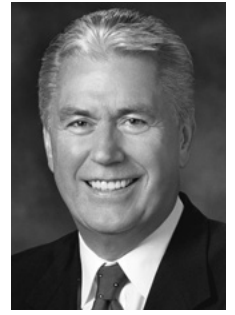


NaMutungamiri Dieter F. Uchtdorf

Mutevedzere weChipiri
muHutungamiri Hwekutanga



Wakarurama Achararama neRutendo

MuRabi neMugadziri weSipo

Kune nyaya yakare yechiJudha iri pamusoro pemugadziri wesipo akanga asingatendi muna Mwari. Nerimwe zuva apo paakanga achifamba nemurabi, akati, “Pane chimwe chinhu chandisingakwanisi kunzwisisa. Takanga tiine chitendero kwezvuru zvakakore. Asi kwese kwese kwaunotarisa kune uyipi, huwori, kusatendeka, kubatwa kwevanhu zvakaipa, marwadzo, nzara, uye kurwisina. Zvinotaridzika kuti chitendero hachina kuita kuti panyika pave nani zvachose. Saka ndinokubvunza, chakanaka pakudii?”

MuRabi haana kupindura kwechinguva asi akaramba achifamba nemugadziri wesipo. Pokupedzisira vakasvika padambiro apo vana vadiki, avo vaiva vakazara nebukuta, pavaitamba muvhu.

“Pane chimwe chinhu chandisinganzwisisi,” murabi akadaro. “Tarisa kuvana avo. Takava nesipo kwezviuru zvemakore, asi vana avo vane tsvina. Sipo yakanaka pakudii?”

Mugadziri wesipo akapindura, “Asi rabi, hazvina kunaka kupomera mhosva sipo nokuda kwevana ava vane tsvina. Sipo inofanira kushandiswa isati yakwanisa kuita basa rayo.”

MuRabi akanyemwerera uye akati, “Chaizvo.”

Tinofanira Kurarama Sei?

MuApostora Paulo, achitapa muporofita wemuTestamende Yakare, akataura muchidimbu zvazvinoreva kuva mutendi apo paakanyora kuti, “Wakarurama uchararama nekutenda”. (VaRoma 1:17).

Pamwe mushoko rakareruka iri tinonzwisisa musiyano

pakati pechitendero chakarukutika uye chisingashande neicho chine simba rokushandura hupenyu.

Asi kunzwisisa zvazvinoreva kurarama nerutendo, tinofanira kunzwisisa kuti rutendo chii.

Rutendo runoreva zvakananda kupinda chitendero. Ruvimbo rwakazara muna Mwari runoperekedzwa nemabasa.

Runoreva zvakananda kupinda kuva nezvido.

Runoreva zvakananda kupinda kungogara pasi, tichigutsurira misoro yedu, uye tichiti tinobvuma. Apo patinoti “wakarurama *acharama nekutenda*,” tinoreva kuti tinotungamirirwa nokurairwa nerutendo rvedu. *Timoita zvinhu* nenzira iyo inoenderana nerutendo rvedu—kwete nokuda kwekuti ungoteerera zvisina kana mufungo asi nokuda kwerudo rwakasimba uye rwechokwadi kuna Mwari wedu uye kweungwaru hwakakoshesa hwaVakarurira kuvana Vavo.

Rutendo runofanira kuperekedzwa nemabasa; nokuti kana rusina rwakafa (ona Yakobo 2:17). Harusi rutendo zvachose. Haruna simba rokushandura munhu mumwechete, kana kuti panyika.

Varume nevakadzi verutendo vanovimba nemuna Baba Vekudenga vavo vanetsitsi—kunyangwe munguva dzekushaya chokwadi, kunyangwe munguva dzekusagutsikana nokutambudzika apo pavanenge vasingaoni zvakananda kana kunzwisisa zvakanjeka.

Varume nevakadzi vechitendero vanofamba zvechokwadi nemunzira yeudzidzi uye vanoedza nesimba rose

kutevera muenzaniso weMuponesi wavo anodiwa, Jesu Kristu. Rutendo runokurudzira uye, chokwadi, runotipa simba rokurekera mwoyo yedu kudenga uye kuti tinavire nesimba, tisumudzire, uye tiropafadze vamwe vedu.

Chitendero chisina mabasa chakafanana nesipo inoramba iri mubokisi rayo. Ingangove nekwaniso inoshamisa, asi muchokwadi ine simba shomanana rokushandura kusvikira yazadzikisa basa rayo rayakagadzirirwa. Vhangeri rakadzorerwa raJesu Kristu ivhangeri remabasa. Chechi yaJesu Kristu inodzidzisa chitendero chechokwadi seshoko retariro, rutendo, nerubatsiro, kusanganisira kubatsira vamwe mumweya nemunyama.

Mwedzi mishoma yakapfuura iyo, mudzimai wangu, Harriet, neni takanga tiri parwendo rwemhuri nevamwe vevana vedu munzvimbo yeMediterranean. Takashanyira mimwe misasa yevapoteri uye tikasangana nemhuri dzaibva kunyika dzakaparadzwa nekuda kwehondo. Vanhu ava vakanga varisiri vechitendero chedu, asi vakanga vari mabhuratha nemasisita edu uye vaida rubatsiro nokukurumidza. Mwoyo yedu yakabatwa zvakadzama apo patakawana ruzivo rwedu pachedu rwekuti rutendo rune mabasa rwenhengo dzeChechi yedu runounza sei rubatsiro, ruyamuro, uye tariro kuna vamwe vedu vanoshaya, zvisinei nechitendero chavo, rudzi rwavo, kana dzidzo yavo.

Rutendo runoperekedzwa nemabasa anoitwa zvimwechetezvo nguva dzose runozadza mwoyo netsitsi, pfungwa neungwaru nenzwisiro, uye mweya nerunyararo nerudo.

Rutendo rwedu runokwanisa kuropafadza nokushandura zvakarurama isu pamwepo neavo vakatikomberedza.

Rutendo rwedu runokwanisa kuzadza panyika nerunako nerunyararo.

Rutendo rwedu runokwanisa kushandura ruvengo kuruita rudo uye vavengi kuvaita shamwari.

Vakarurama, zvino, vanorarama nekuita zvinhu murutendo; vanorarama nokuvimba muna Mwari uye nokufamba munzira Yavo.

Uye urwu ndirwo rudzi rwerutendo runokwanisa kushandura vanhu, mhuri, ndudzi, uye panyika.

KUDZIDZISA KUBVA MUSHOKO RINO

Mutungamiri Uchtdorf vanotsanangura kuti rutendo runoreva zvinopfuura kungotaurwa kwechitendero. Rutendo rwechokwadi muna Baba Vokudenga uye muna Jesu Kristu runoda mabasa, uye kurarama nerutendo kune simba rokushandura hupenyu nedzimba.

Unokwanisa kukoka avo vamunodzidzisa kuti vagovere nguva apo pavakaona maropafadzo nesimba rokurarama nerutendo—kubva mumienzaniso yavo pachavo kana kubva mukuongorora vamwe. Vakurudzire kuti vanamatire nhungamiro yekuziva kuti vangararama sei vhangeri zvirinani.

VECHIDIKI

Kushandira Vamwe muRutendo

Mutungamiri Uchtdorf vanotitaurira kuti rutendo rwedu muna Mwari *runofanira* “kuperekedzwa nemabasa.” Apo rutendo rwedu parunenge “ruchi-perekedzwa nemabasa anoitwa zvimwechetezvo nguva dzose,” vanotsanangura, “runozadza. . .mweya nerunyararo nerudo.” Nevimbiso yeropafadzo iyi, *tinokwanisa* kuita musiyano, uye tinokwanisa kuzviona muupenyu hwedu kana tikatora nguva yokuita mushando wakazadzwa nerutendo. Unokwanisa kunamata magwanani oga oga kuti ukumbire Ishe rubatsiro mukushandira vamwe. Somuenzaniso, Vakumbire kukutaridza apo mwana waamai vako paanenge achida rubatsiro nebasa kana apo shamwari painenge ichida rumbidzo. Zvino, apo paunotambira femero, shanda pairi! Kana ukaita minamoto iyi nekushandira uku tsika yako, zvino mabasa ako anoitwa zvimwechetezvo nguva dzose nerutendo anozoropafadza upenyu hwako neupenyu hwevamwe. Mutungamiri Uchtdorf vanoimbisa kuti “unokwanisa kushandura vanhu, mhuri, ndudzi, nepanyika.”

VANA

Ruvimbo

E dza chiitwa ichi neshamwari. Unofanira kuvimba nekutevera mirairo yavo nomazvo.

Tora bepa risina kunyorwa uye wotara dendere-dzwa pariri rinotaridza chiso. Nepeni kana penzura muruoko rwako, vhara maziso ako. Ita kuti shamwari yako ikutaurire pokutara maziso, mhino, muromo, uye vhudzi pachiso ichi. Zvino tarisa zvatatara. Mufananidzo wawatara wakanaka here? Unokwanisa kuisa ruvara muchiso uye wotara chimwe kuti mutambe zvakare!

Dzimwe nguva zvakaoma kutevera mirairo. Asi apo patinoedza kutevera Baba Vokudenga nokuteerera kuMweya Mutsvene, Vanozotibatsira. Tinokwanisa kuvimba Navo nguva dzose.



Chitsidzo neChibvumirano cheHupirisita

Nemunamato dzidza chinyorwa chino uye wotsvaga femero yekuziva izvo zvekugovera. Kunzwisisa chinangwa cheChita cheRubatsiro kunozogadzirira sei vanasikana vaMwari kuwana maropafadzo eupenyu husingaperi?

Rutendo , Mhuri,
Rubatsiro

Apo isu semasisita patinonyanya kunzwisisa kuti chitsidzo nechibvumirano chehupirisita chine chekuita nesu pachedu, tinonyanyawo kuzotambira zvakazara maropafadzo nezvivimbiso zvehupirisita.

Gosa M. Russell Ballard veChikwata cheVaapostora Vane Gumi neVaviri vakati, “Vese vakaita zvibvumirano zvinoera naIshe uye vanokudza zvibvumirano izvozvo vane kodzero yokutambira zvakazarurwa zvavo pachavo, kuropafadzwa nengirozi dzinoshumira, kutaurirana naMwari, kutambira kuzara kwevhangeri, uye, pokupedzisira, kuva vagari venhaka pamwepo naJesu Kristu yezvese izvo Baba vedu zvavanazvo.”¹

Maropafadzo nezvivimbiso zvechitsidzo nechibvumirano chehupirisita zvine maererano nekuvarume pamwepo nekuvakadzi. Sisita Sheri L. Dew, vaimbova mutevedzeri muHutungamiri Hukuru hweChita cheRubatsiro vakati, “Kuzara kwehupirisita kunowanikwa

muzvisungo zvapamusoro-soro zveimba yaIshe kunokwanisa kuwanikwa chete nemurume nemukadzi pamwechete.”²

Sisita Linda K. Burton, Mutungamiri Mukuru weChita choRubatsiro, vakapa daidzo iyi, “Ndinokukokai kuti mudzidze nomusoro chitsidzo nechibvumirano chehupirisita, icho chinokwanisa kuwanikwa muDzidziso neZvibvumirano 84:33–44. Nokuita izvozvo, ndinokuvimbisai kuti Mweya Mutsvene unozowedzera nzwisiso yenyu yehupirisita uye wokukurudzirai nokukusimudzirai nenzira dzinoshamisa.”³

Mirairo yaJoseph Smith kuChita choRubatsiro yakaitirwa kugadzirira vakadzi kuti “vawane zvimuko nemaropafadzo nezvipo zvehupirisita.” Izvi zvinozokwanisika kuburikidza nezvisungo zvemutemberi.

“Zvisungo zvemutemberi [ndizvo] zvisungo zvehupirisita, asi [hazvi] gadzi chinzvimbo chehupirisita pavarume kana vakadzi. [Izvi

zvisungo zvinozadzikisa] chivimbiso chaIshe chekuti vanhu vavo—vakadzi nevarume—‘vanozopihwa masimba anobva kumusoro’ [D&Z 38:32].”⁴

Zvimwe Zvinyorwa Zvitsvene neRuzivo

Dziziso neZvibvumirano 84:19–40; 121:45–46; reliefsociety.lds.org

ZVIMWE ZVINYORWA

1. M. Russell Ballard, “Men and Women and Priesthood Power,” *Liahona*, Gunyana 2014, 36–49.
2. Sheri L. Dew, *muDaughters in My Kingdom: The History and Work of Relief Society* (2011), 128.
3. Linda K. Burton, “Priesthood Power—Available to All,” *Ensign*, Chikumi. 2014, 39–40.
4. Misoro yeNyaya yeVhangeri, “Joseph Smith’s Teachings about Priesthood, Temple, and Women,” topics.lds.org

Funga Izvi

Chii chaungaita kuti unyanye kunzwisisa zvakazara nokuwana maropafadzo akavimbiswa echitsidzo nechibvumirano chehupirisita?