



KŌLAPŁŌK JEĻĀ ŅAE ŅĀN JERBAL IN KAREJAR

Jerbal in Karejar ej ļōņaj. Jemaroņ ļōņaj ro jet ilo ad kajjieoņ meļeļe ta ko rej eņjaki im kwaļok ke jemōņōņō in jipaņ er eļļā ioer.

KŌnke Jemedwōj Ilaņ ekōņaan bwe jen erom āinwōt KE, apaņ ko jej iooni ilo ro remaroņ erom iien űan ekkatak eļāņņe jenaaj lōke E im mour ekkar űan gospel eo. Jerata, mour kōn gospel eo emaroņ pen űe jej eņjake ke jej jelmaeik mālijoņ ko ilo an eļjeļok jipaņ.

Bōtaab jeban kar make jelmaeik mālijoņ ko ippād make. Riļomqōor ekar jeļā űae, Eaar wanlaļtak iumwin aolep men ko otemjeļok bwe En jeļā ekōjkan an jipaņ kōj ilo eņtaan im mōjņqō ko ad (lale Alma 7:11-12; Katak im Bujen ko 112:8). Ej kōtmāne bwe jān ļoore waanjoņak ko An im kwaļok jeļā űae barāinwōt. Kajojo ro uwaan Kabuņ in emōj kallimur űan “jaņ ippān ro rej jaņ; aet, im kaenōmņan ro rej pād ilo aikuļ in aenōmņan” (Mosaia 18:9). Mene ewōr mālijoņ ko jej iooni, jekar katak eļōņ kōttan ilo jeje ko rekwojarjar űan reinamoļok im “kotak pā ko rej etoto laļ, im [kōkajoor] ne ko rajukkuk” im

ņan “kōmņan ial ko űan űe ko neem, űan ro rejaje emakutkut ilo aer etal jān ial eo” (Hibru 12:12-13; lale barāinwōt Aiseia 35:3-4; Katak im Bujen ko 81:5-6).

Ilo ad jibwe pein ro jet, kōļok bwe ren atartar ipped, im etetal ipped, jej jipaņ er mour kōn gospel eo ilo juon iien eo aitok bwe Riļomqōor eo en loņ an iien ukōte er—juon iian kii in unin karejar—ak űan barāinwōt kōmour er (lale Katak im Bujen ko 112:13).

Ta In Jeļā űae?

Jeļā űae ej meļeļe kōn eņjake, kōļmenļokjeņ, im ta ko juon armeļ ej iooni jān wāween aer lale im eļjab jān ta ko jej loi.¹

Jeļā űae elukkuun aorōk ilo jermal in karejar ko ad űan ro jet im ej kakurmool kōttōbar ko ad āinwōt rikarejar jeiū im jatū maan ak kōrā. Ej kōļok bwe jān pijaikļok kōj ne jen kar pād ilo wāween mour ko aer.

Mejele kōn Wāween Mour an Bar Juon Armej

Bwebwenato in ej kwaļok kōn juon membōr em̄ḡaan ejookok eo ekka an j̄ijet make iaan ilo jea eo liktata ilo monjar eo. Ke juon iaan em̄ḡaan ro ilo doulul eo en elder ekar jako, bisop eo ekar leļok juon kōjeraam̄ḡan n̄an kaenōm̄ḡan baam̄le eo an em̄ḡaan eo me emej. Ro ilo Doulul eo an Kōrā ro rekar bōktok jet mōnā. Ro mōttaer im ro riturieer rekar loļok baam̄le eo im ba, “Eļāñne ewōr jabdewōt men in jipaṅ jouj im ba tok n̄an kōm̄.”

Innām em̄ḡaan in ejookok ekar loļok baam̄le eo, ekar riin̄ i beļ eo ilo kōjem eo aer im kōrā eo emej ļeo pāleen ekar kōppeļļoke, im ekar ba, “Ikar itok n̄an kareeo jori ko ami.” Ilo jejjo awa ko, aolepen jori ko an baam̄le eo rekar lukkuun erre im erabolbol im pojak n̄an iien ilomej eo. Jabōt eo juon, baam̄le eo an elder me emej rekar j̄ijet turin em̄ḡaan eo me ejokook ilo jea eo liktata.

Eñin kar em̄ḡaan eo me ekar maroṅ jipaṅ kōn aikuj eo me ej jaṅin kar dedeļok. J̄im̄or er im lein rekar j̄im̄or jeraam̄ḡan kōn jeļā ḡae ilo jerbal in karejar.

Ewi Wāween Aō Maroṅ Kōļapļok Jeļā ḡae?

Jet rej jeraam̄ḡan kōn menin in letok eo an jeļā ḡae. Bōtaab n̄an ro rej kakkōt, elōñ news em̄ḡan. Ium̄win 30 iio ko remootļok, ekar lōñļok oran rietale ro rekar ekkatak kake jeļā ḡae. Ilo an elōñ iaer rekar wanlōntak kōn elōñ uwaak ko reoktak j̄an doon, elōñ iaer rekar errā bwe jeļā ḡae emaroṅ juon men eo jemaroṅ ekkatak kake.²

Jemaroṅ jar kōn menin letok eo an jeļā ḡae. Bwe jen kōkōm̄ḡanm̄anļok, ej barāinwōt menin in jipaṅ n̄an mejele kōn elmen an jeļā ḡae jerbal. Mejele ko naaj kwaļoki ej jet iaan uwaak ko emōj errā kaki āinwōt jet iaan mejele ilaļ in jeļā ḡae.³ Meñe jet iien men kein rej bōk jikin ilo iien ko jej jab jeļā ke rej waļok, ilo ad kili ke rej letok juon iien bwe jen lale iien ko rem̄ḡan n̄an kōkōm̄ḡanm̄anļok.

1. Mejele

Jeļā ḡae emenin aikuj mejele kōn ta ko rej waļok n̄an bar juon armej. Ilo ad mejele kōn wāween ko rej pād ie, enaaj pidodo n̄an ad mejele kōn ta ko rej eñjaki im ta ko jemaroṅ kōm̄ḡani n̄an jipaṅ.

Roñjake, kajjītōk, im k̄oṅjel ippāer im ro jet rej m̄akūt̄kūt ko raorōk n̄an mejele kōn wāween ko rej pād ie. Ekkatak elapļok kōn katak kein ilo bwebwenato eo lok ikkijeen Katak ko an Jerbal in Karejar:

- “Five Things Good Listeners Do,” *Liahona*, June 2018, 6.
- “Counsel about Their Needs,” *Liahona*, Sept. 2018, 6.
- “Involve Others in Ministering—as Needed,” *Liahona*, Oct. 2018, 6.

Ilo ad kapukot n̄an mejele, jej aikuj bōk ad iien mejele kōn lukkuun ta ko rej waļok n̄an er ijelļokin am kajidede pedped wōt kōn juon bar armej eo me ekar pād ilo ejja wāween in wōt. Ijellok, jemaroṅ likjab ilo ad mejele im kōjekdoṅ er ilo ad jab mejele kōn er.

2. Pijaik ļok

Ilo kijejeto ko ad n̄an jaṅ ippen ro rej jaṅ im kaenōm̄ḡan ro rej aikuj aenōm̄ḡan, jemaroṅ jar bwe Jetōb Kwojarjar en jipaṅ kōn mejele ta eo juon bar armej ej enjake im elmen ad maroṅ jipaṅ.⁴

Ñe jenaaj mejele kōn wāween eo juon bar armej epād ie, kōj kajjojo—meñe ej make waļok ak jaab—jemaroṅ ekkatak n̄an pijaik ļok ta ko jen kar lōm̄ḡake ak eñjake ilo wāween eo. Mejele kōn ļōm̄ḡak im eñjake kein, ippān tōl eo an Jetōb Kwojarjar, emaroṅ jipaṅ kōj uwaak n̄an wāween mour eo rej pād ie.

Ñe jej mejele kōn wāween mour ko an ro jet im pijaik ļok elmen aer nej eñjake, elukkuun aorōk bwe j̄an jab ekajet er ilo bōd (lale Matu 7:1). Ilo ad kappukot bōd kōn elmen an kar juon armej pād ilo jekjek ko repād ie emaroṅ kōm̄ḡan bwe jen jab lukkuun mejele kōn metak ko me rej eñjaki ilo wāween eo repād ie.

3. Eḡroṅ

Wāween ad eḡroṅ eaorōk kōnke ej kwaļok ad jeļā ḡae. Elukkuun lōñ wāween ko jemaroṅ uwaake mejele ko ilo ad kōnono ak jab kōnono. Eaorōk n̄an keememej bwe kōttōbar eo ad ejjab n̄an m̄ad̄m̄ōde b̄uraabļōm̄ eo. Elōñ iien kōttōbar eo ej n̄an kotak im kōkajoor ilo ad kwaļok n̄an er ke rej jab make iaer. Komaroṅ ba, “Ij mōñōṅō bwe kwaar ba tok” ak “Joļok aō bōd. Men in emaroṅ kōmetak.”

Ilo jabdewōt wāween uwaak ko ad ej aikuj in em̄ḡan. Im ilo iien em̄ḡan, ilo am kotļok bwe ro jet ren loe m̄ōjṅo im mijak ko am̄ make emaroṅ kōm̄ḡan juon jemjerā eo eaorōk.

Juon Kūr n̄an Jerbal

Ilo am̄ etale wāween ko ro kwoj karejar n̄an er repād ie, pijaik ļok ta eo rej ioone im ta eo komaroṅ loe enej ļap an jipaṅ eļāñne kwar pād ilo wāween ko rej pād ie. Jar n̄an mejele elmen aer eñjake im kōm̄ḡan ekkar n̄an eñjake ko aer. Uwaak eo am̄ emaroṅ pido, bōtaab ewōr mejele in.

JISŌS KRAIST EKAR JERBAL IN KAREJAR ILO JEĻĀ ŅAE

Iien eo Rilq̄m̄q̄r eo ekar waļq̄k ñan RiNipai ro, ekar katakin er m̄ae iien Ekar jeļā bwe, ilo wāween eo rej pād ie, reban kar lukkuun meļeļe aolepān ta ko Ekar katakin er. Ak ekar barāinwot jeļā ke rekar jab kōnaan bwe en etal.

Ekar uwaak ilo an kar ukōte katak ko an ilo an kwaļq̄k kōn gospel eo ñan jermal in karejar kōn aikuj ko aer ilo mour in—karuwainene er ñan bōk-tok ro rekar naninmej, riakā, ripilo, ak rikinejne. Ekar kōmour er. Innām Ekar jar kōn er im jermal in karejar ñan ajri ro, bōk an iien ippāer kajjojo ñan kōjeraam̄man er.

Ta eo jemaroñ ekkatak jan wanjonak eo an Rilq̄m̄q̄r kōn jeļā űae ilo an jermal in karejar ñan RiNipai ro?

“Pedped in katak ko an Jermal in Karejar” bwebwe-nato ko rekar kōm̄man ñan jipañ kōj katak ñan kea kōn doon—ejjab aikuj in kwaļq̄ke āinwōt juon ennaan. Ilo ad itok ñan jeļā kajien ro jej jermal ñan er, Jetōb Kwojarjar eo enaaj im̄we kōj ñan jeļā ta ennaan eo remaroñ aikuj ñan kōļapļq̄k kea eo ad im ad turiamo.

KAKEEMEMEJ KO

1. See W. Ickes, *Empathic Accuracy* (1997); im M. L. Hoffman, *Empathy and Moral Development: Implications for Caring and Justice* (2000).
2. Lale, ñan waanjoñak, Emily Teding van Berkhout and John M. Malouff, “The Efficacy of Empathy Training: A Meta-Analysis of Randomized Controlled Trials,” *Journal of Counseling Psychology* (2016), 63(1), 32–41.
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4. Henry B. Eyring, “Rikaenōm̄man eo,” *Liaona*, Māe 2015, 17-21