

**NaMutungamiri
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Mutevedzeri Wechipiri
muHutungamiri Hwekutanga



Kudaidzwa naMwari noKutsigirwa naVanhu

Senhengo dzeChechi, tinokokwa kakawanda kuti titsigire vanhu mumabasa ekuti vashande. Makore mazhinji akapfuura mwana wechikoro aiva nemaikore gumi nemaviri akanditaridza zvazvinoreva kutsigira varanda vaIshe. Ndichiri kuropafadzwa nemu-enzaniso wakaninipa wake.

Akanga achangotanga gore rake rokutanga payuni-veshiti. Akanga abhabhatidza nguva isingapfuuri gore asati abva pamba kuenda kunotanga zvidzidzo zvake kuyunivhesiti huru. Ikoko ndaishanda sabhishopi wake.

Apo gore rechikoro parakatanga, ndakava nemusan-gano webvunzo pfupi naye muhofisi yabhishopi. Ndino-rangarira zvishoma zvehurukuro yokutanga iyoyo kusara kwekuti akataura nezve zvinetso zvake munzvimbo itsva, asi handimbofi ndakakanganwa hurukuro yedu yechipiri.

Akakumbira kundiona muhofisi mangu. Ndaka-shamiswa apo paakati, “Tinganamata pamwechete, uye ndingava inzwi here?” Ndakanga ndava kuda kuti ndakanga ndatonamata uye ndaifunga kuti iye akanga atonamatawo. Panokudaro ndakabvuma.

Akatanga munamato wake neuchapupu hwekuti aiziva kuti bhishopi vakanga vakadaidzwa naMwari. Akakumbira Mwari kuti vandiudze zvaifanira kuita panyaya yaiva nemubairo mukuru pane zvemweya.

Murume wechidiki uyu akaudza Mwari kuti aiva necho-kwadi chekuti bhishopi vaitoziva nechakare zvidikanwi zvake uye vaizopiwa rairo yaaifanira kunzwa.

Apo aitura, njodzi chaidzo dzaaizosangana nadzo dzakauya mupfungwa mangu. Rairo yakanga yakare-ruka asi yakapuwa zvakajeka zvikuru: namata nguva dzose, teerera mirairo, uye usava nokutya.

Murume wechidiki iyeye, gore rimwechete ari mu-Chechi, akadzidzisa nemuenzaniso zvinokwanisa kuitwa naMwari nemutungamiri apo anotsigirwa nerutendo neminamato yaavo vaanenge adaidzwa kutungamirira. Murume wechidiki uyu akanditaridza simba remutemo wekubvumirana kwavese muChechi (ona D&Z 26:2). Kunyange zvazvo Ishe vachidaidza varanda Vavo nezvakazarurwa, vanokwanisa kushanda chete mushure mekunge vatsigirwa neavo vavanodaidzwa kushandira.

Nevhoti yedu inotsigira, tinoita vimbiso dzechokwadi chakadzama. Tinovimbisa kunamatira varanda vaIshe uye kuti Vagovatungamirira nokuvasimbisa (ona D&Z 93:51). Tinovimbisa kuti tinozotsvaka nokutarisira kunzwa femero kubva kuna Mwari murairo yavo uye pese pavanoshanda mubasa ravo (ona D&Z 1:38).

Vimbiso iyoyo inofanira kuvandudzwa mumwoyo yedu nguva dzose. Mudzidzisi wenyu weChikoro

cheSvondo achaedza kudzidzisa neMweya, asi se-zvamungangoitawo imi, mudzidzisi wenyu anogona kukanganisa pamberi pekirasi. Imi, zvisinei, munokwanisa kusarudza kuteerera uye motaririra kunguva idzo munonzwa femero ichiuya. Nenguva muchaona zvikannganiso zvishoma uye umboo hwakawanda hwekuti Mwari varikutsigira mudzidzisi iyeye.

Apo tinosimudza ruoko kutsigira munhu, tinotsidzira kushandira chinangwa chipi zvacho chaIshe icho munhu iyeye chaakadaidzwa kubudirira pachiri. Apo vana vedu pavainge vari vadiki, mudzimai wangu akadaidzwa kudzidzisa vana vadiki muwadhi medu. Handina chete kusimudza ruoko rwangu kumutsigira, asi ndakamunamatirawo uyezve ndikakumbira mvumo yokumubatsira. Zvidzidzo zvandakatambira zvekutenda nezvinoitwa nemadzimai uye nerudo rwaIshe kuvana zvichiri kuropafadza mhuri yangu neupenyu hwangu.

Ndakataura nguva pfupi yapfuura iyo nemurume wechidiki uya akatsigira bhishopi wake makore mazhinji akapfuura. Ndakadzidza kuti Ishe navanhu vakanga vamutsigira mubasa rake semushumiri, semutungamiri wesiteki, uye sababa. Akati, apo patakanga topedza hurukuro yedu, “Ndichiri kukunamatirai zuva rega rega.”

Tinokwanisa kusarudza kunamatira zuva nezuva mumwe munhu akadaidzwa naMwari kutishandira. Tinokwanisa kutenda mumwe munhu akatiropafadza nemushando wake. Tinokwanisa kusarudza kuuya mberi kana mumwe munhu watakatsigira achitsvaka vabatsiri.¹

Avo vanotsigira varanda vaIshe muumambo Hwavo vachatsigirwa nesimba Ravo iro risina muenzaniso. Tose tinoda ropafadzo iroro.

KWAKATORWA CHINYORWA

1. Ona *Dzidziso dzeVatungamiri veChechi: Joseph F. Smith* (1998), xiv, 21–22

KUDZIDZISA KUBVA MUSHOKO RINO

Mushure mekugovera shoko rino, funga kuverenga chitapwa chinotevera: “Ishe vachakuita mudziyo mu-maoko Avo kana wakaninipa, unerutendo, uye uchi-shingirira. . . . Uchatambira simba rakawedzerwa apo paunotsigirwa nechita uye paunotsaurwa” (*Teaching, No Greater Call* [1999], 20). Ita kuti mhuri iungane

pachinhu chinorema uye kumbira kuti munhu mumwechete aedze kuchisimudza. Uchiwedzera munhu mumwechete panguva, koka dzimwe nhengo dzemhuri kubatsira kusimudza chinhu ichi. Kurukura zvinoitika apo munhu wese paanobatsira. Funga kusimbisira rairo yaMutungamiri Eyring pamusoro penzira dzinoshanda dzatinokwanisa kutsigira vamwe mumabasa avo.

VECHIDIKI

Rutendo kuMudzidzisi Wangu weChikoro cheSvondo

Zita harina kupiwa

Kirasi yangu yeChikoro cheSvondo hayisi ine ruremekedzo nguva dzose. Ndinoda kuteerera kuchidzidzo vhiki yoga yoga, as dzimwe nguva zvinoratidzika sokuti vamwe mukirasi mangu havadi. Kazhinji vanotaura pakati pavo kana kutamba magemhu pazvimushini zvemagemhu apo mudzidzisi paanenge achiedza kuti dzidzisa. Zvinosuwisa ndezvekuti, dzimwe nguva ndinodziwana ndiri chikamu chedambudziko iri.

Imwe vhiki takanyanyisa kusateerera kupinda dzimwe nguva dzose, uye pakupera kwekirasi, mudzidzisi wedu akanga ava kuchema nokuti hapana aiteerera kuchidzidzo chake. Apo taibuda mukirasirumhu, ndakamunzwira tsitsi.

Svondo yakatevera mudzidzisi wedu akatsanangura kuti akanga anamata zvikuru vhiki iyoyo, achitsvaga hutungamiri, uye zvakanga zvauya kwaari kuti aifanira kutitaridza firimu reChechi. Akatanga kuratidza firimu, iro rakanga riri pamusoro peupenyu hwaJesu Kristu nezvishamiso zvaAkaita.

Apo ndaifunga nezve firimu manheru iwayo, ndakanzwa zvimwe zvakasiyana. Nenguva diki ndakaona kuti ndainzwa Mweya, zvakananyanya kupinda zvandakanga ndambonzwa. Pakare ipapo ndakasarudza kuti ndaida kuita shanduro muupenyu hwangu kuti ndive zvakananyanya seMuponesi, uye ndakaona kuti chitiko chemuChikoro cheSvondo zuva iroro chakanga chasimbisa zvikurusa uchapupu hwangu. Ndinotenda chaizvo nemudzidzisi wangu weChikoro cheSvondo uye nezvose zvaanoitira kirasi yedu vhiki roga roga.



Dzidziso yeKushanyirana —Basa Rinoyera

Dzidza chinyorwa chino uye, pazvinoita, chikurukure nemasisita amunoshanyira. Shandisa mibvunzo yacho kuti ikubatsirei kusimbisa masisita enyu uye kuita kuti Chita cheRubatsiro chive chikamu chinoshanda chepenyu hwenyu pachenyu.

Rutendo, Mhuri, Rubatsiro

Sevadzidzisi vekushanyirana, tinebasa rezvomweya rakakosha ratinofanira kuzadzikisa. “Bhishopi, uyo anova mufudzi wehwai akagadzwa wewadhi, haangakwanisi kutaririra hwai dzose dzaIshe panguva imwechete. Anomira nevadzidzisi vekushanyirana vakafemerwa kumbatsira.”¹ Kutsvaka nokutambira zvazakarurwa pakuti ndiani anofanira kupihwa basa rokutaririra sisita wega wega chinhu chakakosha zviku.

Kufemerwa kunotanga apo nhengo dzeitungamiri hweChita cheRubatsiro dzinokurukura nomunamato zvidikanwi zveumhu pachake nezvemhuri. Zvino, nemvumo yabhishopi, Vatungamiri veChita cheRubatsiro vanopa basa nenzira inobatsira masisita kunzwisisa kuti dzidziso yekushanyirana ibasa rezvomweya rakakosha.²

Vadzidzisi vokushanyirana pachokwadi vanosvika pakuziva nekuda sisita wega wega, kumbatsira kusimbisa rutendo rwake, nokumupa rubatsiro parunenge ruchidikanwa. Vanotsvaka femero yavo pachavo kuti vazive kuti vangadavira sei kuzvidikanwi zvepamweya nezvapanyama zvasisita wega wega wavanoshanyira.³

“Dzidziso yekushanyirana inonova basa raIshe kana kunangisa kwedu kuri pavanhu pane kuva pauwandu hweavo vakashanyirwa. Muchokwadi, dzidziso yekushanyirana hayimbopedzwi. Inonyanya kuva nzira yeupenyu kupinda kuva basa.”⁴

Kubva muMagwaro Matsvene

Mateo 22:36–40; Johane 13:34–35; Aruma 37:6–7

Kubva muNhorondo Yedu

Eliza R. Snow, mutungamiri weruzhinji weChita cheRubatsiro wechipiri akadzidzisa, “Ndinotora chigaro chemudzidzisi kuva chigaro chepamusoro uye chitsvene.” Akaraira vadzidzisi vekushanyirana “kuti vazadzwe neMweya waMwari, weuchenjeri, wekuzvinipisa, werudo” vasati vashanyira dzimba kuitira kuti vave vanozokwanisa kuziva nokuzadzikisa zvidikanwi zvomweya pamwepo nezvepanyama. Akati, “Mungangonzwa kuti munofanira kutaura manzwi erunyararo nenyaradzo, uye kana mukawana sisita achitonhorwa, mutorei kumwoyo yenyu sezvamungaita mwana kuchipfuva chenyu uye mudziyisei.”⁵

Apo tinofambira mberi murutendo sezvakaitwa nemasisita ekutanga eChita cheRubatsiro, tinozovaneMweya Mutsvene nesu uye tinozofemerwa kuziva mabatsiro atingaita sisita wega wega watinoshanyira. “Nga[t]itsvakei ungaru kunze kwesimba,” akadaro Sisita Snow, “uye tichazova nesimba rose ra[t]i nounge waru hwokurishandisa.”⁶

KWAKATORWA ZVIMWE ZVINYORWA

1. Julie B. Beck, “Relief Society: A Sacred Work,” *Riahona*, Mbudzi. 2009, 114.
2. Ona *Handbook 2: Administering the Church* (2010), 9.5; 9.5.2.
3. Ona *Handbook 2*, 9.5.1
4. Julie B. Beck, *Riahona*, Mbudzi. 2009, 114.
5. Eliza R. Snow, mu *Daughters in My Kingdom: The History and Work of Relief Society* (2011), 108.
6. Eliza R. Snow, mu *Daughters in My Kingdom*, 45–46.

Chii Chandingaita?

1. Ndinganatsa sei mukwaniso yangu yekuzadzikisa basa rangu rakakosha semudzidzisi vekushanyirana?
2. Semudzidzisi vekushanyirana, ndingabatsira mamwe masisita sei kuzadzikisa basa ravo sevadzidzisi vekushanyirana?

Kuwana rumwe ruzivo, enda ku www.reliefsociety.lds.org.