

Sel Prestuhn
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Mwet in Kahsruh Ahkluo
ke Prestuhnsi Se Met



Fahsr Raun

Kuh kom nuh lohng fuhfas mahtuh soko ma mwet suc tuhlaç uh fahsr raun uh?

Jan L. Souman, sie psychologist German, kena in konwacack ke science fin ma ingacn pwacye. El us mwet wi sie srihkarak nuh ke sie acn inimac luhlahp ac nuh ke nien mwesis Sahara ac orekmakihn sie kuhfa in mahki facluh in akihlenyac acn eltahl som nuh we uh. Wacngihn compass kuh kain in ma sahyac nahtuhlos. Mwe kolyuck nuh seltahl uh fihsracsr: fahsr ke lain suwohs soko ke acn fwackyuck an.

Dr. Souman el ahkuhtweyac tok ma sikyak ah. “[Kuh-tuh] seltahl fahsr ke lwen oasr puhkuhnyeng se, ke faht uh wihklac ke puhkuhnyeng un [ac ke wacngihn ma in liye in kahsruh un]. . . . [Eltahl] nohfohn fahsr raun, ac [puhs] seltahl pacl puhkantwen fasr ahlukwelah inkacnek laltahl sifacna ac tiac akihlen.” Mwet wi sahyac ah fahsr ke faht ah srweyac, ke mwe kahsruh loessuhlah in liye. “Mwet inge . . . ukwe soko inkacnek apkuhran in suwohs.”¹

Lutlut inge kalweniyuck sin mwet sahyac uh ke siena ohiyac uh.² Nohfohnna fohlohk apkuhran in oacna sie sikyak kac ah.

Fin wacngihn akucl ke acn uh, mwet uh ac fahsr raun.

Mwe Akucl ke Acn ke ma Suhmuhslah uh.

Fin wacngihn akucl ke acn luhn nguhn, mwet uh for-for wel. Fin wacngihn kahs luhn God, kuht ac fahsr raun.

Kwewana kais sie ac un mwet uh, kuht liye ohiyac inge kalweniyuck na ke fihl in pacl nuh kwewa e ke muhtwacwacackiyacn pacl uh. Ke kuht kohflah liye ac puhla kahs luhn God, kuht muhtwacwacack in tuhlaç.

Pa inge srihpac na pwacye Leum el sapkihn Lehi elan fohlohkohlah tuhlihk mukul nahtuhl nuh Jerusalem in eis brass puhlwet ah. God el etuh lah fihl lal Lehi ac fah enenuh akucl ke acn—ma in kol—ma ac fah sang ma in kohlohltahl in orekmakihn in etuh fin eltahl fahsr suwohs.

Ma suhmuhslah uh pa kahs luhn God. Ma ingacn pa akucl ke acn luhn God ma ahkkahlwemye inkacnek kuht enenuh in fahsr kac in fototo nuh sin Mwet Lahngo lasr ac sun finsrak nwacsnwacs uh.

Akucl ke Acn luhn Toeni Luhlahp

Mwe ahkuhtweyac ituckyang ke toeni luhlahp uh pa sie pac akucl ke acn ma kuh in kahsrwe kuht in etuh fin kuht fahsr suwohs.

Oasr na pacl nga siyuck sihk sifacna, “Kuh nga lohng kahs utuckuh sin mukul ac muhtwacn ma sramsram ke toeni luhlahp tuhfauna tari luhn Alu uh ah? Kuh nga riti ac sifilpac riti kahs laltahl uh? Kuh nga motko kacitahl ac orekmakihn ke moul luhk uh? Kuh nga pwacrkihn na sramsram wo laltahl uh ac macn-siskihn in tiac orekmakihn pweng mokleyuck lalos uh nuh ke moul luhk uh?”

Sahp ke kom lohng kuh riti, kom suhmuhslah kahs sie kuh luo. Sahp kom uli in oruh kuhtuh ma wo likina ah kuh siena. Nuhnkuh na ke pweng ke toeni luhlahp tuhfhana tari ah. Puhs mwet kwacfe kuht in ahkfokokoye sucu lasr ac ahkwoye pahyuck lasr uh. Ma inge ke *Liahona* sramsramkihn pac ke ma wo ne tok ma pahtpaht uh, ke ma wo puhs in ahkinsewowoye moullac uh.

Kuh kuht akihlen ac orekmakihn kahs in kahsrhuh wowo inge? Kuh kuht akihlen ac fahsr nuh ke akucl ke acn pwacye ac sacohk inge?

Ono nuh ke Foroht Forma.

Akucl ke acn luhn nguhn arulacna yohk srihpac in kahsrwekuht nuh ke inkacnek suwohs ac ohsrihksrihk. Elos sang kolyuck kahlwem nuh ke inkacnek kuht enenuh in fahsr kac—tuhsruhkuht fin akihlen ac fahsr nuh kac muhkwenana.

Kuht fin sruhnga in kolyuckkihn akucl ke acn inge, wacngihnlac srihpac la, ma kahto ma wacngihn srihpac tuhsruhkuht in kuhnahoslah tuhpahtpaht luhn pekuhsra uh.

Tiacna fal in orekmakihn puhla lasr uh na.

Tiacna fal in nuhnkuh ma wo muhkwenana.

E tiac orek in luhlalhfongi muhkwenana puhlatwen lasr sifacna uh.

Finne ke kuht nuhnkuh muh kuht ukwe inkacnek suwohs soko ke nguhn, sahyacn akucl ke acn pwacye in kol kuht—sahyacn kolyuck luhn Nguhn—kuht ac fah foroht forma na.

Lwelah kuht in ikacslah ahtron muhtahsr ac liye akucl ke acn ma God kuhlwaacng lasr el sang nuh sin tuhlihk Nahtuhl uh. Lwelah kuht in riti, lohng, ac orekmakihn kahs luhn God. Lwelah kuht in pruhe ke inse pwacye ac lohng ac ukwe ma pihrihkyuck luhn Nguhn. Pacl se kuht ac akihlacnwack akucl ke acn wolacna utuckuh sin Pahpah luhngse tuhmasr Inkuhsrao uh, kuht enenuh in oraclah inkacnek lasr ke ma ingacn. Kuht enenuh in ahksuwohsye inkacnek lasr pacl nuh kwewa ke kuht fahsr nuh ke akucl ke acn luhn nguhn.

Ke ohiyac inge, kuht ac fah tiac forfor raun tuhsruhkuht fahsr ke fokoko ac suwohs nuh ke mwe ahkinsewowo yohk luhn kuhsrao ma pa usru luhn mwet nuh kwewa ma fahsr ke inkacnek suwohs ac ohsrihksrihk luhn mwet tuhma lutlut luhn Kraist.

MWE KAHSRUH

1. Liye Jan L. Souman ac mwet sahyac, “Walking Straight into Circles,” *Current Biology*, vol. 19 (Septempuh 29, 2009), 1538–42.
2. Liye, ke srihkasrak, Robert Krulwich, “A Mystery: Why Can’t We Walk Straight?” npr.org/blogs/krulwich/2011/06/01/131050832/a-mystery-why-can-t-we-walk-straight.

LUTI KE PWENG SE INGE

Ke kom ahkolah in luti ke pweng se inge, kom kuh in suk ma suhmuhslah an ke mwe srihkasrak luhn mwet suc kolyuck ke akucl ke acn luhn nguhn kuh mwet suc forfor raun an. Kom kuh in muhtwacwacack lutlut lom an ke ma suhmuhslah inge: Oekyuck 14:26–33; 1 Nephi 16:28–29; Alma 37:38–47. Kom fin puhla pihrihkyuck, kom kuh in akacsruhi nuhnak ke srihkasrak inge nuh sin mwet kom luti an. Siyuck selos ma kuht kuh in etwacclah ke sramsram inge uh.

MWET FUHSR

Akucl ke acn uh nuh Sum

Prestuhn Uchtdorf el ahkuhtweyac toeni luhlahp ac ma suhmuhslah uh oacna akucl ke acn ma kahsrwekuht kahingkihn forfor luhn nguhn. Motko kuhtuh akucl ke acn luhn nguhn sahyac ma mokle ac kol moullac lom an. Suhmuhslah puhlakihn lom an ke journal nuhtum an. Fahk inge sel Prestuhn Thomas S. Monson kuh in kahsrwe kom:

“Mwe insewowo luhn patriarch lom uh fah kol kom ke fong in lohsr uh. Ac kol kom ke mwe sensen luhn moullac uh. . . . Mwe insewowo lom uh tiac enenuh in lihmlihmi wo ac tohuyak. Tiac enenuh in srihpsrihpyak kuh etweyuck. Likina, ma in rityuck. Ma in luhngseyuck. Ma in ukweyuck.”

“Your Patriarchal Blessing: A Liahona of Light,” *Ensign*, Nohfuhmpuh 1986, 66.

“Pahpah tuhmasr Inkuhsrao el tiacna suhpwekuht in orwacclah wo ne tok sahyacn ma kuht kuh in eis ke kolyuck Lal in liye wo kuht in pain moullac fohlohk. Nga sramsram ke pruhe. Nga sramsram pac ke aetuhi ke puhsra mihs, srihksrihk sac.”

“The Race of Life,” *Liahona*, Mei 2012, 92.

Nga Kuh in Sokwack Inkacnek Luhk

Prestuhn Uchtdorf el fahk lah kuht enenuh in ukwe akucl ke acn luhn nguhn ke srihpen eltahl ac fah kahsrwe kuht in sulwacлах ma pwacye ac tuhkuh foto-toyang nuh yurin Mwet Lahngo. Kuhtuh akucl ke acn inge pa pruhe, ma suhmuhslah uh, toeni luhlahp, ac *Liahona*.

Yurin sucu lom an, riti sie sramsram ke toeni luhlahp tuhfhahna tari ah. Meac mwet sramsram an fahk kuht in oruh in muhta na ke inek pwacye uh? Wi sucu lom an orwacлах finsrak uh in orekmakihn ma kom etwacлах an.



Engan ke Sramsram Mahtuh luhn Sucu

Pruhe in lutlutkihn kuhfa se inge ac, ke pacl fal, sramsramkihn yurin tahmtahel ma kowos muhtwacta nuh yohroh an. Orekmakihn kihsen siyuck an in kahsrwe kowos ahkkweye tahmtahel wiyowos an ac in oruh Rilif Sosaiti in ip utuftuf se ke moul lowos sifacna an. Nuh ke kuhtuh pac ma in etuh, som nuh ke reliefsociety.lds.org.

Luhlalfongi, Sucu, Kahsrüh

Elder Russell M. Nelson ke U luhn Mwet Singucul Luo el luti lah Nguhn lal Elijah pa “sie fahkwack luhn Nguhn Muhtahl ahkahlwemye lohoh ke ma wolacna luhn sucu.”¹

In oacna mempucr ke Alu fohlohkyak luhn Kraist, oasr kunohkohn ke olweacng lasr in suk ke sucu somlah lasr ac sang nuh selos akwuck in molwelah ke wosasu uh. Kuht fin wacngihn elos tiac kuh in “ahksuwohsyeyucklac” (Mwet Hebrew 11:40), ac ne kuht pac na kuht tiac kuh in ahksuwohsyeyucklac kuht fin tiac misac (D&C 128:15).

Orekma ke sramsram mahtuh luhn sucu uh ahkoekuhtlac nuh ke mwe insewowo ke moul ma pahtpaht ac kahsrwe kuht in ahkyohkye luhlalfongi ac suwohs lasr kais sie. Sramsram mahtuh ke sucu pa ip yohk srihpac ke orekma luhn Alu ac lwelah orekma ke molwelah ac enganwack nuh sin mwet nuh kwewa.

Prestuhn Boyd K. Packer, Prestuhn ke U luhn Mwet Sap Singucul

Luo, el fahk: “Ke kuht lutlut ke usru lasr sifacna uh kuht pwacrkihn yohk liki na ine an. . . . Pwacr lasr furohklah insiyacsr nuh sin pahpah tuhmwacsr uh—kuht srihke in sokuhltahlwack ac in etwactahl ac in kuhlwacnsapwactahl.”²

Ke Ma Suhmuhsrah uh

Malachi 4:5–6; 1 Mwet Korint 15:29; D&C 124:28–36; 128:15

Ke Sramsram Mahtuh Lasr

Mwet Pahluh Joseph Smith el luti, “Kunohkohn yohk emet fin facluh se inge ma God el use nuh sesr pa in suk sucu misac lasr uh.”³ Kuht kuh in kuhlwacnsap oacna aholyacn mwet misac lun tempuhl ke mwet misac somlah uh ac oruh akwuck nuh selos uh.

Sally Randall fin acn Nauvoo, Illinois, suc tuhlihk mukul yac 14 se nahtuh misac, puhlakihn ahkkweye yohk ke olwelah luhn sucu ma pahtpaht uh. Tukun mukul tuhmwac ah pacptaislac ke mukul se nahtuhltahl ah, el sihmlac nuh sin sucu lal ah:

“Fuhkah wolacnaiyac lah kuht . . . kuh in pacptaislac ke mwet misac lasr nuh kwewa [mwet somlah uh] ac molweloslac nuh kwewa mwet ma kuht etuh kac uh.” Na el siyuck sin sucu lal ah in suhpwacalah inen mwet somlah lal an, fahk, “Nga srihke in oruh kuhiyuck in molwelah [sucu lasr uh].”⁴

MWE KAHSRUH

1. Russell M. Nelson, “A New Harvest Time,” *Liahona*, Julaha 1998, 34.
2. Boyd K. Packer, “Your Family History: Getting Started,” *Liahona*, Nohfuhmpuh 2011, 17.
3. *Teachings of Presidents of the Church: Joseph Smith* (2007), 475.
4. *Liye Daughters in My Kingdom: The History and Work of Relief Society* (2011), 20–21.

Meac Nga Kuh In Oruh Uh?

1. Nga ac kahsrüh fuhkah tahmtahel nga karihngihn uh in oruh sramsram mahtuh luhn sucu uh?
2. Yac nga sihmihs sramsram mahtuh luhk uh?