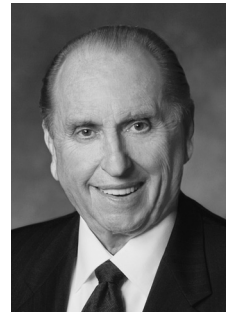


Otitenani
Thomas S. Monson



Osetie ho Nhyira

Titenani Thomas S. Monson akyerekyere se, “Ade-suadee kesee a yebetumi anya wo asetena yi mu ne se, se Onyankopon kasa na yetie a, dabiara yebedi bem.”¹

Yebenya nhyira nso. Sedee Titenani Monson kae wo nansa yi ara amansan nhyiamu no: “Se yedi mmarransem no so a, yen abrabo beye anigyee pa ara, ehye ma, na emmeye den pii bio. Yen haw ne kwannaada beye mmre ama yen, na yebenya [Onyankopon] nhyira.”²

Wo nsem a efiri Titenani Monson nkyerekyere mu, bere a obeyee Asore no Titenani no, okaee yen se mmarransem no ne kwan torodoo a eko anigyee ne asomdwoee mu.

Akwantuo no ho Akwankyerɛ

“Wɔamfa Nyankopon mmarransem amma yen se emmeye yen suntidua anaa emmeye yen anigyee ho akwansidee.” Deɛ ene wei bo abira na eye nokore. Deɛ obɔɔ yen na Odo yen no nim kwan korɔ a ewo se yefa so bo yen bra a ebema yɛnya anigyee a ekoron pa ara no pefee. Wama yen akwankyerɛ a se yefa so a, a ebema yɛfa asetena yi mu kontonkye akwantuo mu ahobanbo mu. Yekae dwom bi a yenim bi mu nsem: ‘Di Mmaransem no so! Ahobanbo wo wei yi mu; asomdwoee wo wei yi mu’ [hwe “Di mmarransem no so,” *Nnwom*, a eto so. 303].”³

Ahooden ne Nimdee

Setie ye nkomhyefoo ahyensodee; ama won ahooden ne nimdee mmere nyina ara mu. Eho hia se yen so yebehunu

se yen nso yewo saa ahooden ne nimdee farebae yi ho kwan. Ewo ho ma yen nyina ara bere a yeredi Onyankopon mmarransem so. . . .

Nimdee a yerehwehwe, mmuaee a yerehwehwe, ne ahooden a yerepe no nne de aso wiase denden a eresesa yi betumi aye yen dea se yede ope pa di Awurade mmarransem so a.”⁴

Fa Wo Pe Gyedi

“Deɛ Yen Beresofoo Agye Atom ne Ahyebone. Nwoma ne TV dwumadie da sini mu nnipa, agodie mu akoninini adi se wɔrebu Onyankopon mmara anintia na wɔreye nnemmone pii, a erekame aye se enni nsunsuanso bone biara—won na mmabunu pii pe se wɔye te se won—Wonnye nni! Akontabuo bere wo ho—mpo wɔbetenetene nnee—ma sedee ese. Owemfoo biara wo ne sum bere—se ennye asetena yi mu a, enneɛ deɛ edi akyire no mu. Atemmuo da beba ama obiara . . . Mesre mo se momfa mo pe nye setie.”⁵

Anigyee ne Asomdwoee

“Eto da a ebetumi aye wo se won a wɔwo wiase no redi de sen wo. Mo mu bi besusu se suban pa ho mmara a yedi so wo Asore no mu no resi yen kwan. Nanso, anuanom ne adɔfoɔ, mepae mu ka kyere mo se *biribiara* nni ho a ebetumi de anigyee pii aba yen abrabo mu anaa asomdwoee keseɛ abre yen akra kyen Honhom no a ebetumi aba yen kyen bere a yedi Agyenkwa no akyi na yedi ne mmarransem so no.”⁶

Nante Nokore mu

“Medi adanseɛ sɛ nhyira a wɔahyɛ yɛn ho bɔ no nni kabea. Ɛwɔm sɛ mununkum ano beboa, nsuo beɔ aboro yɛn deɛ, nanso yɛn nimdeɛ wɔ tweresɛm mu ne dɔ a yɛdɔ yɛn Soro Agya ne yɛn Agyenkwa no bekyekyere yɛn were na aboa yɛn, abre yɛn akoma mu anigyɛɛ bere a yɛnante nokware mu na yɛdi mmарansɛm no so. Biribiara nni asaase yi so a ɛbetumi adi yɛn so.”⁷

Di Nkɔmhyeni no akyi

“Hwan ne saa awerehoɔ Nipa yi, a ɔyaw ahyɛ no ma yi? Hwan ne animuonyam Hene no, saa asafo Awurade yi? Ɔno ne yɛn Wura. Ɔno ne yɛn Agyenkwa. Ɔno ne Onyankopɔn Ba no. Ɔno ne yɛn Nkwagyɛɛ Farebae. Ɔto nsa frɛ yɛn sɛ, ‘Di m’akyi.’ Ɔkyerɛkyere sɛ, ‘Kɔ, na kɔyɛ saa ara.’ Ɔsrɛ sɛ, ‘Di me mmарansɛm no so.’

“Momma yenni N’akyi. Momma yenni ne nhwesɔɔ so. Yenni N’asɛm so. Sɛ yɛyɛ saa a, yɛma no akyedɛɛ kronkron a ɛyɛ anisɔ.”⁸

ATWERE.

1. “Wɔkyerɛ kwan a yɛmfa so,” *Liahona*, Ahinme, 2007, 5.
2. Di mmарansɛm no so,” *Liahona*, Obubuo 2015, 83.
3. “Di mmарansɛm no so,” 83.
4. “Osetie de Nhyira Ba,” *Liahona*, Kɔtɔnimma 2013, 90, 92.
5. “Gye di, Ye setie, na Gyina mu,” *Liahona*, Kɔtɔnimma 2012, 129.
6. “Gyina Kronkron Mmea,” *Liahona*, Obubuo. 2011, 83
7. “Hyɛ Wo ho Den” *Liahona*, Kɔtɔnimma 2009, 92.
8. “Worenya Anigyɛɛ Wɔ Akwantuo no mu,” *Liahona*, Obubuo 2008, 88.

NKRANSEM YI MU NKYERɛKYERE

Titenani Monson kyerɛkyere yɛn fa nhyira pii a yɛbetumi anya ɛfiri setieyɛ mu, a ebi ne ahɔɔden, nimdeɛ, anigyɛɛ, ne asomdwoeɛ. Susu sɛ wobebisa wɔn a wokyerɛ wɔn adeɛ no kwan a wɔanya nhyira enam mmарansɛm no ho setie nti. Wobetumi ahyɛ wɔn nkuran ma wɔakɔ so adwen wɔn nhyira no ho na wɔatwerɛ wɔn nsusuɛ ne wɔn suahunu wɔ wɔn journal mu. Wobetumi nso ahyɛ wɔn nkuran ma wɔakyerɛ anisɔ ama Onyankopɔn wɔ wɔn nhyira ho bere a wɔretoa so aye setie.

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MMABUNU

Ogya ne Osetie ho Adesua

Titenani Monson kaa ayɛsɛm bere bi, a efa bere a ɔhunuu hia a ɛhia sɛ yɛyɛ setie. Bere a na ɔwɔ mfee nɔwtwe no, ɔne n’abusua kɔ akuraa bi ase wɔ mmepɔ no so. Na ɔno ne n’adamfo bi pɛ sɛ wɔkɔ bea bi na wɔkɔ gya. Wɔkyɛ sɛ wɔde wɔn nsa betutu nwura no, nti wɔde wɔn ahɔɔden twetwee biara, nanso kakraa bi pɛ na wɔtumi tutuui. Titenani Monson, kyerɛɛ mu sɛ, “Afei adwene bi baa me, akwaadaa a manya mfee nɔwtwe tiri mu a na mesusu sɛ edi mu.” Meka kyerɛɛ Danny sɛ, “Deɛ yehia ara ne sɛ yɛbehye nwura no. Yɛbehye atwa nwura no ho ahyia keke!”

Ɛwɔm sɛ na ɔnim sɛ ɔnni ho kwan sɛ ɔde matches di dwuma deɛ, nanso ɔkɔkɔ nnuadan no mu kɔfaa bi, na ɔne Danny kɔ gya too esere no fa ketewa bi mu. Wɔhwɛɛ anim sɛ eno ankasa ɛdum, nanso ɛtrɛ beyɛɛ ogyatanaa. Ɔne Danny dwane kɔpɛɛ mmoa, na ankyere mpanimfoɔ de mmirika ba bedumm ogya no ansana ɛduru faako a nnua no wɔ.

Titenani Monson toaa so sɛ, “Mene Danny nyaa adesua a ɛyɛ den nanso na ɛho hia pa ara saa da no—na keseɛ pa ara a ɛwɔm ne setie. (Hwɛ “Osetie de Nhyira Ba,” *Liahona*, Kɔtɔnimma 2013, 89–90.)

Wo nso woanya setie adesuaɛɛ wɔ kwan a ɛyɛ den so te sɛ Titenani Monson da? Deɛn botaeɛ na wobetumi anya a ɛbeɔ wɔ ho ban wɔ setie kwan so daakye?

MMA

Fa Deɛ Ɛtene

Yerefa deɛ ɛtene no twe yɛn bɛn Ɔsoro Agya ne Yesu Kristo. Ɛsan nso boa yɛn ma yɛnya anigyɛɛ ne ne ahobanɔ. Twa akwan a wobetumi afa deɛ ɛtene no ho ahoɔntɔntɔ.

Sisi obi wɔ sukuu
Kenkan tweresɛm no
Kɔ asɔre
Di agɔrɔ pa
Ene wo nuanom nko
Som afɔforɔ



Onyankopon na Wahyehye Abusua

Fa mpaebɔ sua saa nsem yi hwehwe se wobehu dee wobekye. Sen na Abusua: Dawubɔ a Eko ma Wiase” no nteasee to wo gyedie wɔ Nyankopon mu na ehyira won a wohwe won so wɔ nsrahwɛ nkyerɛkyere mu? Se worepe emu nsem bio a, kɔ relief society.lds.org.

Gyedie, Abusua, Gyee

Carole M. Stephens, Fotufɔɔ a ɔdi kan wɔ Relief Society Amansan Atitenanfoɔ no mu no kaa se “wɔ [nhyeasee] dwom ‘Abusua Firi Nyankopon,’ mu no, . . . wɔkae yen nkyerɛkyere kronkron bi. Yennsua nko ara se abusua firi Nyankopon, mmon yesan nso sua se yen mu biara ka Onyankopon abusua ho. . . .

“. . . Agya no nhyehyee a ɔwo ma Ne mma no ye ɔɔ nhyehyee. Eye nhyehyee a ebeka Ne mma—N’abusua—ne Ono abom.”¹

Elda L. Tom Perry (1922–2015) a ɔka Asomafoɔ Dumieniu Kuo ho no aka se: “Yesan nso gye di se mmusua kann a edi mu no nye ɔman a atim, sikasem ntotoe pa, ne suban pa amammerɛ a atim fapem kuo nko ara—na mmon esan nso ye fapem kuo ma daapem ne Onyankopon ahennie ne N’amammuo.

“Yegyɛ di se ɔsoro nhyehyee ne n’amammuo no begyina mmusua ne mmusuasanten so.”²

Bonnie L. Oscarson, Amansan Mmaayewa Titenani no aka se,

“Obiara, emfa ho ne n’awaree tebea anaase ne mma dodoo, betumi aye Awurade nhyehyee a wɔakyerɛ mu wɔ abusua dawubɔ mu no banbofoɔ. Se eye Awurade nhyehyee a, ewɔ se eye yen nso nhyehyee.”³

Tweresem Afoforo

Nkyerɛkyere ne Apam 2:1-3; 132:19

Abusua ho Nkyerɛkyere

Onuabaa Julie B. Beck, kane Relief Society Amansan Titenani no, kyere se nkyerɛkyere a efa abusua ho no gyina Abodee, Ahweasee no, ne Yesu Kristo Mpata no so:

“Asase a wɔbɔe no maa bea a mmusua betumi atena. Onyankopon bɔɔ ɔbarima ne ɔbaa a wɔye abusua no mu afa titire mmienu. Na eye ɔsoro Agya no nhyehyee se wɔbesɔ Adam ne Hawa ano abɔ mu na wɔabeye abusua a enni awiee.

“. . . Ahweasee no maa kwan ma wɔnyaa mma mmarima ne mmaa.

“[Kristo] Mpata no ma ho kwan ma wɔsɔ mmusu ano bɔ mu

afebɔɔ. Ema kwan ma mmusua nya kankorɔ ne mmudie a enni awiee. Anigyee nhyehyee, a wɔsan fre no nkwagyee nhyehyee no ye nhyehyee a wɔye maa mmusua. . . .

“. . . Wei ye Kristo nkyerekyere. . . . Se mmusua nni mu a, nhyehyee biara nni ho; ennee botae nni ho mma owuo tebea asetena.”⁴

ATWERE.

1. Carole M. Stephens, “Abusua Firi Onyankopon,” *Liahona*, Kɔtonimaa 2015, 11.
2. L. Tom Perry, “Deen Nti ne Awaree ho Nsem Ahyeta Wiase Nyinaa yi?” *Liahona*, Kɔtonimaa 2015, 4.
3. Bonnie L. Oscarson, “Defenders of the Family Proclamation,” *Liahona*, Kɔtonimaa 2015, 15.
4. Julie B. Beck, “Worekyere Nkyerɛkyere a efa Abusua ho,” *Liahona*, Kɔtonimaa 2011, 32, 34.

Dwene Wei ho

Deen nti na abusua ye kuo a eho hia pa ara wɔ mmere ne daapem mu?