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Itempile Engcwele— iBhakana eEHLabathini

Eyona ntsikelelo ibalulekileyo nesisithaba sokuba lilungu eCaweni zezaa ntsikelelo esizamkela eetempileni zikaThixo.

Boodade nabazalwana bam abathandekayo, Ndinabela uthando nombuliso wam emntwini ngamnye kuni kwaye ndiyathandaza ukuba uBawo wethu wase MaZulwini uyakukhokela iingcinga zam kwaye aphebelele amazwi wam njengokuba Ndithetha nani namhlanje.

Ndingaqala ngoku nixelela nokuthetha nje kanye okanye kabini ngemiyalezo emihle esiyivileyo ngale ntsasa kuDadeAllred no Bishophu Burton kunye nabanye ngokunxulumene nenkqubo yeCawa yenxaso nenkathalelo. Njengokuba kubonakalisiwe, lo nyaka uchapazela acacise isikhumbuzo sonyaka seminyaka eyi-75 yenkqubo ephembelelweyo, esikelele ubomi babaninzi. Lithuba lam eliyintsikelelo lokuzazela ukuba abanye babo abaqala lo mcimbi umkhulu—amadoda anemfesane kunye nesiphiwo sokuba zimboni.

Njengokuba uBishophuBurton kunye noDade uAllred kwaye nabanye betshilo, ubishophu wewadi unikiwe umthwalo nomsebenzi wokukhathalela abo abanee ntswelo

abahlala engingqini yewadi yakhe. Elo ke yayilithuba nethamsanqa lam eliyintsikelelo ngoku ndandijongene ndikhathalela iwadi yecawa njengebishophu eSalt Lake City yamalungu ali-1.080, kunye nabahlolokazi abangamashumi ayi - 84. Babebaninzi abaswele uncedo. Ndandinombulelo kakhulu ngenkqubo yoncedo lwamalungu eCawa kwaye nangoncedo loMbutho woMama kunye nolamaqumrhu ababingeleli.

Ndiyazisa ukuba inkqubo yenxaso nenkathalelo yeCawa yeNtsuku ZokuGqibela yaBaNgcwele iphenjelelwa ngu Somandla uThixo.

Ngoku, bazalwane noodade bam, le komfa ichaphazela iminyaka emithathu Ndasekwa njengoMongameli weCawa. Ewe kakade ibe yiminyaka yokuququzela, egcwele ubunzima kodwa neentsikelelo ezingenakubalwa. Iithuba endibenalo lokumisela nokunikela itempile yenye yezinto endizonwabeleyo kwaye elingcwalisekileyo kweziintsikelelo kunxumelene ngetempile endinqwenela ukuthetha nani ngako namhlanje.

Ngo Okthobha ikomfa yango 1902, uMongameli weCawa uJoseph F. Smith wabonakalisa kwithetho yakhe yokuvula ithemba lokuba ngenye imini siya: “kuba neetempile ezakhiwe kwindawo ngendawo ezahlukeneyo [zehlabathi] apho zifuneka khona ngenxa yeentswelo zabantu.”¹

Kwiminyaka eyi - 150 yokuqala emveni kokulungiswa kweCawa, ukusukela ngo1830 ukuya ku 1980, itempile eziyi - 21 zakhiwa, kunye neetempile eKirtland, Ohi, kwaye naseNavoo, Illinois. Thelekisa oko kunye neminyaka eyi - 30 ukusukela ngo1980, apho itempile eziyi115 ezakhiwa kwaye zanikelwa. Kunye nesaziso sayizolo seetempile eziyi - 3 ezintsha, kukho ezinye itempile eziyi - 26 ezakhiwayo okanye ezisaqalayo ukwakhiwa. La manani azakuqhubeka ande.

Injongo kaMongameli uPresident Joseph F. Smith ithemba lakhe lango1902 liyenzeka. Isifiso sethu kuk’ba senze itempile ifumaneke ifutshane namalungu ethu.

Enye yeetempile ezakhiwayo eziphantsi kokwakhiwa iseManaus, eBrazil. Kwiminyaka emininzi edlulileyo Ndafunda ngeqela lamalungu angaphaya kwekhulu ashiya iManaus, esembindini wehlathi iAmazon, bentyelela kwitempile eyayikufutshane nabo ngoko, efaneka e São Paulo, eBrazil, —umgama phantse wazimayile ezinga- 2,500 (4,000 km) ukusuka eManaus. Abo bangcwele abanokholo bahamba ngenqanawa intsuku ezine emlanjeni iAmazon kanye nemilanjwana yayo. Emva kokugqiba uhambo lwabo ngamanzi, bakhwela ibhasi kangagentsuku ezintathu

behamba—kwii ndlela ezine zigingqingqi, benokutya okuncinci, kwaye bengenandawo elungile yokulala. Emva kweentsuku ezisixhenxe nobusuku, bafika etempileni eSão Paulo, apho imimiselo yendalo yanaphakade yenziwa. Ewe kakade indlela yabo ebuyayo nayo yayinzima njengeyayo. Kodwa, babemkele imimiselo kunye neentsikelelo zetempile, kwaye nangona izipaji zabo zazingenanto, bona iziqu zabo zazigcwele ngumoya wetempile kwaye nombulelo weentsikelelo ababezamkele.² Ngoku emva kweminyaka, amalungu ethu eManaus bayavuyisana njengokuba bebukela itempile yabo ibumbeka eminxwemeni yaseRio Negro. Iitempile zizisa uvuyo emalungwini ethu anokholo naphina apho zakhiwa khona.

Iingxelo zeminkelo eyenziweyo ukwenzela ukuba kufunyanwe iintsikelelo ezifumaneka ezitempileni zikaThixo qha azoyisakali ukuchukumisa intliziyo kwaye zindiphathele imivakalelo yombulelo ngeetempile.

Ndingabelana nani ngebali lika-Tihi kunye noTararaina Mou Tham kunye nabantwana babo abalishumi. Usapho lonke lwangena eCaweni ekuqaleni konyaka baka1960, ngoku abafundisi babeye esiqithini sabo, ezifumaneka kwiikhilomitha ezi - 160 emzansi Tahiti. Ngokukhawuleza baqala babanezifiso zokuthola iintsikelelo zosapho lwanaphakade zokutywinwa etempileni.

Ngelo xesha itempile eyayikufutshane nosapho lakwaMou yayiyiTempile iHamilton New Zealand, ekude ngaphezulu kwamamayeli angu - 2,500 (kweekhilomitha ezingamawaka - 4000) ukuya eMzansi-ntshona, ifumaneka ngohambo lwenqulo moya elixabisa kakhulu. Olu sapho lukhulu lakwa Mou Tham, olwasebenzisa okuncinane okusensimini encinane, bengenamali yenqwelo moya, kwaye kwakungekho thuba lomsebenzi esiqithini sabo sasePacific. Ke Umzalwane uMou Tham nonyana wakhe uGeraed bathatha isigqibo esinzima sokudibana nomnye unyana owayesebenza emigodini yenikel eNew Caledoni,

okwakungamayeli ayi-3,000 (kwa-kukude kangange 4,800 kilomitha) entshona. Umqeshi wababhatalela abasebenzi bakhe ukuya emigodini kodwa wayengabaniki imali yokubuya.

La madoda mathathu akwaMou Tham asebenza iminyaka emine kulo migodi yenikel, begubha kwaye bethutha iinstimbi ezisekrwada ezisindayo. Umzalwane uMou Tham wayegoduka yedwa endwendwela ekhaya ixesha elincinci kanye nonyaka, eshiya oonyana bakhe eNew Caledonia.

Emva kweminyaka emine yomsebenzi ophula umqolo, uMzalwane uMou Tham kunye noonnyana bakhe babegcine imali eyaneleyo yokuthatha usapho baye eTempileni yaseNew Zealand. Bonke bahamba ngaphandle kwentombi yakhe enye. Batywinelwa ixesha nelanaphakade, isiganeko esasingachazeki kwaye esasizele lulonwabo.

Umzalwane uMou Tham wabuyela ngqo eNew Caledonia emva kweTempile, apho wasebenza khona iminyaka engaphezulu kwemibini ukubhatalela uhambo lo mntana wakhe oyintombazana omnye ongazange aye etempileni kunye nabo— lo mntana wakhe uyintombazana wayetshatile wahamba nomntana nomyeni wakhe.

Kwiminyaka yabo elandelayo uMzalwane noDade Mou Tham banqwenela uyokukhonza etempileni. Ngelo xesha iTempile yasePapeete Tahiti yayiseyaxhiwe yanikelwa, kwaye baya ebufundisini apho kabini.³

Bazalwane noDade bam, iitempile zingaphaya kokuba ngamatye nesamente. Zigcwele lukholo kunye nokuzila. Zakhiwe luvavanyo kunye nobungqina. Zingcwalisekile ngomnikelo kunye nenkonzo.

Iitempile yokuqala ukwakhiwa kwelixesha lokuzaliseka kwamaxesha yitempile eKirtland, Ohio. Abangcwele ngelo xesha babehlupheka, kwaye iNkosi yabayalela ukuba itempile yakhiwe, ke benzanjalo bayakha. Kwabhala iGosa uHeber C. Kimball ngeso siganeko, “INkosi iyazazi iimeko zendlala, zezilingo, zonzunguphalo

esadlula kuzo ukuphumeza okosikufunayo.”⁴ Kwaye emva koko, emva kwayo yonke enzima igqityiwe, abangcwele banyanzelwa ukuba bashiye iOhio kwaye netempile yabo abayithandayo. Ekugqibeleni bafumana ikhusi—nangona lali lelethutyana nje—eminxwemeni yasemlanjeni iMississippi kwisixeko illinois. Bathiya indawo yokuhlala ukuba yiNavoo, kwaye babenomdla wokunikela ngako konke kwakhona ukholo lwabo lusekunye nabo kakuhle, bamisela uThixo wabo iTempile. IiNtshutshiso zaza ngomsindo, kodwa, kwaye iTempile yaseNavoo ingakagqitywa, bagxothwa bakhutshwa emakhayeni abo kwakhona, bakhangelwa ikhusi endle.

Imizabalazo kunye neminkelo yaqala kwakhona xa basebenza iminyaka eyi - 40 bemisa iTempile yaseSalt Lake, emileyo ngobungangamsha kwisigodi esisezantsi kwabo bethu abasezizulwini seKomfa.

Ubunzulu bomnikelo awuzange udityaniswe nokwakhiwa kwetempile kunye nenani elihamba itempile. Babengenakubalwa abo abasebenzileyo bazabalaza ukuze bakwazi ukuzifumanela namasapho abo iintsikelelo ezifumaneka kwiitempile zikaThixo.

Kutheni nje abantu abaninzi benomdla wokusinika lukhulu ukuze sifumane iintsikelelo zetempile? Abo abaziqondayo iintsikelelo zanaphakade eziphuma etempileni bayayazi ukuba iminkelo nokuncama kwabo ezinye izinto kukhuli, akho xabiso kisinda oluhlobo, akukho mzabalazo unobunzima ukuze sifumane ezo iintsikelelo. Akusoze kubekho imayile ezininzi esinokuzihamba, nobunzima esingadlula kubo,okanye ukukhathazeka esingakunyamezela. Bayayiqonda ukuba le mimiselo isindisayo ezifumaneka etempileni ezi zisivumelayo ukuba ngenye imini sibuyele ku-Bawo wethu waseZulwini kudlelwano losapho lwaphakade kwaye namandla avela phezulu afanale wonke umnikelo kunye nawo wonke umzamo.

Namhlanje uninzi lwethu alunyanzelekenga ukuba lutsale nzima ukuze bakwazi ukuya etempileni.

Isiqingatha samapesenti angu-85 yamalungu eCawa ngoku ahlala kumamayeli ayi 200 (okanye ikhilomitha ezi-320) ngakwi tempile, kwaye umninzi lwethu lo mgama umfutshane kakhulu.

Ukuba niyile etempileni niyela iziqu zenu kwaye ukuba niyaphila kufutshane kakhulu netempile, umnikelo wenu kukuba nizibekele ixesha lokuya etempileni ebomini benu obuxakekileyo ukuba nindwendwele itempile rhoqo. Ininzi into efuna ukwenziwa kwiitempile zethu size-nzela abo abalinde ngaphaya kwesigqumathelo. Xa sibenzela umsebenzi, siyakuyazi ukuba siphumeze into abangakwaziyo ukuzenzela yona. UMongameli Joseph F. Smith, kwisaziso esinamadla, wathi, “Ngemizamo yethu endaweni yethu amakhonco embopheleleko ayakhululeka, kwaye ubumnyama obubangqongileyo buyasuka, ukuze ukukhanya kukhanye phezu kwabo kwaye bayakuva ehlabathini lomoya ngomsebenzi abawenzelweyo ngabantwana babo apha, kwaye bayakuvuyisana nawe kwimisebenzi yakho yalomthwalo.”⁵ Bazalwane noodade bam, lo msebenzi ngowethu ukuba siwenze.

Kolam' usapho, enye yamava wam angcwalisekileyo nendiwaxabisileyo enzeka xa sidibene kunye etempileni uyokukwenza imimiselo yokutyinwa yezinyanya zethu ezibhubhileyo.

Ukuba awukayi etempileni okanye ukuba *sowuyile* kodwa okwangoku akufanelanga ngenxa yemvume yokungena etempileni akukho njongo ibaluleke ngaphezulu kokuba usebenzele ukukwazi ukufaneleka ukuya etempileni. Umnikelo wakho ungathi kanti uzisa ubomi bakho entobekweni kunye noko kufunekayo ukuze ufumane imvume yokungena etempileni, mhlawumbi ngokuhlukana neziqhelo okudala unazo ezikwenza ungafaneleki ukuya etempileni. Inga kukuba ube nokholo kwaye nesimilo sokuba ubhatale isishumi. Nokuba yintoni, faneleka ukuba ukwazi ukuya etempileni kaThixo. Qiniseka ukuba uzakuyifumana imvume kwaye

uyithathe njengento exabisekileyo, ngokuba injalo.

Ude ungene endlwini yeNkosi kwaye ufumane zonke iintsikelelo ezikulindeleyo apho, awukayifumani yonke into oyiphiwa yiCawa. Eyona ntsikelelo ibalulekileyo isisithaba seentsikelelo zokuba lilungu eCaweni zezo ntsikelelo esizifumana ezitempileni zikaThixo.

Ngoku bahlobo bam abancinci abaselutsheni, hlalani ninetempile emehlweni enu. Ningenzi nto eyakuninqanda ukuba ningene eminyangweni yayo kwaye nithathe kwiintsikelelo ezingcwalisekileyo nezanaphakade apho. Ndiyabancoma ndibakhuthaze abo benu abayayo etempileni njalo njalo uyokubhaptizelwa abafuleyo, bavuka ekuseni ukuze nikwazi ukuyokuthatha inxaxheba kolo bhaptizo phambi kokuba isikolo siqale. Ayikho enye indlela endiyicingayo engcono yokuqala imini yam.

Kuni bazali babantwana, Ndingabelana nani ngecebiso elinobulumko elivela kuPresident Spencer W. Kimball Wathi yena: “Kunga yinto entle ukuba . . . abazali banganomfanekiso witempile kumagumbi abo wonke okulala ukuze [abantwana babo] baqale [bese] ziimveku bakwazi ukujonga lo mfanekiso rhoqo ngosuku [de] ibe yinxenye yo [bomi babo]. Xa [befikelela] kwiminyaka apho [kufuneka] ukuba [ba] thathe isigqibo esibalulekileyo [ngokuya etempileni], siyakube kudala senziwa eso sigqibo.”⁶

Abantwana bacula ePrayimari:

Ndiyathanda ukubona itempile.

Ndiyakungena ngaphakathi ngenye imini.

Ndiyakukwenza umqophiso noBawo wam;

*Ndiyakuthembisa ukuw' thobela.*⁷

Ndiyanicela ukuba nibafundise abantwana benu ngokubaluleka kwetempile.

Ihlabathi linga sisilingo kwaye libe yindawo enzima emasiphile kuyo. Sisoloko singqongwe ngoko kunositsalela phantsi. Njengokuba wena kwaye

Nam sisiya ezindlwini zikaThixo ezingcwele, xa sikhumbula iminqophiso esiyenzayo ngaphakathi, siyakukwazi ukumelana nezilingo kwaye soyise izihendo. Apha kweli khushi lingcwele siyakufumana uxolo; siyakuhlaziyeka kwaye siqiniswe.

Ngoku, bazalwane noodade bam, Ndinganichazela ngenye itempile enye phambi kokuba Ndivale. Kungekudala exesheni elizayonjengokuba itempile ezintsha zibumbeka ehlabathini jikelele, enye iyakuma esixekweni esithe sabakhona kwiminyaka e-2,500 edlulileyo. Ndithetha ngetempile eyakhiwayo ngoku eRoma, eItaly.

Yonke itempile yindlu kaThixo, yenza imisebenzi neentsikelelo kunye nemimiselo efanayo. ITempile yaseRoma, Italy, ikhethekile, yakhiwa kwenye yendawo zembali ehlabathini, isixeko apho abapostile bakudala Petros noPawulosi babeshumayela khona ivangeli likaKhrestu kwaye apho babulawa khona.

Ngo Okhthobha odlulileyo, xa sasidibene kwindawo ebukekayo entla kwempuma ekoneni yaseRoma, yaba lithuba lam ukuba ndithandaze ndinikele xa sasilungiselela ukuqhekeza umhlaba. Ndaziva ndichazekile uku-biza usenetaLucio Malan kunye nese-kela-mphathi Giuseppe Ciardi ukuba babephakathi kohlakulwa komhlaba kokuqala. Ngamnye kubo wayeyinxenye yesigqibo yokusamkela ukuba sakhe itempile esixekweni sabo.

Olo suku lwaligubungelwe yimfundumalo, nangona imvula yayigrogrisa, azange kubekho nechaphaza eliwayo. Njengokuba ikwayari emnandi yacula ngesitaliyane iculo “The Spirit of God -Umoya kaThixo,” Ndava ingathi izulu nomhlaba zimanyene leli culo linozuko lokudumisa nombulelo kuThixo Somandla. Inyembezi andizange ndikwazi ukuzinqanda.

Kwimini ezayo, abanokholo apha, esi sixeko saPhakade, siyakufumana imimiselo enendalo yanaphakade endlwini engcwele kaThixo.

Ndibonakalisa umbulelo wam ongafiyi kuBawo wam waseZulwini ngetempile le ngoku yakhiwa eRoma

kwaye nazo zonke iitempile zethu, nokuba ziphi na. Itempile nganye ima njenge bhakana ehlabathini, ibonakalisa ubungqina bethu ukuba uThixo, uBawo wanaphakade, uya-phila, ukuba unqwenela ukusisikelela kwaye, ingakumbi, asikelele oonyana Bakhe kunye nabantwana bakhe abangamantombazana ezizukulu ngezi zukulu. Itempile nganye kwiitempile zethu yimbonakalisi yobungqina bethu bokuba ubomi ngaphaya kwe-ngcaba bukhona kwaye buqinisekile njengobomi bethu emhlabeni. Ngoko ndiyangqina.

Bazalwane noodade bam endibathandayo, ingathi singancama nokuba yintoni ekufanele ukuba siyincame ukuze siye etempileni kwaye sibe nomoya wetempile ezintliziyweni zethu nasemakhayeni ethu. Xa singalandela amanyathelo eNkosi kunye noMsindisi, uYesu Krestu, owenza oyena mnikelo uphezulu kakhulu esenzela thina, ukuba sibe nobomi banaphakade sifumane ubuqhaqha-wuli ekumkanini likaThixo. Lo ngumthandazo wam onyanisekileyo, kwaye Ndiyawunikela ngegama loMsindisi, uYesu krestu iNkosi, amen.

IZIKHUMBUZO

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Imfundiso zeXesha Lethu

Izifundo zaBabingeleli beMelkhizidekh kunye nooMbutu wooDade ngeeCawa zesine zizakunikelwa kwi "Imfundiso zeXesha Lethu." Isifundo ngasinye singalungiswa ngokuba sithathwe kwenye okanye ezinye iintetho zeekomfa zajikelele ezisand' ukubanjwa. OoMongameli beengingqi bangakhetha ukuba kusetyenziswe eziphi na iintetho, okanye bathume obishopu noomongameli bamasebe ukuba bawenze lo msebenzi. Iinkokheli kufuneka zigxinise ixabiso noku-baluleka kwabazalwane abanobu-Bingeleli bukaMelkhizedek kunye noodade boMbutu womama.

Abo abaya kwizifundo zeCawa yesine bayakhuthazwa ukuba bafunde kwaye baze eklasini nemagazini yakamva yekomfa yajikelele.

lingcebiso zokuLungiselela Isifundo esiphuma kwiiNtetho

Thandaza ukuba uMoya Oyi-Ngcwele ube kunye nawe xa ufunda kwaye ufundisa ezi(ii) ntetho. Ungahendeka ukuba ulungiselele isifundo ngokusebenzisa ezinye izixhobo, kodwa iintetho zekomfa

zizo ezivunyiweyo zanikwa igunya lokuba zifundiswe kucwangciso lwezifundo zonyaka. Umsebenzi wakho kukuba uncede abanye ukuba bafunde kwaye baphile ivangeli njengokuba lifundiswa kwikomfa yajikelele yeCawa esand' ukubanjwa.

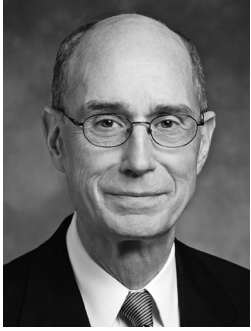
Hlola (i) intetho, ukhangela imigaqo kunye neemfundiso ezidibana neemfuno zamalungu eklasi yakho. Kwaye ngaphezulu koko khangela amabali, izibhekiso zezibhalo ezingcwele, kunye neencazelo kwintetho(kwii) ezi zaku-nceda ukuba ufundise inyaniso.

Yenza ucwangciso lwendlela yokufundisa imigaqo kunye neemfundiso. Ucwangciso lwakho kufanele ukuba lubenemibuzo enceda amalungu eklasi:

- Khangela imigaqo kunye neemfundiso kwintetho (iintetho).
- Cinga ngentsingiselo yazo.
- Yabelana ngokuqonda, ngamacebo, ngamava, kunye nangobungqina.
- Ukuba baphile lemigaqo kunye neemfundiso ebomini babo.

IINYANGA	IZIXHOBO ZESIFUNDO SECAWA YESINE
Meyi 2011–Okthobha 2011	lintetho eziphume ngoMeyi 2011 <i>kwiiLiahona</i> *
Novemba 2010–Epreli 2011	lintetho ezishicilelwe ngoNovemba 2011 <i>kwiiLiahona</i> *

*Ezi ntetho ziyafumaneka (ngeelwimi ezininzi) e *kwii conference.lds.org*.



NguMongameli Henry B. Eyring

Isekela LokuQala kwisiMongameli SokuQala seCawa

Amathuba Okwenza Okulungileyo

Indlela yeNkosi yokunceda abo abasweleyo okwexeshana ifuna ukuba abantu ngothando bazinikele noko banako kuThixo nase msebenzini Wakhe.

Bazwalane noodade bam abathandekayo, injongo yomyalezo wam kukupha imbeko kwaye nokuvuyisana ngento eyinziwe yiNkosi kwaye neyenzayo ukukhonzisa amahlwempu nabaneentswele phakathi kabantwana Bakhe emhlabeni. Uyabathanda abantwana Bakhe abaneentswelo kwaye nabo abafuna ukubanceda. Kwaye Udale iindlela zokusikelela abo abaswela uncedo kwaye nabo bayakulinika.

UBawo wethu waseZulwini uyayiva imithandazo yabantwana Bakhe jikelele emhlabeni becela ukutya kokutya, iimpahla zokugquma imizimba yabo, kwaye nesidima esiyakuza xa bekwazi ukuzenzela. Ezo zicelo zafika Kuye ukusukela kokubekwa kwamadoda nabafazi emhlabeni.

Nifunda ngezoo ntswelo apho nihlala khona kwaye najikelele ehlabathini. Iintliziyu zenu ziyachukumiseka kaninzi yimivakalelo yosizi. Xa udibana nomntu osokolayo ukufumana umsebenzi, uye uzive ufuna ukumnceda. Uba nale mivakalelo

xa ungena endlwini yomhlolokazi kwaye ubone ukuba akanako ukutya. Uva njena xa ubona imifanekiso yabantwana abalilayo behleli ebudlakadlakeni lwamakhaya abo atshatyalaliswe yinyikima okanye ngumlilo.

Ngokuba iNkosi iyaziva izikhalo zabo kwaye uyayiva imfesane oyivayo ngakubo, Kwasekuqaleni kwexesha wanika iindlela abalandeli Bakhe zokuba bancede. Umeme abantwana Bakhe ukuba bancame njengomnikelo ixesha labo, inzame zabo abanazo, kwaye neziqu zabo zokuba bamanyane kunye Naye eku-khonzeni abanye.

Indlela Yakhe yokunceda ngamanye amaxesha ibizwa ukuba kukuphila umthetho wokunikela. Ngelinye ixesha indlela yakhe yayibizwa umanyano olufanelekileyo. Ngelixesha lethu ibizwa ukuba yinkqubo yeCawa yokukhathalela nokunceda.

Amagama neenkukaca zale nkqubo zitshintshiwe ukufaneleka iintswelo neemeko zabantu. Kodwa

rhoqo indlela yeNkosi yokunceda abo baneentswelo zexeshana kufuna abantu abathe ngothando bazinikelele iziqu zabo kwaye noko banako kuThixo kwaye nakumsebenzi Wakhe.

Umeme kwaye wasiyalela ukuba sithathe inxaxheba emsebenzini Wakhe wokuphakamisa abo basweleyo. Senza umnqophiso wokwenza oko emanzini obhatizo kwaye nasezintempileni zikaThixo ezingcwele. Sihlaziya umnqophiso ngeeCawa xa sithatha umthendeleko.

Injongo yam namhlanje kukunichazela ngamathuba Asinike wona ukuze sincede abo basweleyo. Andikwazi ukuthetha ngazo kwelixesha lifutshane sinalo kunye. Ithemba lam kukuba ndinivuselele kwaye ndomeleze ukuzibophelela kwenu ekwenzeni nasekusebenzeni.

Kukho iculo elingesimemo seNkosi kulo msebenzi endiliculileyo ukusukela ngoku ndandiyinkwenkwe. ebuntwaneni bam ndandiqwasela kakhulu esandini salengoma esimnandi kuna semandleni asemazwini ayo. Ndiyathandaza ukuba nikuwava amazwi alengoma ezintliziyweni zenu namhlanje. Masimamele amazwi ayo kwakhona:

Ingaba Ndikwenzile na okulungileyo ehlabathini namhlanje?

Ingaba Ndimncedile nabani na osweleyo?

Ingaba Ndimonwabibile na onosizi kwaye ndenza omnye umntu azive egcobile?

Ukuba akukho njalo, Nditshonile ngenene.

Ingaba umthwalo womnye noba ngubani na uye wabukhaphukhaphu namhlanje

*Ngokuba beNdinomdla
wokwabelana?
Ingaba izigulana kunye nabakha-
thazekileyo bancediwe endleleni
yabo?
Xa bebeswele uncedo lwam Ingaba
bendikhona na?
Ke vukani niphakame kwaye
nenze ngaphezulu
Kunokuba niphuphe nendlu
enkulu ephuzulu.
Ukwenza okulungileyo luyolo,
ulonwabo olungabalwayo
nolungalinganiselekiyo,
Intsikelelo yomsebenzi nothando.¹*

INkosi isoloko isibiza ukuba sivuke. Ngamanye amaxesha ingayi mvakalelo yosizi lomnye umntu osweleyo. Utata wakhe wayiva lento xa ebona umntwana esiwa kwaye agruzuke idolu. Umama wakhe wayiva xa wava isikhalo soloyiko somntwana wakhe ebusuku. Unyana okanye intombazana wakhe wava usizi lomnye umntu owayeziva buhlungu okanye esoyika esikolweni.

Sonke thina sakhe sachukunyi-swa zimvakalelo zosizi lwabantu esingabazi nokubazi. Umzekelo, njengokuba uvile iingxelo zamaza ebedyarhile kwiPhasfiki emva kwenyikima eJapani, uye waziva unenkathalo ngabo abanokuba banzakele.

Imvakalelo yosizi yaza kwabaliwaka benu abava ngamanzi amaninzi azeleyo eQueensland, eAustraliya. Iingxelo zeendaba ikakhulu yayizintekelelo zamanani abantu abasweleyo. Kodwa abaninzi benu babavela intlungu aba bantu. Ubizo lokuvuko lwaphendulwa ngamawaka ayi1, 500 okanye abangaphaya kweli nani lamalungu eCawa azinikelayo uyokuncenda nokuthuzela eAustraliya.

Bajika imivakalelo yabo yosizi bayenza isigqibo ukuba mabenze ngokweminqophiso yabo. Ndizibonile iintsikelelo eziza emntwini osweleyo owamkela uncedo kwaye nasemntwini othabathela kuye ithuba lokunceda.

Abazali abanobulumko bayabona kwiintswelo zabanye indlela yokuzisa

iintsikelelo ebomini babantwana babo oonyana namantombazana. Abantwana abathathu kungekudala ngoko bebepethe izikhaftina ezinedinala emnandi emnyangweni wethu waphambili. Abazali babo bebeyazi ukuba siswele uncedo, kwaye bafaka nabantwana babo kwelo thuba lokusinceda.

Abazali basikelela usapho lwethu ngenkozo yabo enobubele. Ngezizwi labo lokuvumela abantwana ukuba bathathe inxaxheba yokupha, bazandisa iintsikelelo ebazukulwaneni babo bexesha elizayo. Uncumo lwaba bantwana xa babeshiya indlu yethu lwandenza ndathemba ukuba oko kuyakwenzeka. Bayakubalisela abantwana babo ngovuyo abaluvayo ngokukhonza iNkosi ngobubele. Ndiyayikhumbula ndivakalelwa ngendlela eyanelesekileyo ezolileyo ebuntwaneni bam xa Ndanditsala ukhula lommelwane ndimenywe ngutata wam ukuba ndenza njalo. Nanini na xa ndimenyiwe ukuba ndiphe, Ndiyawakhumbula kwaye ndiyawakholelwa la mazwi “Unencindi emnandi umsebenzi, Tixho wam, Kumkani wam.”²

Ndiyayazi ukuba loo mazwi ayebhalelwe ukuchaza ulonwabo oluza nokunkqula iNkosi ngeSabatha. Kodwa abo bantwana kunye nokutya emnyangweni wethu babesiva uvuyo phakathi evekini lokwenza umsebenzi weNkosi. Kwaye abazali babo babona ithuba lokwenza okulungileyo kwaye nokusasaza ulonwabo kwizizukulwana.

Indlela yeNkosi yokukhathalela abasweleyo inika elinye ithuba ebalalini ukuba basikelele abantwana babo. Ndayibona lonto etshapeleni ngenye iCawa. Umntwana omncinci wanika ubishophu idoneyshini yosapho lwake isemvulophini xa wayengena ecaweni phambi kukuba iqale intlanganiso yomthendeleko.

Ndandilwazi olo sapho nalenkwenkwe. Usapho lwalusand ukuva ngomntu ewadini osweleyo. Utata walenkwenkwe wayethe into efana nale emntaneni phambi kokuba

abeke umnikelo wozilo omninzi kuna njengesiqhelo emvilophini: “Sizilile ukutya namhlanje kwaye sathandazela abo abasweleyo. Nceda usinikele ibishophu le mvulophu. Ndiyayazi ukuba uyakuyinikela ukunceda abaneentswelo ezingaphezulu kwezethu.”

Endaweni yokukhala kwendlala ezizuswini zethu ngaloo Cawa, inkwenkwe iyakuyikhumbula la mini ngokukhanya okufudumeleyo. Ndabona kuncumo lwakhe nangendlela awayeyiphethe ngayo imvulophu eyiqinisele ukuba wayesiva intembeko enkulu katata wakhe yokuba apha thiswe umnikelo wabahluphekileyo lusapho lwakhe. Uyakuyikhumbula loo mini xa engumdikoni kwaye mhlawumbi unaphakade.

Ndabona ulonwabo olufanayo ebusweni babantu abanceda ngenxa yeNkosi eldaho kwiminyaka eyadlulayo. IDama iTeton laqhuma ngoMgqibelo, Juni 5, 1976 Abantu abalishumi elinanye babulawa. Amawaka kwafuneka ukuba bashiye amakhaya abo ngeeyure ezimbalwa. Amanye amakhaya aphela ngamanzi. Kwaye amakhulu eendawo zokuhlala zazinokwenziwa ukuba zihlaleke ngemizamo kunye nezixhobo abantu bezindlu ababengenazo.

Abo bava ngalo ntlekele babenosizi, kwaye abanye bava ubizo lokuba benze okulungileyo. Abamelwane, oobishophu, oomongameli beMibutho yooMama, amaqumrhu ababingeleli, abafundisi makhaya, kwaye nabandwendweli makhaya bashiya amakhaya nemisebenzi yabo ukuyococa ezozindlu zabanye ezazimoshwe ngamanzi.

Amaqabane atshatileyo abuyela eRexburg evela eholidayini nje emva kwesikhukhula. Azange bayokubona indlu yabo. Endaweni yalonto, bafumana ubishophu wabo ukumbuza ukuba banganceda phi na. Wabakho kelela kusapho olaluswele uncedo.

Emva kweentsuku ezimbalwa bahamba bayokujonga ikhaya labo. Bafika ingekho, itshatyalaliswe ngamanzi. Basuka bahamba babuyela kuBishophu kwaye babuza, “Ngoku

ungathanda ukuba senze ntoni?"

Nokuba uhlala phi, uwubonile ummangaliso wosizi uguquka uba sisenzo sokucingela omnye umntu. Ibi nokwenzeka ukuba ingabi luvuso lwentlekele yendalo enkulu. Ndikhe ndayibona kwiqumrhu lobubingeleli apho umzalwane ephakama echaza iintswelo zamadoda noomama abakhangelana ithuba lokusebenza bazozixhasa yena indoda okanye umfazi kunye nosapho lwakhe. Ndandisiva usizi kwelo gumbi, kodwa abanye babiza amagama abantu abanokumqasha lo mntu owayefuna umsebenzi.

Okwenzeka kulo ntlanganiso yequmrhu lababingeleli kwaye okwenzeka ezindlini ezazigcwele ngamanzi eIdaho yimbonakaliso yendlela yeNkosi ukubanceda njani abo abasweleyo kakhulu ukuba bakwazi ukuzithemba nokuzixhasa. Siva imfesane, kwaye siyayazi indlela yokwenza ngokwendlela yeNkosi ukuze sancede.

Sivuyela unyaka wesikhumbuzo seminyaka eyi - 75 yenkqubo yeCawa yenkathalo nenxaso. Yaqala ukufeze-kisa iintswelo zaboo abalahlekelwa ngumsebenzi, iifama kwaye kanye namakhaya kuvuko olubizwa ukuba yiMbandezelo eNkulu.

Iimfuno ezininzi zexeshana zabantwana bakaBawo wethu wase-Zulwini zifikile kwakhona ngexesha lethu njengokuba zenzekile kwaye ziyakusoloko zisenzeka ngawo onke amaxesha. Imigaqo siseko yenkqubo yenkathalo nenxaso yeCawa ayiyo eyexeshana elinye nje okanye indawo enye. Yeyawo onke amaxesha kunye neendawo.

Loo migaqo yeyomoya kwaye yeyanaphakade. Ngenxa yesi sizathu, ukuyiqonda kwaye nokuyibeka phantsi ezintliziyweni zethu kuyakukwenza ukuba sikwazi ukubona kwaye sithathe amathuba okunceda nanini na kwaye naphina apho iNkosi isimema khona.

Nantsi eminye imigaqo eyandikhokelayo xa Ndandifuna ukunceda ngendlela yeNkosi kwaye naxa Ndancedwe ngabanye.

Okokuqala, bonke abantu bayavuya ngaphezulu kwaye babene-imbeko yeziqo zabo xa benokukwazi ukuzixhasa nokuzenzela nosapho lwabo kwaye emva koko babeluncedo nakwabanye ababakhathalele. Ndibenombulelo kakhulu kwabo bandincedileyo ukuba ndifeze iintswelo zam. Kwaye Ndibe nombulelo ngaphezulu eminyakeni kwabo bandincedileyo ukuba ndikwazi ukuzixhasa. Kwaye emva koko Ndiye ndanombulelo kakhulu kwabo abandibonise indlela yokusebenzisa oko ndinako okwam okungaphezulu ukuba ndinceda abanye.

Ndifunde ukuba indlela yokuba nokungaphaya kukuba ndisebenzise ngaphantsi kunoko eNdikufumanayo. Ngoko ke ndibenako ngaphezulu Ndiye ndafunda ukuba kungcono ukupha kunokuphiwa. Imbangi yoko kungenxa yokuba xa siphisa ngendlela yeNkosi, Uyasisikelela.

UMongameli Marion G. Romney wathi ngomsebenzi wokukhathalela, "Awunokukwazi ukuzinika ubuhlwe-mpu kulo msebenzi." Kwaye Emva koko wacaphula kuMongameli wobufundisi bakhe, uMelvin J. Ballard, ngale ndlela: "Umntu akanokunika iNkosi iqweqwe lesonka ze yena angabuyiselwa ilofu yesonka."³

Ndifumanise ukuba ukunyaniseka ebomini bam. Xa ndinobubele ndiphisa ebantwaneni bakaBawo wethu waseZulwini abasweleyo. Yena uba nobubele kum.

Umgaqo wesibini wevangeli eye yaba yinkokhelo kum emsebenzini wenkathalelo nenxaso ngamandla nentsikelelo yomanyano. Xa sibambana ngezandla sisize abasweleyo, iNkosi imanyanisa iintliziyu zethu. UMongameli J. Reuben Clark Jr. yibeke ngale ndlela: "Ukupha ku . . . zise . . . imvakalelo yobuzalwane obuqhelekileyo njengamadoda alo lonke uqeqesho kunye nomsebenzi abasebenze kunye bephathisana engadini yokuKhathalela nokuxhasa okanye nokuba kukowuphi umsebenzi."⁴

Oko kwandisa umvakalelo wobuzalwane buyinyaniso kophiwayo

kunye nakulo ophayo. Kude kube namhlanje, indoda endasusa udaka ngomhlakulo nayo sincedisana ekhanyeni lakhe elimoshwe ngamanzi uva inimba ngakum. Kwaye uva isidima kuye ngayo yonke into azenzele yona nosapho lwakhe. Ukuba besisebenza sodwa, sobabini besiza kulahlekelwa yintsikelelo yomoya.

Oku kundikhokelela kumgaqo wesithathu wokwenza emsebenzini wokukhathalela kum: Tsalela usapho lwakho kulo msebenzi nisebenze kunye ukuze bafunde ukukhathalelana njengokuba bekhathalela abanye. Oonyana benu namantombazana abasebenza nani ukukhonza abo basweleyo kuyakunceda abantwana bakho bakwazi ukuncedana xa beswele.

Umgaqo wesine obalulekileyo wenkqubo yokukhathalela yeCawa eNdawufunda ndinguBishophu. Wafika ngokulandela kwam umyalelo wesibhalo esingcwele sokukhangelana amahlwempu. Ngumsebenzi kabishophu ukufumana kwaye nokunceda abo abasaswele uncedo emva kokuba bekwenze konke abanokwenza namasapho abo. Ndafumanisa ukuba iNkosi ithumela uMoya oyiNgcwele ukuba sikwazi "ukukhangelana, kwaye sifumane"⁵ ekukhathaleleni amahlwempu njengokuba esenza njalo ukuba sifumane inyaniso. Kodwa Ndifundile kwakhona ukuba ndifake nomongameli woMbutho woMama eku-khangeleni. Angafumana isityhilelo ngaphambi kokuba usifumane.

Abanye benu bayakuswela impe-mbelelo kwezinyanga zizayo. Uku khumbuzana unyaka we- 75 osisikhumbuzo senkqubo yokukhathalela yeCawa, amalungu ehlabathini gabalala bayakukumenywa ukuba bathathe inxaxheba kusuku lokukhonza. Iinkokheli kunye namalungu ayakufuna isityhilelo xa bezoba ukuba loo misebenzi izakuphathwa njani.

Ndinika iingcebiso ezintathu njengokuba niceba umsebenzi wenu wokukhonza.

Okokuqala, zilungungiseleleni kwaye nabo nibakhokelayo ngokomoya. Kuxa iintliziyu zithanjiswe

yiNtlawulo yoMsindisi kulapho ninokukwazi ukubona lula injongo yomsebenzi njenge ntsikelelo ngomoya kwanangokwenyama ebomini yabantwana bakaBawo wethu waseZulwini.

Ingeebiso yam yesibini kukuba nikhethe njengabamkeli abo nifuna ukuba nibancede phakathi ekumkanini okanye entlalweni eningqongileyo abaneentswelo eziyakuchukumisa iintliziyi zalabo banikela ngosizo. Abantu ababakhonzayo bayakuluva uthando lwabo. Oko kungenza lukhulu ukuba bazive bonwabile, njengokuba ingoma ithembisile, kunokufezekisa iintswelo zabo zexeshana.

Ingeebiso yam yokugqibela kukuba nicebe ukutsala amandla eenimba zamasapho, zamaqumrhu, kunye nezeofisi zolungiso, kwaye nezabantu enibaziyo entlalweni. Imivakalelo yomanyano iyakwandisa ngophinda-phindo iziphumo zenkonzo eniyinikayo. Kwaye loo mvakalelo yomanyano kumasapho, eCaweni, kwaye nasekuhlaleni iyakukhula kwaye ibe lilifa eliyakubakho ixesha elide emva kokuba loo misebenzi iphelile.

Eli lithuba lam lokunixelesa indlela

endinixabisa ngayo. Ngemisebenzi yenu eniyinika iNkosi, Ndibe ngumamkeli wemibulelo yabantu enibancedileyo njengokuba ndidibana nabo ehlabathini jikelele.

Nifumene indlela yokubaphakamisela phezulu njengokuba nancedile ngendlela yeNkosi. Nina nabalandeli abathobekileyo bakaMsindisi njengokuba niphose isonka emanzini ngokusebenza, kwaye abantu enibancedileyo bazamile ukundinika ilofu ngombulelo nembuyiselo.

Ndifumana imbonakaliso efanayo ebantwini abasebenze nani. Ndikhumbula elinye ixesha ndime ecaleni kukaMongameli Ezra Taft Benson. Sasithetha ngenkathalelo noncedo oluseCaweni yeNkosi Wandothusa ngamandla wakhe omntu osemntsha xa ethi, engqisha ngesandla sakhe, “Ndiyawuthanda lo msebenzi, kwaye ngu msebenzi!”

ENkosini ndinika umbulelo ngomsebenzi wakho wokukhonza abantwana bakaBawo wethu waseZulwini. Uyanazi, kwaye Uyayibona inzame yenu, inkuthalo, kunye nokuzinikela kwenu. Ndiyathandaza ukuba Uyakunika intsikelelo yokubona iziqhamo zemisebenzi yenu elonwabeni lwabo enibancedileyo kwaye nabo

nincedisene nabo ngenxa yeNkosi.

Ndiyayazi ukuba uThixo uBawo uyaphila kwaye uyayiva imithandazo yenu. Ndiyayazi ukuba uYesu nguKrestu. Nina kwaye nabo nibakhonzayo ningenziwa nyulu kwaye nomelezwe ngokuMkhonza kwaye nagokugcina imithetho Yakhe. Ngingayazi njengokuba Ndiwazi amandla oMoya oyiNgcwele, ukuba uJoseph Smith wayengumprofeti kaThixo ukubuyisa iCawa eyinyaniso nephilayo, yona eyiyo le. Ndiyayangqina ukuba uMongameli Thomas S. Monson ngumprofeti ophilayo kaThixo. Ungumzekelo omkhulu wento iNkosi yayenzayo: ehamba esenza okulungileyo. Ndiyathandaza ukuba singawela la mathuba ethu “okuphakamisa izandla [ezi] tyhafele phantsi, kwaye someleze abatyhafa amadolo.”⁶ Egameni elingcwalisekileyo likaYesu Krestu, amen.

IZIKHUMBUZO

1. “Ingaba Ndenze Okulungileyo?” *Amaculo*, 272.
2. “Sweet Is the Work,” *Hymns*, no. 147.
3. Marion G. Romney, “Welfare Services: The Savior’s Program,” *Ensign*, Nov. 1980, 93.
4. J. Reuben Clark Jr., in Conference Report, Oct. 1943, 13.
5. Bona uMatewu 7:7–8; Luka 11:9–10; 3 Nefayi 14:7–8.
6. Imfundiso neMinqophiso 59:7, 21.