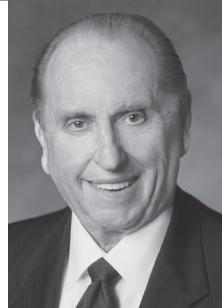


Mairoun Beretitenti
Thomas S. Monson



Inanon Katauraoakim n Tamnei Reirei mairoun Ara Burabeti

Aan te Onimaki

“Ngkana akea iroura aan te onimaki ae nano ao te kakoaua ae matoatoa ibukin te koaua, ti na kona ni karekeia te kanganga n aki otara n angibuaka aika a korakora ao mwaitorotoron aang ibukin kabwakabwaka ake a na roko nakoira n tatabemanira nako.

“Te maiu ae mamate bon te tai ni kataaki, te tai are ti na kakoauaki iai bwa ti kororaoi n okira matan Tamara are i Karawa. N te aro bwa ti na kataaki, ti bon riai n tia n atai kakaewenako ao kangaanga. Aikai a kona ni uruakiira, ao rabunan tamneira a na kona n tabwena ke ni uruaki—n are, ngkana aan ara onimaki, ara kakoaua ibukin te koaua aki nono ni karikirakeaki ma nanora nako.”¹

Reireiniko Reirei man te Tai ae Nako

“Inanon kakae ibukin katamaroan oin rabwatara, iai titiraki tabeua ake a na kairi ara iango: Boni Ngaia aei arou ae I tangiria? I kaania riki te Tia Kamaiu n te bong aei nakon are I mena iai ngkoananoa? N na kaania riki nakon te ingabong? Iai irou te ungannano ni bitaki nakon te raoiroi riki? . . .

“A roko taian ririki ao a manga taonnako, ma te kainano ibukin kakoauan te euangkerio e teimatoa kakawina. Ngkana ti waaki nakon te tai ae na roko, ti riai n aki katinanikui reirei ibukin te tai ae nako”²

Oin Am Kambati

“Am kakabwaia mairoun te tamanuea bon am bwai ae bon ti ngkoe. E kona ni kimototo ke n ananau, ni bebete ke ni kanganga Ananaun ao taeka aki riki man ana kakabwaia te tamanuea. Bon te Tamnei are e karkoi koauan raoi nanoiia. E na aki karauaki n rukumaki ao ni kawakinaki n te tabo teuana am kakabwaia. E na aki maroroakinaki ke ni katanoataki. Ni koauana, e na warekaki. E na tangiraki. E na iriiraki. E na aki kairiko rinanon taian kakatai aika a kanganga am kakabwaia mairoun te tamanuea. E na kairiko rinanon bwaikorkin te maiu. . . . Am kakabwaia mairoun te tamanuea bon am Kambati ni bweena manangam ao ni kaira kawaim. . . .

“E na bae n tangiraki te nanorinano ngkana ti mataku, tataninga, ao ni mwakuri ibukin te kakabwaia are e a tia ni beritanaki bwa a na kakoroaki raoi.”³

Bane mai Nakoina

“Uringnga bwa ko aki nakonako n ti ngkoe. . . . Ngkana ko waaki n rinanon te maiu, kaineta te ota n taainako, ao nuun te maiu e na bwaka iakum. . . .

“Ngkana I tanrikaki nakon taian koroboki aika tabu ibukin te kairi, e aki toki n okioki ni kaoti te taeka teuana. Te taeka [aei bon] ‘nakomai.’ E taku te Uea, ‘Bane mai nako Iu.’ E taku, ‘Bane mai ao reirei irou.’ E taku naba, Nako mai, ao iriirai.’ I tangira te taeka arei, *nako mai*. Au bubuti bwa ti na nako nakon te Uea.”⁴

BWAII AIKA A NA TARAAKI

1. “Ai Matoara te Atiniboua,” *Riaona*, Nobembwa. 2006, 62.
2. “Karekean Katamaroan Oin Rabwataro,” *Riaona*, Eberi, 2006, 3, 5.
3. “Am Kakabwaia mairoun te Tamanuea: Te Kambati ibukin te Ota,” *Ensign*, Nobembwa, 1986, 66.
4. -bootaki n te tairiki n 16 titeiki, Brigham Young University, Nobembwa. 16, 1986.

ANGA-REIREI MAN TE RONGORONGO AEI

Teaching, *No Greater Call* taekinaki: “E aki iango te tiareirei ae e rangi ni mwaatai, . . . ‘Tera ae N na reiakinna ngkai?’ ma ni koauana, ‘N na kanga ni buokiia au ataei ni kunea bwa baikara bwaai ae a kainnanoi ni kan atai?’” ([1999], 61). Ni buokiia n tatabemania nako bwa a na reiakini bwaai man te rongorongo aei, iangoa anganakia aia beebea ma taian bentira ao ni karekeia aia tai ni wareka ana taeka Beretitenti Monson ao ni korei taian koaua ake a kunei ibukin taikan te katauraoi n tamnei. A kona ni korei tamnein bwaai ake a reiakini ataei ake a uarereke riki. Iangoa karekean aia tai n tibwai bwaai ake a tia ni korei ao ni korobannai.

RORONRIKIRAKE

Am Kakabwaia mairoun te Tamanuea

Ekabwarabwara Beretitenti Monson bwa ana kakabwaia te tamanuea bon “oin am Kambati are e na bweena manangam ao ni kaira kawaim” Ma ngaia are tera te kakabwaia aio, ao e na kanga ni buokiko ni kaira maium?

Tera ana kakabwaia te tamanuea?

Iai uoua oin kantninga ibukin am kakabwaia. Te moan, e na kamataata rikiim, ke te baronga ra ae ko mena iai inanoni batan Iteraera. Te kauoua, e na iai

inanona te rongorongo are e na buokiko ni kairiko. E na bae ni iai inanon am kakabwaia taian berita, taian reirei, ao taian kauring.

Te rorora ngai are N na kona ni karekea au kakabwaia?

Akea katauakin te roro, ma ko na riai ni ikawai raoi ni kona ni kakaitau ibukin aron tabun te kakabwaia. Am mwaiti kaain te aro are a moana iangoakin karekean aia kakabwaia inanon aia ririki ni kairake.

N na kanga ni karekea te kakabwaia?

Ko na taetae moa ma am bitiobi ke am beretitenti te mwaanga. Ngkana ko a tauraoi man kororaoi, ko na anganaki te kariaia. Imwiin anne, ko kona ni kabaea am tai ni marooro ma te tamanuea inanon am aono .

Tera ae N na karoia ma au kakabwaia?

Kawakinna n te tabo ae mano raoi, ao warekia n tainako. Uringnga, bwa am kakabwaia e tabu ao bon ti ngkoe iai. Ko kona n tibwauaia ma ae bon oin kaain an utu, ma ko aki kona n tibwauaia ma te botanaomata. Kakabwaia ni kabane ake a taekinaki inanon am kakabwaia mairoun te tamanuea a bane n aanaki iaon am kakaonimaki ao n ana tai te Uea.

ATAEI

Te Atiniboua ae Matoatoa

Etaku Beretitenti Thomas S. Monson bwa ti kainninoa katean “ara kakoaua ibukin te koaua ae matoatoa.” Teuana te kawai ae rangi n tamaroa karoakina bon warekan taian koroboki aika tabu. Taratarai taian kibu aika inano. Korea teuana te bwai ae ko reiakinna ni katoa kibu are e na buoka karikirakean am kakoaua bwa e na korakora.

Moomon 7:5

Taikan te Koaua 1:10

Moronaai 10:5

D&C 11:12

Moronaai 7:41

D&C 1:37

I-Ebeto 6:11

Babairean Raoi Bwaai aika a Kawakinaki ao Kararoako man te Tarau



*Reirei koroboki aika
tabu ma taeka aikai
ke, ngkana e tangiraki,
te reirei riki teuana ae
na kakabwaiaia tarimi ake kam
kawariia. Anga am koaua iaon te
reirei. Kaoia naake ko kawariia
bwa a na tibwa te bwai are a tia
n namakinna ao n ataia man te
reirei.*

Babairean Bwaai aika a Kawakinaki

“Te maiu n tatabwi” . . . e kaota kakawakin bwaai ake ti kawakin, te rabakau ni babaire iaon taekan te mwane, ma kakawakin tararuan tararaoin marurungira, ao te katauraoi ae tau ibukin te reirei ao karikirakean ara mwakuri, ao karekean te tararua ae riai nakon te karaobwai ao kawakinanbwai ni mweengara n ai aron naba karikirakean korakoran anuara. . . . Ngkana ti maeka ma te wanawana ao te kaiko, ti na bon kamanoaki inanon Bainā.”¹

*Beretitenti Spencer W. Kimball
(1895–1985).*

“Tera rabakau aika ti kainnanoi ibukin buokara ni riki n toronibwai i bon iroura? . . . Ni boong aika a bwaka nako n te Ekaretia, e karaoa aia maroro Brigham Young ma taian titita n reiakini anga n totokoi taian aoraki inanon taian utu nako, ni katei taian mwakuri n te mweenga, ao n reiakini aron mwakurian te

mwane ma kawakinana ao ai bon bwaai tabeua ake ti na rabakau ni karoai. Taian moan tua akanne a bon teimatoa karaoakia ni boong aikai. E bon waaki nako kakawakin te reirei. . . .

“I titirakinia tabeman bitiobi bwa tera ae a rangi ni kainnanoiia taian titita n aia uoote ibukin te rabakau n riki n toronibwai, ao a kaeka te rabakau ni babaire iaon te katau mwane. A kainninoa te kamataata aine iaon irekereken te bobwai iaon te tarau ao tiaki te aro ni maiu ni kanoan te katau mwane. Te kauoua n rabakau are a koreia naba bitio-bi bon te kuuka. Amwarake ake a katauraoaki ao mani kanaki inano te mweenga a kantaningaki bwa e na uarereke te kabane mwane iaoia, e na kamarurunga te rabwata ao e na karekea te itoman ae korakora n te utu.”²

Julie B. Beck, te beretitenti ni kabuta n te Bootaki n Aine.

Katinanikua te Tarau

“I kona n taekini nimaua iango ibukin inaomatam n te mwane. . . .

“Te moan, kabwaka am kabwianibwai. . . .

“Te kauoua, kabanea ae karako nakon are ko karekea. . . .

“Te kateniua, reireiniko te kaiko. . . .

“Te kaaua, karinei kabaeam ibukin kabonganani te mwane. . . .

IBUOBUOKI IBUKIIA TAAN REREI NI KAKAWARI

Maroro ma toam bwa ko na kanga n anaa katein te rongorongo aio nakon waakin aroaroia titita n tatabemania nako. Tera te rabakau ibukin te toro ni bwai ae ko kona n tibwaia ma neiene?

Oin Katauraoakim

Maraki 3:10

Mataio 6:19–21

Ruka 12:15

D&C 38:30; 88:119

Ibukin rongorongo riki, tara *All Is Safely Gathered In: Family Finances (namban te aitem. 04007)*.

“Te kanimaua, reireinia am ataei ni iriira bannam.”³

Unimwaane Joseph B. Wirthlin (1917–2008) man te Kooram n Abotoro ake Tengaun ma Uoman.

“Ngkana ti mena inanon te tarau, ti anga nako tabeua aron kakawakira, kaakean arora ni inaomata ao ni menaira inanon te tautaeka ni karawawata. Ti tiatiana ara tai, korakorara, ao anga ni kabomwi ibukin bwaai ake ti a tia n tangoi—bwaai ake ti kawakini are a kona ni kabonganaki ibukin buokara, ara utu, ao tabeman riki

“Ni kabwaran ara tarau ngkai ao ni katinanikuan te tarau n te tai ae na roko e kantaningaira bwa ti na kamarurunga ara onimaki iroun te Tia Kamaiu—tiaki ti ni karaoa

ae tamaroa riki ma ni *karikira* n tamaroa riki. E anganiira te onimaki ae korakora n atongi taeka akana a bebete akanne, ‘Ti aki kona ni karekei.’ E anganira te onimaki ni kakoaua bwa te maiu e na tamaroa riki ngkana ti anga ma nanora ni koaua bwaai ake ti tangiri n te aro

are e na kaitarai oin kainnanora ao tabeman riki.”⁴

Unimwaane Robert D. Hales man te Kooram n Abotoro ake Tengaun ma Uoman.

BWAAI AIKA A NA TARAAKI

1. “Welfare Services: The Gospel in Action,” *Ensign*, Nobembwa. 1977, 78.
2. “The Welfare Responsibilities of the Relief Society President,” *Basic Principles of Welfare and Self-Reliance* (2009), 1.

3. “Taruau iaon te Aba, Tarau i Karaw,” *Liahona*, Meei 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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