

Otitenani Thomas S. Monson

Gyinaeessie

Momma yemfa papa a eye den no, na yenkwati bone a eye mmerɛ no.

Anuanom ne adɔfo, ansana mɛhyɛ m'asɛm ankasa ase no, mɛpɛ sɛ mede tɛmpol afoforɔ nnan beto dwa, a abosome ne mfɛɛ a ɛreba yi, wɔbɛsi no mmeaɛ a ɛdidi soɔ yi: Quito, Ecuador; Harare, Zimbabwe; Belém, Brazil; ne tɛmpol a ɛto so mmienɛ wɔ Lima, Peru.

Bɛɛ a mɛbɛyɛɛ Asomafoɔ Dumienɛ Kuo ba wɔ 1963 no, na tɛmpol 12 na ɛwɔ ho a ɛrɛyɛ adwuma wɔ Asɔre no nyinaa mu. Wɔyɛ Provo Ahenkuro Beaɛ Tɛmpol nteho som nnawɔtwe mmienɛ a abɛsen kɔ akɛyi no, afei tɛmpol 150 na ɛrɛyɛ adwuma wɔ wiasɛ yi nyinaa. Yɛn ani sɔ nhyira a yɛnya wɔ saa afie kronkron yi mu pa ara.

Afei, anuanom ne adɔfo, mɛpɛ sɛ mɛkyɛɛ m'anisɔ wɔ akwannya a mewɔ sɛ mene mo bɛkyɛ nsem kakra saa anɔpa yi.

Nansa yi meredwen deɛ yɛbɛpa sɛ yɛbɛyɛ ho. Wɔaka sɛ abakɔsem gyina sensene nketenkete so, na saa ara na yɛn abrabɔ tɛɛ. Yɛn gyinaeessie na ɛkyɛɛ yɛn awiesɛ.

Bɛɛ a yɛfirii honhom wiasɛ na yɛwuraa honam tebea yi mu no, yɛde ɔpɛ akɛyɛdeɛ baɛɛ. Yɛn botaaɛ ne sɛ yɛbenya selestia animuonyam, na nneɛma a yɛbɛyɛ na ɛbɛkyɛɛ pa ara sɛ yɛn botaaɛ no bɛba mu anaa.

Mo mu pii nim *Alice a ɔwɔ anansesɛm sononko a Lewis Carroll twɛrɛɛ a wɔato no din Alice's Adventures in Wonderland*. Mobɛkaɛ sɛ ɔkɔduruu nkwatanan no, na akwan mmienɛ da n'anim tenten nanso na wodi nhwenim. Bɛɛ a na ɔredwen kwan a ɔmfɛ so no, ɔhyiaa adwɛnɛmu ɔkra bi na ɔbisaa no sɛ, "Kwan bɛn na memfa so?"

ɔkra no yii ano sɛ, "ɛno bɛgyina faako a wopɛ sɛ wo kɔ so. Sɛ wonnim baabi a woreko a, ɛmmfa ho ne kwan a wobɛfa so."¹

Yɛntɛ sɛ Alice, ɛsiane sɛ yɛnim baabi a yɛpɛ sɛ yɛkorɔ, na kwan a yɛbɛfa so ho hia *ankasa* ɛfiri sɛ kwan a yɛfa so wɔ saa asetena yi mu kyɛɛ faako a yɛbɛkɔ wɔ asetena a adi ho no mu.

Yɛnpaw sɛ yɛbɛsi gyɛdie kɛsɛɛ a tumi wɔ mu wɔ yɛn mu, a ɛbɛyɛ yɛn banbɔ kɛsɛɛ a ɛbɛgyina ɔtamfo no nhyehyɛɛ ano—gyɛdie kann, gyɛdie a ɛbɛkora na kannyan yɛn pɛ ama yɛayi deɛ ɛyɛ. Sɛ saa gyɛdie yi nnim mu a, yɛrenkɔ baabiara. Sɛ ɛka ho a, yɛn botaaɛ no bɛba mu.

ɛwɔm sɛ sho hia pa ara sɛ yɛpaw deɛ nyansa wɔm deɛ, nanso ɛto da a yɛyɛ deɛ ɛyɛ agyimisɛm. Nsakyɛraɛɛ akɛyɛdeɛ a yɛn Agyenkwa no de ama no ma yɛtumi siesie sa a yɛretwa no,

ama yɛatumi asan ako kwan a ɛde yɛn bɛkɔ selestia animuonyam a yɛrehwehwe no mu.

Momma yɛnkora akokoduro a yɛde bɛpɔ deɛ obiara pene so no. Momma yemfa papa a eye den no, na yenkwati bone a eye mmerɛ no.

Bɛɛ a yɛredwɛne gyinaeessie a yɛyɛ wɔ yɛn abrabɔ mu dabiara no—sɛ yɛbɛyɛ wei anaa yɛbɛyɛ ɛno no—sɛ yɛpaw Kristo a, na yɛayi deɛ ɛtɛne.

M'akoma mu ahobɛasɛɛ mpaɛɛ ne sɛ ɛnye saa afebɔ wɔ Yesu Kristo, yɛn Awurade no din mu, amen.

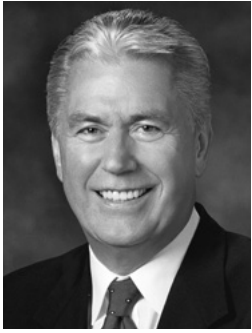
ATWERE

1. Wɔyi firii Lewis Carroll *Alice's Adventures in Wonderland* (1898), 89.

Yɛn mmerɛ yi mu nkyerɛkyerɛ

Firi Kotɔnima 2016 ne Ahineme 2016 no, nkyerɛkyerɛ a wɔyɛ no wɔ Melkisedek Asɔfodie ne Relief Society akuo mu no, ɛsɛ sɛ wɔyi firi kasa baako anaa deɛ ɛboro saa wɔ Oforisuo 2016 amansan nhyiamu no mu. Wɔ Ahineme 2016 mu no, wɔbetumi ayi kasa no afiri Oforisuo 2014 anaa Ahineme 2014 amansan nhyiamu no mu. Stake ne mansini atitenafɔɔ nyi kasa a wɔde bɛdi dwuma wɔ wɔn mmeaɛ, anaa wɔbetumi de saa asedeɛ no ama ahwɛfɔɔ anaa nokorabata atitenafɔɔ.

Wɔayɛ afotusem no wɔ kasa bebreɛ mu conference.lds.org



Titenani Dieter F. Uchtdorf na ɔtwereɛɛɛ
Fotufos a Ɔto so Mmienu wo Atitenafos a Wodi Kan no mu

Ɔde Wo Bɛsi Ne Mmatiri so Asoa Wo Ako Fie

Sedeɛ Odwanhwɛfoɔ Pa no hwehwe Ne dwan a wayera no, sɛ wobɛma w'akoma so ama wiase Agyenkwa no a, Ɔbehwehwe wo.

Me mmɔfrabere mu awereho-
sem baako a mɛkae daa hye
aseɛ firi awudifoɔ-wiemhyen
dede denden a efiri akirikyiri nyane
me firi nna mu. Enkye koraa, nnye-
gye foforo, huuu kikim kikim firi
wiemhyen-bɔmframa mu a ano nye
den de nkakrankakra ye kese kɔsi
sɛ ewoso mframa no ankasa. Na
sedeɛ yen maame tetee yen sɛ yenye
no, yen mmɔfra yi mu biara fa yen
nneema a yeaboaboa ano wo baage
mu dwane ko bepo bi so kɔpe banbo.
Yeɛde ahoohare nam esum-kabii mu
anadwo no, nkanea mfitamfitaa ne
ahahanmono firi wiem toto de kyere
faako a abonefoɔ no rehwehwe.
Anwanwasem ne sɛ, obiara fre saa
nkanea yi Buronya nnuu.

Madi mfee nnan, nanso mahunu
wiase a ereko pen.

Dresden

Na baabi a m'abusuafos tee ne
Dresden kuro no mu ntwe. Won
a wotena hɔ hunuu deɛ mahunu
yi mmɔho beye apem. Mframagya
akeseɛ, a efiri nneema mpempem a

etumi pa egya mu, bo faa Dresden,
see kuro no oha nkyemu bebore
aduokron na egyaa aboo nketenke
ne nso wo akyire.

Wo bere tiawa bi mu, kuro a na
wobo no mmarane sɛ "Mpompo-
nanneɛ Adaka" no, na enni ho bio.
Erich Kästner, ɔtwerefoɔ bi a efiri
Germany, twereɛ wei faa ossee no
ho, "Mfee apem na wode sii n'ahoofɛ,
esee koraa anadwo baako pe."¹ Me
mmɔfrabere mu no, na menhunu
senea ossee a efiri ntokwa a yen ara
nkorofoɔ ahye aseɛ no betumi aba
awieɛ. Na aye sɛ anidasoo ne daakye
biara nni ho mma wiase a atwa yen
ho ahyia no.

Afe a etwam yi, menyaa kwan
san koo Dresden. Oko no akyi mfee
aduɔson, asan aye "Mpomponanneɛ
Adaka" kuro bio. Woyi nkaaseɛ
no afiri ho, asan asiesie kuro no ma
akyeɛ so mpo.

Me nsrahwɛ no mu no, mehunu
Lutheran asore fɛfɛɛ Frauenkirche,
Yen Hemaɛ Asore no. Wodii kan sii
no afe 1700 mu, na eye Dresden kuro
no mpomponadeɛ a ehyeren, nanso

oko no ma ebeyee sɛ aboo nketenke-
te a wɔahyehye. Ekaa ho saa mfee
bebree, kɔsi sɛ afei woyee adwene sɛ
wobesan asi Frauenkirche bio.

Na wode aboo a efiri asoredan a
aseɛ no mu siee na wɔtwereɛ too ho,
na bere aseɛ mu no wode san sii. Nne
wotumi hunu saa aboo a aye tuntum
yi sɛ aye ntokurontokuro wo ban no
ho. Saa "nkutwa" yi nkae yen saa dan
yi ho abakosem nko ara na mmom
esan ye anidasoo nkaedum—ahyenso-
deɛ fɛfɛɛ a ekyere sɛ nnipa betumi de
deɛ aseɛ aye biribi papa.

Meredwene Dresden abakosem ho
na nyansa ne nketesie a wosan de sii
deɛ na aseɛ korakora no bio ye me
nwanwa no, menyaa atenska sɛ efiri
Honhom Kronkron no. Mekaa sɛ,
ampa, sɛ nnipa betumi afa deɛ enye,
aseɛ, na abubuo wo kuro bi mu de
asan asi dan tenten a eye ahomka sei
a, aden nti na yen Tumfoɔ Agya ntumi
nsan mpagya Ne mma a wɔahwe ase,
worebre, anaa wɔayera?

Emmfa ho ne baabi a aye sɛ yen
abrabo aseɛ akoduru. Emmfa ho ne
sedeɛ yen bone kokoo tee, sedeɛ yen
abufuo tee, sedeɛ yeaye ankonam,
woayi yen totwene, anaa yen akoma
abubu aye. Won a wonni anidasoo,
won aba mu abu, woyi won ama,
wato won mudie agyeegyemu,
anaa wɔakasa atia Onyankopon mpo
betumi asan apagya bio. Woyi satan
ɔyeramma kakraabi no a, abrabo
biara nni ho a aseɛ a entumi nsan nye
yie bio.

Anigyesem a ewo tweresem no ho
nie: esiane anigyeɛ a enni awieɛ ho

nhyehyeee a yen Soro Agya a ɔɔɔ yen nam Yesu Kristo no Mpata a enni awi-ee so de ama yen nti, nye se wɔbɛgye yen afiri yen ahweasee mu ate yen ho nko ara, yebetumi nso anya nteasee a eboro wiase adwene na yeabeye nkwa a enni awiee adedifoɔ na yeabeka Onyankopɔn animuonyam a enni nkyerekyeremu no ho.

Odwan a Wayera no ho Abebuo

Wɔ Agyenkwa no nsempa ka mu no, Ne pen so asɔre mpanimfoɔ ne Yesu anye adwene se ɔnya mmere ma nkorɔfoɔ a wɔbu wɔn se “nnebɔneyefoɔ.”

Ebia na eye wɔn se ɔresosɔ anaa mpo ɔrefoa abɔnefosɛm so. Ebia na wɔgyedi se kwan pa a ɔde beboa nnebɔneyefoɔ ma wɔsakyera wɔn adwene ne se ɔbebu wɔn fɔ, adi wɔn ho fɛw, na wagu wɔn anim ase.

Agyenkwa no hunuu deɛ na Farisifoɔ ne atwerɛfoɔ no redwene no, ɔkaa ayɛsɛm tiawa bi:

“Onipa bɛn, na ɔwɔ nnwan ɔha, na se baako mpo yera a, ɔnnya aduɔkonon nkonon no wɔ wuram ho, na ɔnkɔhwehwe deɛ wayera no, kɔsi se ɔbehu no? . . .

“Na se ɔhu no a, ɔde no bɔ ne kɔn ho, na n’ani gye.”²

Saa bebuo yi nteasee a awɔ ho mfɛe bebree ne se yebeɔ akɔfa nnwan a wɔayera no asan aba na yebeɔbo wɔn a wɔayera no. Wei hia pa ara a akyinnyee biara nni ho, na mennim se biribi foforo ka ho a.

Ebetumi aye se Yesu botaeɛ, a edi kan na ehia pa ara, ne se yebeɔkyerekyere afa Odwanhwɛfoɔ Pa no adwuma ho?

Ebetumi aye se na ɔredi adanseɛ wɔ Onyankopɔn ɔɔɔ ma ne mma asoɔdenfoɔ?

Ebetumi aye se na Agyenkwa no nkransɛm ne se Onyankopɔn nim wɔn a wɔayera—a ɔbehwehwe wɔn, aboa wɔn, na wagye wɔn?

Saa na etee deɛ a, deɛn na ewɔ se odwanten no ye na ama no anya ɔsoro mmoa?

So ewɔ se odwanten no hunu sedee ɔde afidie hwe baabi a wanante

aduru? So ehia se ɔbetumi de afidie bi hunu baabi pɔtee a ɔwɔ? Ewɔ se ɔnya nimdeɛ a ɔde beye afidie a ebeteam ape mmoa? Odwanten no behia oku-nini bi nsoano ansa na Odwanhwɛfoɔ Pa no agye no anaa?

Daabi da! Odwan no fata ɔgyee efiri se Odwanhwɛfoɔ Pa no ɔɔɔ no.

Me deɛ, odwan a wayera ho abebuɔ no ye nkransɛm a ewɔ tweresɛm mu nyinaa baako a ema me anidasoɔ kese.

Yen Agyenkwa ɔɔfoɔ, Odwanhwɛfoɔ Pa no, nim me ne wo. ɔnim wo na ɔɔɔ wo.

ɔnim bere a woayera, na ɔnim baabi a wowɔ. ɔnim w’awerɛhoɔ. W’adesredeɛ. Wo suro. Wo nisuo.

Emmfa ho ne kwan a wofaa so yeraeɛ—se efiri wo ankasa wope mu anaase efiri tebea bi a na eboro wo so.

Deɛ ehia ara ne se woye Ne ba. ɔɔɔ wo. ɔɔɔ ne mma.

Esiane se ɔɔɔ wo nti, ɔbehwehwe wo. ɔde wo beɔ Ne kɔn ho adi ahurisie. Na se ɔde wo ba fie a, ɔbeɔa akyere obiara se, “Momma mo ne me ani nnye; na mahunu me dwan a ɔyeraeɛ no.”³

Deɛn na ewɔ se Yeye?

Na, ebia woredwene se, edeen na yeanya? Ampa ara mewɔ pii ye kyen se metena ho atwen se wɔmmɛgye me.

Eye yen Agya ɔɔfoɔ pe se Ne mma nyinaa besan akɔ Ne nkyen deɛ, nanso ɔrenhye obiara wɔ aheman mu kɔ ho.⁴ Onyankopɔn rennye yen bere a yempene so.

Enti deɛn na ewɔ se yeɛ?

Ne fre ye tiawa:

“Monsane mmra . . . me nkyen.”⁵

“Mommra me nkyen.”⁵

“Mommen me na mɛben mo.”⁷

Wei ne kwan a yeɛde kyere No se yeɛde ɔgyee.

Ehia gyedie kakra. Nanso mommpa aba. Se montumi nnya gyedie seesei ara a, momfa anidasoɔ nhye aseɛ.

Se montumi nka se monim se Onyankopɔn wɔ ho a, mobetumi anya anidasoɔ se ɔwɔ ho. Mobetumi anya ɔpe se mobɛgye adi.⁸ Eno nko ara ye se mobehye aseɛ.

Afei, monnyina saa gyedie no so, ntwe mmen ɔsoro Agya. Onyankopɔn beɛre Ne ɔɔ mu aba mo so, na Ne gyeɛ adwuma ne nsakyeraeɛ behye aseɛ.

Bere bi akyi, mobehunu Ne basa wɔ mo abrabɔ mu. Mobehunu Ne ɔɔ. Na ɔpe a mode benante Ne hann mu na moafa Ne kwan so no benyini wɔ anamɔn biara a mode gyedie beɛtu mu.

Yeɛre saa gyedie anamɔntuo yi “setie.”

Eno nye aseɛ a agye din enne. Nanso setie ye adeɛ a esom bo wɔ Yesu Kristo asempa no mu, efiri se yenim se “nnipa nyinaa nam Kristo Mpata no so benya ɔgyee, bere a yeɛre setie ma Asempa no ho mmara ne ayeyedeɛ.”⁹

Se yenyini gyedie mu a, ese se yenyini nso wɔ nokoredie mu. Medii kan kaa Germanini twerefoɔ bi a ɔsuu Dresden seeɛ no ho. ɔsan twereɛ saa kasasin yi: “Es gibt nichts Gutes, ausser man tut es.” Wɔn a wɔnka sele-tia kasa no nti, wɔakyerɛ wei mu sei “Biribiara nni ho a eye gye se woye.”¹⁰

Me ne wo betumi akasa afa honhom mu nneɛma ho yie. Yebetumi ama nnipa ahunu se yewɔ nimdeɛ wɔ nyamesɛm mu nkyerekyeremu mu. Yebetumi de anigyee keseɛ akasa afa nyamesom ho “aso [yen] soro tena-bere ho daeɛ.”¹¹ Nanso se yen gyedie nsesa yen abrabɔ—se deɛ yeɛgyedie nnya nsunsuansoɔ wɔ yen nnwuma so a—yen nyamesom ye kwa, na se yen gyedie nwuie a, ennee na asi owuo kwan so.¹²

Setie na ema gyedie nkwa. Gyedie so na yenam de hann brɛ yen kra.

Nanso etɔ da bi a medwene se yente setie ase. Yebeɛfa no se eno ara ne botaeɛ no, na mmom enye kwan a ekɔ botaeɛ no ho. Anaa yeɛde setie asaɛe beɔ mmarsansɛm ɔtommoɔ so apere se yeɛbenwono yen adɔfoɔ, bere a yereko so abɔ wɔn gya, de asaɛe abɔ wɔn so mpen pii, ama wɔabeye nnipa a wɔtene, na woye kronkron.

Akyinnyee biara nni ho se, eduru bere bi a yehia asotwe a ebɛma yeasakyerɛ. Nokwasɛm ne se, ebinom wɔ ho a saa kwan yi nko ara so na wobena wɔn.

Nanso ebia kasakoa foro bi wo ho a ebetumi akyerakyere de e enti a yedi Onyankopon mmaransem so. Ebia enye setie ne kwan ankasa a yefa so kyeakyea, kyinkyim, na yebobo yen kra ko de wonye mu. Mmom ebia, eye kwan a yenam so hunu sedee yen abosuo tee ankasa.

Otumfo Nyankopon na oboo yen. Nyankopon ye yen Soro Agya. Yeye Ne honhom mma kann. Ode osoro nneema a esom bo na wapo ho yie na eye yen, enti yewo nyamesu wo yen mu.

Asaase yi so, na yen adwene ne nneyee ntumi nko anim esiane poroe, bone ne hoante nti. Efi ne nnwamansam a ewo bone wiase yi mu aye nkekaawa wo yen kra ho, ma aye den se yebehunu na yeake yen adedie ne botae.

Nanso wei nyinaa rentumi nsesa sedee yete ankasa. Yen nyamesu fapem te saa. Na se yesi yen adwene pi de yen akoma beko yen Agyenkwa dofo no so na yetu anamon di n'akyi a, biribi nwanwaso si. Onyankopon ho do hye yen akoma ma, nokore hann hye yen adwene

ma, yehye asee se yeretwe yen ho afiri bone ho; na yemp se yebenante sum mu bio.¹³

Yebehunu setie se enye asotwee na mmom se ahofadie kwan a eko yen soro botae ho. Na, nkakrankakra, poroe, efi, ne akwansidee a ewo asaase yi so no hye asee poro gu. Awiee no, osoro su a ewo yen mu, a esom bo na eye nkwa a enni awiee no da adi, na papaye ho anigye beye yen suban.

Wofata ogyee

Anuanom ne adfo, medi dansee se Onyankopon hunu sedee yete—sedee yete ankasa—na ohunu yen se yefata ogyee.

Ebia wobedwene se w'abrabo asee. Ebia woaye bone. Ebia wosuro, wo bo afu, woredi awerho, anaa oyaw esiane annye anie nti. Nanso sedee Odwanhwefo Pa no hwehwe Ne nnwan a wayera no, se anka wode wo akoma bema wiase Agyenkwa no a, obehwehwe wo.

Obege wo

Obema wo so asi Ne kon ho

Ode wo beko fe

Se nnipa betumi asesa dee asee ma aye efie fefee a wosom wo ho a, ennee yebetumi anya gyedie se yen Nyankopon dofo no betumi, na obesiesie yen. Ne botae ne se obesiesie yen ma yeaye adee bi a eso kyan sedee na yete—kesee kyan sedee yebetumi de yen adwene asusu. Gyedie anamon biara a yetu di n'akyi no, yenyini ko daa nkwa animuonyam ne anigye a enni awiee botae a woyehye maa yen ho.

Wei nye m'adansedie nko ara na mmom m'ahobreee ne gyedie mpa-ebw wo Yesu Kristo din mu, amen.

ATWERE.

1. Hwe Erich Kästner, *Als ich ein kleiner Junge war* (1996), 51–52.
2. Luka 15:4
3. Luka 15:6.
4. Hwe "Hunu Wei, Se Okra Biara wo Fahodie," *Asorennwom* no. 240.
5. Yoel 2:12
6. Mateo 11:28
7. Nkyerakyere ne Apam 88:63.
8. Hwe Alma 32:27.
9. Gyidikansam 1:3
10. Erich Kästner, *Es gibt nichts Gutes, ausser: Man tut es* (1950).
11. M'aye Papa Bi Anaa? *Asore Nnwom*, no. 223.
12. Hwe Yakobo 2:26
13. Hwe Yohane 5:30.