mission? In terms of student learning, we have eight ISLOs to achieve: (1) effective oral communication, (2) effective written communication, (3) critical thinking, (4) problem-solving, (5) intercultural knowledge and competence, (6) information literacy, (7) foundations and skills for life-long learning, and (8) quantitative reasoning. They are known as general education outcomes. So, each and every student at COM-FSM is expected to achieve each and every general ISLO.

Who will help the student? When you read the eight ISLOs, they seem like classroom lessons. Yes, of course, they are, but the student must learn the same ISLOs outside the classroom as well. In other words, the student must learn the 8 ISLOs from administrators, faculty, staff, and other students. And, do not forget, each student must help himself or herself too.

- **PSLOs.** At Chuuk Campus, we have a number of administrative programs, instructional programs, and student services programs. For instance, there are two major instructional (or academic) programs: certificate and AA degree. Each program has its own PSLOs.

So, for example, let us look at the PSLOs for the AA Degree Program for Teacher Preparation (AA-TP). There are only three AA-TP PSLOs, according to our general catalog (online):

(1) *Demonstrate basic knowledge of the founda-*

tions and concepts related to elementary education;

(2) *Demonstrate familiarity with a variety of instruction strategies for elementary school students; and*

(3) *Demonstrate basic knowledge in the following areas: art, communication, humanities, language, literature, science, and social sciences.*

Now, you still need to know and understand the PSLOs in administrative and student services programs. Ask our workers in administration and student services, and they will not be able to tell you what their PSLOs are, because they do not have any written in terms of student learning. The only written PSLOs are in the instructional (or academic) programs.

So, let us continue this discussion on SLOs:

- **CSLOs.** Each course (in the certificate or degree program) has a set of CSLOs, or **general objectives**. To be sure, AA-TP courses have to fulfill the three AA-TP PSLOs. Moreover, in each course, found in the course outline (as shown in the COM-FSM website), there are a number of CSLOs. The number varies, depending on what the course proposes to teach.

Since our Administration and Student Services Departments have no courses to teach, both have no CSLOs at all. Lucky them!

- **SLOs.** You already know about SLOs, or **specific objectives**. In each course which you are registered, your instructor gave you at the start of instruction a syllabus (with list of SLOs for that course). So, for example, in SS 120 (Geography), there are 4 CSLOs (general) and 16 SLOs (specific). Or, also, in SS 125 (Geography of the Pacific), there are 6 CSLOs (general) and 15 SLOs (specific). From one course to another, the numbers of CSLOs and of SLOs are different.

The four kinds of SLOs are actually four **levels** of SLOs. The highest includes the 8 ISLOs, and all Chuuk Campus students are expected to achieve all 8. The second highest includes various PSLOs — different from each other, depending on which program we are discussing — administrative, instructional, or student services. The remaining two levels are the CSLOs and SLOs — again different from each other, depending on the courses which you take.

Got it? φ

WHY WAS FATHER SAN VITORES KILLED?

by Anna Suzuki (SS 150, History of Micronesia, Fall 2013)

In our SS 150 class, we read several book excerpts on how 17th-century Spanish missionaries changed the culture of Guam forever. In the year 1668, Father San Vitores arrived on Guam and began converting the Chamorro people to Christianity. He was killed by two Chamorro men in 1672, four years later.

Killed? What happened? San Vitores was a missionary, and yet he was killed. So, I ask myself, *"Why was Father San Vitores killed?"* It did not make much sense to me — for a missionary to help convert the islanders to Christianity and then for two Chamorros to kill him. What did San Vitores do?

Class assignments included reading excerpts from original accounts. According to one account written by Charles Le Gobien⁽¹⁾ before 1700, *"Father San Vitores had the great joy of establishing the Faith in 13 islands where Jesus Christ had never been preached before. He found eight churches, established three seminaries for the education of boys and girls, and baptized nearly 50,000 islanders."* Okay, he was a good man.

Yet, William Alkire⁽²⁾ claimed that, by 1670, *"the Chamorro began to resist forced conversions and efforts by the missionaries"* and *"a prolonged period of warfare between the Chamorro and the Spanish began, a war which regretfully became one of extermination"*. Forced conversions? War? Extermination? Wait a minute — there was a war against the missionaries. There must have been a serious problem with the missionaries.

Another writer named Otto von Kotzebue⁽³⁾ said, *"What Father San Vitores did was to bring the people salvation...by soldiers and arms."* In other words, many Chamorros did not want to become Christian. So, they resisted conversion. The Spanish missionary then used soldiers to force the islanders to convert. This account reads like an interesting novel, but this is not fiction.

That was not a proper way for a missionary to convert people to Christianity. In other words, San Vitores was wrong. So, then, why did he do it? Le Gobien explained that San Vitores had written letters to Catholic leaders in Spain and described the *"arrogant stupidity, backwardness, and wicked amorality"* of the Chamorros.

Kotzebue added, *"Fond of liberty, they could not bear a foreign yoke; and being unable to*

shake it off, they either hanged themselves, or deprived themselves of life in another manner. The women purposely procured abortion, and threw their own offspring into the water, being convinced that, by this premature death, which would deliver them from misery and trouble, they conferred happiness and salvation upon them. Thus they considered dependence as the greatest and most intolerable wretchedness." This was a tragedy for the Chamorro people in the late 17th century. So, let us now go to the climax of this intriguing account.

(continued on page 14)

REMEMBER — President Joseph Daisy planted the spider-lily plant near our Student Center in early December 2013. Well, on February 14, 2014, Valentine's Day, it bloomed for the first time, as shown below.



MORE SCRAMBLED NAMES

Below are five scrambled names of people on our Chuuk Campus. Please unscramble their names.

- (1) A B E I J M N N =
- (2) A E F L N O R T =
- (3) A A E G N R =
- (4) A B I I I K R T =
- (5) A D G I N N U W =

Answers are found on page 14. However, do not peek. ☐

HOW MICRONESIA WAS GIVEN AWAY

by

Gilbert Lippwe (SS 150, History of Micronesia, Fall 2013)

In the mid-19th century the islands of Micronesia were already filled with foreigners. They wanted a share of our islands. It all began in 1521 when Ferdinand Magellan saw Guam and claimed it in the name of Spain — without even asking the people of the islands if that was okay. Claiming of other Micronesian islands became a European habit, and so the history of Micronesia became a history of foreign control over the lives of Micronesians.

This was not a good thing for foreigners to decide the future of the islands without consulting the islanders because they were the ones who should choose the future of their own islands.

By the mid-19th century foreigners were visiting our islands to catch whales, to convert us to Christianity, and to harvest copra. They also came for R&R (rest and recreation) and to enjoy what they could get from available ladies. The Spanish were already in control of the Marianas, and the Germans were strengthening their copra business in the Marshalls. The problem was that there were other islands between the Marianas and the Marshalls called the Caroline Islands, and both Spain and Germany wanted to control those islands as well.

Then, there was Pope Leo XIII. He was pope from 1878 to 1903. Catholic Spain and Protestant Germany tried to gain control of all Micronesia. So, the two nations appealed to Leo XIII to decide who should control Micronesia. Imagine that — as though the pope owned the islands and could give away what did not belong to him. All the same,



the pope made his decision in 1885 — to split Micronesia into two halves. The western half went to Spain, and the eastern half went to Germany. The pope was not thinking about the people of Micronesia. Micronesians were like strangers in their own home islands. The islanders did not have the right to keep their own independent lifestyles. Their islands became pawns in the European game of economic and political chess.

Foreign control over Micronesians was never a

good thing under the Spanish and German administrations. Even later, it was not a good thing under the Japanese and American administrations.

I wonder about something: History is history. It is past tense and present tense, right?. As far as I am concerned, history is also future tense, because the future will someday become the past. So, let me play a game called future imagination. In the near future, Micronesia will experience island sinking and other effects of global warming. We will need a new place to live. So, let us agree to take control of California. We do not have to ask Californians because we do not have to consult them — just like how, in the past, foreigners never consulted us about taking over our islands.

Well, that is my future imagination, but I know that it can never happen. Americans have more power and greater technology. I doubt that we can beat American missiles and bombs with our spears and rocks. All the same, I do have the freedom to imagine the future history of Micronesia.

Pope Leo XIII played politics with Spain and Germany in 1885. He failed to realize that, as the Hawaiian people would say, “*the life of the land is preserved in righteousness*”. In simple truth, Pope Leo XIII was not a righteous man. He might have done many good things as pope, but he did a wrong thing when he gave Micronesia away to Spain and Germany. ϕ

PREMDAS

Remember — solve the math problem first and then use the math answer to complete the English sentence.

Now, do the three problems below, and do not cheat by sneak-peeking at the answers.

- (1) $2^2 \times 10^3 + 2 \times 3 \times 10^2 + 2 \times 7 =$
Lilly Jean gets _____ grades.
- (2) $2^5 \times 10^3 + 2^3 =$
Xavier drinks too much _____.
- (3) $2^2 \times 10^5 - (2 \times 10^4 + 10^3 - 3^2) =$
Do your _____ research!

You will find the answers on page 14. ϕ

MY PERSONAL PHILOSOPHY

(an assignment in EN 208)

by Kevin Sinem

Name of Philosophy = **ANTI-PACHIFICATION**

We have a serious problem in Chuuk – it is called “pachification” or political favoritism. However, we should recognize that this problem is also found in numerous places throughout the world. However, it makes no difference where it exists, because, as long as it is in Chuuk, we must stop it. That is, therefore, the purpose of my personal philosophy – to find a solution to end this problem in Chuuk.

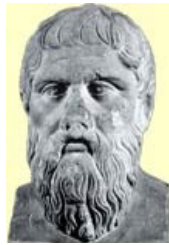
Metaphysics

■ Anthropology

□ Theology

To many Chuukese people, pachification is part of the Nature of Man. I challenge this assumption, and so I stand against it. With favoritism, Chuukese leaders hire unqualified friends and relatives to various positions in public service. Without qualification, public service falters and falls. The more leaders use pachification, the worse our government becomes.

So, the true Nature of Man lies in his desire to improve society. An ancient Greek philosopher Plato explains what must be done. Then, an ancient Chinese philosopher Confucius shows us the general way to improve society. Finally, a Brazilian philosopher Paulo Freire describes the specific way to end pachification.



Plato



Confucius



Freire

- (1) First, according to Plato, the Nature of Man is to prepare himself to become a skilled political leader who knows how to govern himself, his family, his community, his state, and his nation. He must be fair and just in his actions. In addition, Plato's famous “myth of the cave” teaches Man to lead himself and others out of the darkness of ignorance into the light of truth.
- (2) Second, according to Confucius, the Nature of Man is to strive for morality. He must be sincere and correct as a leader. He must fight against corruption and bribery. In effect, he must obey laws, not break them, for the benefit of the entire society.
- (3) Third, according to Freire, the Nature of Man is to challenge any corrupt government. When government leaders play favoritism games, the people must get rid of these leaders. That is what Freire did in Brazil – he led people on strikes against corrupt government leaders. In effect, Freire's actions were against Brazilian pachification.

Epistemology (Sources of Knowledge)

□ Empiricism

■ Logic and Reasoning

□ Intuition

□ Undisputed Authority

(continued on page 6)

MY PERSONAL PHILOSOPHY (continued from page 5)

Freire added one more thing. When people go against corruption, they must unite – put their minds, hearts, and hands together as a single force against the evils of pachification. United, they must not be ashamed, they must raise their voices loud and clear against government corruption, and they must not be afraid. Freire’s advice would not go far in Chuuk, because Chuukese people do not know how to unite against government corruption.



Too many Chuukese actually like pachification, because they themselves – like the leaders – are selfish and greedy. Anti-pachification is not going to be popular in Chuuk, but it is necessary. There will come a time when the people of Chuuk realize this truth.

Is there a way now to get rid of pachification? Yes, and the way is explained in the 1989 Chuuk State Constitution. The Constitution requires the establishment of an Office of the Public Auditor. The job of the public auditor is to stop government officials from doing corrupt things, such as pachification. Unfortunately, Chuuk’s public auditor does nothing. So, this part of our Chuuk State Constitution is useless. However, here is an important question: Why does the Office of the Public Auditor do nothing? The answer is sad: Because there was no budget allocated to set up the office in the first place. So, the public auditor cannot do anything right now.

Axiology

- Ethics
- Aesthetics

Is there another way to enforce anti-pachification? Definitely yes! The Chuuk State Constitution must be amended to require a Code of Ethics. What exactly is “ethics”, and what is a code of ethics? First, ethics is a set of moral principles and rules which direct all government officials to be moral. Second, a code of ethics is a law – to be approved by the Chuuk State Legislature – which establishes ethics as a way of leadership. That is what we need in Chuuk – to have a Code of Ethics which includes anti-pachification.

My personal philosophy endorses a Code of Ethics for our Chuuk State Government. Government leaders and workers must work in moral ways. They must not play games of favoritism and nepotism. They must not steal or misuse public funds. As the English philosopher Thomas Hobbes said, the purpose of leadership is to give the greatest amount of happiness to the greatest number of people – not just to a few friends and relatives. That would move Chuuk and its people on an anti-pachification campaign, and that is what we need to do.



Hobbes

Value Systems

- (1) leadership
- (2) power

FOOD FAIR ON CAMPUS — NOVEMBER 17, 2006



Photo credit: Steve Richmond

Once upon a time, at Chuuk Campus, we celebrated local food and sponsored a Food Festival. Farmers came to display and sell their produce to the public. The last time was in November 2006.

CRE and its coordinator Mike Abbe are committed to reliving those days of yesteryear. Mike agreed to help sponsor a food fair sometime during the Fall Semester 2014. The agreement was made at our latest Management Council meeting on Wednesday, February 26.

Ah, yes, thanks to CRE, we will relive our traditional ways, without turkey tail and imported rice! ☐

WORD SEARCH: 10x10 ACROSTIC by Filemino Kilicho and Tonisa Ruben

Y	G	L	U	F	R	E	W	O	P
R	R	R	E	P	L	A	C	E	E
O	E	S	E	I	T	I	C	P	E
T	A	O	H	V	E	L	A	E	H
S	T	C	A	F	I	T	R	A	S
I	T	I	I	A	L	R	V	C	Y
H	M	E	R	R	Y	A	I	E	R
R	O	T	C	A	F	G	N	T	I
E	G	Y	P	T	O	A	G	A	A
M	E	S	O	L	I	T	H	I	C

This 10x10 acrostic has 22 words, all are five letters or more. Circle all 22 words, listed below.

AFRICA
ARTIFACTS
CANAL
CARVING
CHILE
CITIES
EGYPT
FACTOR
GREAT
HISTORY
LOGIC
MERRY
MESOLITHIC
PEACE
POWERFUL
RACES
REPLACE
RIVER
SHEEP
SOCIETY
SYRIA
TRAIL

STUDENT DEBATE #3 ON A CURRENT ISSUE:

Should We Bring Back the Copra Industry in the FSM?

YES — by J.S. Johnny and Sasuo Mokut

The copra industry was king in Micronesia in the 19th and 20th centuries, and it can be good again in the 21st century. So, we say, YES, the FSM should bring back the copra industry. There are several reasons to say YES, and we would like to describe three reasons. The first is employment opportunity for unemployed people. The second is general economic development for the people and the nation. The third is international competition.

First of all, let us begin with the first one which is employment. It means a lot of jobs for those who are presently unemployed. For instance, in Chuuk, our unemployment rate stands at about 34% of the labor force. Imagine that, 34 out of every 100 adults, 18-64 years old, have no jobs. Copra production may be hard work, but at least copra farmers can earn substantial money for their families.

Next, let us continue with the second one which is economic development. Our older relatives told us how copra was an important business. Micronesians used to export copra, coconut oil, and other coconut products. When we export goods, we bring money into Micronesia. That is an important way to have economic development for the nation. A long time ago, the copra business was profitable for foreigners who controlled the business. Now, we are independent, and we control our own businesses. So, copra profit will now go to us, not to foreigners.

We were doing some research on copra in the world today. According to Microsoft Encarta Reference Library 2003, *"The major producing nations are the Philippines, India, and Indonesia, where coconut palms are grown on large plantations."* Well, Micronesia used to be a major producing nation in the past, but now it is not. We can compete once again if we bring back the copra industry.

Finally, let us tell you why copra is important in the world. We read the following statement in the Reference Library 2003: *"Coconut oil makes up about 20 percent of all vegetable oils used in the world. It is a common ingredient in margarines, vegetable shortenings, salad oils, and confectios. Coconut oil is used in the manufacture of*

soaps, detergents, and shampoos because it has high levels of lauric acid, an ingredient that gives soap a quick-lathering property. The oil is used in cosmetics, candles, glycerin, synthetic rubber, and as a plasticizer (a substance added to glues, epoxies, lacquers, and other compounds to provide flexibility)." In other words, we have a resource in our islands, but we are not using it for export economic development.

We hope that you can agree with us. We can solve some of our economic problems if we just bring back the copra industry. We also hope that our leaders can agree with us.

NO — by Lilly Jean Sos

Should the FSM bring back the copra industry? I say "NO" because I have three reasons for saying this.

The first reason is a decrease in the number of coconut trees. A coconut tree begins with a seed and takes years to grow and produce coconuts. This is a slow cycle. If we overharvest so much copra, then we will not have much remaining for our own food. I know the copra industry means economic development, but I have a choice to make – between economic development and culture. I choose to keep our coconut culture.

The second reason is related to the first. We

(continued on page 9)

MORE MATH SERIES

Are you ready for more series? This math game requires some thinking. Of course, some series are easy — not much thinking. Other series are harder — some thinking required. Still other series are very hard — a lot of thinking required.

Here are several examples. Each set has five numbers in series. What is the missing fifth number? Answers are found on page 14.

- (1) 6, 12, 18, 24, _____
- (2) 1.2, 2.1, 3.0, 3.9, _____
- (3) 169, 144, 121, 100, _____
- (4) 1, 8, 27, 64, _____
- (5) 3, 7, 13, 21, _____
- (6) 1.20, 1.25, 1.33 $\frac{1}{3}$, 1.50, _____

STUDENT DEBATE #4 ON A CURRENT ISSUE:

Should the FSM Government establish a sea cucumber industry?

YES — by Terphina Sadlin

In my opinion, YES. Read the following excerpt from Microsoft Encarta Reference Library 2003: “*Sea cucumbers of about a dozen species that occur on coral reefs of the southwestern Pacific are known commercially as bêche-de-mer, or trepang; they are dried and used to make soups.*” It will be a big profit-making economy for us in the FSM.

First, our coral reefs have lots of sea cucumbers, especially the black ones which Asians eat as a delicacy in soup. At restaurants, Asians pay big money to eat sea cucumber soup. In other words, we can sell sea cucumbers to Asian buyers at a high price. We must not let buyers cheat us by giving us a small price per pound. We can earn a lot by selling the dried sea cucumber at a high price, by exporting it to Asia, and by earning much money.

Right now we have too many people just hanging around and doing nothing. They are the unemployed people. We can help them by explaining how we can earn money by selling sea cucumbers. What is good about this is that this business can include outer islanders. So, as economic development, a sea cucumber industry will lower the unemployment rate, include workers from outer islands, and bring in lots of cash. That is definitely a sign of good economic development.

NO — by Myleen Ichiro

I say NO. The sea cucumber is part of our food chain, and it cleans up the floor of the coral reef. It is our own economy and environment, and we should not sell the sea cucumber to foreigners.

For one thing, we eat sea cucumber. We call it “shiokara”. If we export sea cucumber to foreign countries, such as those in Asia, then we will quickly decrease our own supply of sea cucumber as shiokara. Let me give you a comparison. Too many fishing companies overfish our waters for tuna and other fish, and so we the islanders do not have a lot of tuna for ourselves. If we overharvest the sea cucumber, then we will not have enough for our own food.

Also, the sea cucumber has an important job in protecting our reef environment. It filters sediment on the ocean floor and recycles nutrients

back into the food web. It keeps the reef system clean. So, if we take too much of the sea cucumber population out, our reefs will become more and more polluted, and fish will leave our reefs. In other words, destroy one link in the food chain and destroy other seafood creatures in the same food chain which we need, such as reef fish.

Finally, I know that our government can make laws to prevent overharvesting, but they will not stop people from overharvesting. When poor people need money, they will overharvest the sea cucumber to earn more and more money. No law will stop these poor people.

My argument against a sea cucumber industry in our nation is both economic and environmental. I am not against economic development, but a sea cucumber industry will not be beneficial in the long run when we watch our environment get worse and worse. ϕ

STUDENT DEBATE #3

(continued from page 8)

have been importing too many foreign drinks, such as soda and beer. I want our people to think about that. We should drink our own coconut juice, not soft drink or beer so much. The copra industry may bring more money into Micronesia, but we are going to spend that money on foreign drinks too much. At the same time, did you know that there is a lot of nutrition in coconut juice? Soft drinks make us get sick more often. Beer makes us get fat and lazy. That is bad nutrition. However, coconut juice prevents many diseases. So, the more we drink coconut juice, the more healthy we become.

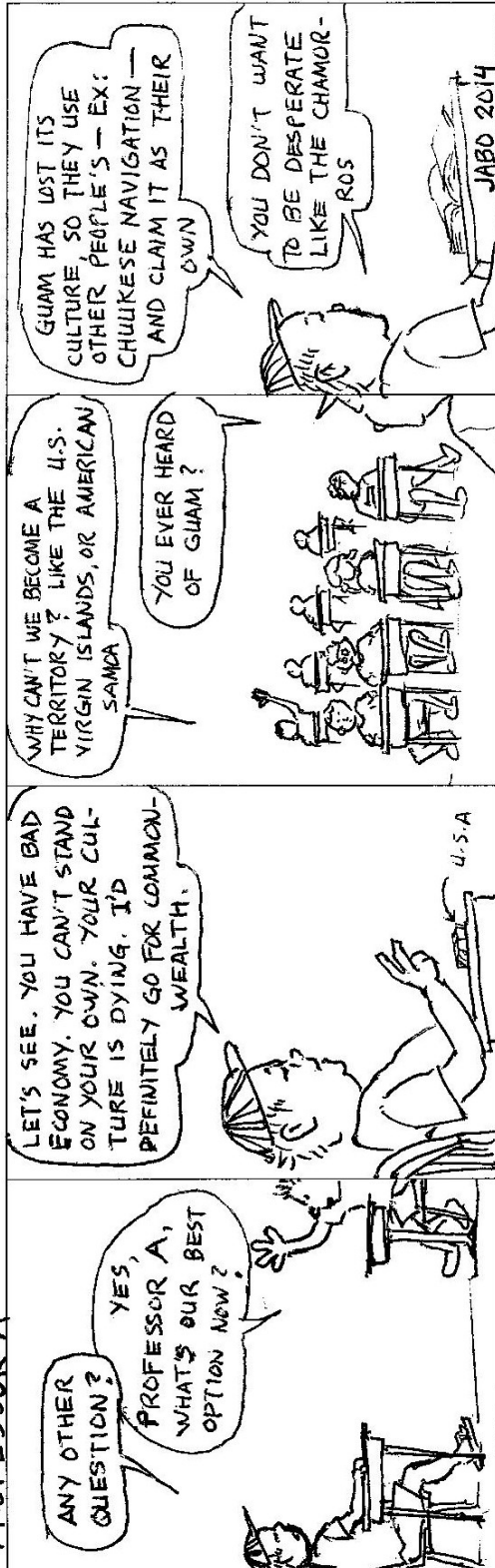
The third reason is related to how money changes our culture. The more money we have to buy foreign and imported food, the less we eat our own local food. We are already eating less and less pounded breadfruit and taro, with coconut oil on it. Some people say that turkey tail and rice taste better. Maybe that is true, but I would still argue that our use of coconut oil on local food tastes best.

My reasons may seem selfish, but they are not. I am thinking about saving our island culture and bringing back our local taste. ϕ

TWO CARTOON STRIPS

Enjoy!

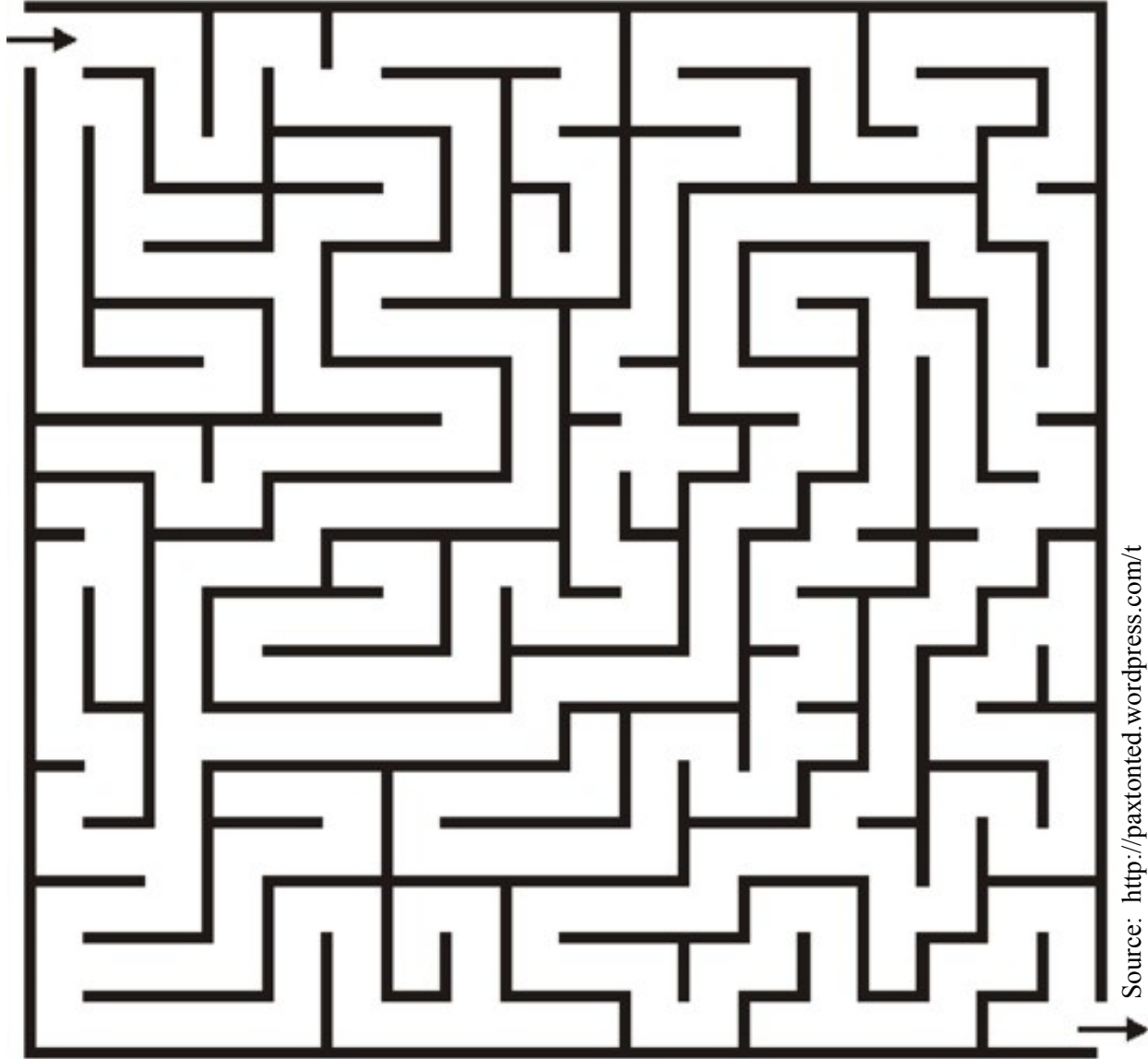
PROFESSOR "A"



...AT THE PARADISE GOLF COURSE



AN AMAZING MAZE



Please, Chuuk Campus students:



SISAPW ATOFONGAW!

Dear God: Valentine Day E-Mail Messages

by ESL/BU 096 Students (on February 14, 2014)

I would like to say my greatest thanks to you for everything that you have given me. Thank you for giving me a place to sleep, food to eat, and clothes to wear. Thank you for giving me strength to continue my education. Thank you because, if it were not for you, I won't be living here on earth. And lastly, I would like to say how much I thank you for giving me a blessed and beautiful family.

Sharon Marcelino



As I start my letter to you heavenly Father, I would like to say Happy Valentine's Day. My Father, I want to say thank you for giving me a good grade in my test paper. My heavenly Father, I want you to cure my mother who is sick at home. Please make her feel strong again. Please also make me strong and smart in school. My heavenly Father, thank you for this Valentine's Day. I feel happy and feel loved.

Erchelyn Soris



Lord Jesus, King of heaven and earth, the God who knows everything, thank you for the life and strength you have blessed me with.

Lord, thanks for this new day. Thank you for my clothes and for my food and mostly thank you for my friends, for the life that you have given them.

I will never stop giving thanks for your love and for my family. Jesus, help me in school. Bless me with your knowledge and wisdom. Guide my family and help my relatives who are sick at Chuuk Hospital. Please touch my neighbors' hearts. Bring peace and calm them down. Let them know that you are the key to their problems. Thank you.

Benson Aitaro



Good morning, Jesus. First of all, I would like to say thank you for giving me life so I can meet you through this letter. The more important reason I write to you today is to greet you with a Happy Valentine's Day, my King and my Savior. Today I am going to share your Word with other people. I want to serve you, Lord Jesus. You can punish me if I don't make you happy.

Emiko Micky



Thank you, Lord, for your kindness for giving me this gift of life. I know you love me and will always take care of me. I thank you for giving me your gift of wisdom and knowledge. I have nothing more to say but thank you very much. Happy Valentine's Day.

Jeremiah Moses



I am so glad for this life you gave me. Thank you that I have lived this long. I also thank you for taking care of me from the day I was born until now. Without you, Jesus, I cannot live on this earth. Thank you for the strength you gave me. Thank you for all your kindness. Happy Valentine's Day!

Charlie Meika



First of all, I want to thank you and praise you. Thank you for giving me life and strength from the time I was born until today, February 14, 2014. I also thank you for my food, my clothes, and my money — all these came from you. Thank you so much, Jesus.

I would also want to thank you because, before, I was a drop-out but now I am back studying at the College of Micronesia because you let me.

All these beautiful things that happen in my life show that you really love me. For all of these, thank you very much, Lord Jesus.

Menkina Michiuo





Thank you, Lord Jesus, for loving me always. I also want to thank you for you have always kept looking after me day and night, in whatever I do — whether I walk, run, sit or stand. Thank you for leading me in my life and guiding me back whenever I took the wrong step. Thank you for giving me power and strength so that I can live. Thank you, Lord Jesus, for everything that you have done for me.

Michael Punzalan



Thank you, Lord Jesus, for everything that you have given me. First of all, I am thankful for leading me in my life and for giving me strength. Thank you for helping me and my family. Thank you for listening to me when I pray to you. Help me wherever I go and especially thank you for loving me.

Apolonia Clemente



Thank you for everything that you have done for me. You have given me life since I was born.

Will you forgive my sins and, all and all, the mistakes I made? Forgive me , God. Also, will you help me pass the COMET that I will take this Saturday?

Thank you again, Lord Jesus, and Happy Valentine's Day.

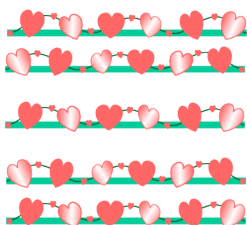
Daiann Berdon



First of all, I would like to say thanks to you for giving me this time that I can write you this letter. I am sorry for interrupting your time in heaven. I just want to say my "Happy Valentine's Day" to you.

Thank you for everything. I feel so happy today because my friends and relatives are preparing together to celebrate this day. I hope you can come and join us.

Julita Walichu



Thank you for the breath of life that you have given me. I apologize for what I've done all these days that are not good. I am sorry again. I promise to obey you always.

Please, I am asking you to protect me and my family. We need you most at this time in our lives. Please forgive us as we forgive others. Thank you for watching over us these days.

Joseph Lawrence



First of all, I would like to say Happy Valentine's Day to you, my Lord Jesus, the mighty God, the King of Kings.

I really want to say thanks for the life you have given me and my family. Thank you for loving us, for loving me. If you did not love me, I will not be alive, I will not be attending the College of Micronesia.

Help me to become a better person. Let me understand my lessons well so that I can finish my studies and graduate with a Certificate of Achievement.

Marylou Selifis



I thank you first of all for giving me life and for guiding me every day through your Holy Spirit. Second, I want to thank you for giving me the chance to speak about you, Lord Jesus, before the members of Youth For Christ on Fefen. Please help them. The members have many problems in their lives, and nobody can help them other than you. Last of all, please help me in my school and especially in my family. Please help my brother and my uncle to stop drinking.

Jackleen Jacky

WHY WAS FATHER SAN VITORES KILLED? — (continued from page 3)

A high-caste village chief named Mata'pang just had a newborn daughter. He did not want San Vitores to baptize her. Against the father's wish, the missionary baptized the girl. Mata'pang was very angry at San Vitores. He asked another high-caste village chief named Hurao to join him and to kill San Vitores. According to a Wikipedia article⁽⁴⁾, Mata'pang believed that Christianity was "*a tool to control his people and obliterate Chamorro traditions and beliefs*".

San Vitores was no saint, and he used his religion to kill Chamorros. So, Mata'pang and Hurao killed San Vitores in revenge.

What a story! ☐

FOOTNOTES:

(1) Charles Le Gobien, Histoire des isles Mariannes, nouvellement converties à la religion chrestienne; et de la mort glorieuse des premiers missionaries qui y ont prêché la foy (Paris, France: 1700).

(2) William Alkire, An Introduction to the Peoples and Cultures of Micronesia, Second Edition (British Columbia: University of Victoria, undated).

(3) Otto von Kotzebue, A Voyage of Discovery into the South Sea and Beering's Straights in the Year 1815-1818, 3 volumes (London, England: 1821).

(4) <http://en.wikipedia.org/wiki/Matapang>.



Hurao (left) and Mata'pang kill San Vitores.



MORE SCRAMBLED NAMES (page 3)

(1) Maintenance/Security Ben Akkin's first name is really BENJAMIN.
(2) The long, orange hair belongs to FLORANTE, "Tente" Ygana.
(3) REAGAN Repen works hard for all of us.
(4) Who's that in Admissions and Records? Yes, it's BIRIKITA Silver.
(5) We have a choice of DUNGAWIN: John (Sinbad) or Coleen.

PREMDAS (page 4)

(1) HIGH, (2) BOOZE, (3) GOOGLE

MATH SERIES (page 8)

(1) 30, (2) 4.8, (3) 81, (4) 125, (5) 31, (6) 2.00.

MESEISET CONTRIBUTORS

(Volume 3, Number 7)

Administrative Editor: Rick Chiwi

Technical Editor: Alton Higashi

Faculty/Staff Assistance: Wilson Bisalen, Atkin Buliche, and Cecile Oliveros

Student Contributors: Benson Aitaro, Daiann Berdon, Apolonia Clemente, Mailury Haruo, Marshy Hikuta, Myleen Ichiro, Jackleen Jacky, J.S. Johnny, Filemino Kilicho, Joseph Lawrence, Gilbert Lippwe, Sharon Marcelino, Charlie Meika, Menkina Michiuo, Emiko Micky, Sasuo Mokut, Jeremiah Moses, Michael Punzalan, Raflyn Rafael, Tonisa Ruben, Terphina Sadlin, Marylou Selifis, Kevin Sinem, Erchelyn Soris, Lily Jean Sos, Anna Suzuki, and Julita Walichu