



# SEYEBENYA TEMA DE ASOM

*Ɖsom ye mpagya. Yebetumi apagya afoforo se yebo mmɔden se yebete wɔn haw asee na se yewɔ ɔpɛpa se yene wɔn befam a.*

Ɖsiane se yen Soro Agya pɛ se yebeye tese Ɖno nti, Ɖhaw a yefam wɔ abrafo mu no betumi aye asuadee ama yen se yebegye No adi na yatena kwan pa no so a. Nanso, kwan no so tena tumi ye den titiri bere a yete nka se yen nkoa na yɛfa ɔhaw mu.

Nanso eni se yen nkoa fa ɔhaw mu. Agyenkwa no nyaa tema mapa, Ɖbrɛ ne ho ase hyɛ adeɛ nyinaa asee sedee Ɖbetumi asɔ wɔn a wɔwɔ ahokyere ne ahohiahia mu (hwe Alma 7:11–12; Doctrine and Covenants 122:8). Ɖhwehwe se yen nyinaa bedi Ne nhwesoo akyi anya tema. Asɔreba biara ahye apam se “wɔne wɔn a wɔresu besu, aane, na wɔbekykyere wɔn a wɔhia awerekykyere were. Mosiah 18:9 Wɔ yen haw nyinaa mu no, yesua wɔ tweresem mu se yen mmoa na “yen pagya nsa a ewɔ fam, na yenhye kotodwe a aye mere mu den” na “nya kwan pa ma wanammɔn sedee abubuafoɔ mfi so” (Hebrews 12:12–13; Isaiah 35:3–4; Doctrine and Covenants 81:5–6).

Se yeso afoforo nsa a, moma wɔn ntwere yen, na yene wɔn nnante, yemmoa wɔn ma wɔn ntena kwan pa no so ntwen Agyenkwa no--ɔsom ho botae kesee paa baako—na ɔbesa wɔn yareɛ nso (hwe Doctrine and Covenants 112:13).

## Deɛn ne tema

Tema ye se yebete obi atenka, n’adwene ne ne tebea asee kyen yen nsusui.<sup>1</sup>

Se yebenya tema ho hia paa wɔ afoforo som mu sedee yebetumi aye yeasɛdee se anuanom. Ema yen tumi de yen ho hye obi mpaboa mu.

## Sewobenante obi mpaboa mu

Abasem bi wɔ ho a efa ɔhoteɛni barima bi a na ofere adeɛ a na ɔtaa tena asɔre dan no akyi. Bere a barima bi wuuie no, ɔhwefoɔ no boɔ mpaeɛ hyiraa n’abusuafoɔ. Relief Societyfoɔ brɛ no aduane. Ayɔnkofoo ne adɔfoɔ

besraa abusua no na wɔkaa se, “biribi wɔ ho a yebetumi aye ama mo anaa.”

Nanso bere a barima ferefoɔ yi kɔɔ ho no, ɔbɔɔ dɔn no na bere okunafoɔ no biee dan no, ɔkaa se, “maba se meberpepa wo mpaboa ho.” Wɔ dɔnhwere kumaa bi mu no, ɔpɛpaa abusua no mpaboa nyinaa ho a wɔde bekɔ ayie. Kwasiada a edi akyere no abusua no nyinaa betenaa papa no nkyen wɔ akyere ho.

Wei ye nipa bi a ɔtumi yee adee bi a obiara anye. Wɔn nyinaa nyaa nhyira wɔ ne tema-som no mu.

**Meye den na m’anya tema?**

Ebinom wɔ ho a ase wɔde tema adom wɔn. Nanso wɔn a wɔɔbre ho no, asempa wɔ ho ma mo. Beɣe mfee 30 nie no, nhwehwemufɔɔ pii na asua adee fa tema ho. Ewom se esono kwan a obiara fa so dee, nanso wɔn nyinaa gyetum se tema ye adee bi a yebetumi asua.<sup>2</sup>

Bɔ mpaee se wobɛnya tema. Ebeboa se yebesua tema ho adee ne n’akwan sedee yebetumpon wɔ mu. Dee edidi soɔ yi ye nneema a wagye ato mu se ekyere tema.<sup>3</sup> Wei ye adee a eda adi mpen pii a yen ani ni so se ereko so, nanso se yehu a eboa ma yehwehwe akwanya a yedebetumpon.

**1. Teasee1.**

Tema hia se yebɛnya nteasee wɔ ɔfoforɔ bi tebea ho. Se yete wɔn tebea aseɛ yie a, ema yete wɔn atenka aseɛ ne dee yebetumi aye de aboa.

Ehia se yebetie wɔn, abisa nsem, na yene wɔn ne afoforɔ adwene afa ho ye ahiadee paa se yebete wɔn tebea aseɛ yie. Sua nsem pii fa wei ho wɔ Ɔsom Nkyerekɣere a atwam no mu:

- “Five Things Good Listeners Do,” *Liahona*, June 2018, 6.
- “Counsel about Their Needs,” *Liahona*, Sept. 2018, 6.
- “Involve Others in Ministering—as Needed,” *Liahona*, Oct. 2018, 6.

Bere a yepe se yenya nteasee no, ewɔ se yenya ntoboaseɛ te obiara aseɛ esiane se esono obiara ne ne tebea. Anye saa, ema yen yera na yegya wɔn ho a yeante wɔn aseɛ.

**2. Susu ho**

Bere a yeɛbɔ mmɔden se yebedi yen apam so se yebe-kyekyere wɔn a wɔn were aho were no, yebetumi abɔ mpaee se Honhom Kronkron no beboa yen ma yeate afoforɔ atenka aseɛ ne sedee yebetumi aboa wɔn.<sup>4</sup>

Se yete afoforɔ tebea aseɛ a, yebetumi—de yen ho ahye nipa korɔ no tebea mu—na ye adwene sedee etee fa. Se yete afoforɔ atenka aseɛ na Honhom Kronkron no ka yen ho a, yebetumi aboa asɔ ano

Se yete afoforɔ tebea aseɛ na ye adwene atenka a wɔn refa mu a, ebehia se yen mmu wɔn aten (hwe Matthew 7:1). Se yeɣe mfeefee mu frenkyem wɔ ɔbi tebea mu a, emma yen nte onipa no yeaa a ɔkɔ mu.

**3. Mmuuae**

Sedee yeɣi ano hia esiane se eno na ekyere se ye wɔ tema. Kwan ahodoɔ pii wɔ ho a yebetumi ama obi ate yen aseɛ wɔ kasa ne nneyee mu. Ehia se wobekai se enye yen botae ne se yebeɔɔ ɔhaw no ano. Mpen pii no botae no ne se yebeɔɔgya wɔn na yama wɔn ahu se wɔnye ankonam. Eno betumi akyere se woreka se, “eye me anisɔ se waka akyere me “ anaa “kose, Ebeye ya.”

Ewɔ se yen mmuae no ye nokore abere biara. Na se eho behia a, wo betumi ama wɔn ahu se wo nso wɔ sintɔ ne mereye sedee ebema wɔn aka aben wo.

**Wato nsa afre yen se yenye so adwuma**

Bere a woresom no, fa wo ho hye wɔn a wo som no tebea mu na hwe se edeen na anka wobehia paa. Bɔ mpaee se wobete wɔn aseɛ na di so. Wo mmuae betumi aye ketewa, nanso nteasee bewɔ mu.

**YESU KRISTO DE TEMA NA ESOM YE**

Bere a Agyenkwa no yii Ne ho adi kyereɛ Nefaefɔ no, Ɔkyereɛ wɔn adee kɔsii se Ɔhuu se, wɔ wɔn tebea mu no, wɔn ntumi nte dee Ɔpe se Ɔkyereɛ no aseɛ Nanso na ɔnim se wɔn mpe se Ɔbegya wɔn ho.

Emaa No gyai asempa kyerekyere na ɔhyee aseɛ som wɔn wɔn ahiadee mu--ɔtoɔ nsa frɛe se wɔn mfa wɔn a wɔyare, abubuafɔɔ, anifrafɔɔ ne wɔn a

adi dem. Boa wɔn. Afei ƆƆƆƆ mpaee maa wɔn na  
Ɔsom wɔn mmofra, nya berɛ maa wɔn mu biara  
hyiraa wɔn.

Edeɛn na metumi asua afiri Agyenkwa no tema  
nhwesɔƆ berɛ a Ɔsom wɔ NefaefɔƆ no mu?

Ɔsom akwankyerɛ no wɔ hɔ sɛ ebɛ boa yen ma  
yɛasua sɛdeɛ yɛbedɔ yen-ho-yen-ho. Sɛ yɛƆ wɔn  
a yɛ som hɔ a, Honhom Kronkron no bɛma yɛahu  
nkransɛm a wɔhia ne ƆƆƆ ne atenka a wɔn hia.

**ATWERE.**

1. Hwe W. Ickes, *Empathic Accuracy* (1997); and M. L. Hoffman, *Empathy and Moral Development: Implications for Caring and Justice* (2000).
2. Hwe, for example, Emily Teding van Berkhout and John M. Malouff, “The Efficacy of Empathy Training: A Meta-Analysis of Randomized Controlled Trials,” *Journal of Counseling Psychology* (2016), 63(1), 32–41.
3. Hwe, for example, Brené Brown, *I Thought It Was Just Me (But It Isn't)* (2008); Theresa Wiseman, “A Concept Analysis of Empathy,” *Journal of Advanced Nursing* (1996), 23, 1162–67; and Ed Neukrug and others, “Creative and Novel Approaches to Empathy: a Neo-Rogerian Perspective,” *Journal of Mental Health Counseling*, 35(1) (Jan. 2013), 29–42.
4. See Henry B. Eyring, “The Comforter,” *Liahona*, May 2015, 17–21.