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Iakwe ilo Mwēo— KAPILŌK JĀN RIKANAAN EO AD

Kōjeram̄man Mour an Baam̄le

“Ñe em̄oj ad kar eñjake eļap kōn ta ko rej waļok ilo laļ in im kar lo ewi joñan an mour kadu im jet iien jab meļeļe kōn elōñ men ko an laļ in, kaṃoolol eo ad ej eddōkļok kōn maroñ kōn m̄ōttan juon men eo me jemaroñ in pedped ioon—m̄weo im baam̄le im m̄ool eo an ro rejitōnbōro. Jej itok ñan jeļā ta meļeļe in ñan ekkejel ippān doon kōn eddo, kōn jeļā ṅae, kōn uwaan. Jej katak bwe ejjeļok juon men emaroñ bōk jeram̄man eo an kadkad eo an mour an baam̄le.”¹

Leto-letak iakwe eo Ad

“Kwaļok ñan ajri eo nejimi juon naan in nōbar im juon atbakooj; ba, ‘Ij iakwe eok’ eļap; iien otemjeļok kwaļok aṃ kaṃoolol. Jamin kōtļok im ṅa mejļan juon jorrāan en ļapļok an aorōk jān juon armej eo ñan iakwe. Ro m̄ōttad rej ilok, ajri ro rej rūttoļok, ro rejitōnbōro rej jako. Ekanooj in pidodo ñan bōk ro jet kōn kōmjāje, m̄ae raan eo ñe rej jako jān mour ko ad im kōmakeik kōj kōn eñjake ko kōn ‘ta eļaññe’ im ‘eļaññe wōt.’ . . .

“Kōm̄man bwe jen lem̄oñoñō kōn mour ilo ad mour kake, pukōt lañlōñ ilo em̄makūt eo im kwaļok ad iakwe ippān ro m̄ōttad im baam̄le eo. Juon raan, kajjojo iaad naaj ejjeļok ilju ñan er. Kōm̄man bwe jen jab kowaan ta eo ekanooj in aorōk.”²

Kwaļok iakwe eo Ad

“Maan ro jītōnbōro, jen kōm̄man em̄man ñan liṃaro ippād kōn kautiej im kōn jeļā ṅae. Rej ro m̄ōttad indeeo. Kōrā ro, kautiej ļōṃaro ippāmi. Rej kōṅaan roñjake naan eo em̄man. Rej aikuji ettōñ dikdik ro rejouj. Rej aikuji eñjake eo em̄man kōn iakwe eo em̄ool. . . .

“Ñan koṃ ro me rej jinen im jemen, Ij ba, kwaļok iakwe ñan ajri ro nejimi. Koṃ jeļā koṃ iakwe er, bōtaab kōm̄man bwe ren jeļā menin barāinwōt. Eļap aer aorōk. Kōm̄man bwe ren jeļā. Kūr ioon Jemedwōj Ilañ kōn jipañ ilo aṃ kea kōn aikuj ko aer kajjojo raan im ilo aṃ jerbali apañ ko me ralikkar rej itok ippān erom jinen im jemen. Kwōj aikuj eļapļok jān meletlet eo aṃ make ilo katakin er.”³

Kwaļok eñjake in iakwe eo Ad

“Ñan koṃ ro jinen im jemen, kwaļok eñjake in iakwe eo aṃ ñan ajri ro nejūm̄. Jar kōn er bwe ren maroñ in jutak ṅae nana ko an laļ in. Jar bwe ren maroñ eddōk ļok ilo tōmak im naan in kaṃool. Jar bwe ren maroñ pukōt mour ko rem̄man im kōn jerbali in jipañ ñan ro jet.

“Ajri ro, kōm̄man bwe ro jinemi im jemāmi ren jeļā koṃij iakwe er. Kōm̄man bwe ren jeļā ewi joñan aṃ kaṃoolol aolep men ko raar kōm̄mani im rej wōnṃaanļok wōt ñan kōm̄mani ñan koṃ.”⁴

Ta Eo Eļaptata An Aorōk

“Ta eo eļap tata an aorōk enaņin iien otemjeļok ekoba armej ro ipeļaaķiīd. Ekkā ad elmakot ro ipeļaaķiīd bwe rej *aikuj* jeļā ewi joņan ad iakwe er. Bōtaab jej aikuj jab elmakote; jej aikuj kōmņan bwe ren jeļā. William Shakespeare eaar je, ‘Rejjab iakwe eo me ejjab kwaļok aer iakwe.’ Jejjamin naaj aļok kain naan ko kar kōnono ak men eo ej waļok. Ijjeļokin, aļok eo ad enaaj itok eļāņne kain men kein rej jako jān kadkad ko ad ippān ro me eorōk tata nān kōj.”⁵

Kepaaktok Laņ

“Kōmij kōjatdikdik bwe baamļe ko iņōko iņōd rej obrak kōn iakwe: iakwe eo an kajjojo, iakwe eo an kojpeļ eo, iakwe eo an ro mōttad, im iakwe eo an ad Rilomņor. Āinwōt juon tōprak, laņ enaaj epaaktok jidik nān laļ in.

“Kōmij kōjatdikdik bwe jej kōmņan bwe iņōko iņōd ren jikin kone me membōr in baamļe eo ad renaaj kōņaan bar rool nān e.”⁶

Juon Jar nān Baamļe ko

“Tōņn wōt an doulul eo an baamļe pād ilo lukorķor an laļ in rainin, im elōņ men ko eto aer pād ilo kwojarjar rej menin bwebwe, kōmij kajjitōk Ippam, Jemem, nān kōmņan bwe kōmij jokkun wōt juon nān apaņ ko komņij jelmāi, bwe kōm maroņ jutak kijņeņe kōn mool eo im jimņwe eo. Kōmņan bwe iņōko iņōdōm ren erom aenōmņan an laņ, kōn iakwe im kōn men ko an jetōb.”⁷

KAKEMEMEJ KO

1. “A Sanctuary from the World,” *Worldwide Leadership Training Meeting*, Pāp. 9, 2008, 29.
2. “Joy in the Journey” (Brigham Young University Women’s Conference, Māe 2, 2008), <http://ce.byu.edu/cw/womensconference/archive/transcripts.cfm>.
3. “Abundantly Blessed,” *Liahona*, Māe 2008, 112.
4. “Until We Meet Again,” *Liahona*, Māe 2009, 113.
5. “Finding Joy in the Journey,” *Liahona*, Nobōm. 2008, 86.
6. “A Sanctuary from the World,” 30–31.
7. Dedicatory prayer for The Gila Valley Arizona Temple, May 23, 2010; in “The Gila Valley Arizona Temple: ‘Wilt Thou Hallow This House,’” *Church News*, Māe 29, 2010, 5.

KATAKIN JĀN ENNAAN IN

“Ilo kapidodoik ļok juon mākūtūt, rūkaki eo ej kwaļok juon kajjitōk ak jekjek im ej leļok nān rikkatak ro juon iien ekadu nān kwaļok uwaak ko ak ļomņak ko” (*Teaching, No Greater Call* [1999], 160). Ilo aņ riiti bwebwenato in ippān baamļe eo, kajjitōk ippāer nān roņjake kapiļok eo ak ļomņak ko me rej kabwilōņ er. Membōr ro an baamļe

eo remaroņ innām kapidodoik wāween ko nān kōļap-ļok iakwe ilo iņweo iņweer. Ļōmņak in karuwaineneik baamļe eo nān etale ļomņak kein ilo nokon in jota eo an baamļe eo tok juon.

JODIKDIK RO

Māma Ej Ļomņorōn Kōj

Jān Patricia Auxier

Ke laar jijnō, leddik eo jatū im Nā kar alooje an leddik eo jeiūm ikkure pājkōtboļ. Jema eaar ilok, innām kōm kar kālōt bwe kōmij kōņaan rool nān mņweo ippān, kōn menin kōm kar ettōrļok ilokan ļok ilo an wōt. Ke kōm kar jab maroņ loe, kōm kar bar rool ļok nān iņōn ikkure eo nān rool ippān jinōm, bōtaab ke kōmij deļōņ ļok ilo iņōn ikkure eo, aolep ilo iņōn ikkure eo kar ilok.

Ij kememej am kar koboob ļok iturin mejān kōjām eo, kajioņ in kōjatoik nā im leddik eo jatū jān an wōt, jar bwe juon enaajkar itok. Innām Ij kememej roņ an kōjām in wa būrōro eo waam kilōkļok, im kōm kar ettōrļok nān ainikien eo. Innām eaar itok juon iaan ememļokjeņ ko aorōk jān ke iaar ajri: eo jinōm ej atbakojtok kōm ilo pein “āinwōt juon ļoļo ej kakweloktok jojo ko nejin iumņin pā ko pein” (3 Nipai 10:4). Eo jinōm eaar ļomņorōn kōm, im Ijjaņin kar eņjake eļapļok kejarok jān Aō kar ilo tōre eo.

Ilo Aō ļomņak kōn kareel eo an ilo nā, Ij lo bwe mour eo an jinō eaar jitoņ ļok eō nān Rilomņor eo im eaar kwaļok nān eō ta meļeļe in nān kotak pā ko me rej etoto, im kōkajoorļok nee ko remōjņo (lale D&C 81:5). Eaar kōjatdikdik ioon Jisōs Kraist, eo eaar leļok an kajoor “eļe jān eo [an] make” (“Lord, I Would Follow Thee,” *Hymns*, no. 220).

AJRI RO

Ejaake juon Eņ Eņōņōņō

Burejētōn Monson ej elmakoti wāween ko jemaroņ Ejaake juon eem eņōņōņō. Etale aolepen ennaan in nān pukōt men ko kwe im baamļe eo aņ emaroņ kōmņani nān kōmņan juon eņ eņōņōņō.

Kajjojo iien kwoj lo juon men eo komaroņ kōmņane, je. Pukōt diktata ļalem wāween ko komaroņ ejaake juon eņ eņōņōņō im jīnaik juon eņ baamļe eo aņ ej pād ie.

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Tōmak • Baamle • Deor

Juon Douluul an Kōrā ro Rekwojarjar

Ekkatak kōn kein katak in im, nē ekkar, ekōnono kake ippān jejtōr ro komij loḷok. Kōjērbal kajjītōk ko nān jipañ eok kōkajoorḷok jejtōr ro am̄ im nān kōmḡan bwe Douluul eo an Kōrā ro en mōttan eo emourur tata ilo mour eo am̄ make.

Eliza R. Snow, būreejtōn eo eutieḡ kein karuo an Douluul eo an Kōrā, eaar katakin: “Paul Rijilōk eo etto eaar kōnono kōn kōrā ro rekwojarjar. Ej eddo eo an kajjojo iaad nān juon kōrā ekwojarjar. Enaaj aikuj wōr ad menin kōttōpar ko raorōk ḷok, eḷaññe jej kōrā ro rekwojarjar. Jenaaj eñjake bwe kar kūr kōj nān kōmḡani jērbal ko raorōk. Ejjeḷok juon ejako jāni. Ejjeḷok juon jejtōr emakeḷok, im peḷaakin eḷap an aidik bōtaab ta eo ej emaroñ kōmḡane eḷap tokjen nān kajutak Aelōñ in kiñ eo an Anij ioon laḷ in.”¹

Jejtōr ro, jejjab jenḷok ak peḷaak eo ad eaidik. Kōn bōk menin letok eo an niknik ilo Douluul eo an Kōrā, jej erom mōttan eo ta eo Rikanaan Joseph eaar kōmeḷeḷeik āinwōt juon douluul “jenḷok jān aolep nana ko an laḷ—kālōt, wānōk, im kwojarjar.”²

Douluul in ej jipañ kōj kōkajoorḷok tōmak eo ad im eddōk ilo jetōb kōn letok wāween tōl ko nān kōj, jērbal in jipañ, im iien emḡan ko nān katakin. Ilo jērbal in jipañ eo ad juon joñan ej kobaik tok nān mour ko ad. Jej eddōkḷok ilo jetōb, im jeḷā eo ad kōn ijo ekkar, pao-tokin, im lōke make rej ḷapḷok. Jej kile bwe aolepen kōttōpar eo an karōk an kojpeḷ eo ej letok juon iien emḡan nān kōj nān tōpar tallep in aorōk eo ad.

Douluul eo an Kōrā ej jipañ kōpooj kōj nān bōk kōjēramḡan ko an tampeḷ, nān kautiej bujen ko jej kōmḡani, im bōk kuḡaad ilo jērbal eo an Zaion. Douluul eo an Kōrā ej jipañ kōḷapḷok tōmak eo ad im jimḡwe eo an juon make, kōkajoor baamle ko, im pukōt im jipañ ro rej pād ilo aikuj.

Jērbal eo an Douluul eo an Kōrā ej kwojarjar, im kōmḡane jērbal eo kwojarjar ej ejaak kwojarjar ilo kōj.

Silvia H. Allred, rikakipilōklōk eo kein kajuon ilo būreejtōnji eo eutieḡ an Douluul eo an Kōrā.

Jān Jeje ko Rekwojarjar

Exodus 19:15; Sam Ko 24:3–4; 1 Tessalonika 4:7; Taitōs 2:3–4; Doctrine and Covenants 38:24; 46:33; 82:14; 87:8; Moses 7:18

Jān Bwebwenato eo Ad

Kōnono nān Kōrā ro an Douluul eo an Kōrā ilo Nauvoo, Rikanaan Joseph Smith eaar ālij kwojarjar eo, kōmeḷeḷeik bwe ilo an jejtōr ro erom erre eo im kwojarjar, enaaj wōr juon kōkalle in kareel aer ioon laḷ in. Eaar kōmeḷeḷeik: Ettā, iakwe, erre—men kein rej men ko me rej aikuj kōḷapḷok kom̄. . . . Douluul in . . . naaj wōr kajoor nān jiroñ lerooj ro ibwilijier. . . . Irooj ro im lerooj ro an laḷ in renaaj itok nān Zaion, im kwaḷok aer kautiej.” Jejtōr ro an Douluul eo an Kōrā mour kōn bujen ko aer bōk kautiej ejjab wōt jān

armeḡ ro reutieḡ, bōtaab “eḷaññe kom̄ mour nān jimḡwe ko ami,” Joseph eaar kalimḡuri jejtōr ro, “enjeḷ ro rejjab maroñ kabōjrak er jān aer ro mōttami.”³

Āinwōt jejtōr ro rej bōk kūḡaaer ilo jērbal in jipañ eo im lomḡoren ro jet, rej erom make kwojarjar. Lucy Mack Smith, jinen Rikanaan eo, kar kwaḷok Douluul eo emḡan an Kōrā ro aikuj kadedeikḷok: “Jen mōñōñō ippān doon, kejarok doon, kainōmḡan doon im bōk katakin, bwe jen aolep maroñ in jijet ippān doon ilo lañ.”⁴

KAKEMEMEJ KO

1. Eliza R. Snow, “An Address,” *Woman’s Exponent*, (Jeptōm̄ba. 15, 1873, 62.
2. Joseph Smith, ilo *History of the Church*, 4:570.
3. Joseph Smith, ilo *History of the Church*, 4:605, 606.
4. Lucy Mack Smith, in Relief Society, *Minute Book Mar. 1842–Maaj. 1844*, entry for Maaj. 24, 1842, Church History Library, 18–19.

Ta Imaroñ Kōmḡane?

1. Ewi wāween Imaroñ jipañ jejtōr ro lj lale er nān eddōk im tōpar “menin kōttōpar ko raorōk ḷok”?

2. Ta eo Imaroñ jipañ nān kōmḡan bwe mour eo aō en “kālōt, wanōk, im kwojarjar”?

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