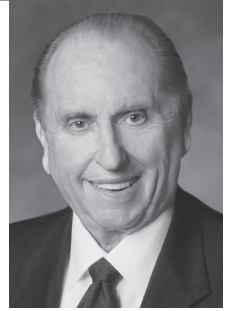


Seni Preseten
Thomas S. Monson



Won Ammonata non Pekin Ngun

Kapasen aurour seni Nouch we Soufos

Eu Nongonongen Nuku

“Ika pwe ese wor ach nongonongen nuku me eu kapasen pwäratä ren ewe ennet, meni epwe weires ne pochokun ngeni ekkewe osukosuk me asepanin sosot minne epwe feito ngeni emon me emon kich.

“Manau won ei fonufan mi eu fansoun sossot, eu fansoun ne pwäratä pwe sia tongeni niwinsefan ngeni fan mesan Semach won Nang. Ika pwe sipwe weri sossot, mi namot pwe sipwe weri osukosuk me weires. Ekkei mi tongeni aosukosuka kich, me ngunuch kewe mi tongeni apwangapwangeno—ina minne, ika ach kewe nongonongen nuku, ach kewe kapasen pwäratä ese fakkun pochokun.”¹

Kaeo Nesen seni Nom

“Non ach kutta manauach epwe ochuno, sipwe ekieki usun ekkei kapas eis: Ngang met ua mochen pwe upwe winiti? Ngang mi pwan ekkis arap ngeni ewe Chon Amanau ikenai nap seni naneu? Upwene pwan ekkis arap ngeni I nesor? Mi wor ai pwara ne siwini manau ei ren met mi och? . . .

“Ekkewe ier ra feito me ekkewe ier ra no, nge

namotan eu kapasen pwäratä ren ewe kapas allim mi chiwen watte. Nupwen sia pwan arap ngeni fansoun mwach, ese namot pwe sipwe ekieki ekkewe nesenin nom.”²

Pwisin Noum we Liahona

“Om we efeioch seni petriark a pwisin om. Meni a mochomoch are nangatam, mecheres are annonnon. Taman me kapasen esap popun ewe efeioch seni petriark. Ewe Ngun mi Fel mine a pwäratä wewen mi ennet. Om we efeioch esap chok numufengen me nonnom non nenian we chok. Esap pacheta non imw are kapini won taropwe. Iwe nge, epwe annea. Sipwe tongei. Sipwe tapweno mwirin kapasen. Om we efeioch seni petriark epwe anisuk non ewe pwiin mi fakkun kiroch. Epwe emwenuk non osukosuken manauom. . . . Om we efeioch seni petriark mi chok pwisin noum we Liahona ne ammonata om we kokkot me emwenuk won ewe an. . . .

“Netipetekison mi namot nupwen sia katon, witi-wit, me angang ngeni eu efeioch mi pwon pwe epwe apwonueta.”³

Feito ngeni I

“Chechemeni pwe kese fetan anaemon chok. . . .
Nupwen ka fetan non ei manau, kopwe fetan ngeni ewe sa-
ram, me ekkewe kirochun manau epwe nom mwirum

“Nupwen ua suki ekkewe pukfel ren pwäratä, eu
kapas mi pochokun ngeniei fan fite. Ewe kapas [mi]
‘feito.’ Ewe Samon a apasa, ‘Feito rei.’ A apasa, ‘Feito
kaeo usii.’ A pwan apasa, ‘Feito, tapweto mwiri.’ Ua sani
ena kapas, *feito*. Ai mochen ina pwe sipwe feito ngeni
ewe Samon.”⁴

METTOCH MI AUCHEA

1. “Mi Pochokun eu Nongonong,” *Liahona*, Nov. 2006, 62.
2. “Becoming Our Best Selves,” *Liahona*, April. 2006, 3, 5.
3. “Your Patriarchal Blessing: A Liahona of Light,” *Ensign*, Nov. 1986, 66.
4. 16-stake fireside, Brigham Young University, Nov. 16, 1986.

AFANAFAN SENI EI POROUS

Teaching, No Greater Call mi poraus: “Emon sense mi
sineioch ese ekieki, . . . ‘Met upwe afanafana ikenai?’
nge, ‘Ifa usun upwe tongeni anisi nei kewe chon sukkun
ar repwe kuna met mi namot ar repwe sinei?’” ([1999],
61). Anisi aramas ne kaeo seni ei poraus, kopwe ekiekin
awora echo taropwe me efoch pisekin mak me ngenir
ekkis fansoun ne aneani kapasan Preseten Monson me
makkei ekkewe mettoch mi ennet ra kuna usun ar re-
pwe ammonata non pekin ngun. Semirit mi kukkun ra
tongeni chungani nios usun met ra kaeo. Kopwe ekieki
ar repwe poraus usun met ra makkei are chungani.

SERAFO

Om we Efeioch seni Petriark

Presten Monson a awewei eu efeioch seni petriark
pwe “pwisin noum we Liahona ne ammonata om
we kokkot me emwenuk won ewe an.” Iwe met ei efei-
och, me ifa usun epwe tongeni emweni manauom?

Met ei efeioch seni petriark?

Mi wor ru popun om we efeioch. Aewin, epwe
pwäratä meni tenin aramas ka feito seni, are menni

tappin aramas me non imwen Israel minne ka choni.
Oruan, mi masou ngeni poraus ne aninis epwe emwen-
uk. Om we efeioch epwe masou ngeni pwon, kapasen
aurour, me kapasen pesepes.

Epwe fite ieri ai upwe angei ai we efeioch?

Ese wor eu ier mi koukuno, nge a chok namot an
epwe watte ierum pwe kopwe tongeni sinei pinin ewe
efeioch. Chommong chon mwichefen mi poputa ne
ekieki usun ar efeioch nupwen ra serafo.

Ifa usun upwe angei ewe efeioch?

Akkom kopwe fos ngeni ewe pisop are presetenin
pranch. Ika ka monota ngeni me nimenimoch, kopwe
angei echo taropwen mumuta. Mwirin, ka tongeni kokkot
ngeni eu fansoun ren ewe semanap me non neniom we.

Met upwe föri ren ai we efeioch?

Kopwe isonochu, me kopwe aneani iteitan. Kopwe
chechemeni, om we efeioch mi pin me a pwisin om we.
Ka tongeni poraus usun ren chon om we famini, nge
kosap poraus usun ngeni chommong aramas. Pwan,
meininis ekkewe efeioch me poraus usun non om we
efeiochun semanap mi anongonong won om nukunuk
me kunokun ewe Samon.

SEMIRIT

Eu Nongonong mi Pochokun

Preseten Thomas S. Monson a apasa pwe mi namot
pwe sipwe förata “eu kapasen pwäratä mi ennet.”
Eu nein ekkewe napanap ina pwe kopwe aneani
ekkewe pukfel. Kopwe kutta ekkei wokisin fan. Kopwe
makketiw eu mettoch ka kaeo non eu me eu wokisin mi
anisi me apochokuna om we kapasen pwäratä.

Mormon 7:5

Nongonongen Achifoua 1:10

Moroni 10:5

D&C 11:12

Moroni 7:41

D&C 1:37

Efesus 6:11

Tumunuochu Pisek non Tipachem me Touau Seni Niwinimang



Kopwe aiti ekkei wokisin me poraus are, ika mi namot, pwan eu nongonong epwe efeiochu ekkewe fefin ka churi. Kopwe kapasen pwaratä ren ekkewe nongonong. Kopwe tingorei ekkewe ka churir pwe repwe poraus usun met ra mefi me kaeo.

Tumunuochu Pisek

“Manauen tumun’ . . . mi wewen ewe [isoni] ach kewe pisek, ewe kokkotun mwoni, awora ren pochokunan manau, me ammonata ren sukkun me fefeitan angang, me awora tumunun fefeitan imw me isois pwan ochun manau. . . . Ika sipwe manau non tipachem, sipwe nom non poun Semach we.”¹

Preseten Spencer W. Kimball (1895–1985).

“Met mi namot pwe sipwe tongeni manau seni pwisin ach tufich? . . . Nepoputan ewe Mwichefen, Brigham Young a tingorei ekkewe fefin repwe kaeo ifa usun ar repwe epetti semwen non famini, efisata angangen imw, me kaeo pekin mwoni me pwan ekkoch angang. Ekkena nongonong mi chuen auchea ikenai. Sinenap seni kaeo mi chuen auchea. . . .

“Ua kapas eis ngeni ekkoch pisop met mi namot non pekin tumunuk pwisin ren ekkewe fefin non ekkewe wart, me ra kapasen tumunun mwoni. Mi namot pwe fefin repwe weweti niwinin ar repwe kamo mettoch ren noun pwan emon mwoni me

esap manau me non an kokkotun mwoni. Ewe oraun kinikinin angangoch ekkewe pisop ra apasa kuk. Möngö mi ammonata me ani me non ewe imw mi mo kukkun, me mi och ren ewe inis, me ra apochokuna ewe famini.”²

Julie B. Beck, presetenin Fin Anisi.

Touau seni Niwinimang

“Upwe poraus usun nimu kinikinin ngaseno non pekin mwoni. . . .

“Akkom, kopwe monatiw om asoren eu ne engon. . . .

“Oruan, kosap kamo nap seni met ka angei seni angang. . . .

“Aunungatin, kaeo ne isoni. . . .

“Aruanun, kopwe ennet ngeni wisom non pekin mwoni. . . .

“Enimuen, kopwe aiti noum kewe semirit ar repwe tapweno mwirin om we nenien appiru.”³

Elder Joseph B. Wirthlin (1917–2008) seni ewe Mwichen Engon me Ruemon Aposel.

“Nupwen sia nom fan niwinimang, sia fangeta ach pungun finata mi fakkun auchea me sia efisata weires won pwisin kich. Sia fangeno ach fansoun, tufich, me pochokun ne eniwini ach kewe niwinimang—pisek minne mi fen tongeni aea ne anisi pwisin kich me ach kewe famini, me pwan ekkoch aramas. . . .

“Eniwini ach kewe niwinimang iei me ach sipwe touau seni niwinimang non fansoun mwach iwe mi namot pwe sipwe anganga ach nuku non ewe Chon Amanau—

ANINIS NGENI EKKWE FEFIN CHON AMWA

Kopwe poraus ngeni chienom we won ifa usun ne kapas usun ei poraus ngeni namotan emon me emon fefin. Met sokkun angangochun tumunuk pwisin minne ka tongeni aea ngeni ewe ka churi?

AMMONATA PWISIN

Malakai 3:10

Matthew 6:19–21

Luke 12:15

D&C 38:30; 88:119

Ren pwan ekkoch poraus, nenengeni All Is Safely Gathered In: Family Finances (*nampan pisek 04007*).

esap chok pwe sipwe föfföroch nge sipwe winitip pwan ekkis och. Mi namot an epwe watte nuku ne apasata ekkewe kapas, ‘Ese naf nouch mwoni ne kamo.’ A namot nuku pwe sipwe epinukunuk pwe ach manau epwe och ika sipwe fangeta ach mochen pwe epwe wor ach tufich ren met mi namot fan itach pwisin me pwan fan iten pwan ekkoch.”⁴

Elder Robert D. Hales seni ewe Mwichen Engon me Ruemon Aposel.

METTOCH MI AUCHEA

1. “Welfare Services: The Gospel in Action,” *Ensign*, Nov. 1977, 78.
2. “The Welfare Responsibilities of the Relief Society President,” *Basic Principles of Welfare and Self-Reliance* (2009), 5.
3. “Earthly Debts, Heavenly Debts,” *Liahona*, May 2004, 41, 42.
4. “A Gospel Vision of Welfare: Faith in Action,” *Basic Principles of Welfare and Self-Reliance* (2009), 1.

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