



# YERUTU TSEMA A WODZE SOM NO MPON

*Erosom nye erepegya. Yebotum epegya binom ber a yebɔ mbɔdzen tse dza worudua mu no ase na yeakyere de yewɔ pε de yenye hɔn botwa.*

Osianee hen Osor Egya pε de yebeyε tse de  
Ono ntsi, taferbanyinmbɔmu a yehyia no wɔ  
abrabo yi mu no botum abe耶ε adzesua akwan  
horow se yetwer No na yetsim wɔ anamɔn kwan  
no do a. Naaso, yeritsim wɔ anamɔn kwan no do  
no botum aye dzen tsitsir ara se yenya atsenkā  
de hen nko na yegyina nsɔhwε no eyim a.

Mbom nnye hen nko na ɔwɔ de yesɔw. Agyen-  
kwa no nyaa tsema a odzi mu, Osianee baa  
ndzembɑ nyinara ase ama Oeehu mbre obe-  
si aboa hen wɔ hen yaw na mbereye mu (hwε  
Alma 7:11–12; Nkyerεkyere na Ahyemudzi 122:8).  
N'enyi da kwan de hen mu kor biara bedzi Ne  
fasusu do na ɔakyere tsema demara. Asɔrba biara

edzi ahyemu de “[ye]nye hɔn a hɔn were ahaw  
dzi hɔn yaw; nyew, na [yea]kyekye hɔn a wohia  
awerekyekyer no hɔn were” (Mosiah 18:9). Henara  
hen haw nyina ekyir no, wɔakyerεkyere hen wɔ  
kyerewsem nyina mu de yendwen binom ho na  
“yεma abaw a ɔsensenee do, na [yεmiamia] anan-  
kroma a egura no mu” na “[ye]nsiesie akwan tse-  
nenee mma [hen] anan, amma dza ɔtow apakye  
no oeennhuan ndwonku” (Hebrewfo 12:12–13;  
san so hwe Isaiah 35:3–4; Nkyerεkyere na Ahyε-  
mudzi 81:5–6).

Ber a yesuo binom hɔn nsa mu, yεma wɔtwer  
hen, na yenye hɔn nantsew no, yεboa hɔn  
ma wotsim wɔ anamɔn kwan no do yie ma

Agyenkwa no nnsakyer hōn nko—erosom no botae ahorow ne tsitsir mu kor—mbom Osa hōn yarba so (hwe Nkyerēkyere na Ahyemudzi 112:13).

### Ebenadze nye Tsema?

Tsema nye eretse obi ne nkā-tse, n'adwendwen, na ne gynabew ase de mbre hōnara wohu no kyēn mbre hen yehu no.<sup>1</sup>

Yerenya tsema hia wō hen dwumadzi mu de yebōsom binom na yeahye hen botae mā de nuambanyin na nkyerēbaa a yesom. Oma hen kwan ma yekegyina nyimpa no ne gynabew mu.

### Yeretse Obi ne Gynabew bi Ase de Mbre Ono Hu no

Wōkāa Latter-day Saintnyi banyin bi a ḥef adze na ɔno nko taa tsena chapel ngua a ɔwɔ ekyir do no ho asem. Ber a mpofirmu ara elderfo hōn quorumba bi fir mu no, bishop no maa ebusua no asəfodzi nhyira horow dze kyekyee *elder* no n'ebusafo no hōn were. Relief Society nkyerēbaa dze edziban kēmaa hōn. Adəfo na fipamfo keseraa ebusua no na wōkāa de, “Se biribi wō ho a wobotum aye dze aboa a, wōma yenhu.”

Naaso ekyir no a banyin yi a ḥef adze keseraa ebusua no, ɔbɔ abowano adəmba no na ber a kunafu no gyee do no, ɔkāa no tsibaa de, “maba de merebesiesie hom nsopaatsee.” Dōnhwer kakra ekyir no, nna oesiesie ebusua no nsopaatsee nyina na ɔahyerēen ho aye no krado ama eyida no. Kwesida a odzi do no, *elder* a oewu n'ebusafo no tsenaa banyin a ḥef adze no nkyen wō ngua a ɔwɔ ekyir no do.

Iyi nye banyin a otumii maa hōn nsa kāa ehia-dze bi. Ne tsema-kwankyyere som no hyiraa ɔno na ebusua no.

### Mibesi Den Botum Etu me Tsema Mpon?

Binom no ɔye de wōdze akyedze a wotum dze nya tsema no ehyira hōn. Na hōn a wōper no, nsempha wō ho ma hōn. Mfe 30 a oetwa mu no, nhwehwemufo pii aye tsema ho adzesūa. Ber a hōn mu dodow enya nkyerease ahorow wō asem no ho no, hōn mu dodow gye to mu de tsema ye adze bi a wobotum esūa.<sup>2</sup>

Yebotum abɔ mpaa dze enya tsema akyedze no. Ama yeetu mpon no, ɔsan so ye mfaso de yebenya ntseasee yie wō mbre tsema si ye edwuma ho. Wōagye nsusui horow a odzi do no ato mu de ɔye tsema ne fapem su.<sup>3</sup> Ber a iyunom kōdo a hen adwen nda do de worisisi no, hen adwen reba

do no ma hen kwan ma yehu akwan horow a yedze botu mpon.

### 1. Tse Ase.

Tsema hia de ibetse obi ne gynabew ase. Yeretse hōn tsebea ahorow ase yie no, nna ɔye mberew de yetse ase yie wō mbre wosi nya nkā-tse ho na dza yebotum aye dze aboa.

Yereye aso penn, yeribisa nsembisa, na yenyē hōn nye binom refa apam no ye nyee a ohia a yedze tse hōn gynabew ase. Sūa adwenkyere yinom asem ho yie wō Erosom ho Fapem nkyerewe dadaw mu:

- “Ndzemba Enum a Etsiego Pa Ye” *Liahona*, Obiradzi 2018, 6.
- “Fa Hōn Ehiadze ho Apam,” *Liahona*, Fankwa 2018, 6.
- “Eregye Mboa Dze Aboa Binom—de mbre Ohia,” *Liahona*, Obese 2018, 6.

Ber a yehwehwē de yebetse ase no, otwar de yenyē adagyer dze tse hōn gynabew ase kyēn de yebeyē ngyinado a ogyina obi a onyaa suahu a ɔse ne dze do. Annye dem a, yebōfom de yebetse ase na yegya hōn nkā-tse de wōanntse hōn ase.

### 2. Susu

Hen mbōdzembō mu de yenyē hōn a wodze yaw bedzi hōn yaw na yeakyekye hōn a wohia awers-kyekyer no hōn were no, yebotum abɔ mpaa enya Sunsum Krōnkron no ma wōaboa hen ma yeastse dza obi tum tse ase na mbre yebesi botum aboa.<sup>4</sup>

Yenya tse obi ne tsenabea horow ase a, hen mu kor biara—se ofi hen mu ba ara anaa ɔntse dem a—yebotum edua nsusui dwumadzi mu ehu dza yebōdwen anaa nkā-tse a yebenya wō gynabew no mu. Yeretse dem adwendwen na nkā-tse ase, a Sunsum Krōnkron n'akyedze ka ho no, botum aboa akyere kwan a yebema hen mbuae wō hōn gynabew no ho.

Se yeba betse obi ne tsebea horow ase na yesusu nkā-tse a wotum nya a, ohia de yennkobua hōn atsen a ɔmmfata (hwe Matthew 7:1). Yerekāsa tsia mbre obi sii kōr gynabew mu no botum egya hen ma yedze yaw a ofi gynabew no mu no ato nkyen.

### 3. Ma Mbuae.

Mbre yesi ma mbuae no hia osiandé dem na ɔkyere hen tsema. Akwan horow pii wō ho a yebotum akyere hen ntseasee se yebekā anaa yemmfa

hen ano nnkā. Ohia dε yεbekaa dε ɔnnye hεn botae dε yebesiesie asenhia no. ɔtaa dε hen botae ne tsibaa nye dε yεbepegya na yεbehye dzen ber a yerema woehu dε wɔnnye ankonam. Ibotum akā iyi dze akyere dε, “ɔyε me enyigye dε ikāa kyere me” anaa “Kose, kose. ɔbεye yaw.”

Gyinabew biara mu no otwar dε hen mbuae no yε nokwar. Se ɔfata a, ereda ɔwoara wo mbrewye horow na ahoto a nnyi edzi ma binom ehu no botum dze nkabɔmu a ɔsom bo atahye.

### Nsato dε Wɔbεye Biribi

Se ihwe hɔn a isom no hɔn tsenabea horow a, susu dε ewɔ hɔn gyinabew mu na dza ibohu dε se nkye ewɔ hɔn gyinabew mu a ɔbεye mboa dodow dze ama hɔn. Bɔ mpaa tse mbre wosi tse ase na kɔdo yε demara. Ebia wo mbuae rennye kyinkyinenn, naaso ɔbεye mfaso.

### JESUS CHRIST DZE TSEMA SOMEE

Ber a Agyenkwa no pueii Nephifo no do no, ɔkyerεkyere hɔn kεpem dε Ohun dε, wɔ hɔn gyinabew a wɔtsetse mu no, wonnkotum atse biribiara a ɔwɔ dε ɔkyerεkyere hɔn no ase. Naaso nna Onyim dε wɔmmpε dε Ofi hɔ kɔ.

Obuae ber a ogyaa dε ɔrekyerεkyere hɔn dze retserεw asempa no mu dze som hɔn honandua ehiadze horow—ɔtoo nsa frε hɔn

dε wɔmfa hɔn a nna wɔyar, ebubuafo, efurafø, anaa hɔn a woedzi dzem mbra. ɔsaa hɔn yarba. Afei ɔbɔɔ mpaa maa hɔn na ɔsoom hɔn mbofra, nyaa mber maa hɔn mu kor biara nkorkor dze hyira hɔn.

Ebenadze na yebotum esua efi Agyenkwa no ne tsema fasusu no a ɔdze som Nephifo no mu?

“Erosom ho fapem” nkyerεwee no bɔboa hεn ma yesua mbre yebesi bɔhwε hεnho nkorkor—ɔnnye amandzeεbɔ nsem a yεrekεkyε. Se yεba bohu hɔn a yesom hɔn no yie a, Sunsum Krɔnkrɔn no bekenyan hεn ma yeehu asem a wobehia dze akā hεn tsema na ayamuhyehye ndzeyεe ho.

### NSENSIN

1. Hwe W. Ickes, *Empathic Accuracy* (1997); and M. L. Hoffman, *Empathy and Moral Development: Implications for Caring and Justice* (2000).
2. Hwe, mfatoho, Emily Teding van Berkhout na John M. Malouff, “*The Efficacy of Empathy Training: A Meta-Analysis of Randomized Controlled Trials*,” *Journal of Counseling Psychology* (2016), 63(1), 32–41.
3. Hwe, mfatoho, Brené Brown, *I Thought It Was Just Me (But It Isn't)* (2008); Theresa Wiseman, “*A Concept Analysis of Empathy*,” *Journal of Advanced Nursing* (1996), 23, 1162–67; and Ed Neukrug and others, “*Creative and Novel Approaches to Empathy: a Neo-Rogerian Perspective*,” *Journal of Mental Health Counseling*, 35(1) (Sanda 2013), 29–42.
4. Hwe Henry B. Eyring, “*The Comforter*,” *Liahona*, Esusow Aketseaba 2015, 17–21.