



ZVINHU ZVISHANU ZVINOITWA NAVATEERERI VAKANAKA

Kuteerera zvechokwadi kunozokubatsira kuziva mabatsiriro aungaita kuzadzikisa zvidikanwi zvemweya nezvenyama zvevamwe nenzira ingaitwa neMuponesi.

Gosa Jeffery R. Holland veChikwata cheVaapostori vaneGumi neVaviri vakati: “Pamwe chinhu chakanyanya kukosha kupinda kutaura kuteerera. . . . Kana tikateerera nerudo, hatizoshami kuti totaura chii. Zvinozopiwa kwatiri—neMweya.”¹

Kuteerera unyazvi hwatinokwanisa kudzidza. Kuteerera kunotaridza rudo rvedu kuna vamwe, kunobatsira kuvaka hukama hwakasimba, uye kunokoka Mweya unotiropafadza nechipo chokududzira chinotibatsira kunzwisisa zvidikanwi zvevamwe² Hedzino nzira shanu dzatinokwanisa kushandisa kunatsa mateerero edu.

1. Vape Nguva

Vanhu vazhinji vanoda nguva yokufunga pamusoro pezvavanoda kutaura vasati vataura. Vape nguva yokufunga vasati vataura uyewo vapedza kutaura chimwe chinhu (ona Jakobo 1:19). Nokuda kwekungoti vapedza kutaura

hazvirevi kuti vataura zvose zvavanoda kutaura. Usatya runyararo (ona Jobo 2:11–3:1 uye Aruma 18:14–16).

2. Teerera

Tinofunga nokukurumidza kupfuura kutaura kunoita vamwe. Rwiswa chiedzo chokungofungidzira zvisizvo kana chokusanofungira pamberi zvaunozotaura apo pavanenge vapedza kutaura (ona Zvirevo 18:13). Panokudaro, teerera nechinangwa chokunzwisisa. Mhinduro yako inozova irinani nokuti inenge ichitungamirirwa nenzwisiso huru.

3. Jekesa

Usatya kubvunza mibvunzo inozojekesa chimwe chinhu chausina kunzwisisa (ona Marko 9.32). Kujekesa kunoderedza kusanzwisisa uye kunoratidza chido chako munezviri kutaurwa.

4. Fungisisa

Tsanangura uchishandisa mamwe mashoko zvawanzwwa uye kunzwisisa kwawaita manzwiro aarikutita. Izvi zvinomubatsira kuziva kana anzwisiswa uye zvinomupa mukana wekujekesa.

5. Wana Zvemunowirirana Pazviri

Unokwanisa kusabvumirana nezvose zvataurwa, asi bvumirana neizvo zvaunokwanisa kubvumirana nazvo usinganyepedzeri manzwiro ako pachako. Kubvumirana kunokwanisa kubatsira kubvisa kuzvidya mwoyo uye kukurumidza kuzvidzivirira (ona Mateo 5:25).

Mutungamiri Russell M. Nelson vakadzidzisa kuti tinofanira “kudzidza kuteerera, uye kuteerera kuti tidzidze kubva kune vamwe.”³ Apo paunoteerera nechinangwa chokudzidza pamusoro pevamwe, unozova pachinzvimbo chirinani chekunzwisisa zvidikanwi zvavo uye kunzwa kurudziro pamusoro pokuti ungaririra sei avo vakakomberedza nenzira ingaitwa nayo neMuponesi.

Kuteerera Ndiko Kuda

Nyaya kubva kuna Gosa Holland inotsanangura simba rokuteerera:

“Shamwari yangu Troy Russell akachairira motokari yake zvizhoma nezvizhoma achibuda mugaraji rake. . . . Akanzwa kuti vhiri rake rokumashure rakanga ratsika nepamusoro pechinhu chakakwirira. . . . Akabuda ndokuwana mwanakomana wake anokosha aiva nemakore pfumbamwe, Austen, akarara nechiso chakatarisa pasi pasimende. . . . Austen akanga afa.

“Achitadza kana kurara, achitadza kuwana runyararo, Troy akanga asinganyaradziki. . . . Asi munguva iyoyo yekurwadziwa kukurusa pakauya. . . . John Manning. . . .

“Chokwadi handizivi kuti panguva dzakarongwa dzipi paienda John nemufambidzani wake wechidiki kunoshanyira kumba kwaRussel. . . . Chandinoziva ndechokuti munguva yepfumvudza yakapfuura Bhuratha Manning vakananavira pasi vakasumudza Troy Russell kubva mudambudziko guru repanzira panopinda nemotokari ipapo sokunge akanga achisumudza mwana Austen pachake. Sokuva . . . bhuratha muvhangeri kwaakanga achifanira kuva, John akangatora paari kutaririra nokuchengeta kwehupirisita kwaTroy Russell. Akatanga nokuti, ‘Troy, Austen

anoda kuti urambe uchifambira mberi nehupenyu—kusanganisira kuenda kunotamba mutambo webhasiketibhoro—saka ndichava pano mangwanani ega ega na5:15 a.m. Iva wakagadzirira. . . .’

“‘Ndakanga ndisingade kuenda,’ Troy akandiudza pashure, ‘nokuda kwekuti nguva dzose ndaitora Austen kuenda neni. . . . Asi John akasimbirira, saka ndakaenda. Kubvira pazuva rokutanga iroto ndadzokera, takataura—kana kuti ini ndakataura uye John akateerera. . . . Pakutanga zvakanga zvakaoma, asi nokufamba kwenguva ndakaona kuti ndakanga ndawana simba rangu muna [John Manning], uyo aindida uye akateerera kwandiri kusvikira pokupedzisira ndakazokwanisa kuwana rufaro mukuva munhu mupenyu.’”⁴

ZVIMWE ZVINYORWA

1. Jeffrey R. Holland, “Witnesses unto Me,” *Liahona*, Mbudzi 2001, 16.
2. Ona David A. Bednar, in “Panel Discussion” (musangano wedzidziso yevatungamiriri wepasi rose, Mbudzi. 2010), broadcasts.lds.org.
3. Russell M. Nelson, “Listen to Learn,” *Ensign*, Kubvumbi 1991, 23.
4. Jeffrey R. Holland, “Emissaries to the Church,” *Liahona*, Mbudzi 2016, 62, 67.

KUSHUMIRA NENZIRA YAITWA NEMUPONESI

Apo Jesu paakabva muJeriko, varume mapofu vaviri vakadanidzira kwaAri, vachiti, “Tinzwirei ngoni, Ishe. . . .

“Uye Jesu ipapo akamira, akavadana, akati, Munoda kuti ndikuitireiko?

“Vakati kwaari, Ishe, kuti meso edu asvinudzwe.

“Saka Jesu akavanzwira tsitsi, akabata meso avo; pakarepo meso avo akasvinudzwa; uye vakamutevera” (Mateo 20:30, 32-34).

Chii chatinokwanisa kudzidza kubva kumateerero aaitwa neMuponesi?

KUKOKWA KUTI UITE

Funga mashandisiro aunozoita misimbote iyi muma-shumiriro ako. Bvunza avo vaunoshumira zvavanoda. Teerera kumhinduro dzavo uye kufemero dzeMweya Mutsvene. Ita izvo zvaunenge wanzwa.

Misimbote yekushumira yakaitirwa kutibatsira kudzidza kutaririrana—kwete kuti igoverwe seshoko. Apo patinosvika pakuziva avo vatinoshandira, Mweya Mutsvene unozotikurudzira kuziva shoko ravangada pamwepo neutariri netsitsi dzedu kwavari.