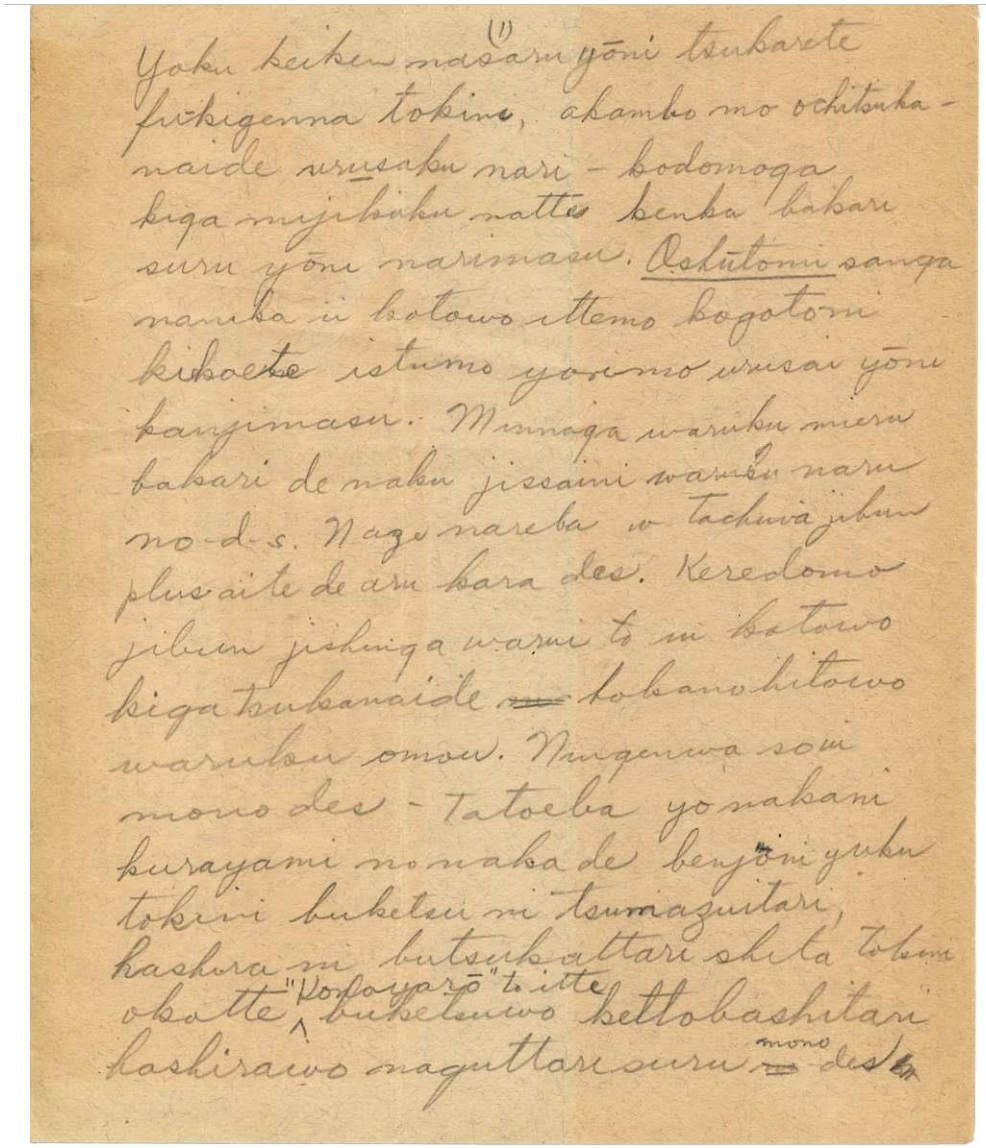
Gillett's Note 6

[不定]

松山東雲中学・高等学校 ジレット編集委員会



(1)

Yoku keiken nasaru yōni tsukarete fukigenna tokini, akambo mo ochitsuka-naide urusakunari-kodomoga kiga mijikaku natte kenka bakari suru yōni narimasu. Oshūtomi sanga nanika ii kotowo ittemo kogotoni kikoete istumo yorimo urusai yōni kanjimasu. Minnaga waruku mieru bakari de naku, jissaini waruku naru no-d-s. Nazenareba w-tachiwa jibun plus aite de aru kara des. Keredomo jibun jisinga warui to iu kotowo kigatsukanaide, hokano hitowo waruku omou. Ningentowa soiu mono des. –Tatoeba yonakani kurayami no naka de benjoni yuku tokini buketsu ni tsuma-zuitari, hashira ni butsukattari shita tokini okotte ^ "konoyarō" to itte buketsuwo ketobasitari, hashirawo naguttari suru ~~no~~ mono des.

1

よく経験なさるように　　（1940/1/9？）

よく経験なさるように、疲れて不機嫌なときに、赤ん坊も落ち着かないで、うるさくなり、子どもが気が短くなって喧嘩ばかりするようになります。お姑さんがなにかいいことを言っても小言に聞こえて、いつもよりもうるさいように感じます。みんなが悪く見えるばかりでなく、実際に悪くなるのです。なぜならば、私たちは自分プラス相手であるからです。けれども、自分自身が悪いということを気がつかないで、ほかの人を悪く思う。人間はそういうものです。たとえば、夜中に暗闇の中で便所にゆく時に、バケツにつまずいたり、柱にぶつかったりした時に怒って、「この野郎」と言って、バケツを蹴っ飛ばしたり、柱を殴ったりするものです。

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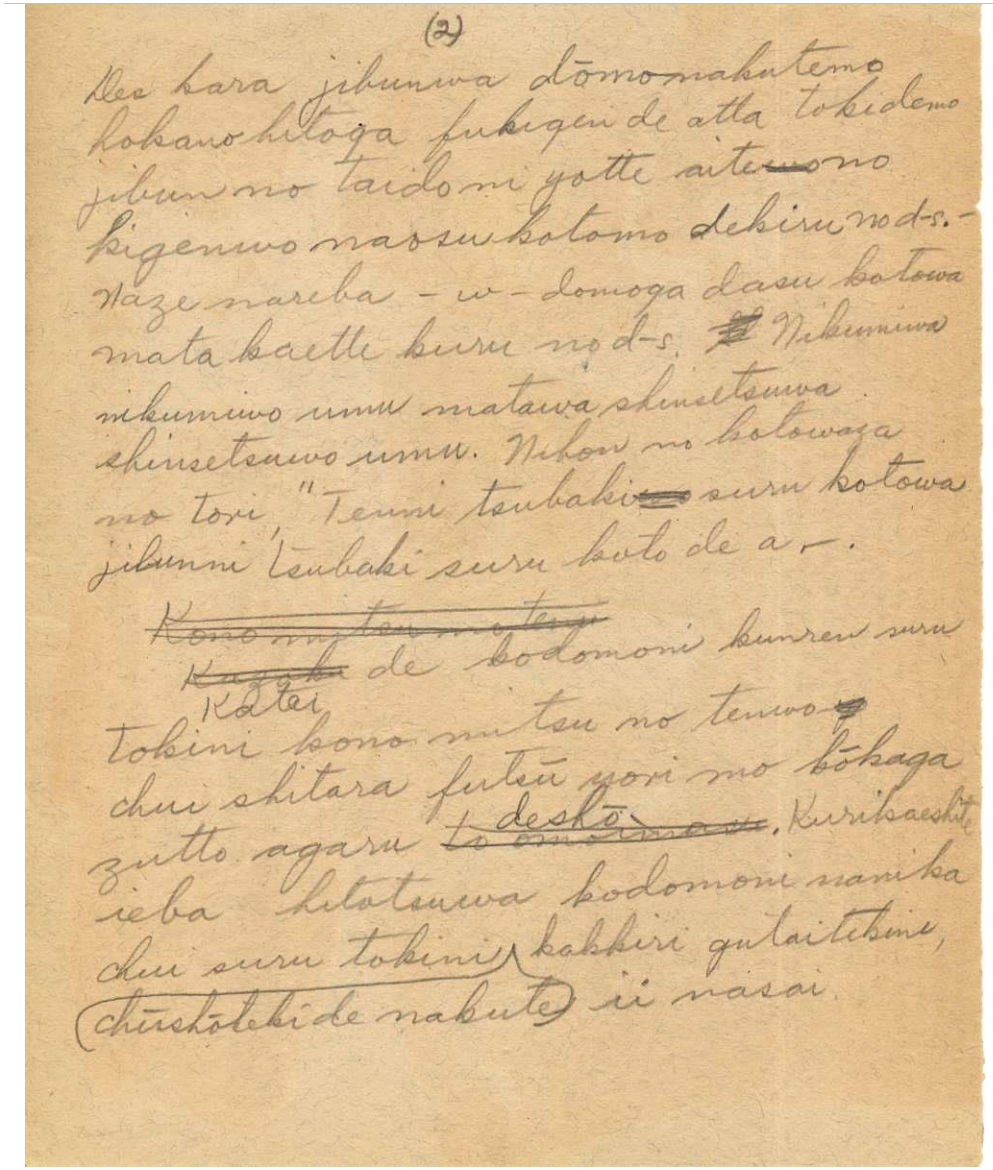

(2)

Des kara jibunwa dōmonakutemo hokano hitoga fukigende atta tokidemo jibun no taidoni yotte aitewono kigenwo naosu kotomo dekiru nod-s. Nazenaraba - w-demoga dasu kotowa mata kaette kuru nod-s. Nikumiwa nikumiwo umu matawa shinsetsuwa shinsetsuwo umu. Nihon no kotowaza no tori "Tenni tsubaki suru kotowa jibunni tsubaki suru koto de ar-.

~~Kono mittsu no ten ni~~ ~~Kazoku~~ Katei de kodomoni kunren suru tokini kono mitsu no tenwo chui shitara futsū yori mo kōkaga zutto agaru ~~to omoimasu~~ desho. Kurikaeshite ieba hitotsuwa kodomoni nanika chui suru tokini kakkiri gutaitekini, (chūshōtekide nakute) ii nasai.

(2)

Des kara jibunwa dōmonakutemo hokano hitoga fukigende atta tokidemo jibun no taidoni yotte aite~~wo~~no kigenwo naosu kotomo dekiru nod-s. Nazenaraba - w-demoga dasu kotowa mata kaette kuru nod-s. Nikumiwa nikumiwo umu matawa shinsetsuwa shinsetsuwo umu. Nihon no kotowaza no tori "Tenni tsubaki suru kotowa jibunni tsubaki suru koto de aru."

~~Kono mittsu no ten ni~~

~~Kazoku~~ Katei de kodomoni kunren suru tokini kono mitsu no tenwo chui shitara futsū yori mo kōkaga zutto agaru ~~to omoimasu~~ deshō. Kurikaeshite ieba hitotsuwa kodomoni nanika chui suru tokini chūshōtekide nakute hakkiri gutaitekini ii nasai.

2

ですから、自分はどうもなくてもほかの人が不機嫌であった時でも、自分の態度によって相手の機嫌をなおすこともできるのです。なぜなら、私どもが出すことはまた帰ってくるのです。憎みは憎みを生む、または親切は親切を生む。日本のことわざの通り、「天に唾(つばき)することは、自分に唾することである」。

家庭で子供に訓練するときに、この三つの点を注意したら、普通よりも効果がずっと上がるでしょう。繰り返して言えば、一つは子どもになにか注意する時に、抽象的でなくてはっきり具体的に言いなさい。

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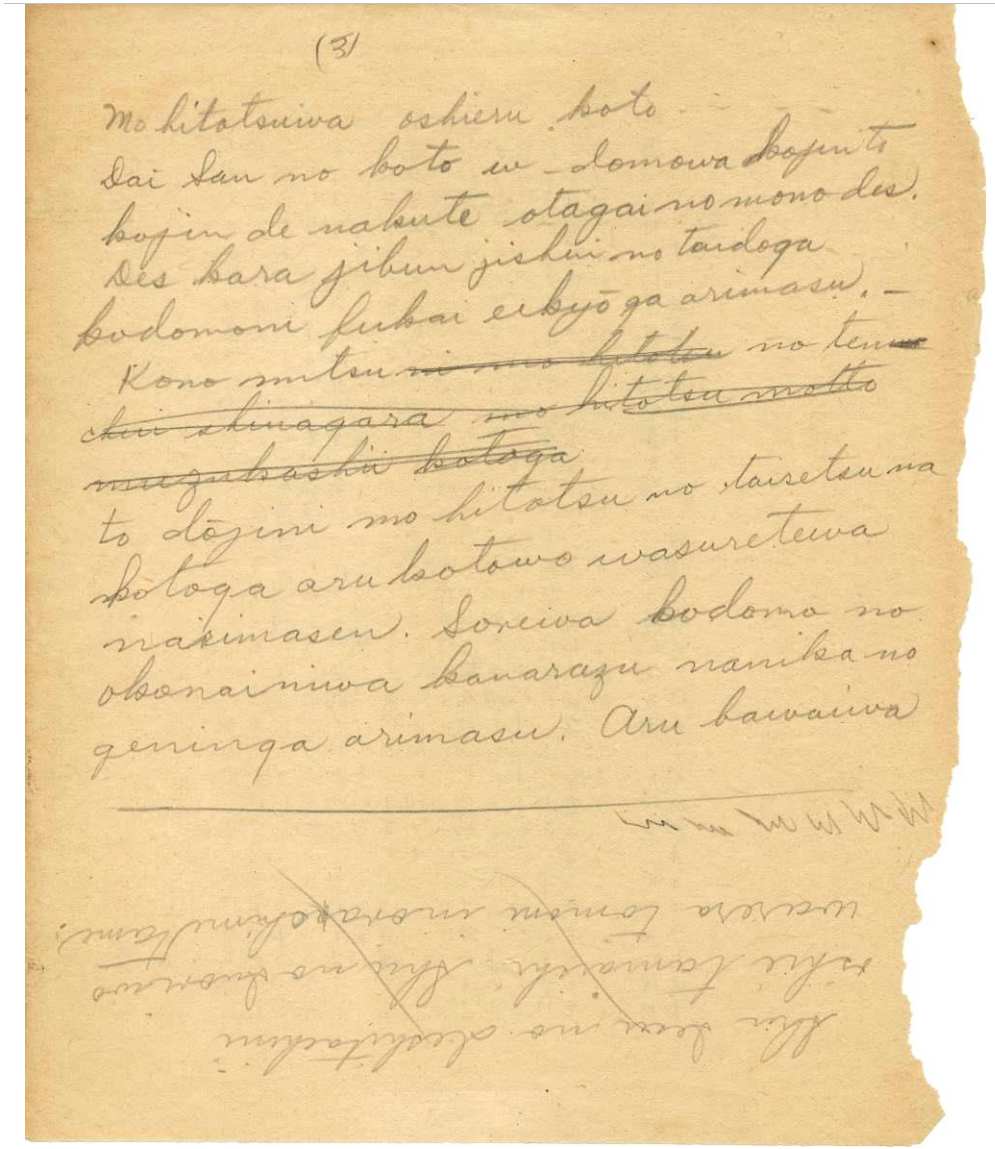

(3)
Mo hitotsuwa oshieru koto.
Dai San no koto w-domowa kojin to kojin de nakute otagaino monodes.
Des kara jibun jishin no taidoga kodomoni fukai eikyō ga arimasu.
Kono mitsu no ten to dōjini mo hitotsu no taisetsuna kotoga aru kotowo wasuretewa narimasen. Sorewa kodomo no okonainiwa kanarazu nanika no geninga arimasu.
Aru bawaiwa

(3)

Mo hitotsuwa oshieru koto

Dai San no koto w-domowa kojin to kojin de nakute otagaino monodes. Des kara jibun jibun no taidoga kodomoni fukai eikyō ga arimasu.

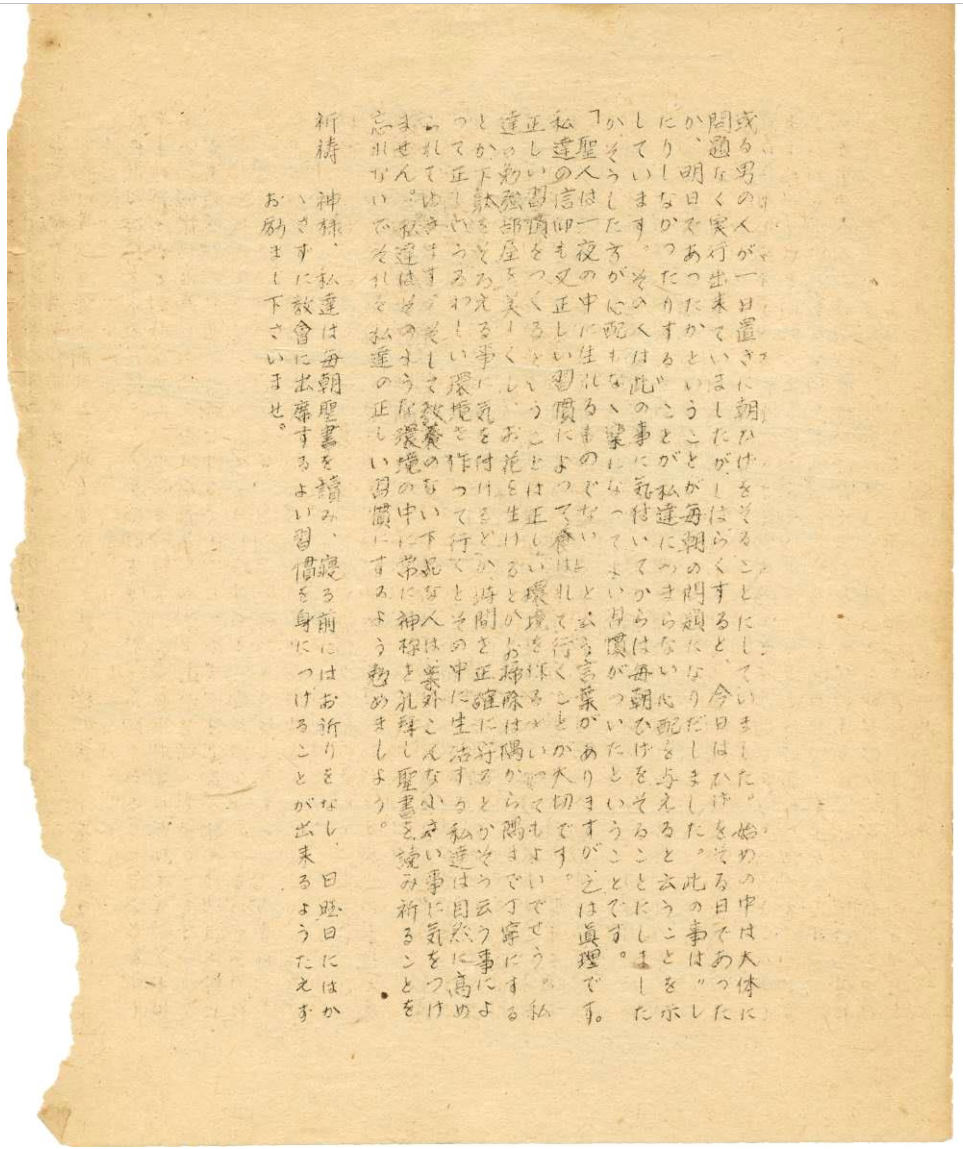
Kono mitsu no ten to dōjini mo hitotsu no taisetsuna kotoga aru kotowo wasuretewa narimasen. Sorewa kodomo no okonainiwa kanarazu nanika no geninga arimasu.

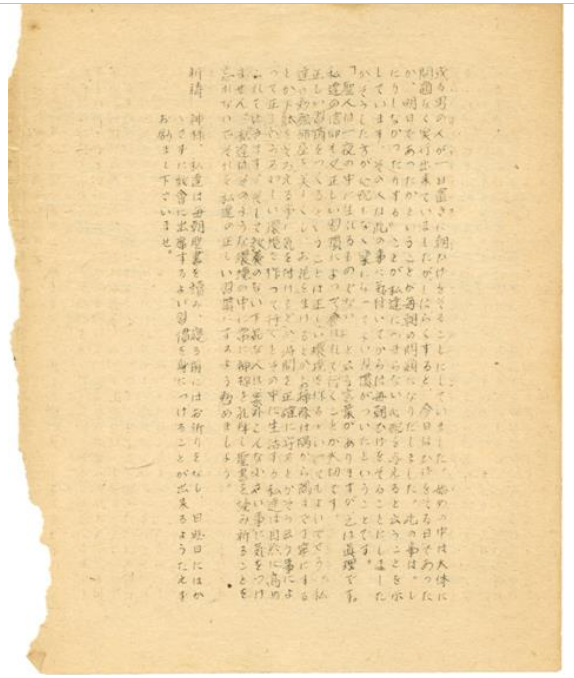
Aru bawaiwa

3

もひとつは教えること。第３のこと。私どもは個人と個人でなくて、お互いのものです。ですから自分自分の態度が子どもに深い影響があります。

この三つの点と同時に、もひとつの大切なことがあることを忘れてはなりません。それは子どもの行いには、必ずなにかの原因があります。ある場合は





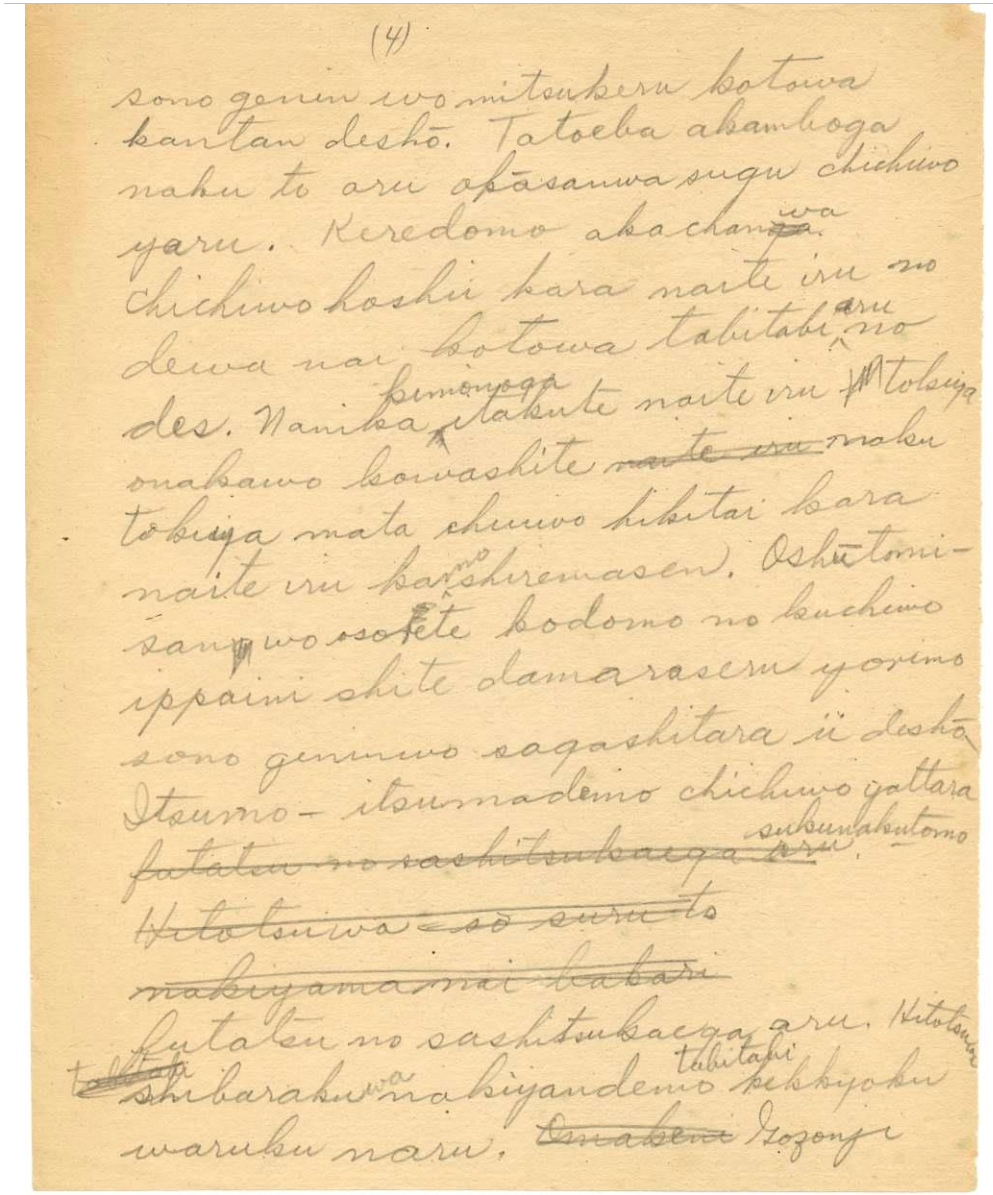
《参照》前ページの用紙の裏に印刷されていたもの

或る男の人が一日置きに朝ひげをそることにしていました。始めの中は大体に問題なく実行出来ていましたが、しばらくすると、今日はひげをそる日であったか、明日であったかということが毎日の問題になりだしました。此の事は、「したりしなかったりする」ことが、私達につまらない心配を与えると云うことを示しています。その人は此の事に気付いてからは毎朝ひげをそることにしましたが、そうした方が心配もなく楽になってよい習慣がついたということです。

「聖人は一夜の中に生まれるものでない」と云う言葉がありますが、之は真理で私達の信仰も又正しい習慣によって養はれて行くことが大切です。

正しい習慣をつくるということは正しい環境を作るといってもよいでせう。私達の勉強部屋を美しくし、お花を生けるとかお掃除は隅から隅まで丁寧にするとか下駄をそろえる事に気を付けるとか、時間を正確に守るとかそう云う事によって正しいうるわしい環境を作って行くとその中に生活する私たちは自然に高められてゆきます。そして教養のない下品な人は案外こんな小さい事に気をつけません。私達はそのような環境の中に常に神様を礼拝し聖書を読み祈ることを忘れないでそれを私達の正しい習慣にするよう勉めましょう。

祈祷　神様、私たちは毎朝聖書を読み、寝る前にはお祈りをなし、日曜日にはかかさずに教會に出席するよい習慣を身につけることが出来るようたえずお励まし下さいませ。

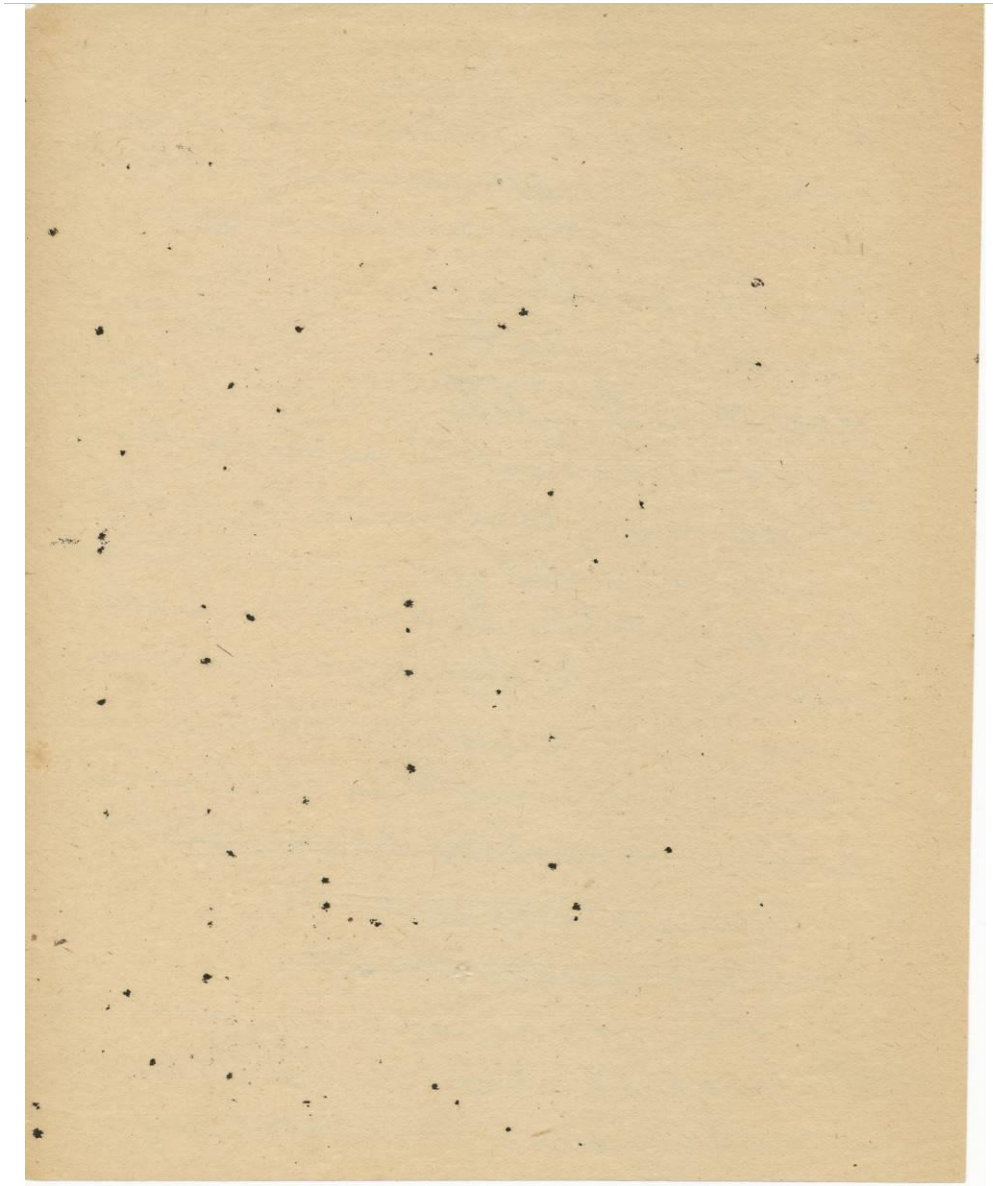


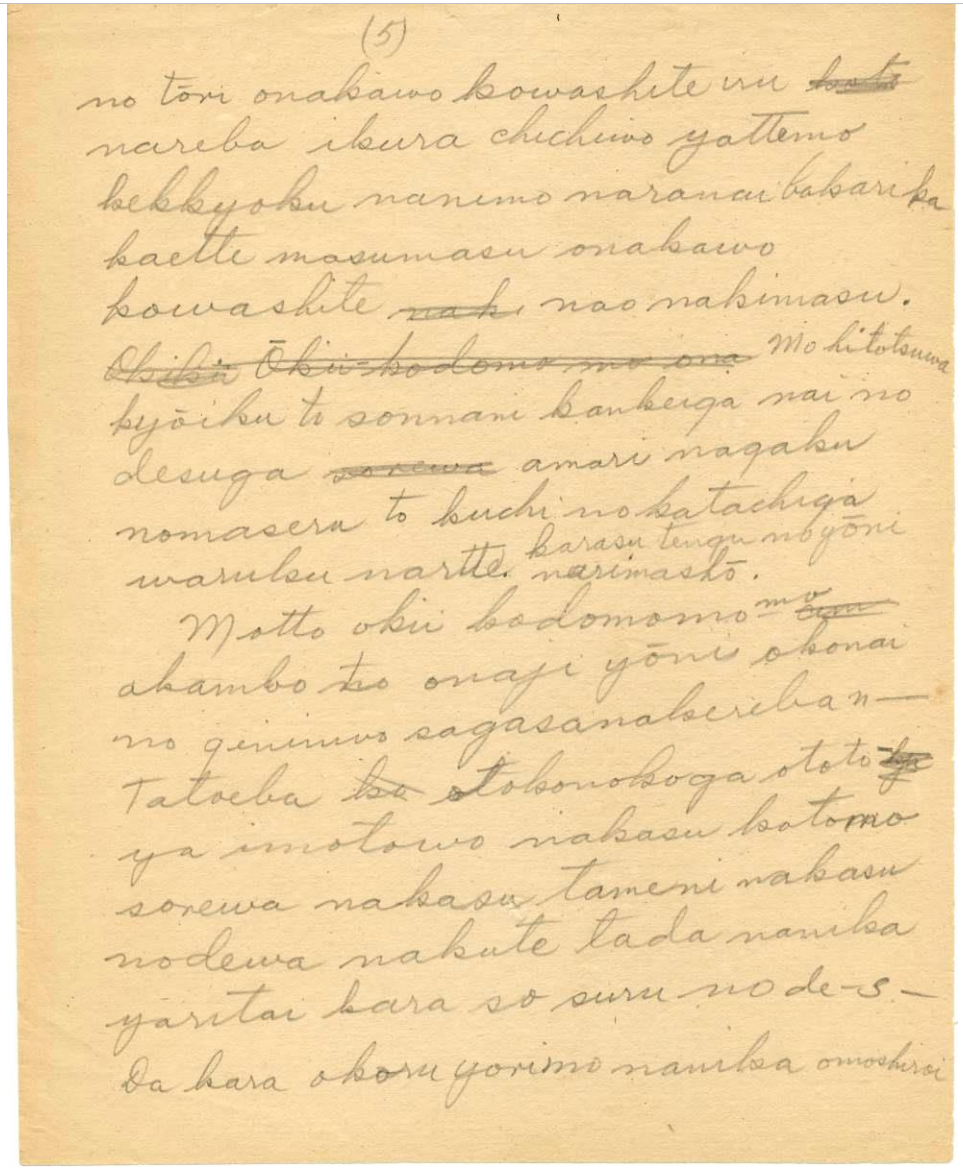
(4)

sono genin wo mitsukeru kotowa kantan deshō. Tatoeba akamboga naku to aru okāsanwa sugu chichiwo yaru. Keredomo akachan~~ga~~wa chichiwo hoshii kara naite iru no dewa nai kotowa tabitabi aru no des. Nanika ^kimonoga itakute naite iru tokiya onakawo kowashite ~~naite iru~~ naku tokiya mata chuiwo hikitai kara naite iru kamo shiremasen. Oshūtomi-san wo sakete kodomo no kuchiwo ippaini shite damaraseru yorimo sono geninwo sagashitara ii deshō. Itsumo-itsumademo chichiwo yattara ~~futatsu no sashitsukaega aru. Hititsuwa so suru to nakiyamanai bakari~~ sukunakutomo futatsu no sashitsukaega aru. Hitotsuwa ~~tabitabi~~ shibarakuwa nakiyandemo tabitabi kekkyoku waruku naru. ~~Dosukara~~ Gozonji

4

その原因を見つけることは簡単でしょう。たとえば赤ん坊が泣くと、あるお母さんはすぐ乳をやる。けれども、赤ちゃんは乳を欲しいから、泣いているのではないことは度々あるのです。なにか着物が痛くて泣いている時や、お腹をこわして泣くときや、また注意をひきたいから泣いているかもしれません。お姑さんを避けて、子供の口をいっぱいにして黙らせるよりも、その原因を捜したらいいでしょう。いつも、いつまでも乳をやったら、少なくとも二つの差し支えがある。一つは、しばらくは泣きやんでも、たびたび結局悪くなる。ご存じ




(5)
no tōri onakawo kowashite iru ~~kosto~~
nareba ikura chichiwo yattemo
kekkyoku nanimo naranai bakarika
kaette masumasu onakawo
kowashite ~~nak~~ nao nakimasu.
~~Okiku Ōkii kodomomo ona~~ Mo hitotsuwa
kyōiku to sonnani kankeiga nai no
desuga ~~sorewa~~ amari nagaku
nomasero to kuchi no katachiga
waruku narte karasu tengu no yōni
narimashō.
Motto okii kodomomo ~~aka~~ akambo to onaji yōni okonai
no geninwo sagasanakereba n—
Tatoeba ~~ko~~ otokonokoga ototo~~ya~~
ya imotowo nakasu kotomo
sorewa nakasu tameni nakasu
nodewa nakute tada nanika
yaritai kara so suru no de-s—
Da kara okoru yorimo nanika omoshiroi

(5)

no tōri onakawo kowashite iru ~~kosto~~ nareba ikura chichiwo yattemo kekkyoku nanimo naranai bakarika kaette masumasu onakawo kowashite ~~nak~~ nao nakimasu. ~~Okiku Ōkii kodomomo ona~~ Mo hitotsuwa kyōiku to sonnani kankeiga nai no desuga ~~sorewa~~ amari nagaku nomaseru to kuchi no katachiga waruku nartte karasu tengu no yōni narimashō.

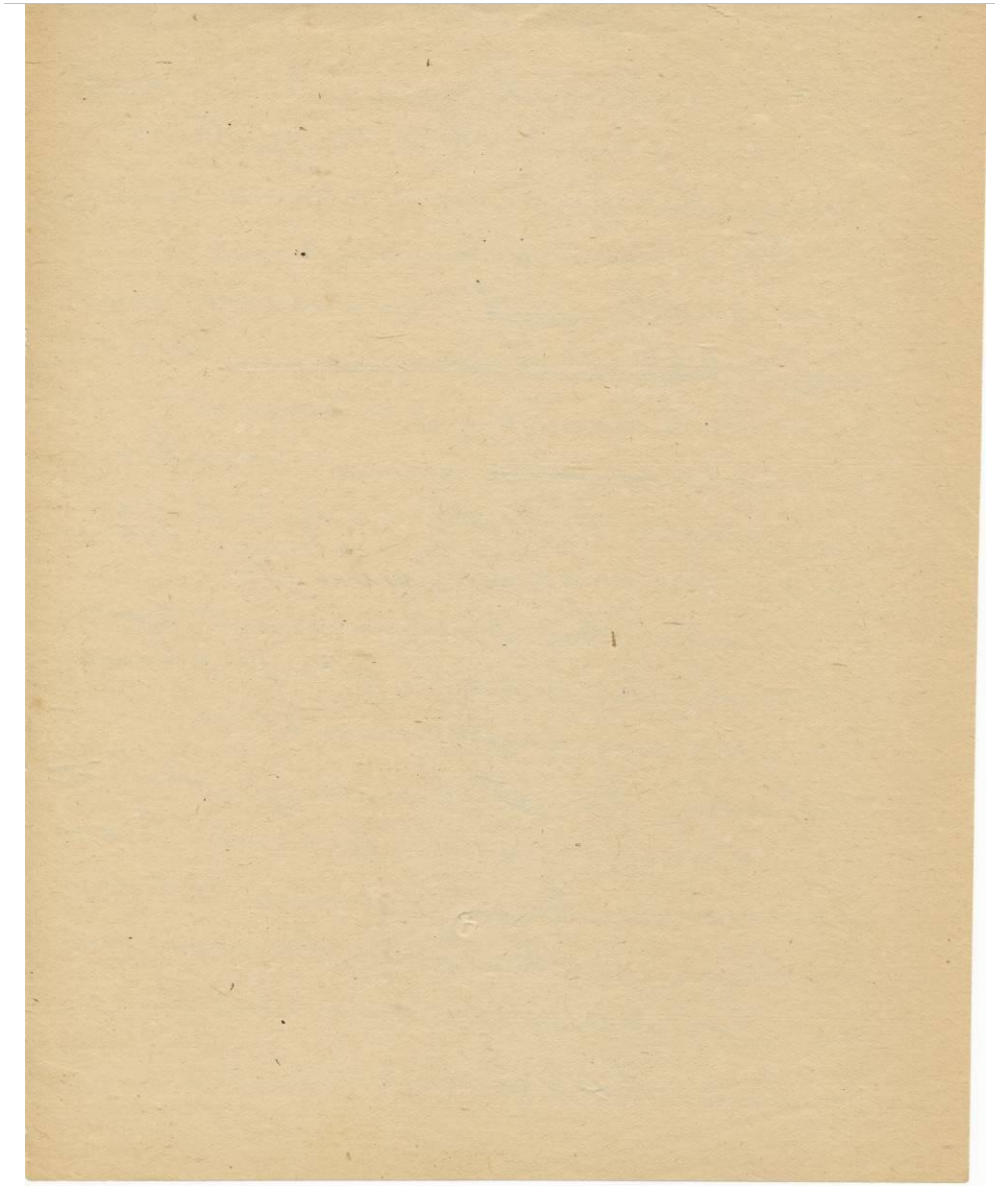
Motto okii kodomo-mo ~~aka~~ akambo to onaji yōni okonai no geninwo sagasanakereba n-.

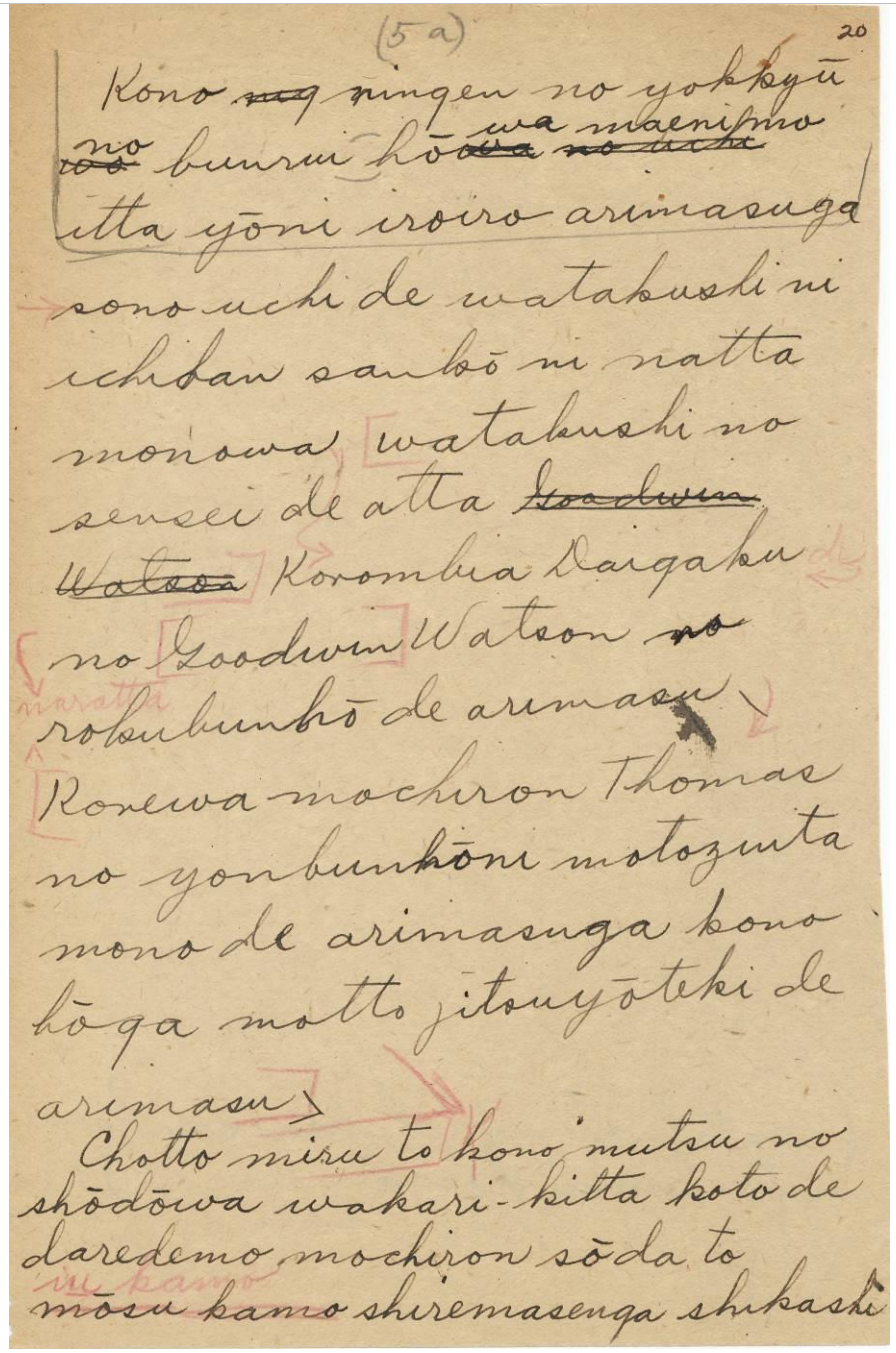
Tatoeba ~~ko~~ otokonokoga ototo~~ya~~ ya imotowo nakasu kotomo sorewa nakasu tameni nakasu nodewa nakute tada nanika yaritai kara so suru no de-s-. Dakara okoru yorimo nanika omoshiroi

の通りお腹をこわしているなれば、いくら乳をやっても、結局なにもならないばかりか、かえってますますお腹をこわしてなお泣きます。も一つ教育とそんなに関係がないのですが、あまり長く飲ませると口の形が悪くなって、カラス天狗のようになりましょう。

もっと大きい子供も、赤ん坊と同じように行ないの原因を探さなければならない。

例えば、男の子が弟や妹を泣かすことも、それは泣かすために泣かすのではなくて、ただなにかやりたいからそうするのです。だから怒るよりも、なにかおもしろい




(5a) 20

Kono ~~nig~~ ningen no yokkyū
~~wo~~ no bunrui hō~~wa~~ wa ~~no uchi~~ maenimo
itta yōni iroiro arimasuga
sono uchi de watakushi ni
ichiban sankō ni natta
monowa watakushi no
sensei de atta ~~Goodwin~~
~~Watson~~ Korombia Daigaku
no Goodwin Watson ~~no~~
rokubunhō de arimasu
Korewa mochiron Thomas
no yonbunhōni motozuita
mono de arimasuga kono
hōga motto jitsuyōteki de
arimasu
Chotto miru to kono mutsu no
shōdōwa wakari-kitta koto de
daredemo mochiron sōda to
mōsu kamo shiremasenga shikashi

(5a)

Kono ~~nig~~ ningen no yokkyū ~~wo~~ no bunrui hō~~oua no uchi~~-wa maenimo itta yōni iroiro arimasuga sono uchi de watakushi ni ichiban sankō ni natta monowa watakushi no sensei de atta ~~Goodwin Watson~~ Korombia Daigaku no Goodwin Watson no rokubunhō de arimasu.

Korewa mochiron Thomas no yonbunhōni motozuita mono de arimasuga kono hōga motto jitsuyōteki de arimasu.

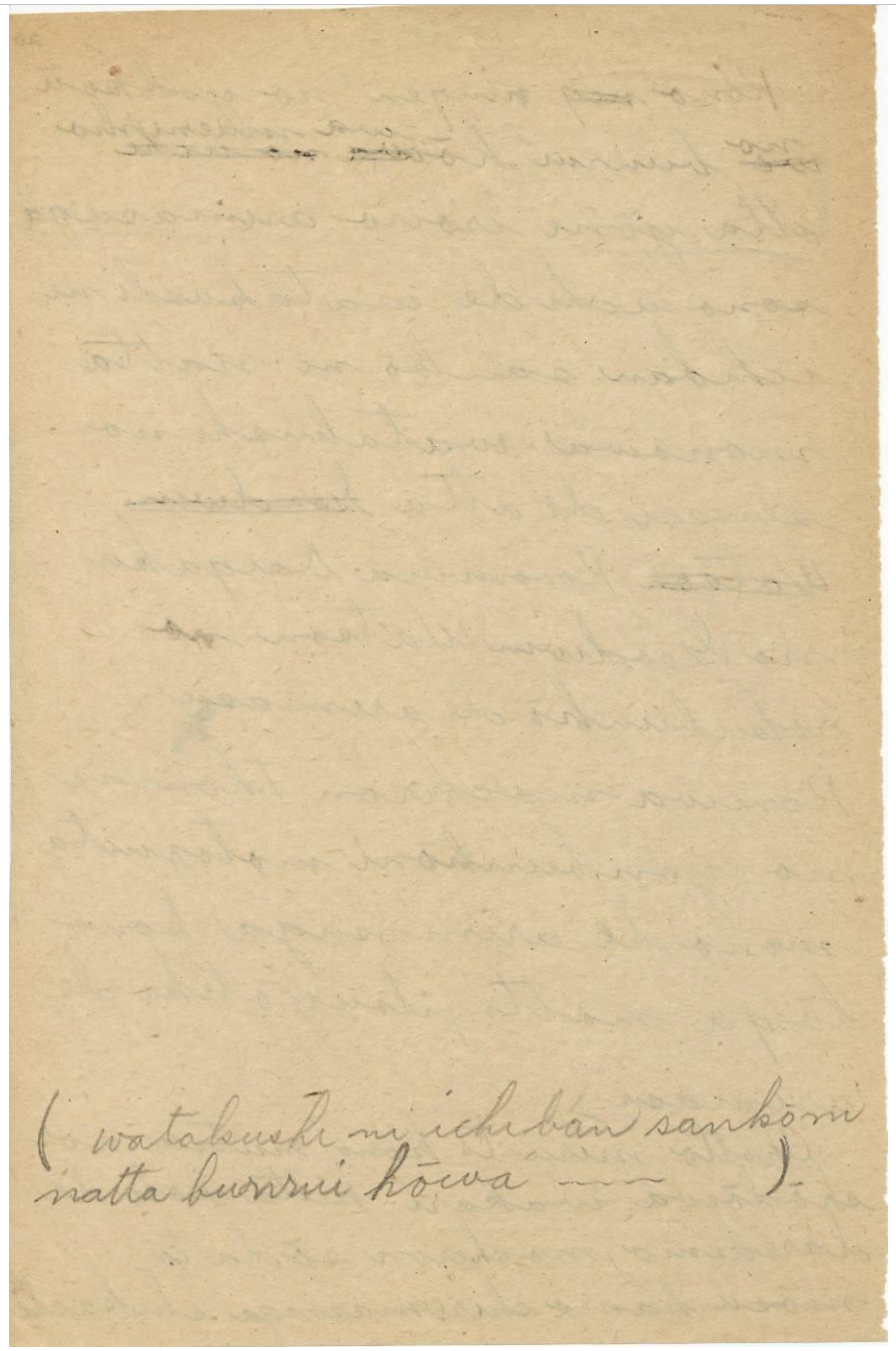
Chotto miru to kono mutsu no shōdōwa wakari-kitta koto de daredemo mochiron sōda to ~~mōsu kamo~~ iu kamo shiremasenga shikashi

5a

この人間の欲求の分類法は、前にも言ったようにいろいろありますが、そのうちで私に一番参考になったものは私の先生であった、コロンビア大学のグッドウィン・ワトソン六分法であります。

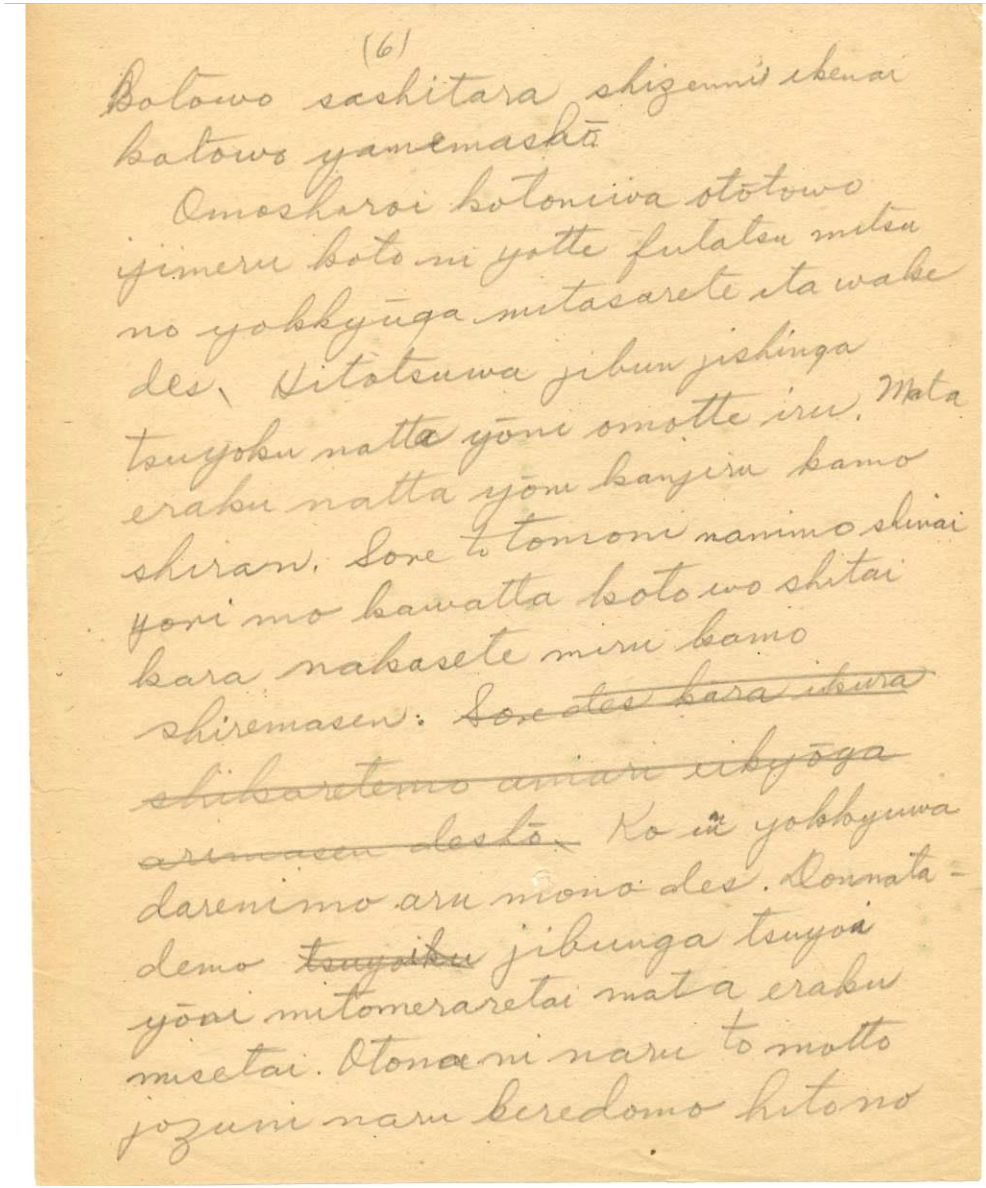
これはもちろんトーマスの四分法に基づいたものでありますが、このほうがもっと実用的であります。

ちょっと見ると、この六つの衝動は分かり切ったことで、だれでももちろんそうだと申すかもしれませんが、しかし



(watakushini　ichiban sankoni natta bunrui hōwa……)

（私に一番参考になった分類法は……）

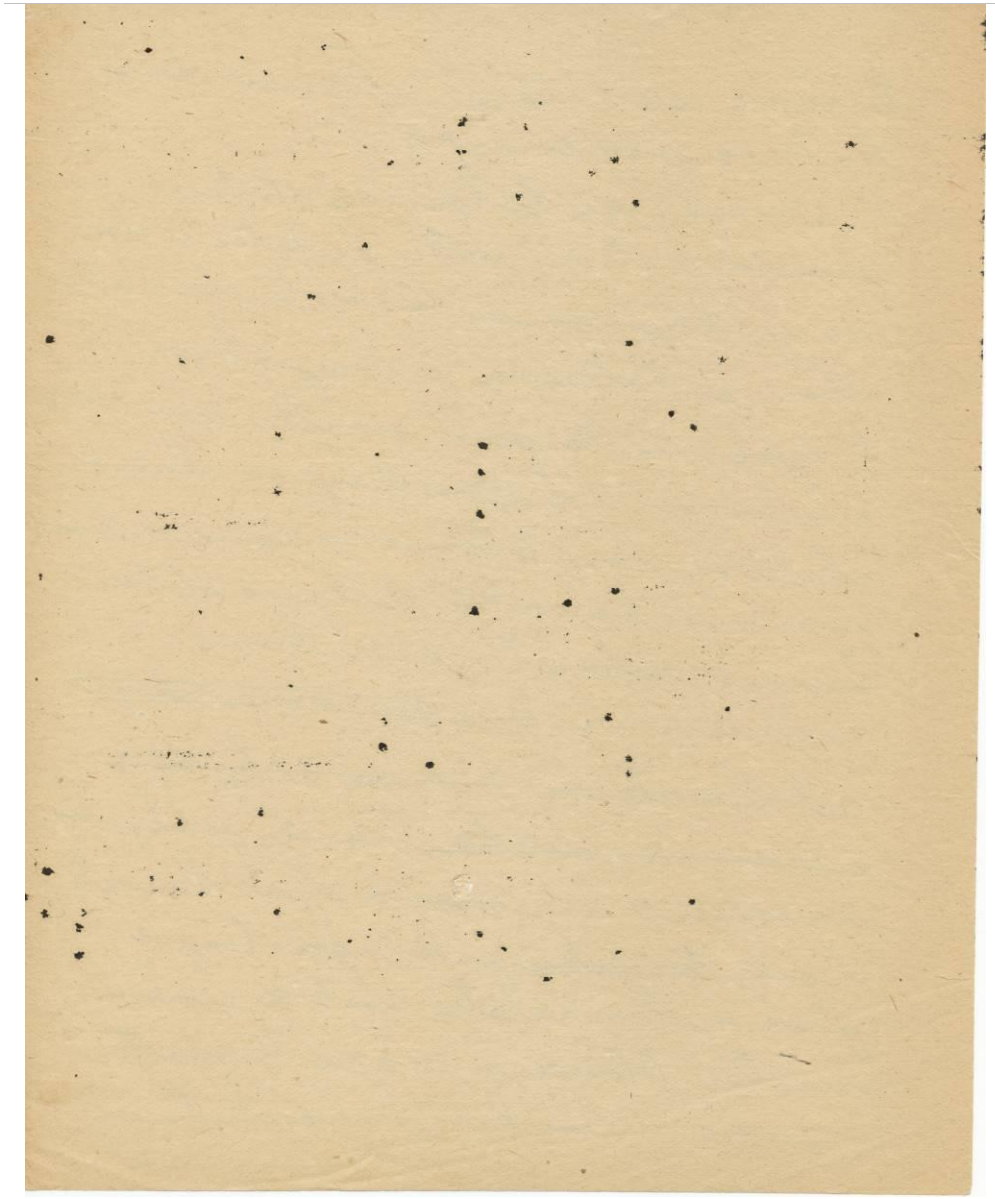

(6)
Kotowo sashitara shizenni ikenai
kotowo yamemashō.
Omoshiroi kotoniwa otōtowo
ijimeru koto ni yotte futatsu mitsu
no yokkyūga mitasarete ita wake
des. Hitotsuwa jibun jishinga
tsuyoku natta yōni omotte iru. Mata
eraku natta yōni kanjiru kamo
shiran. Sore to tomoni nanimo shinai
yori mo kawatta koto wo shitai
kara nakasete miru kamo
shiremasen. ~~Soredes kara ikura~~
~~shikaretemo amari ukyōga~~
~~arimasen deshō.~~ Ko iu yokkyuwa
darenimo aru mono des. Donnata-
demo ~~tsuyoku~~ jibunga tsuyoi
yōni mitomeraretai mata eraku
misetai. Otonani naru to motto
jozuni naru keredomo hitono

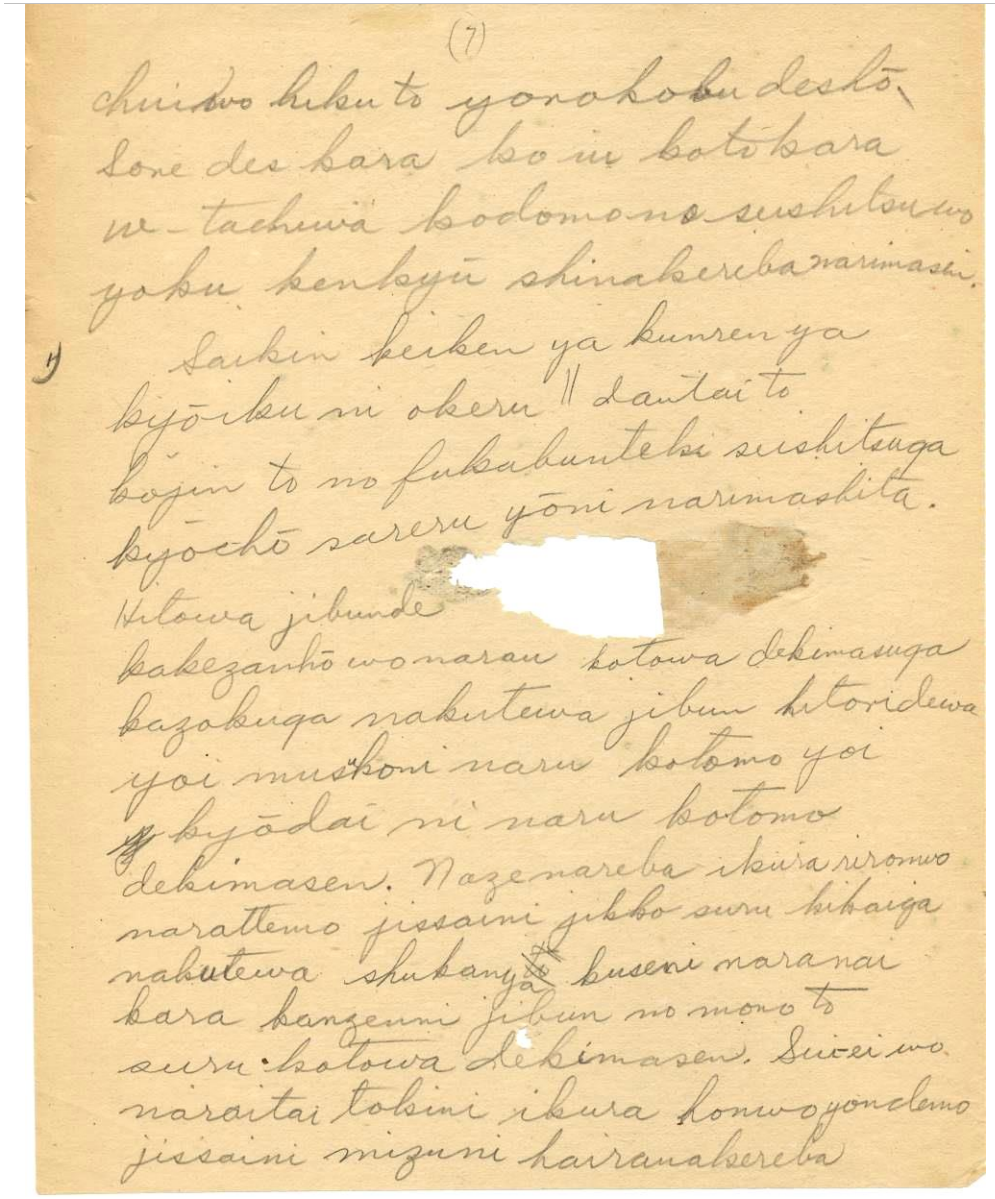
(6)

kotowo sashitara shizenni ikenai kotowo yamemashō.
Omoshiroi kotoniwa otōtowo ijimeru koto ni yotte futatsu mitsu no yokkyūga mitasarete ita wake des. Hitotsuwa jibun jishinga tsuyoku natta yōni omotte iru. Mata eraku natta yōni kanjiru kamo shiran. Sore to tomoni nanimo shinai yori mo kawatta kotowo shitai kara nakasete miru kamo shiremasen. Ko iu yokkyuwa darenimo aru mono des. Donnata demo jibunga tsuyoi yōni mitomeraretai mata eraku misetai. Otonani naru to motto jozuni naru keredomo hitono

6

ことをさしたら自然にいけないことを止めましょう。
　面白いことには弟をいじめることによって、二つ､三つの欲求が満たされていた訳です。一つは自分自身が強くなったように思っている。また偉くなったように感じるかもしらん。それとともに何もしないよりも変わったことをしたいから泣かせているかもしれません。こういう欲求は誰にもあるものです。どなたでも自分が強いように認められたいまた偉く見せたい．大人になるともっと上手になるけれども人の




(7)
chuiwo hiku to yorokobu deshō.
Sore des kara kō iu kotokara w-
tachiwa kodomono seishitsuwo
yoku kenkyū shinakereba narimasen.
Saikin keiken ya kunren ya
kyōiku ni okeru ‖ dantai to
kojin to no fukabunteki seishitsuga
kyōchō sareru yōni narimashita.
Hitowa jibunde
kakezanhō wo narau kotowa dekimasuga
kazokuga nakutewa jibun hitoridewa
yoi musukoni naru kotomo yoi
kyōdai ni naru kotomo
dekimasen. Nazenareba ikura rironwo
narattemo jissaini jikkō suru kikaiga
nakutewa shukanya kuseni naranai
kara kanzenni jibun no mono to
suru kotowa dekimasen. Suieiwo
naraitai tokini ikura honwo yondemo
jissaini mizuni hairanakereba

(7)

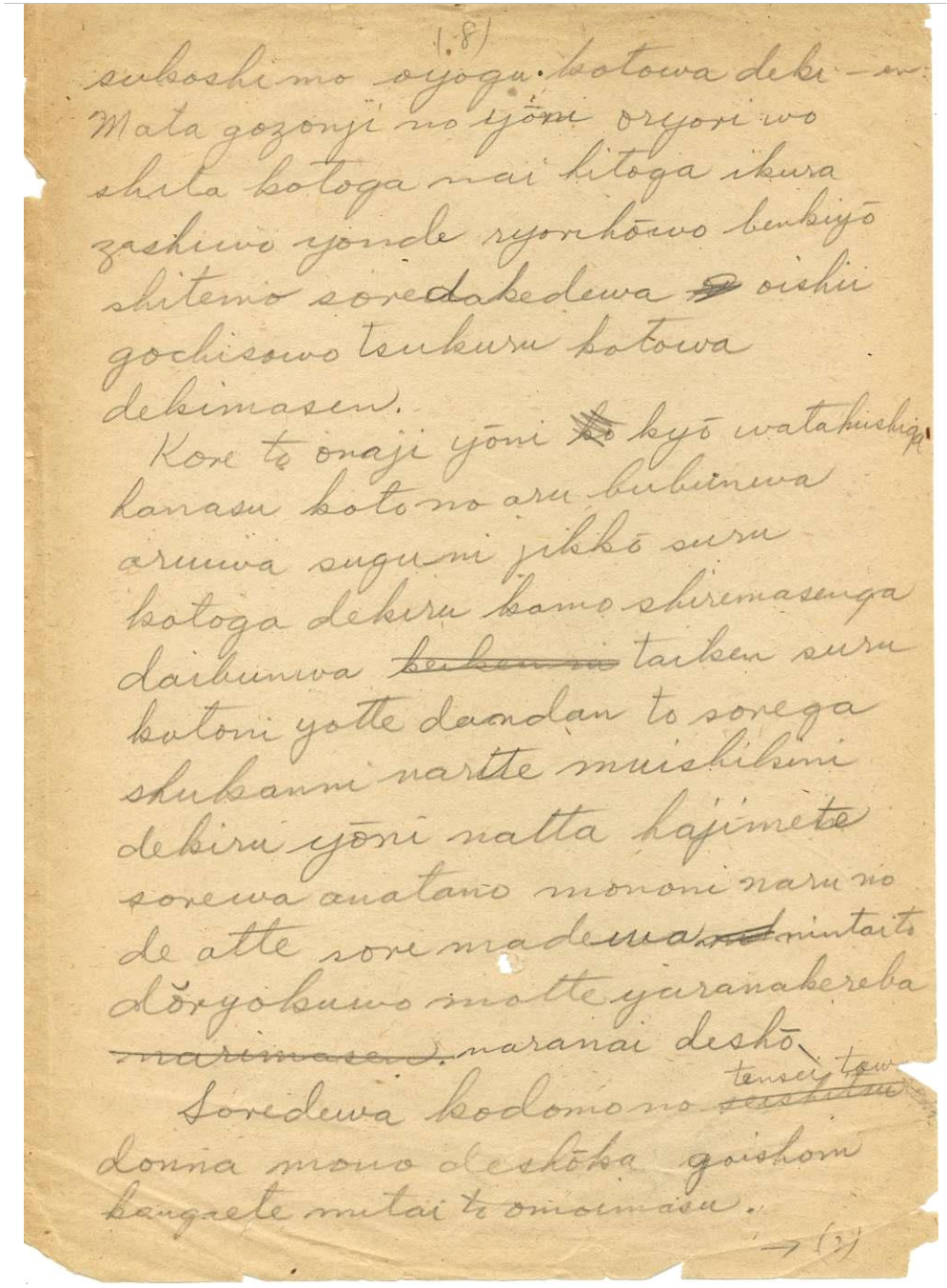
chuiwo hiku to yorokobu deshō. Sore des kara kō iu kotokara w-tachiwa kodomono seishitsuwo yoku kenkyū shinakereba narimasen.

Saikin keiken ya kunren ya kyōiku ni okeru dantai to kojin to no fukabunteki seishitsuga kyōchō sareru yōni narimashita. Hitowa jibunde kakezanhō wo narau kotowa dekimasuga kazokuga nakutewa jibun hitoridewa yoi musukoni naru kotomo yoi kyōdai ni naru kotomo dekimasen. Nazenareba ikura rironwo narattemo jissaini jikkō suru kikaiga nakutewa shukanya kuseni naranai kara kanzenni jibun no mono to suru kotowa dekimasen. Suieiwo naraitai tokini ikura honwo yondemo jissaini mizuni hairanakereba

7

注意を引くと喜ぶでしょう。それですから、こういうことから私たちは子どもの性質をよく研究しなければなりません。

最近、経験や訓練や教育における団体と個人との不可分的性質が強調されるようになりました．人は自分でかけ算法を習うことはできても、家族がなくては自分一人ではよい息子になることも、よい兄弟になることもできません。なぜなれば、いくら理論を習っても」実際に実行する機会がなくては」習慣や癖にならないから、完全に自分のものとすることはできません。水泳を習いたい時にいくら本を読んでも実際に水に入らなければ

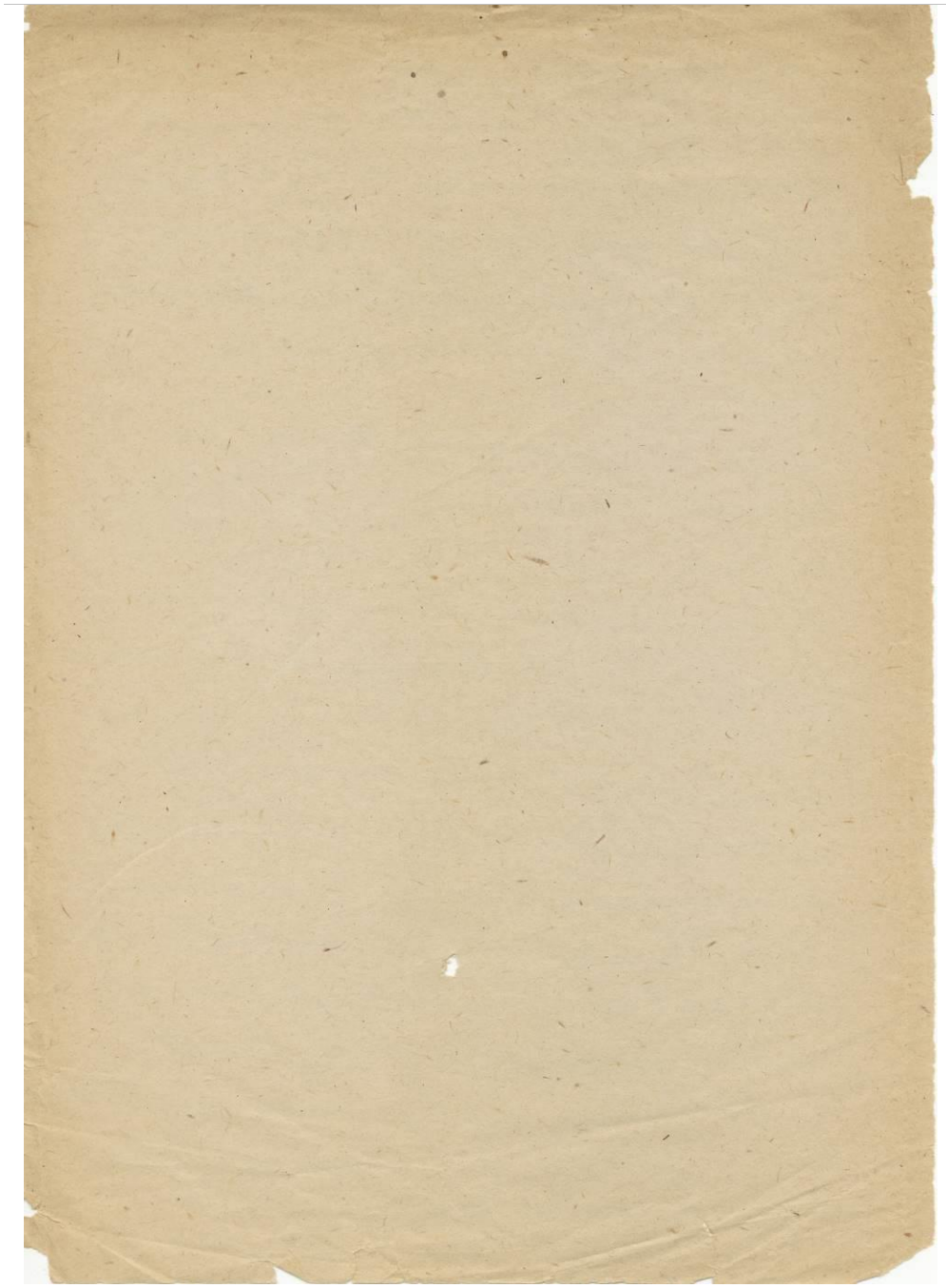

(8)
sukoshimo oyogu kotowa dekinai. Mata gozonji no yōni oryōri wo shita kotoga nai hitoga ikura zashiwo yonde ryorihōwo benkyō shitemo soredakedewa oishii gochisowo tsukuru kotowa dekimasen.
Koreto onaji yōni kyō watakushiga hanasu koto no aru bubunwa aruiwa suguni jikkō suru kotoga dekiru kamo shiremasenga daibunwa taiken suru kotoni yotte dandan to sorega shukanni natte muishikini dekiru yōni natta hajimete sorewa anatano mononi naru no de atte soremadewa nintaito doryokuwo motte yaranakereba naranai deshō.
Soredewa kodomono tensei towa donnna mono deshōka goishoni kangaete mitai to omoimasu.

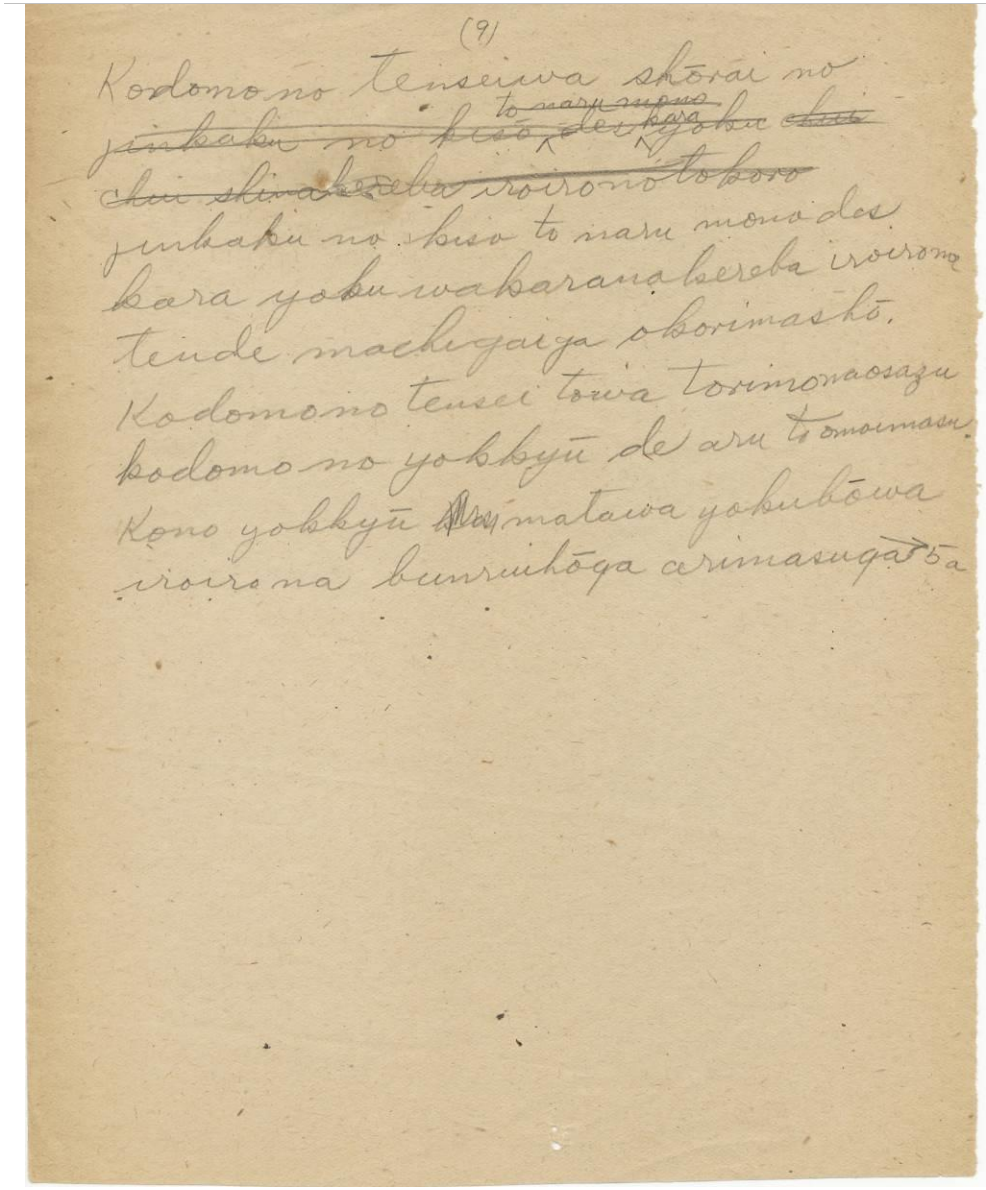
8

少しも泳ぐことができない。またご存知のように、料理をしたことがない人がいくら雑誌を読んで料理を勉強しても、それだけではおいしいごちそうを作ることはできません。

これと同じように、今日私が話すことのある部分は、あるいはすぐに実行することができるかもしれませんが、大部分は体験することによってだんだんとそれが習慣になって、無意識にできるようになって初めて、それはあなたのものになるのであって、それまでは忍耐と努力をもってやらなければならないでしょう。

それでは、子どもの天性とはどんなものでしょうか、ご一緒に考えてみたいと思います。



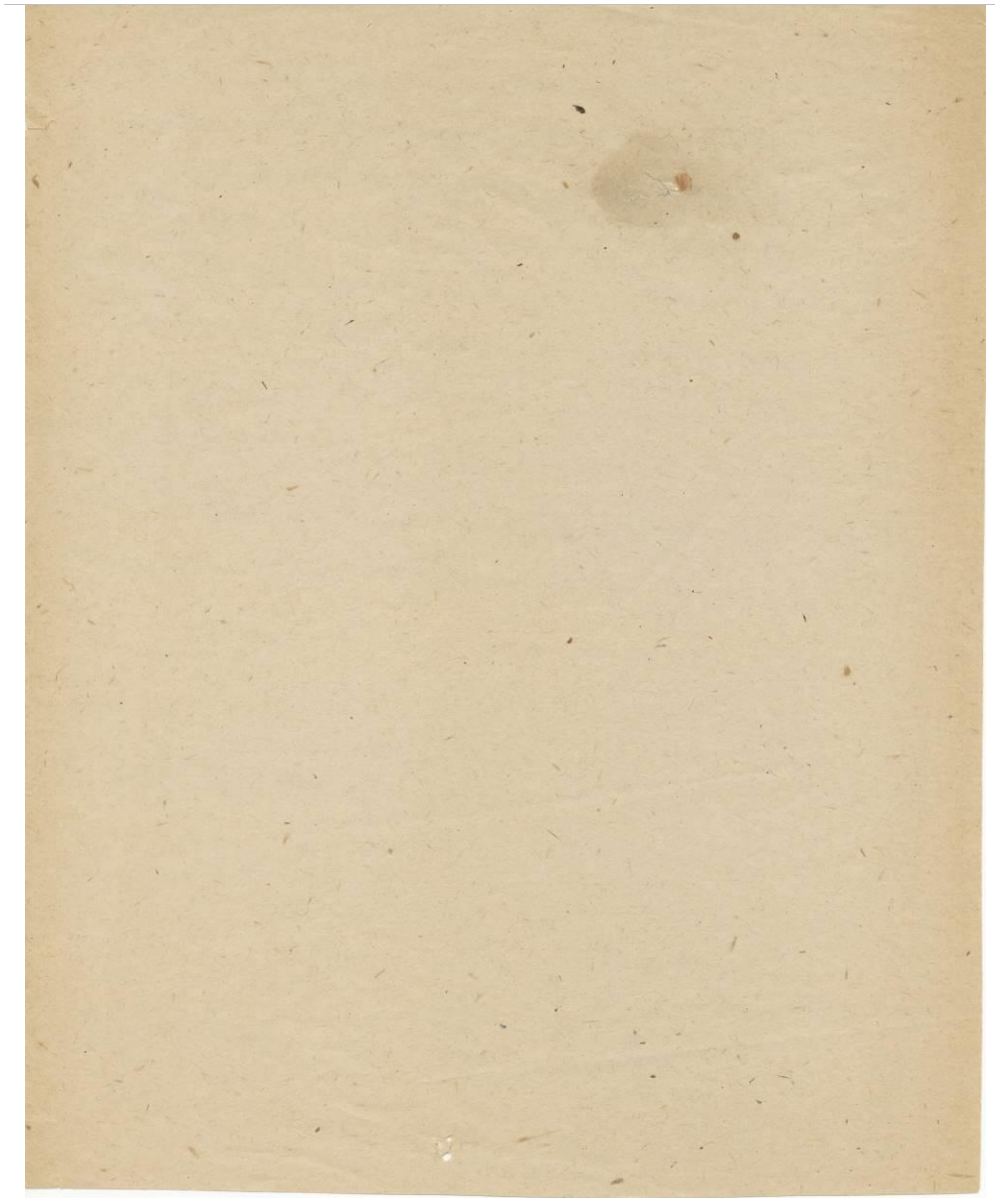

(9)
Kodomono tenseiwa shōrai no
jinkaku no kiso to naru mono des
kara yoku wakaranakereba iroirona
tende machigaiga okorimashō.
Kodomono tensei towa torimonaosazu
kodomo no yokkyū de aru to omoimasu.
Kono yokkyū matawa yokubōwa
iroirona bunruihōga arimasuga → 5a

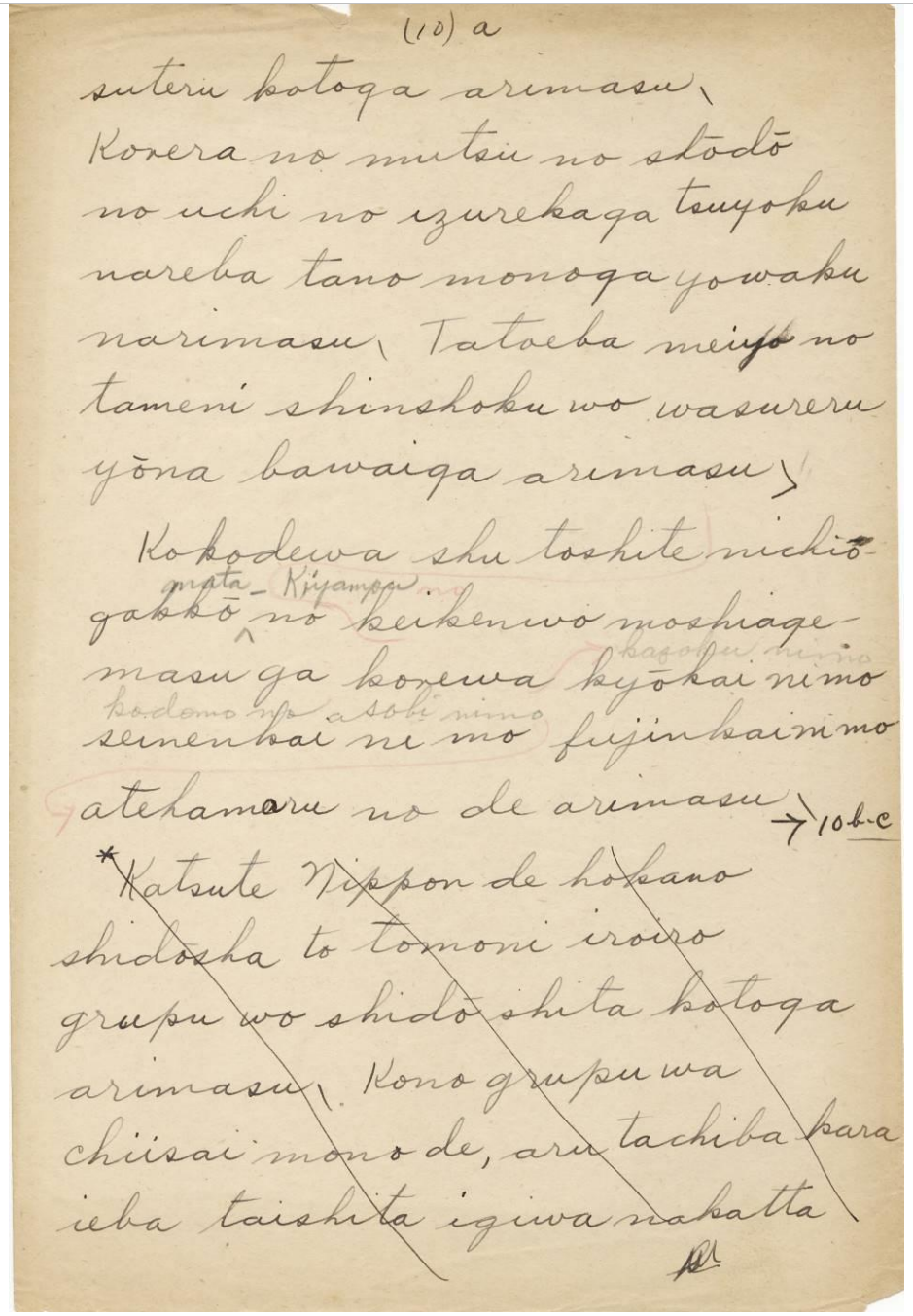
(9)

kodomono tenseiwa shōrai no ~~jinnkaku no kisō~~ to naru mono desu kara ~~yoku chui chui shinakereba iroiro no tokoro~~ jinkaku no kiso to naru monodes kara yoku wakaranakereba iroirona tende machigaiga okorimashō. Kodomono tensei towa torimonaosazu kodomo no yokkyū de aru to omoimasu. Kono yokkyū ~~ko~~ matawa yokubōwa iroirona bunruihōga arimasuga → 5a

9

子どもの天性は将来の人格の基礎となるものですから、よく分からなければいろいろな点で間違いが起こりましょう。子どもの天性とは,とりもなおさず子どもの欲求であると思います。この欲求または欲望は,いろいろな分類法がありますが→5a





(10) a

suteru kotoga arimasu.

Korera no mitsu no shōdō no uchi no izurekaga tsuyoku nareba tano monoga yowaku narimasu. Tatoeba meiyo no tameni shinshoku wo wasureru yōna bawaiga arimasu.

Kokodewa shu toshite nichiō gakkō ^ mata kyampu no keikenwo moshiage masu ga korewa kyōkai nimo seinenkai ni mo fujinkai ni mo atehamaru no de arimasu. →10b,c

*Katsute Nippon de hokano shidōsha to tomoni iroiro grupu wo shidō shita kotoga arimasu. Kono grupu wa chiisai mono de, aru tachiba kara ieba taishita igiwa nakatta.

(10)a

suteru kotoga arimasu.

Korera no mitsu no shōdō no uchi no izurekaga tsuyoku nareba tano monoga yowaku narimasu. Tatoeba meiyo no tameni shinshoku wo wasureru yōna bawaiga arimasu.」

Kokodewa shu toshite nichiō gakkō ^ mata kyampu no keikenwo moshiage masu ga korewa kyōkai nimo seinenkai ni mo fujinkai ni mo atehamaru no de arimasu. →10b,c

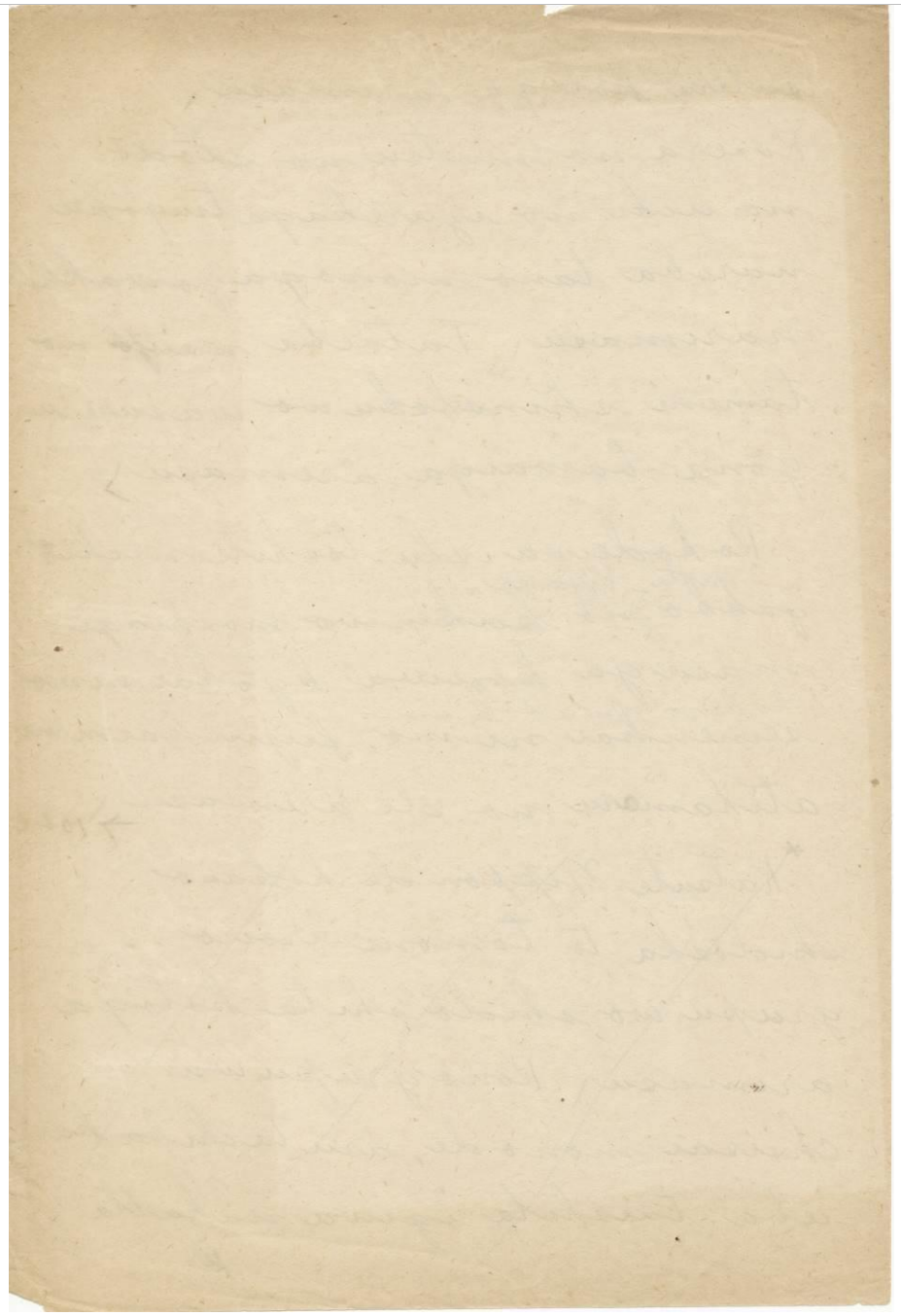
Katsute Nippon de hokano shidōsha to yomoni iroiro grupu wo shidō shita kotoga arimasu. Kono grupu wa chiisai mono de, aru tachiba kara ieba taishita igiwa nakatta.

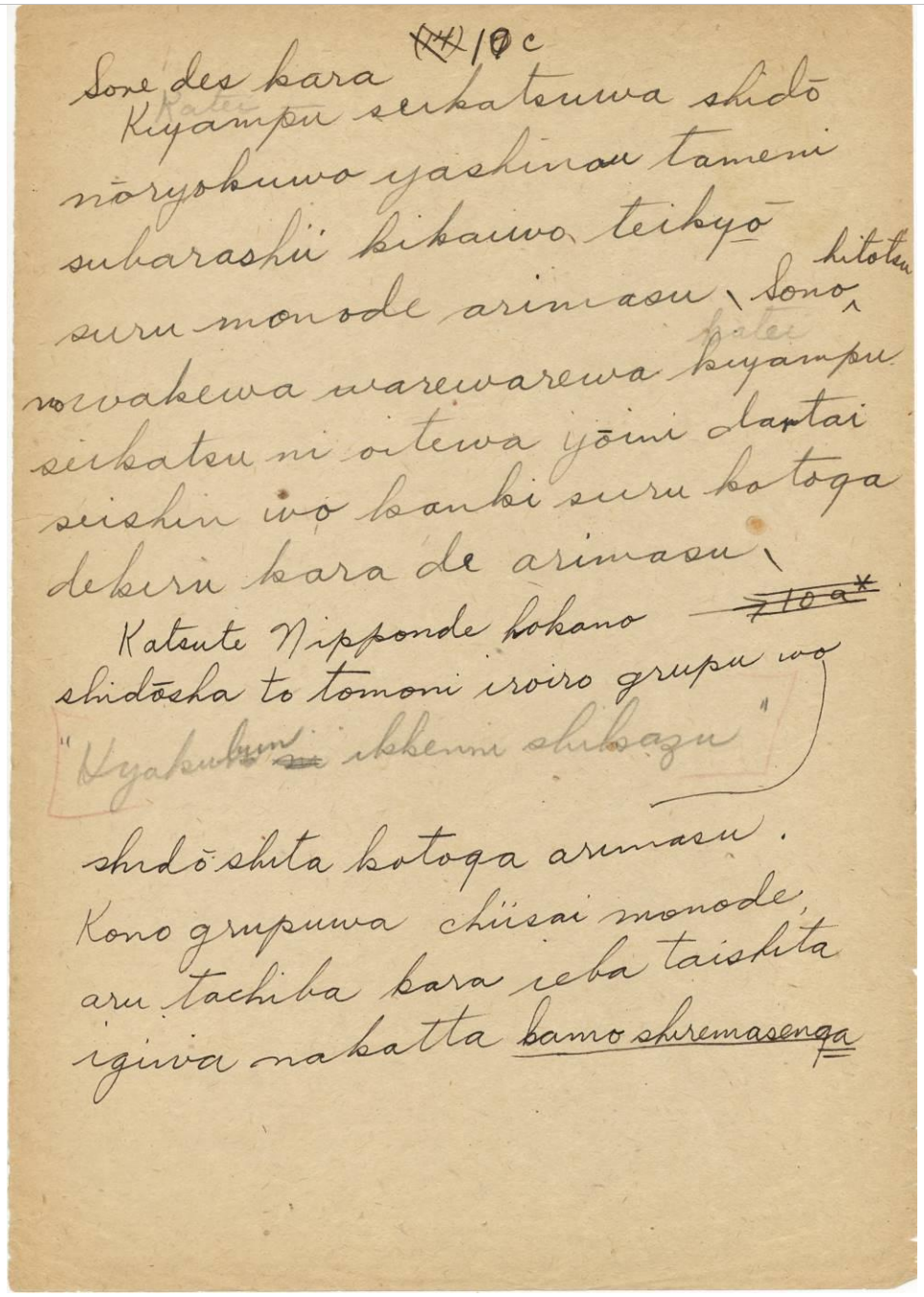
10a

捨てることがあります。

これらの三つの衝動のうちのいずれかが強くなれば、他のものが弱くなります。たとえば名誉のために寝食を忘れるような場合があります。

ここでは主として日曜学校、またキャンプの経験を申し上げますが、これは教会にも、青年会にも、婦人会にも、当てはまるのであります。→ 10b、c





10 c

Soredes kara

Kyampu seikatsuwa shidō nōryokuwo yashinau tameni subarasii kikaiwo teikyō suru monode arimasu. Sono hitotsu no wakewa warewarewa kyampu seikatsu ni oitewa yōini dantai seishin wo kanki suru kotoga dekiru kara de arimasu.

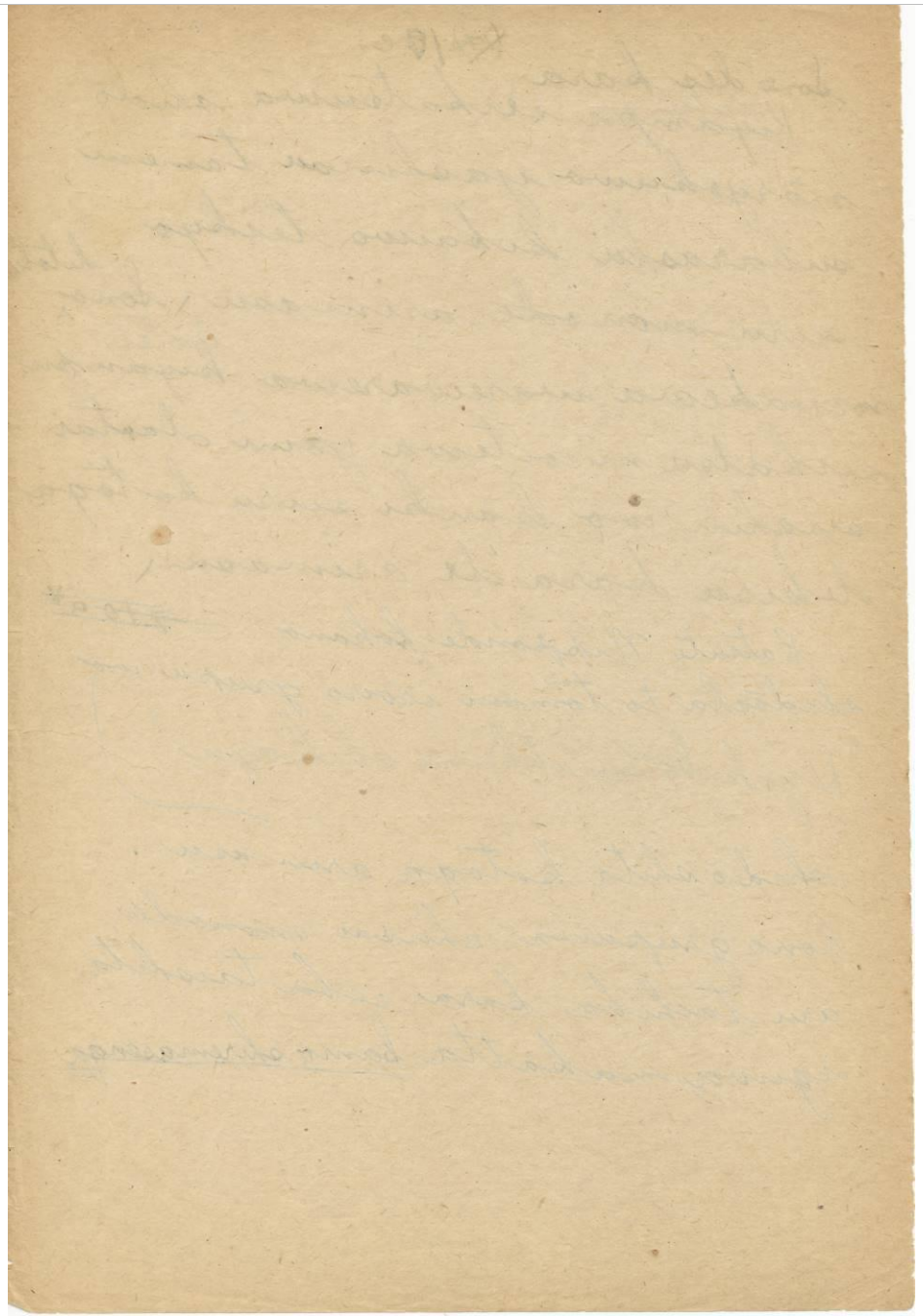
Katsute Nipponde hokano shidōsha to tomoni iroiro grupu wo shidō shita kotoga arimasu. Kono grupuwa chiisai monode aru tachiba kara ieba taishita igiwa nakatta kamo shiremasenga

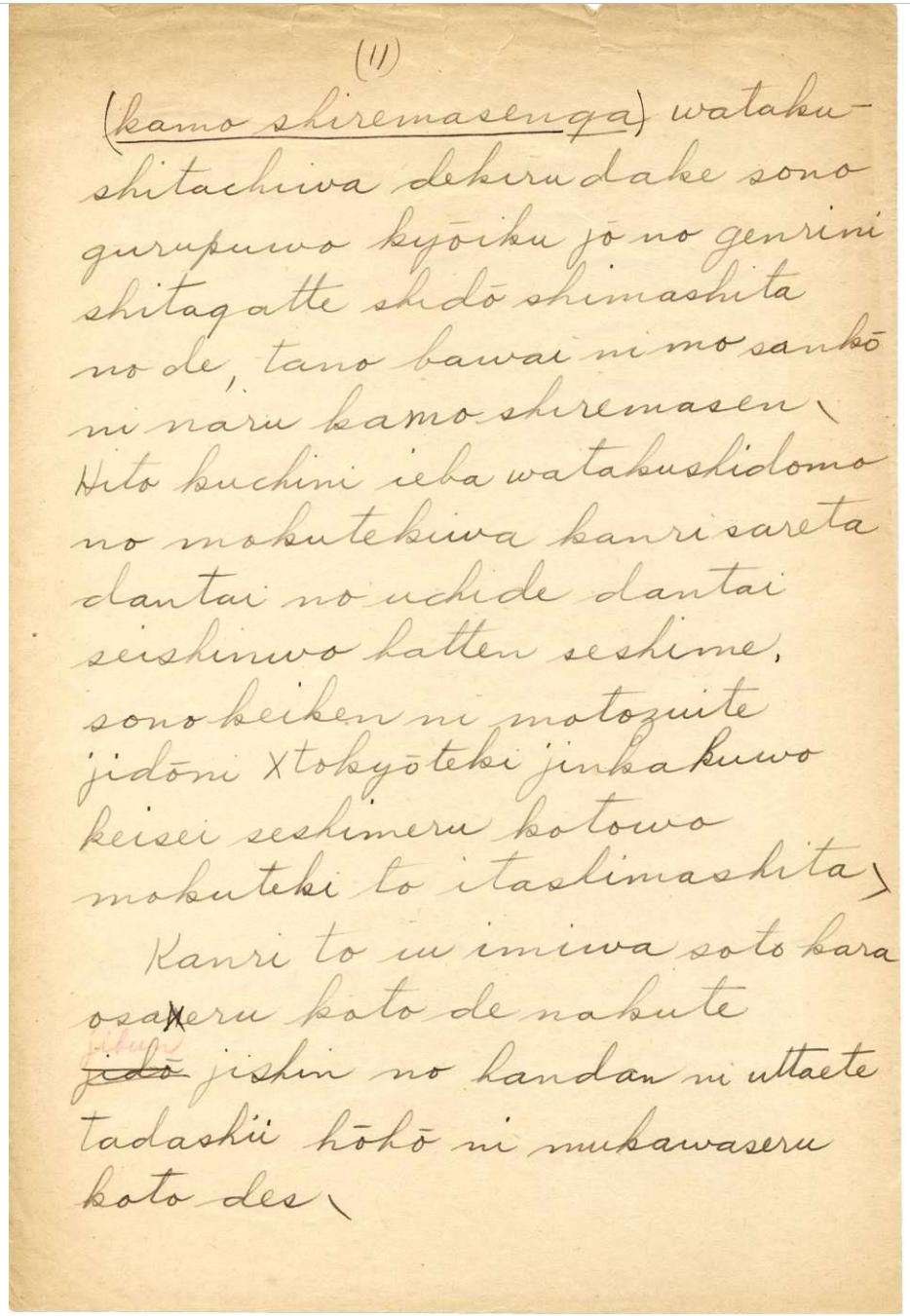
10c

それですから

キャンプ生活は指導能力を養うために,すばらしい機会を提供するものであります。その一つのわけは、われわれはキャンプ生活においては、腰囲に団体精神を喚起することができるからであります。

かつて日本(にっぽん)でほかの指導者とともに、いろいろグループを指導したことがあります。このグループは小さいもので、ある立場から言えば、大した意義はなかったかもしれませんが




(11)

(kamo shiremasenga) watakushitachiwa dekiru dake sono gurupuwo kyōiku jō no genrini shitagatte shidō shimashita no de, tano bawai nimo sankō ni naru kamo shiremasen。 Hito kuchini ieba watakushidomo no mokutekiwa kanrisareta dantai no uchide dantai seishinwo hatten seshime, sono keiken ni motozuite jidōni Xtokyōteki jinkakuwo keisei seshimeru kotowo mokuteki to itashimashita。

Kanri to iu imiwa soto kara osaeru koto de nakute ~~jidō~~ jishin no handan ni uttaete tadashii hōhō ni mukawaseru koto des。

(11)

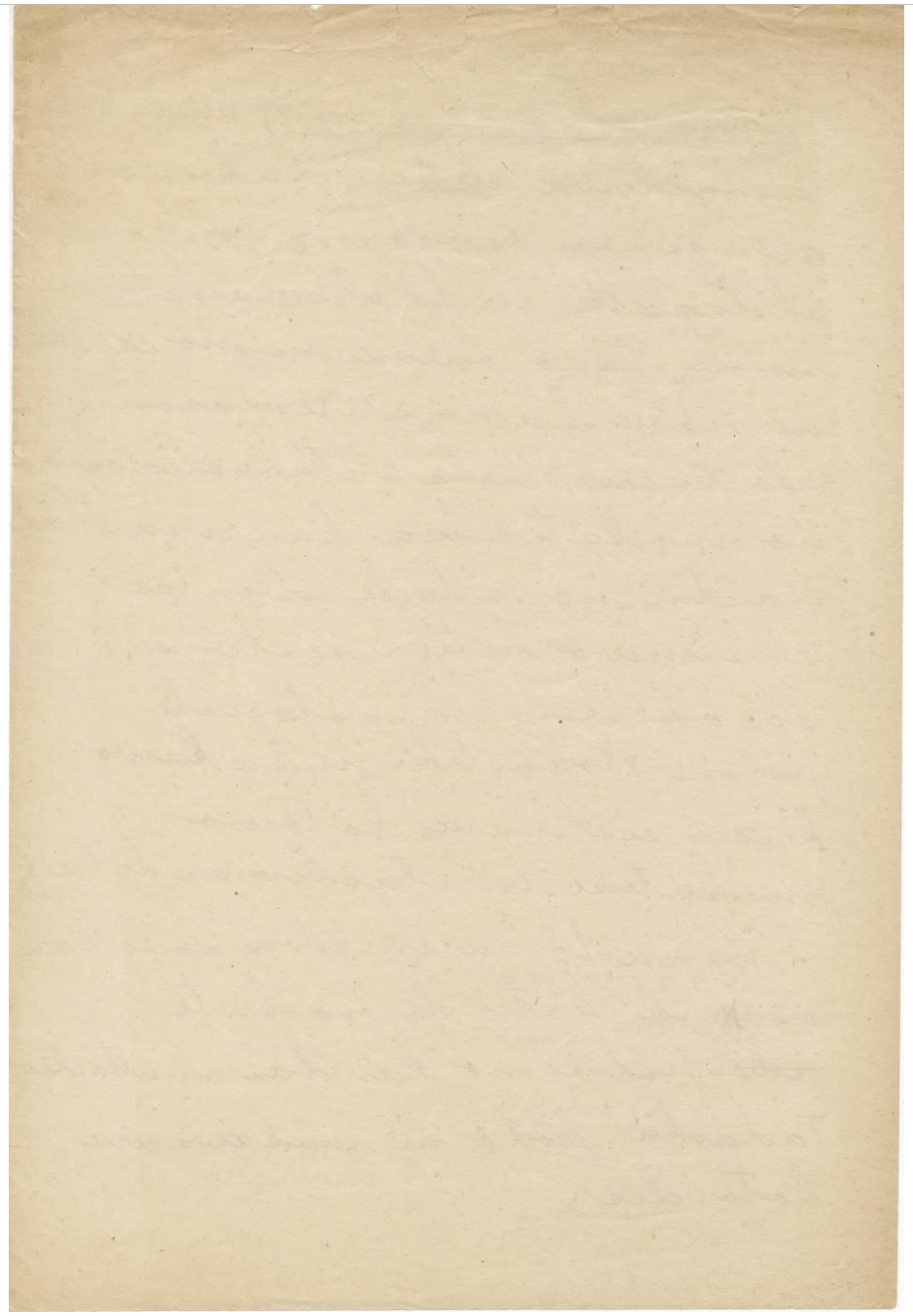
(kamo shiremasenga) watakushitachiwa dekiru dake sono gurupuwo kyōiku jō no genrini shitagatte shidō shimashita no de, tano bawai nimo sankō ni naru kamo shiremasen. Hito kuchini ieba watakushidomo no mokutekiwa kanrisareta dantai no uchide dantai seishinwo hatten seshime, sono keiken ni motozuite jidōni Xtokyōteki jinkakuwo keisei seshimeru kotowa mokuteki to itashimashita.」

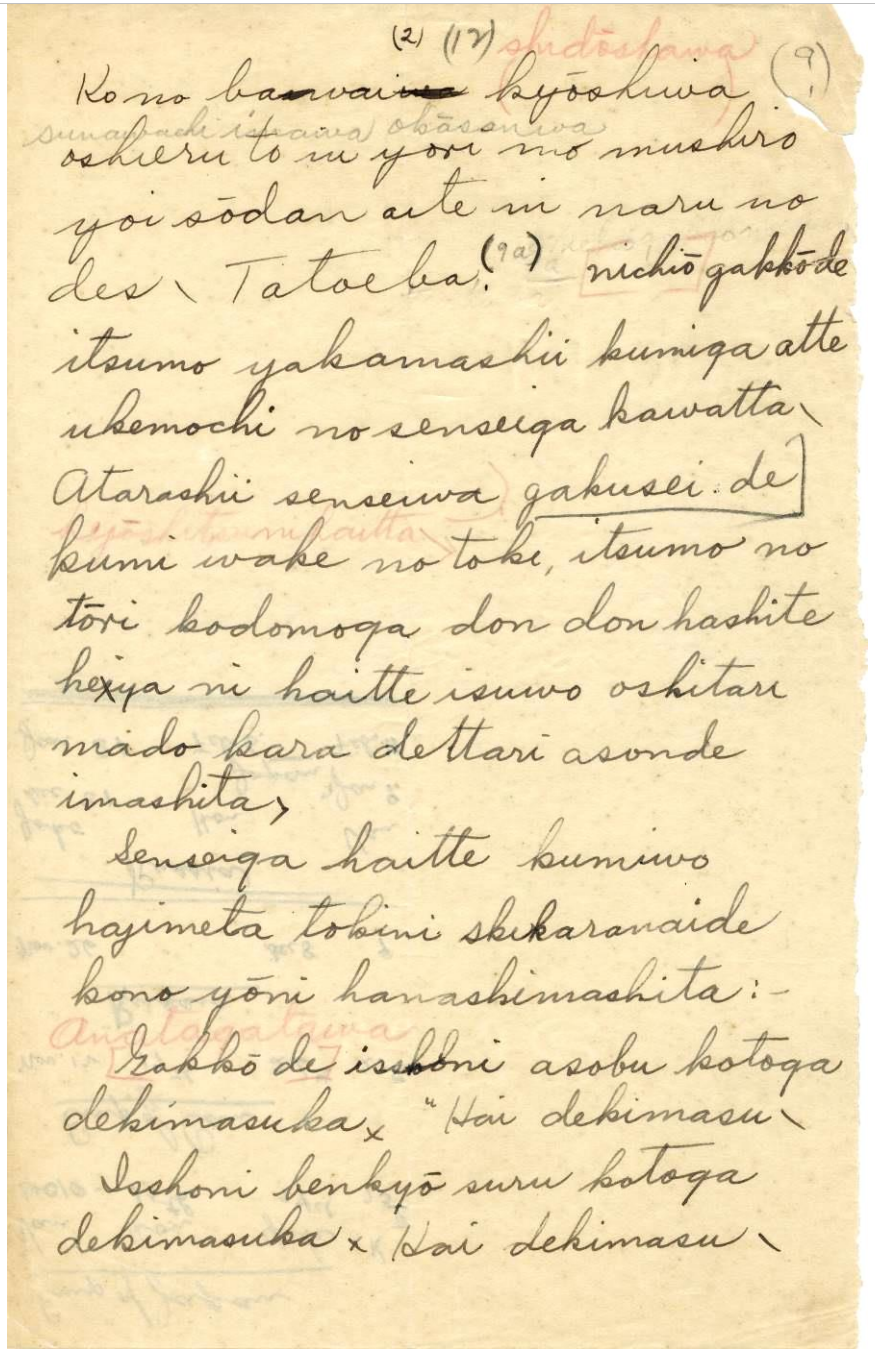
Kanri to iu imiwa soto kara osareru koto de nakute ~~jidō~~ jibun jishin no handan ni uttaete tadashii hōhō ni mukawaseru koto des.

11

私たちは、できるだけそのグループを教育上の原理に従って指導しましたので、他の場合にも参考になるかもしれません。一口に言えば、私どもの目的は、管理された団体のうちで団体精神を発展せしめ、その経験に基いて児童にキリスト教的人格を形成せしめることは目的といたしました。

管理という意味は、外から押さえることでなくて、自分自身の判断に訴えて正しい方法に向かわせることです。




(2) (12)
Kono bawai kyōshiwa (9)
oshieru to iu yori mo mushiro
yoi sōdan aite ni naru no
des. Tatoeba (9a) nichiō gakkōde
itsumo yakamashii kumiga atte
ukemochi no senseiga kawatta.
Atarashii senseiwa gakusei de
kumi wake no toki, itsumo no
tōri kodomoga don don hashite
heya ni haitte isuwo oshitari
mado kara dettari asonde
imashita.
Senseiga haitte kumiwo
hajimeta tokini shikaranaide
kono yōni hanashimashita:-
Gakkō de isshoni asobu kotoga
dekimasuka, "Hai dekimasu.
Isshoni benkyō suru kotoga
dekimasuka, Hai dekimasu.

(2) (12)

Kono bawai (kyōshiwa) shidōshawa sunawachi imawa okāsanwa oshieru to iu yori mo mushiro yoi sōdan aite ni naru no des. Tatoeba (9a) nichiō gakkōde itsumo yakamashii kumiga atte ukemochi no senseiga kawatta. Atarashii senseiwa gakusei de」 kumi wake no toki, itsumo no tōri kodomoga dondon hashite heiya ni haitte isuwo oshitari mado kara dettari asonde imashita.」

Senseiga haitte kumiwo hajimeta tokini shikaranaide kono yōni hanashimashi-ta:

Gakkō de isshoni asobu kotoga dekimasuka, "Hai dekimasu. Isshoni benkyō suru kotoga dekimasuka, "Hai dekimasu.

この場合、指導者は、すなわち今は、お母さんは教えるというよりも、むしろよい相談相手になるのです。例えば(9a)、日曜学校でいつもやかましい組があって、受け持ちの先生が替わった。新しい先生は学生で、組分けの時、いつもの通り子どもがどんどん走って部屋に入って、イスを押したり窓から出たり、遊んでいました。

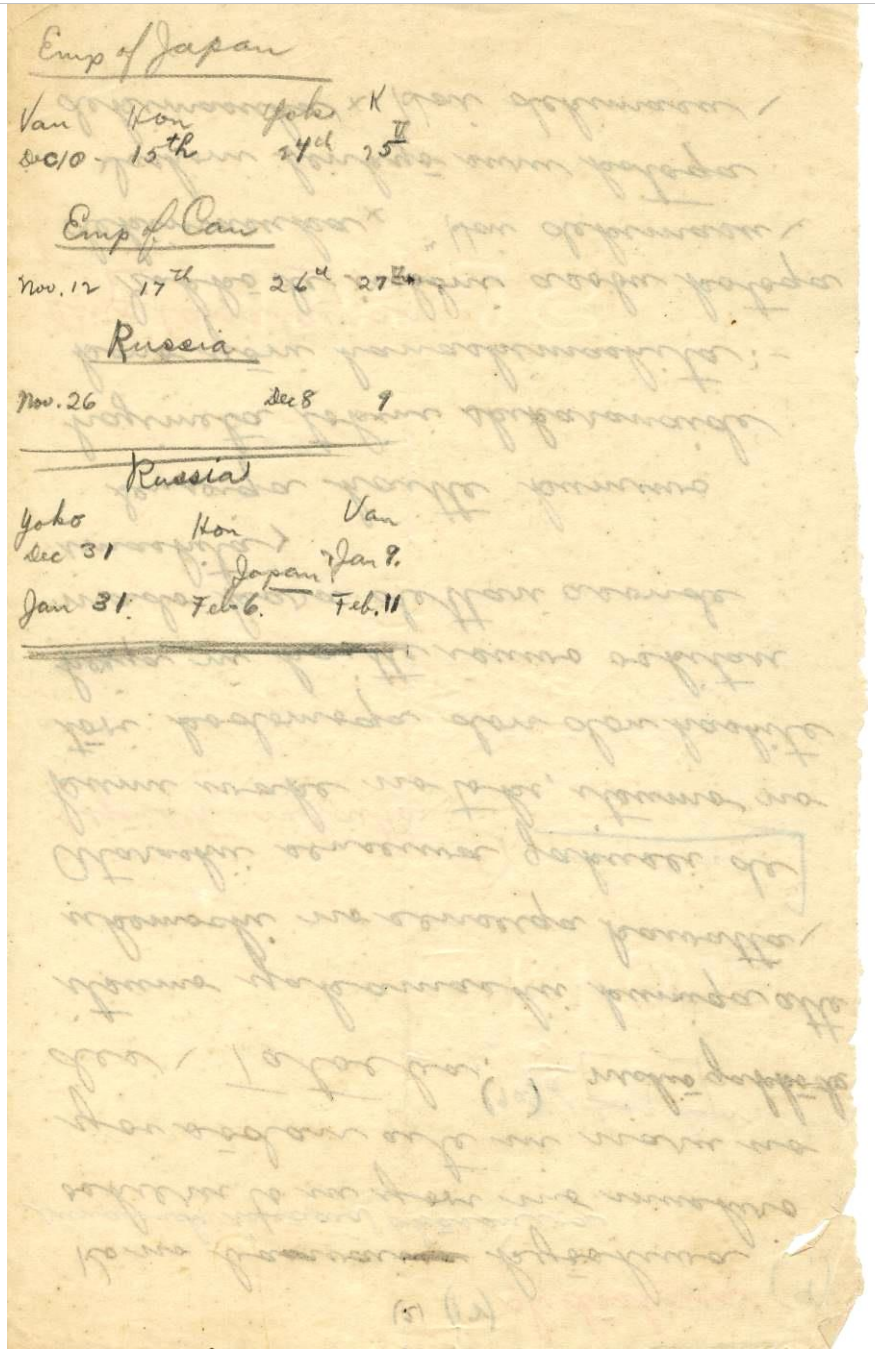
先生が入って組を始めた時に、叱らないでこのように話しました。

「学校で一緒に遊ぶことができますか」

「はい、できます」

「一緒に勉強することができますか」

「はい、できます」



Emp of Japan

Van	*Hon*	*Yok*	*K*
Dec10	*15th*	*24th*	*75V*

Emp of Can

Nov.12	*17th*	*26u*	*27V*

Russia

Nov.26	*Dec8*	*9*

Russia

Yoko	*Hon*	*Van*
Dec31		*Jan9.*

Japan ?

Jan31	*Feb6.*	*Feb.11*

13

Emp of Japan

Van	Hon	Yok	K
Dec10	15th	24th	75V

Emp of Can

Nov.12	17th	26u	27V

Russia

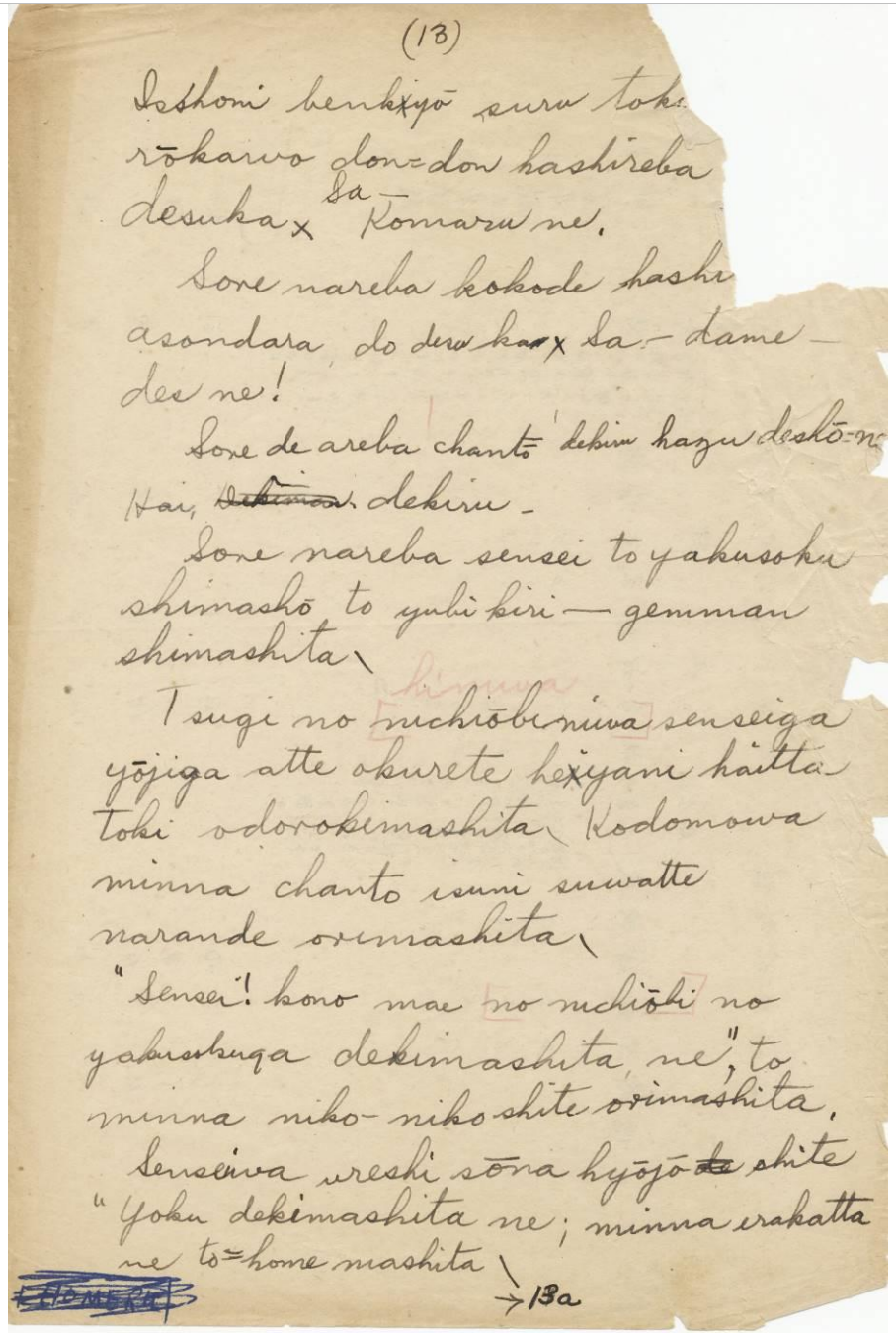
Nov.26	Dec8	9

Russia

Yoko	Hon	Van
Dec31		Jan9.

Japan ?

Jan31	Feb6.	Feb.11


(13)

Isshoni benkyō suru toki
rōkawo dondon hashireba
desuka× Sa— Komaru ne.
Sore mareba kokode hashi
asondara do deru ka× Sa— dame —
des ne!
Sore de areba chanto dekiru hazu deshō-ne
Hai, ~~Dekinai~~ dekiru.
Sore nareba sensei to yakusoku
shimashō to yubi kiri — genman
shimashita\
Tsugi no nichiōbiniwa senseiga
yōjiga atte okurete heiyani haitta
toki odorokimashita\ Kodomowa
minna chanto isuni suwatte
narande orimashita\
"Sensei! kono mae no nichiōbi no
yakusokuga dekimashita ne", to
minna niko-niko shite orimashita.
Senseiwa ureshi sōna hyōjō ~~da~~ shite
"Yoku dekimashita ne; minna erakatta
ne" to=home mashita\
→13a

(13)

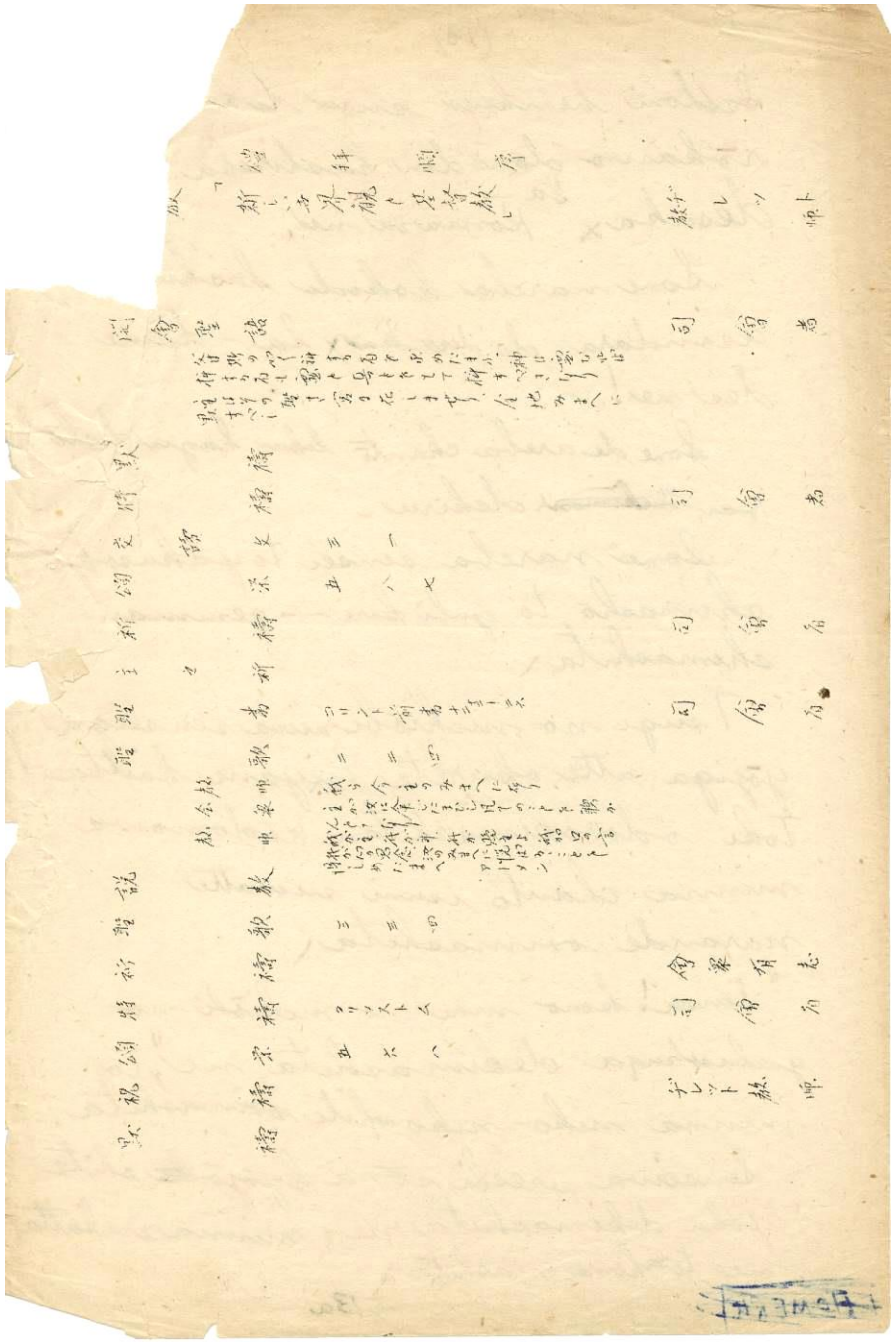
Isshoni benkyō suru toki
rōkawo dondon hashireba
desuka× Sa— komarune.
Sore mareba kokode hashi
asondara do deruka× Sa—dame des ne!
Sore de areba chanto dekiru hazu deshō ne.
Hai, ~~Dekunai~~ dekiru.
Sore nareba sensei to yakusoku shimashō to yubi kiri — gemman shimashita.
Tsugi no nichiōbiniwa senseiga yōjiga atte okurete heiyani haitta toki odorokimashita. Kodomowa minnna chanto isuni suwatte narande orimashita.
"Sensei! Kono mae no nichiōbi no yakusokuga dekimashita ne," to minna niko-niko shite orimashita.
Senseiwa ureshi sōna hyōjō ~~da~~ shite "Yoku dekimashita ne; minna erakatta ne" to=home mashita.

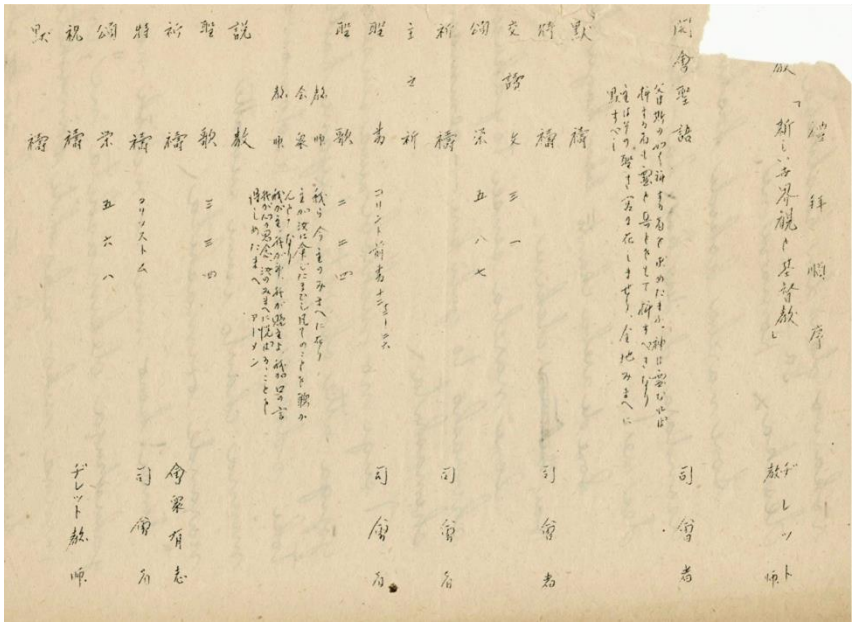
→ *13a*

14

一緒に勉強する時 ????廊下をどんどん走れば ????ですか。
さぁ、困るね。
それなれば、ここで走らないで、遊んだらどうですか。さぁ、だめですね！
それであれば、ちゃんとできるはずでしょうね。
ハイ、できる。
それなれば先生と約束しましょう、と指切りげんまんしました。
次の日曜日には、先生が用事があって遅れて部屋に入った時、驚きました．子どもはみんなちゃんとイスに座って、並んでおりました。
「先生！ この前の日曜日の約束ができましたね」と、みんなニコニコしておりました。
先生は嬉しそうな表情して、「よくできましたね。みんな偉かったね」とほめました。

→ 13a



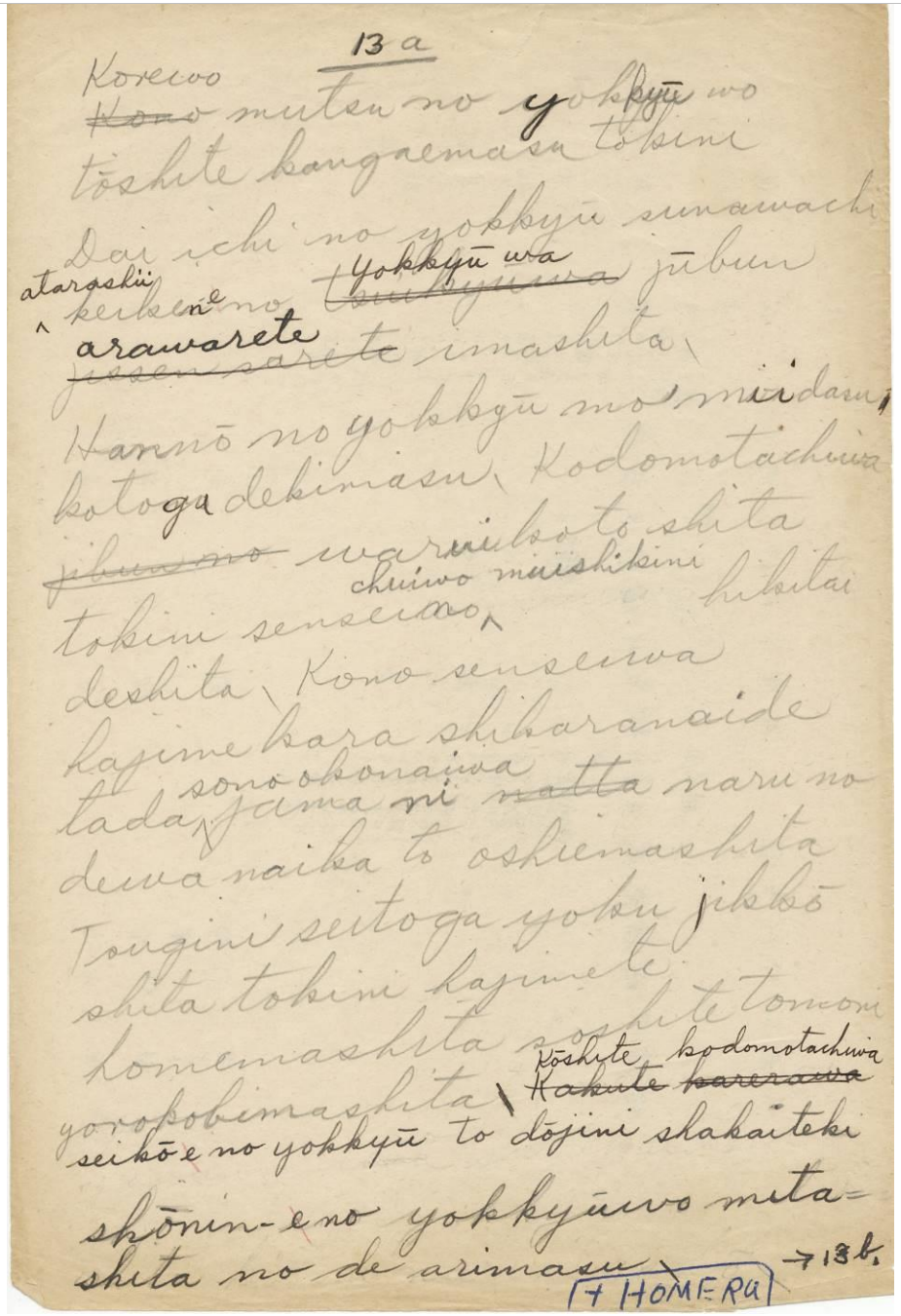


29ページの裏に印刷されていた文書

≪参照≫
聖語はヨハネ4:23、24

禮拜順序

説　教　「新しい吾界觀と基督教」　ヂレット教師
開會聖語　司會者
父は斯の如く拜する者を求めたまふ。神は霊なれば
拜する者も霊と真とをもて拜すべきなり。
主はその聖き宮に在しませり。全地みまへに黙すべし。
黙　禱　司會者
特　禱　三一
交讀文　頌　栄　五八七
祈　禱　司會者
主の祈
聖　書　コリント前書十二　十二ノ二六　司會者
聖　歌　二二四
教師　我ら今主のみまへに在り
会衆　主が汝に命じたまひし凡てのことを聽かんとす
なり。
教師　我が主、我が神、我が贖主よ、我が口の言、我
が心の思念、汝のみまへに悦ばるゝことを得し
めたまへ　アーメン
説　教　ヂレット教師
聖　歌　三三四
祈　禱　會衆有志
特　禱　司會者
頌　栄　クリソストム
祝　禱　五六八
黙　禱



13-a

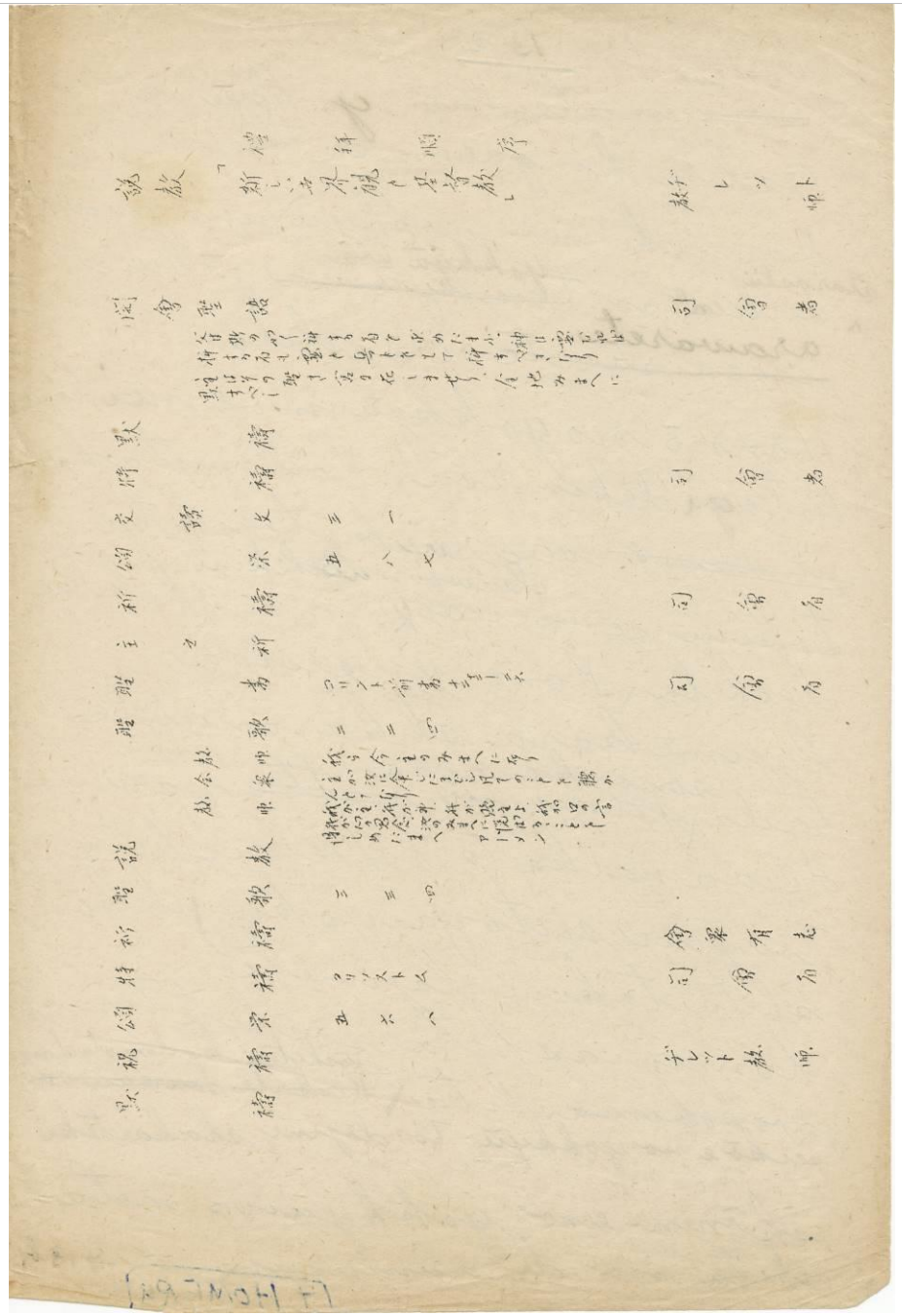
Korewo

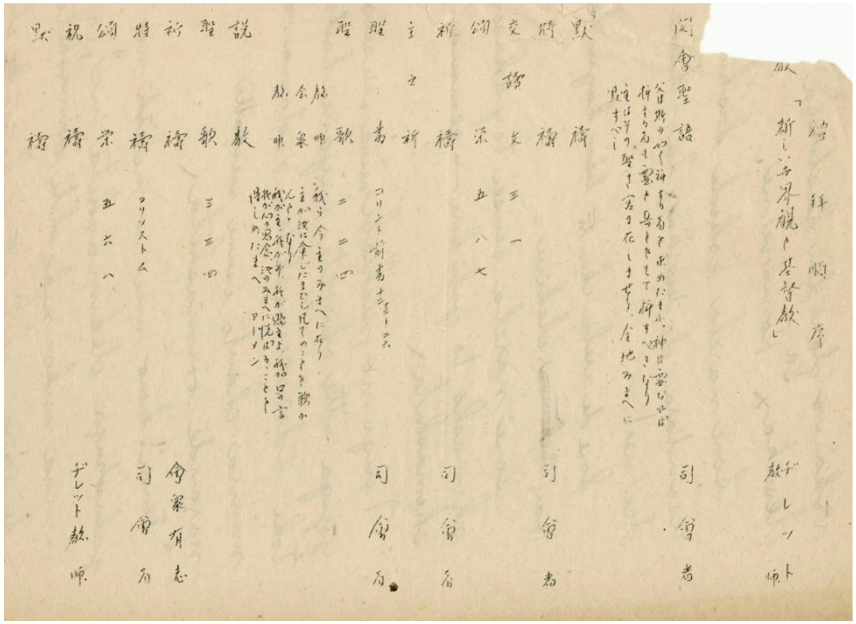
~~Kono~~ mutsu no yokkyū wo tōshite kangaemasu tokini Dai ichi no yokkyū sunawachi ^ atarashii keikeneno ~~tsuikyuuwa~~ yokkyū wa jūbun ~~jissennsarete~~ arawarete imashita. Hannō no yokkyū mo miidasu kotoga dekimasu. Kodomotachiwa ~~jibunno~~ waruikoto shita tokini senseino ^chuiwo muishikini hikitai deshita. Kono senseiwa hajime kara shikaranaide tada ^sono okonaiwa jama ni ~~natta~~ naru no dewa naika to oshiemashita. Tsugini seitoga yoku jikkō shita tokini hajimete homemashita. Soshite tomoni yorokobimashita. ~~Kakute kareraww~~ Kōshite kodomotatiwa seikō e no yokkyū to dojini shakaiteki shōnin-e no yokkyūwo mitashita no de arimasu. → *13b*

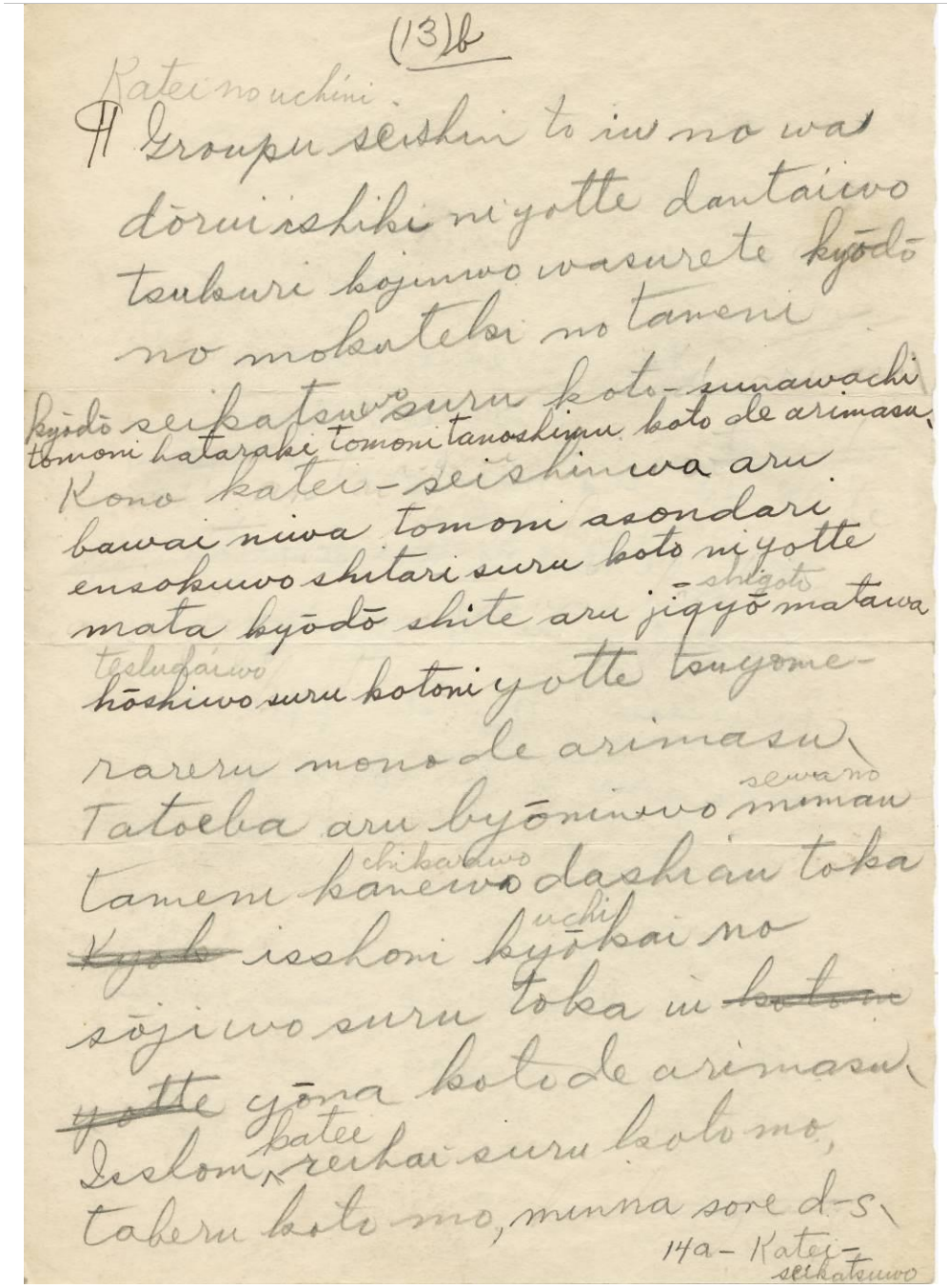
+ HOMERU

15

これを、六つの欲求を通して考えます時に、第一の欲求、すなわち新しい経験の欲求は十分表れていました。反応の欲求も見出すことができます。子どもたちは悪いことしたときに先生の注意を無意識にひきたいでした。この先生は初めから叱らないで、ただその行いはじゃまになるのではないかと教えました。次に生徒がよく実行したときに初めてほめました。そしてともに喜びました。こうして子どもたちは成功への欲求と同時に社会的承認への欲求を満たしたのであります。 → 13b



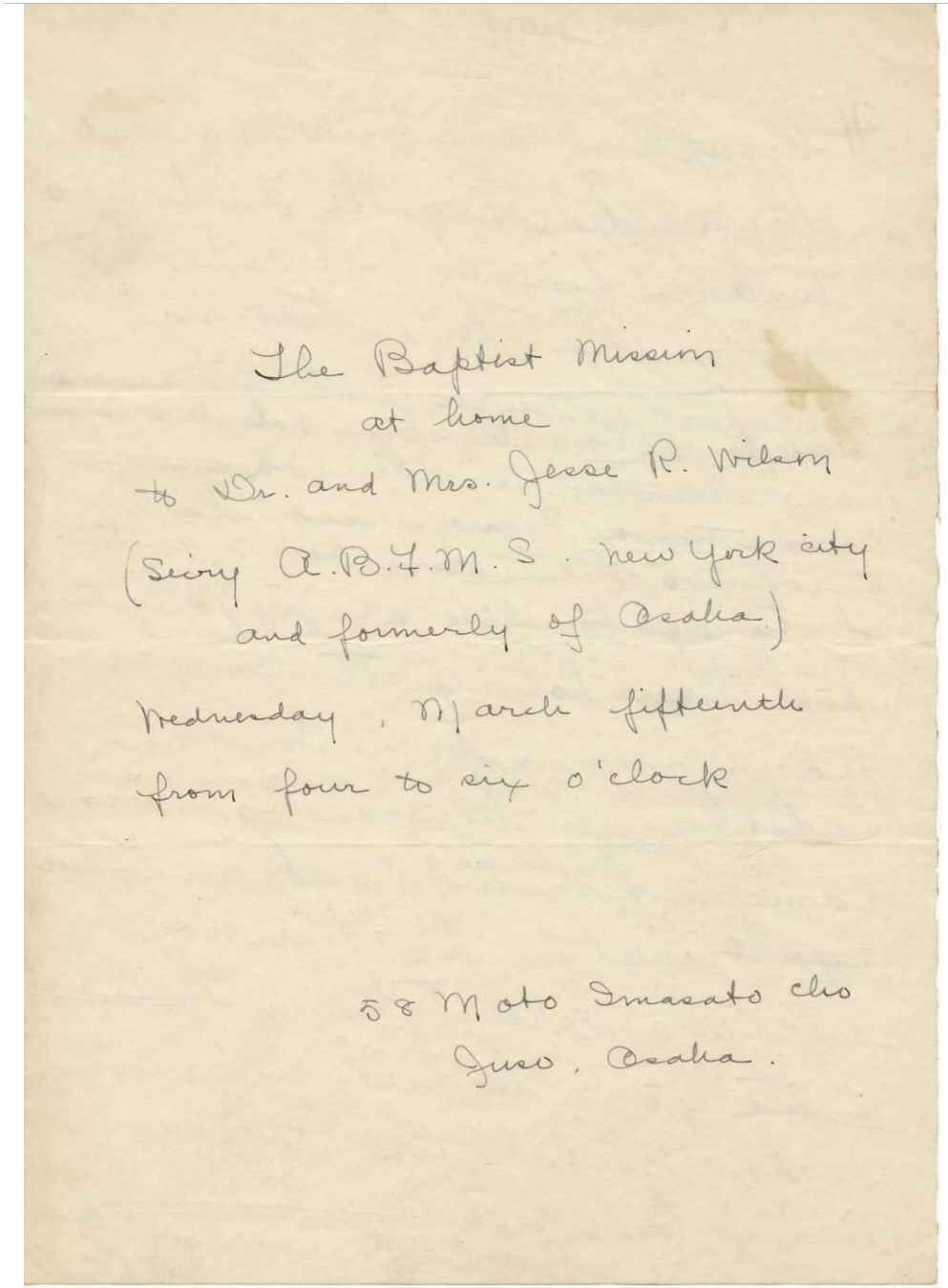



(13)b
Katei no uchini.
¶ Groupu seishin to iu no wa dōrui ishiki ni yotte dantaino tsukuru kojinwo wasurete kyōdō no mokuteki no tameni kyōdō seikatsuwo suru koto-sunawachi tomoni hataraku tomoni tanoshimu koto de arimasu. Kono katei-seishinwa aru bawai niwa tomoni asondari ensokuwo shitari suru koto ni yotte mata kyōdō shite aru jigyō -shigoto matawa hōshiwo tesludaiwo suru kotoni yotte tsuyome-rareru mono de arimasu. Tatoeba aru byōninwo mimau sewano tameni kanewo chikarawo dashiau toka ~~Kyoki~~ isshoni kyōkai uchi no sōjiwo suru toka iu ~~kotoni yotte~~ yōina koto de arimasu. Deskom ^katei reihai suru koto mo taberu kotomo minna sore d-s.
14a-Katei-seikatsuwo

16

グループ精神というのは、同類意識によって団体をつくる個人を忘れて共同の目的のために共同生活をすること、すなわちともに働き、ともに楽しむことであります。この家庭生活はある場合にはともに遊んだり、遠足をしたりすることによって、また共同してある事業または奉仕をすることによって強められるものであります。たとえば、ある病人を見舞うために金を出しあうとか、一緒に教会の掃除をするというようなことであります。ですから家庭礼拝することも、食べることも、

→ 14a 家庭生活を


The Baptist Missim
at home
to Dr. and Mrs. Jesse R. Wilsm
(Seiry A.B.?.M.S. New York city
and formerly of Osaka)
Wednesday, March fifteenth
from four to six o'clock

58 Moto Imasato cho
Juso, Osaka.

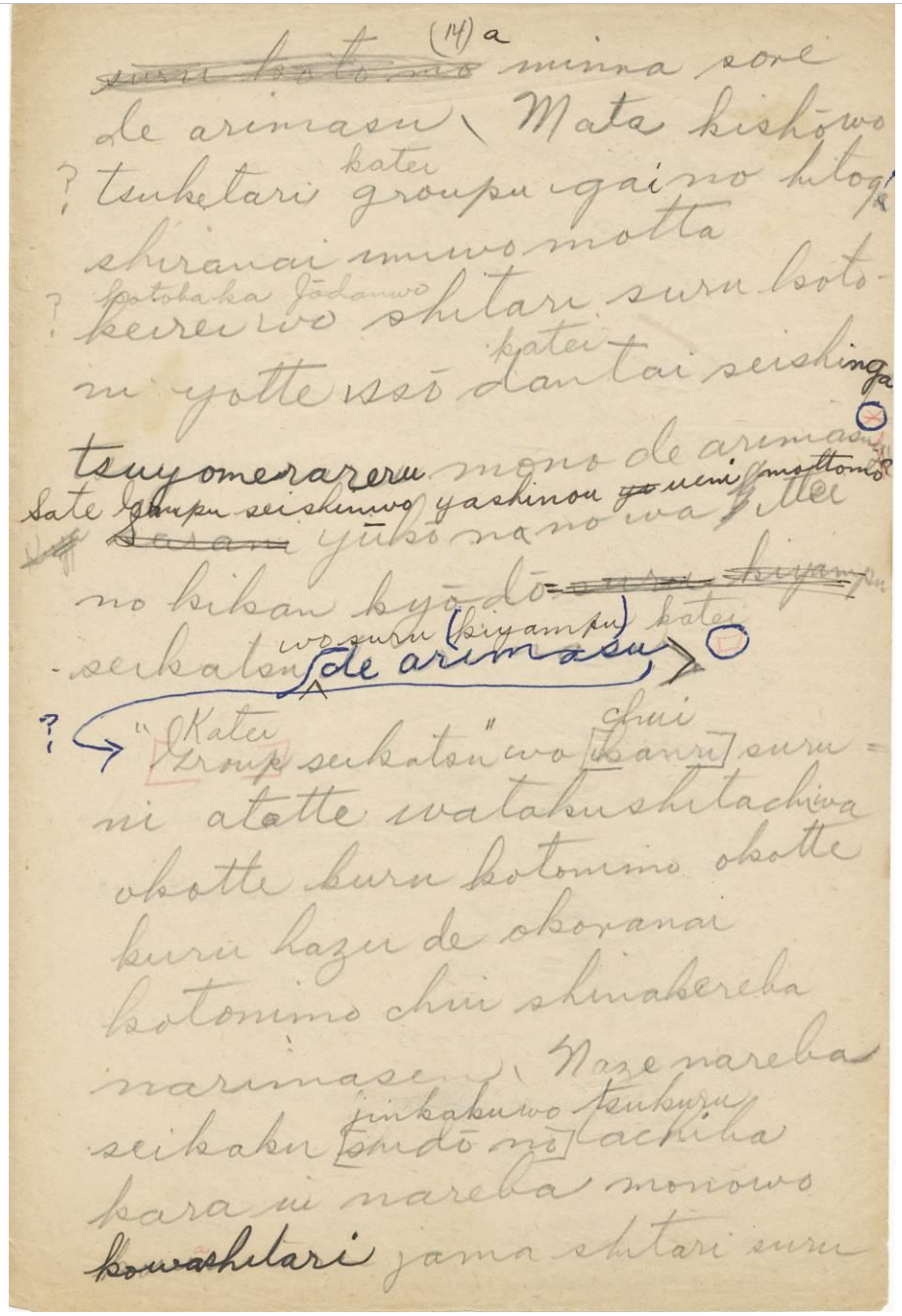
The Baptisut Mission
at home
to Dr. and Mrs. Jesse R.Nilsm
(Seiry A.B.?.M.S. New York city
And formerly of Osaka)
Wednesday N areb fifteenth
From four to six o'clock

58 Moto Imasato cho
Juso, Osaka

17

The Baptisut Mission
at home
to Dr. and Mrs. Jesse R.Nilsm
(Seiry A.B.?.M.S. New York city
And formerly of Osaka)
Wednesday N areb fifteenth
From four to six o'clock

58 Moto Imasato cho
Juso, Osaka



(14)a

~~suru koto mo~~ minna sore de arimasu. Mata kishōwo tsuketari katei groupu igaino hitoya shiranai imiwo motta kotobaka jōdanwo keirei wo shitari suru koto ni yotte issō katei dantai seishinga tsuyomerarereru mono de arimasu. ⊗ Sate Grupu seishinwo yashinau ~~yo~~ ueni mottomo ~~Sarani~~ yūkō na no wa ittei no kikan kyōdō~~=suru kiyampu~~ seikatsu ∧wo suru (kiyampu) katei de arimasu. □

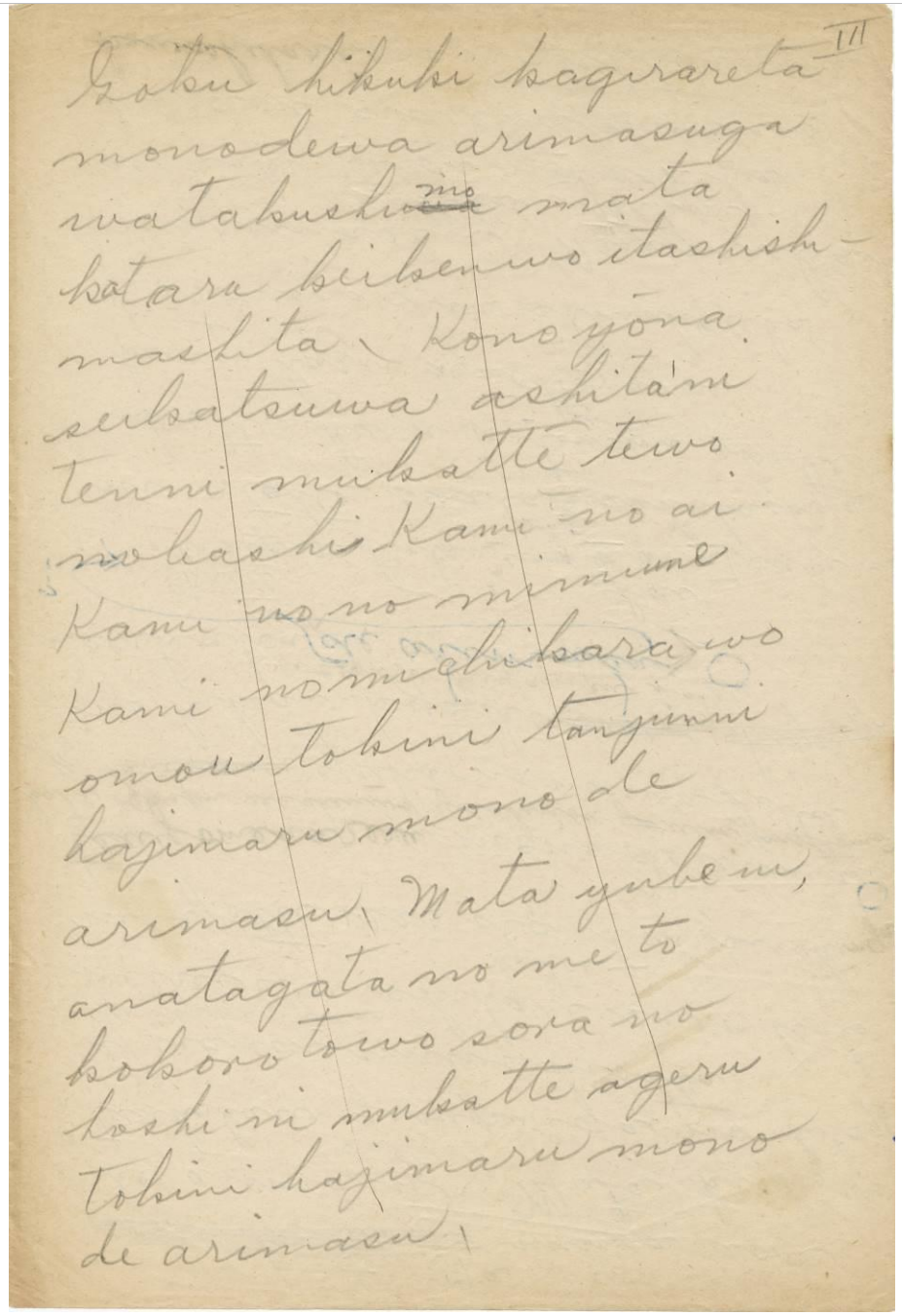
"Katei Group seikatsu" wo chui [ikani] suru ni atatte watashitchiwa okotte kuru kotonimo okotte kuru hazu de okoranai kotonimo chui shinakereba narimasen. Nazenareba seikaku [shidō mo] jinkakuwo tsukuru tachiba kara iu nareba monowo kowashitari jama shitari suru

18

みんなそれであります。また記章をつけたりグループ以外の人や知らない意味をもった敬礼をしたりすることによっていっそう団体精神が強められるものであります。

さてグループ精神を養う上に最も有効なのは、一定の期間生活をする過程であります。

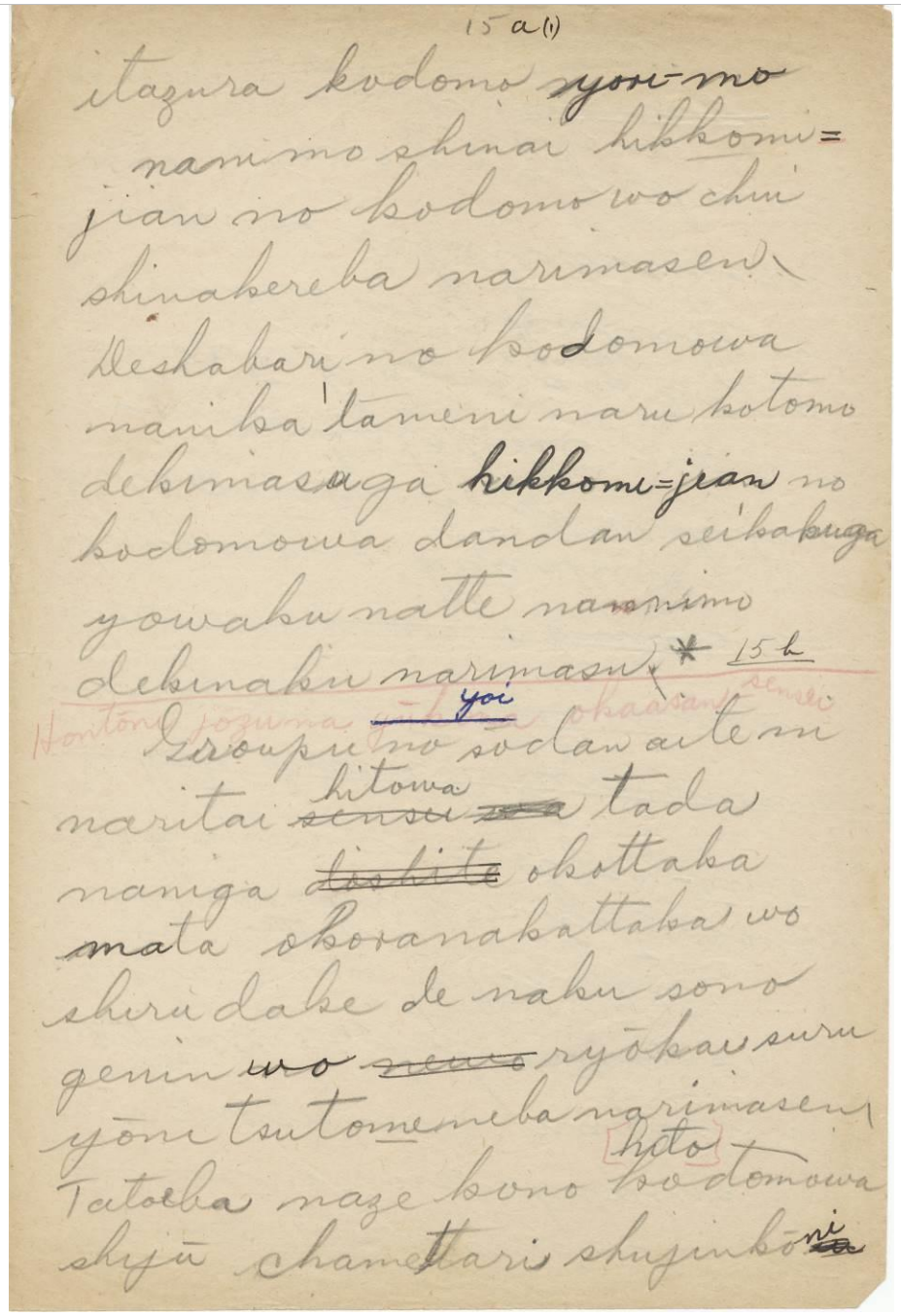
「家庭グループ生活」を注意するにあたって、私たちは起こってくることにも、起こってくるはずでないことにも注意しなければなりません。なぜなれば、性格、人格を創る立場からいうなれば、ものを壊したり、邪魔したりする



Goku hikuki kagirareta
monodewa arimasuga
watakushi no mata
kataru keiken wo itashish-
mashita. Kono yona
seikatsuwa ashitani
tenni mukatte tewo
nobashi Kami no ai
no hashi Kami no michi-
kara wo omou tokini
tanjunni kagiriaru
mono de arimasu.
Mata yube ni
anatagata no me to
kokoro towo sora no
hoshi ni mukatte
ageru tokini
hajimaru mono
de arimasu.

11]

Goku hikuki kagirareta monodewa arimasuga watakushi~~wa~~mo mata kataru keikenwo itashimashita. Kono yona seikatsuwa ashitani tenni mukatte tewo nobashi Kami no ai Kami no michikara wo omou tokini tanjunni kagiriaru mono de arimasu. Mata yube ni anatagata no me to kokoro towo sora no hoshi ni mukatte ageru tokini hajimaru mono de arimasu.



15a(1)

*itazura kodomo yori-mo nanimo shinai hikkomi=jian no kodomowo chui shinakereba narimasen.　Deshabari no kodomowa nanika tameni naru kotowo dekimasuga hikkomi=jian no kodomowa dandan seikakuga yowaku natte nannimo dekinaku narimasu. * 15b*

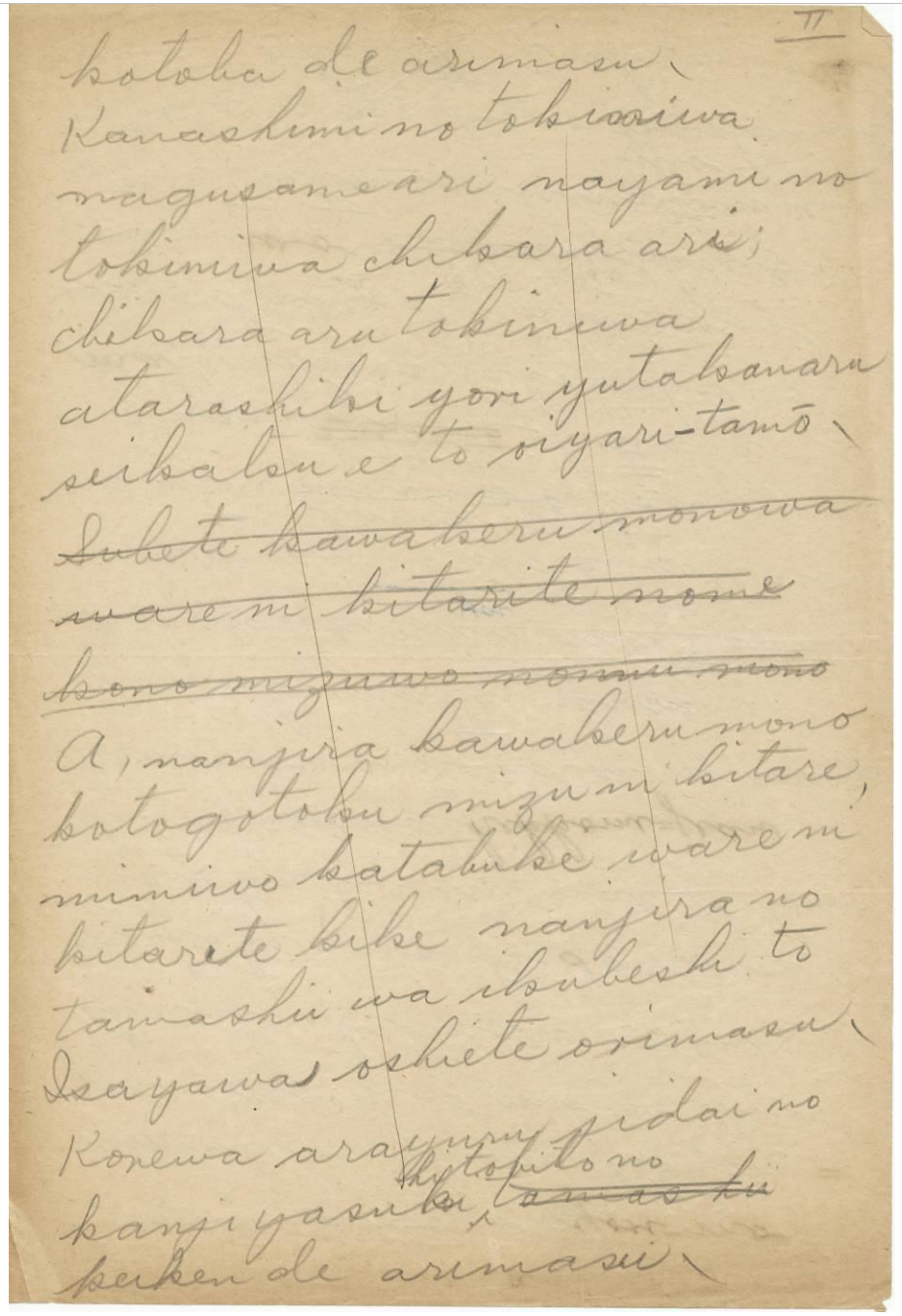
Hontōni jozuna ~~yūkōna~~ yoi okasan sensei

Grupu no sōdan aite ni maritai ~~sensei~~ hitowa tada naniga ~~dochite~~ okottaka mata okoranakattaka wo shiru dake de naku sono genin wo ~~nowo~~ ryōkai suru yōni tsutomeneba narimasen.　Tatoeba mazu kono [hito] kodomowa shijū chamettari shujinkō-ni

19

いたずら子どもよりも、なにもしない引っ込み思案の子どもを注意しなければなりません。出しゃばりの子どもは、なにかためになることをできますが、引っ込み思案の子どもは、だんだん性格が弱くなってなにもできなくなります。 → 15b

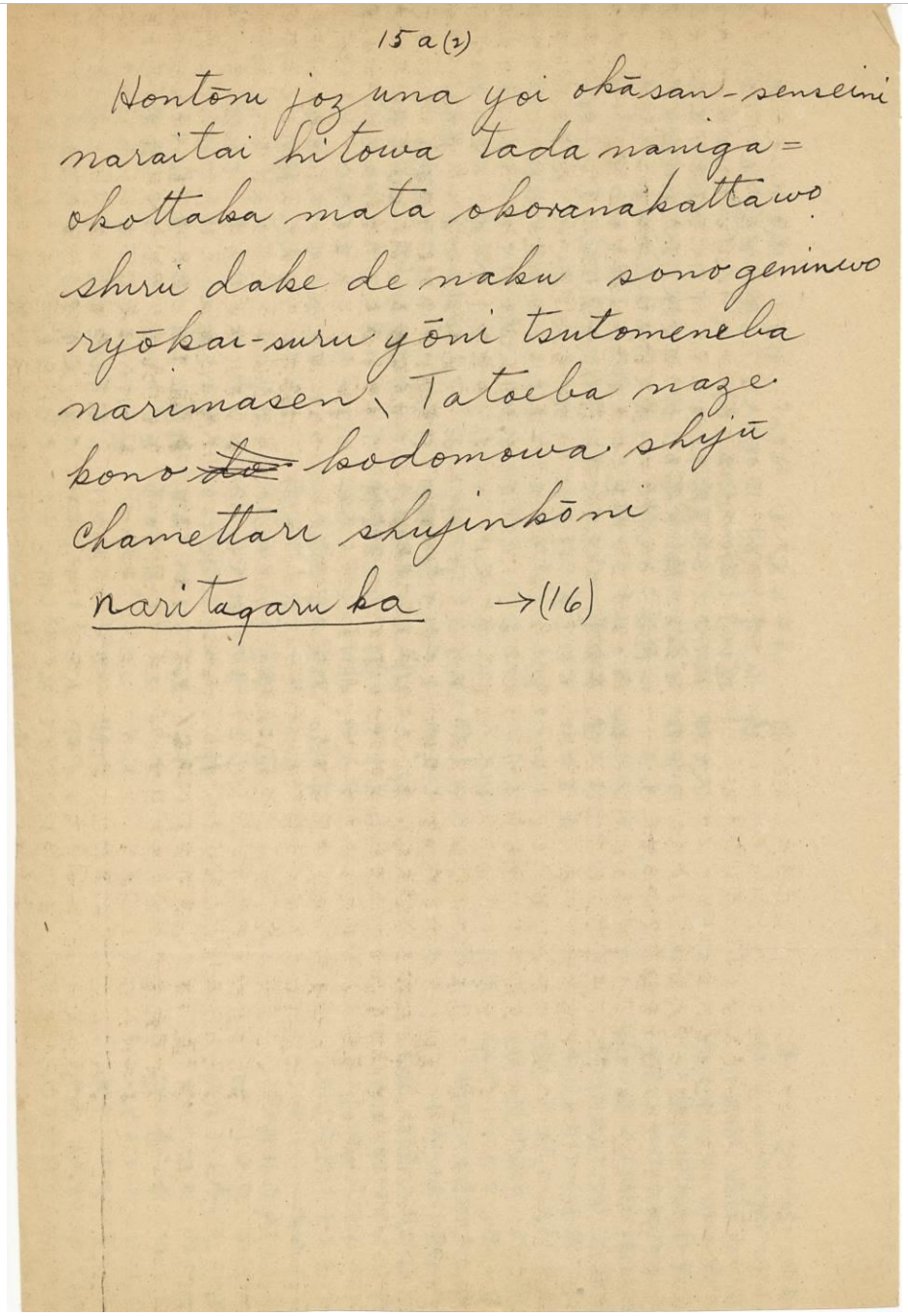
グループの相談相手になりたい人は、ただなにが起こったか、また起こらなかったかを知るだけでなく、その原因を了解するように努めねばなりません。たとえば、まずこの子どもは始終茶目ったり(しゃべったり)、主人公に



II

kotoba de arimasu. Kanashimi no tokiniwa nagusame ari nayami no tokiniwa chikara ari chikara aru tokiniwa atarashiki yori yutakanaru seikatsu e to oiyari-tamō. ~~Subete kawakeru monowa ware ni kitarite nomo konomizuwo nomu mono~~

A, nanjira kawakeru mono kotogotoku mizu ni kitarite, mimiwo katabuke ware ni kitarite kike nanjira no tamashii wa ikubeshi to Isayawa oshiete orimasu. Korewa arayuru jidai no kanji yasuki ^ hitobito no ~~tamashii~~ keiken de arimasu.


15a(2)

Hontōni jozuna yoi okāsan-senseini naraitai hitowa tada naniga=okottaka mata okoranakattawo shiru dake de naku sono geninwo ryōkai-suru yōni tsutomeneba narimasen. Tatoeba naze kono ~~da~~ kodomowa shijū chamettari shujinkōni naritagaru ka →(16)

15a(2)

Hontōni jozuna yoi okāsan-senseini naraitai hitowa tada naniga=okottaka mata okoranakatta wo shiru dake de naku sono geninwo ryōkai-suru yōni tsutomeneba barimasen. Tatoeba naze kono ~~de~~ kodomowa shijū chamettari shujinkō ni naritagaru ka → (16)

20

本当に上手なよいお母さん、先生に習いたい人は、ただなにが起こったか、また起こらなかったかを知るだけでなく、その原因を了解するように努めねばなりません。たとえば、なぜこの子どもは始終茶目ったり、主人公になりたがるか → (16)

聖句　ヨハネ傳十四章九節

イエス言ひ給ふ「ピリポ、我かく久しく汝らと偕に居りしに、我を見し者は父を見しなり、如何なれば「我らに父を示せ」と言ふや。

シモンとアンデレとはイエス様の御声に接して「直ちに」從ってが、それによって「生きた」信仰が得られました。イエス様につ

いて遠いところから一人で考えていても一応の事は分りますが、そ

れだけに終って生きたものとはなりません。

一人の自然科学者が教会の何とも云えないなごやかな空気に

にやって来ました。ところが長い間礼拝も出席してイエス様のことを聞いて

おについて今までいだいていた疑の雲がはれてしまい「私はイエ

ことによって神様のたしかさが分った」と告白したのです。

人間が神様を直接知ろうと考えるところから間違いが起るので

知っているものはイエス様だけですから、イエス様を通じてのみ

とが出来るのです。

旧約聖書を見てみますとやはり神様の事が分ります。けれども

むしろ義の神様であって、神様のお姿ではなかったようで

人間が悪いことをすると、ノアの洪水を起されたり、ソドム、ゴモラ

火の雨を降らされたり、又予言者たちをして人間が罪をさますよ

たりしてたえず「義しさ」をきびしく要求されました。しかしイ

の本当のお姿は愛だとお示しになったのです。そしてイエス様は

身を以て立證されました。イエス様は実に愛の人でしたから。

私達はイエス様に從ってゆく間に神様を本当に知ることが出ま

祈祷　神様、私達はイエス様のことを知ることによって神様が本

であることを知りました。どうか私達も神聖にならって

人になるようにお祈りいたします。

聖句　ヨハネ傳十四章九節

イエス言ひ給ふ「ピリポ、我かく久しく汝らと偕に居りしに

我を見し者は父を見しなり、如何なれば「我らに父を示せ」

シモンとアンデレとはイエス様の御声に接して「直ちに」從っ

たが、それによって「生きた」信仰が得られました。イエス様に

いて遠いところから一人で考えていても一応の事は分りますが、

知識だけに終って生きたものとはなりません。

一人の自然科学者が教会の何とも云えないなごやかな空気に

にやって来ました。しかし神の権威と云うことについてはまだ疑

ました。ところが長い間礼拝も出席してイエス様のことを聞いて

おについて今までいだいていた疑の雲がはれてしまい「私はイエ

ことによって神様のたしかさが分った」と告白したのです。

人間が神様を直接知ろうと考えるところから間違いが起るので

知っているものはイエス様だけですから、イエス様を通じてのみ

とが出来るのです。

旧約聖書を見てみますとやはり神様の事が分ります。けれども

むしろ義の神様であって、神様のお姿ではなかったようで

人間が悪いことをすると、ノアの洪水を起されたり、ソドム、ゴモラ

火の雨を降らされたり、又予言者たちをして人間が罪をさますよ

たりしてたえず「義しさ」をきびしく要求されました。しかしイ

の本当のお姿は愛だとお示しになったのです。そしてイエス様は

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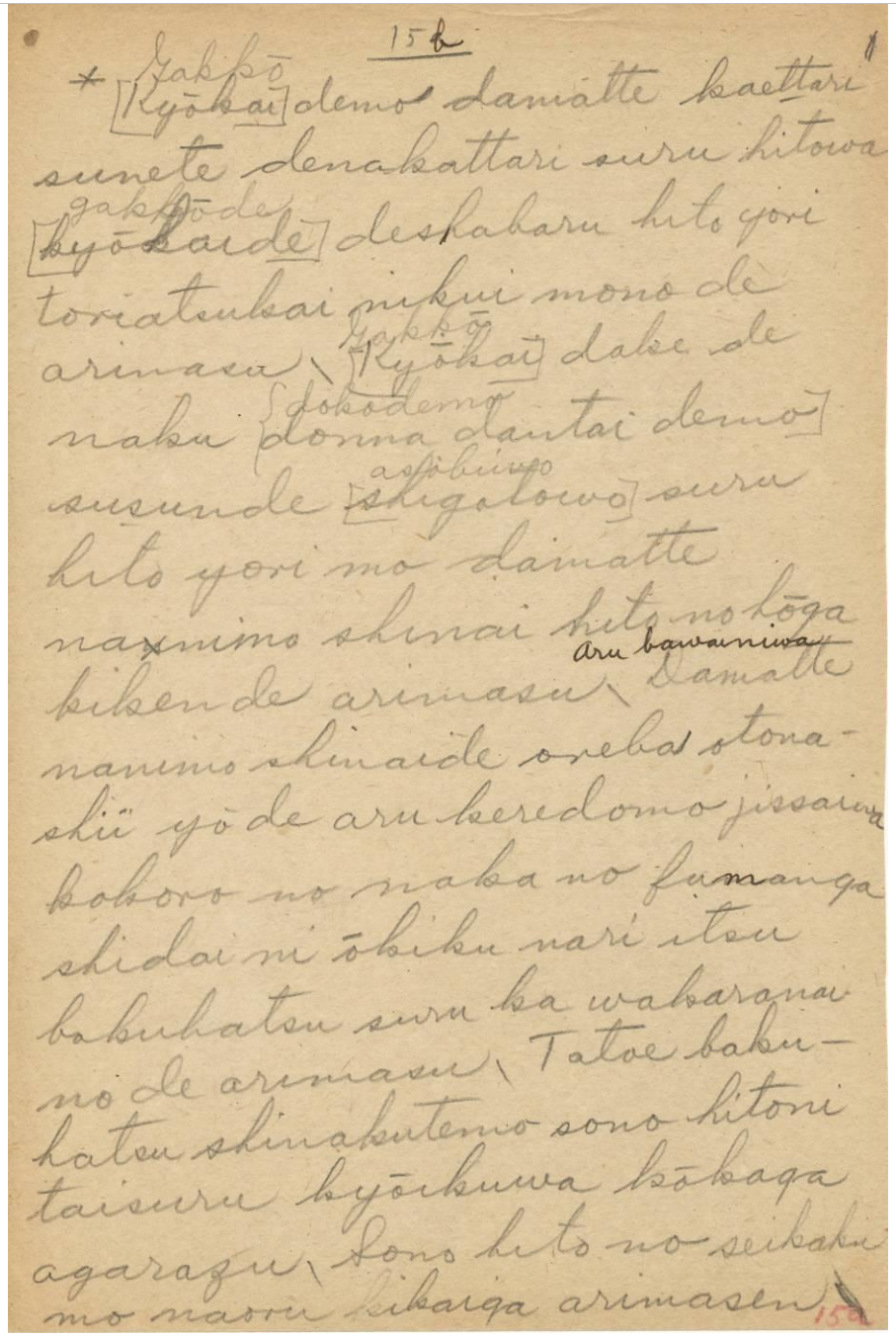
私達はイエス様に從ってゆく間に神様を本当に知ることが出ま

祈祷　神様、私達はイエス様のことを知ることによって神様が本

であることを知りました。どうか私達も神聖にならって

人になるようにお祈りいたします。

Gillett Note -6


15b

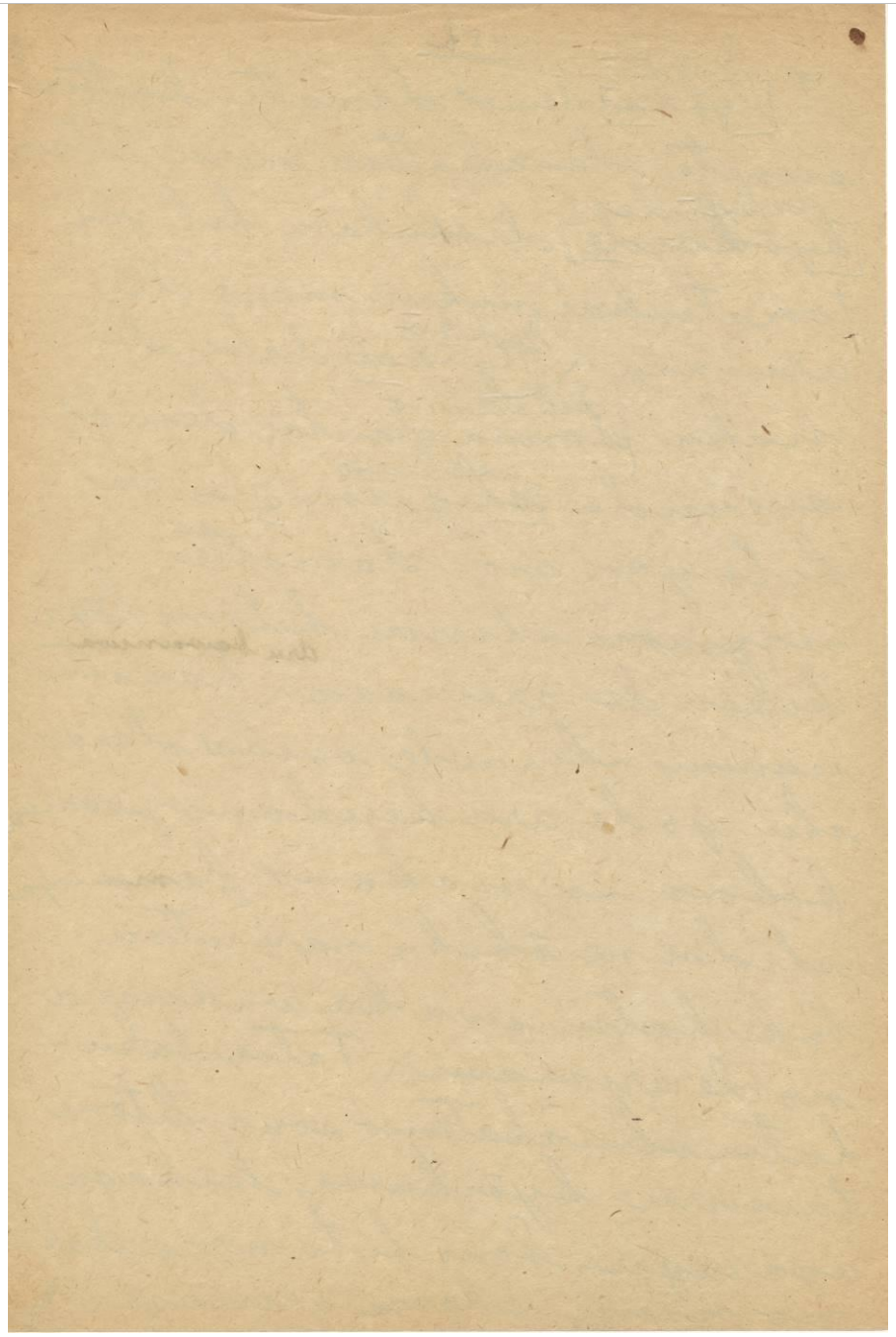
* Gakkō [Kyōkai] demo damatte kaettari sunete denakattari suru hitowa gakkōde [kyōkaide] deshabaru hito yori toriatsukai nikui mono de arimasu. Gakkō [Kyōkai] dake de naku {dokodemo / donna dantai demo} susunde {asobiwo / shigotowo} suru hito yori mo damatte nanimo shinai hito no hōga kiken de arimasu. Aru bawainiwa Damatte nanimo shinaide oreba otonashii yō de aru keredomo jissaiwa kokoro no naka no fumanga shidai ni ōkiku nari itsu bakuhatsu suru ka wakaranai no de arimasu. Tatoe bakuhatsu shinakutemo sono hitoni taisuru kyōikuwa kōkaga agaraz, Sono hito no seikaku mo naoru kikaiga arimasen. 15a

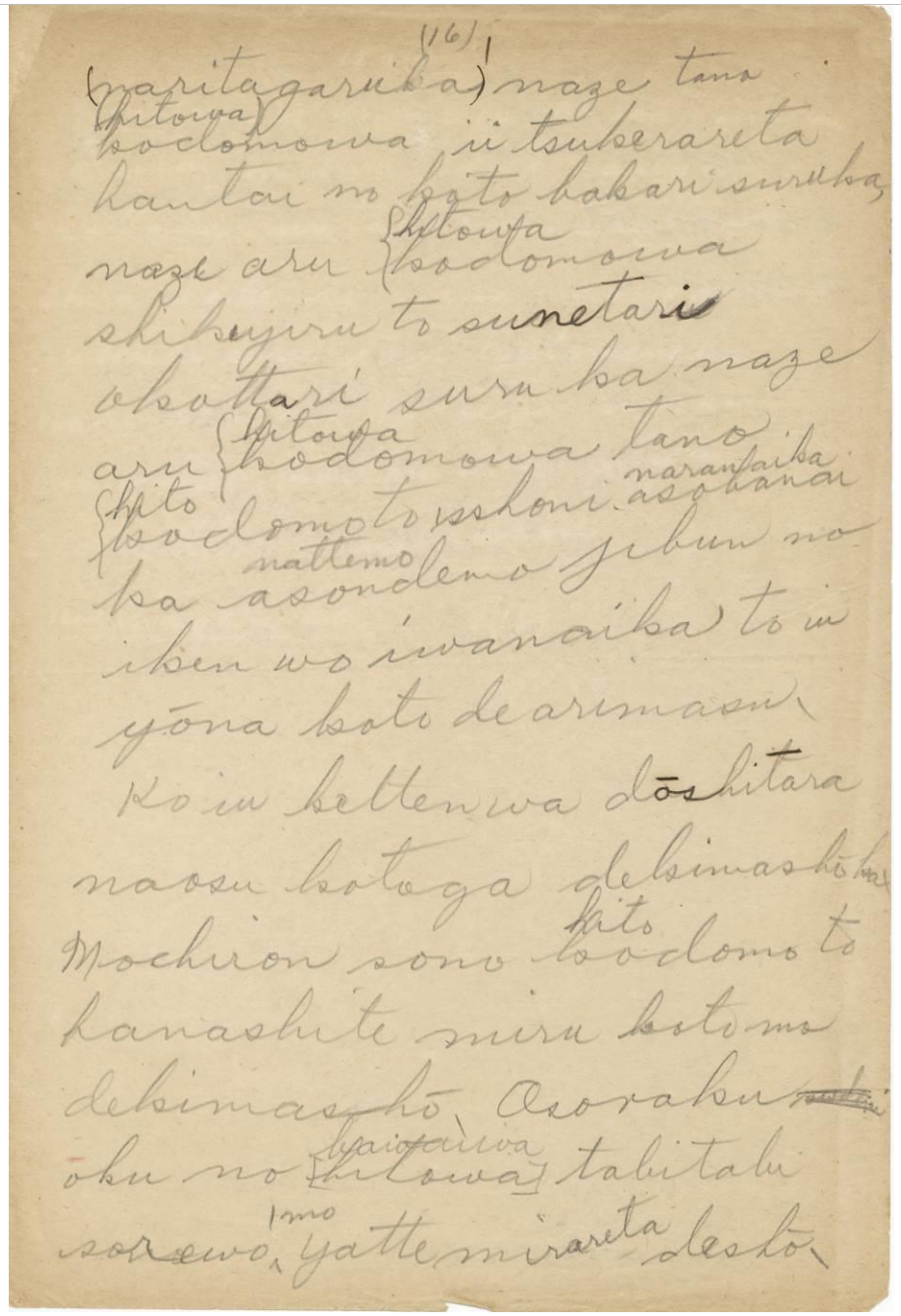
15b

*Gakkō [Kyōdai] demo damatte kaettari sunete denakatari suru hitowa gakkōde [kyōkaide] deshabaru hito yori toriatsukai nikui mono de arimasu. Gakkō [kyōkai] dakede naku {dokodemo / donna dantai demo] susunde asobiwo [shigotowo] suru hito yori mo damatte nanimo shinai hito no hōga kiken de arimasu. Aru bawainiwa Damatte nanimo shinaide oreba otonashii yō de aru keredomo jissaiwa kokoro no nakade no fumanga shidai ni ōkiku nari its bakuhatsu suru ka wakaranasi no de arimasu. Tatoe bakuhatsu shinakutemo sono hitoni taisuru kyōikuwa kōkaga agarazu, Sono hito no seikaku mo naoru kikaiga arimasen. → 15a

21

学校(教会)でも黙って帰ったり、拗ねて出なかったりする人は、学校(教会)ででしゃばる人より取り扱いにくいものです。学校(教会)だけでなく、どこでも進んで遊び(仕事)をするひとよりも黙って何もしない人のほうが危険であります。ある場合には黙って何もしないでおれば、おとなしいようであるけれども、実際は心の中での不満が次第に大きくなり、いつ爆発するかわからないのであります。たとえ爆発しなくても、その人に対する教育は効果が上がらず、その人の性格も直る機会がありません。 → 15a



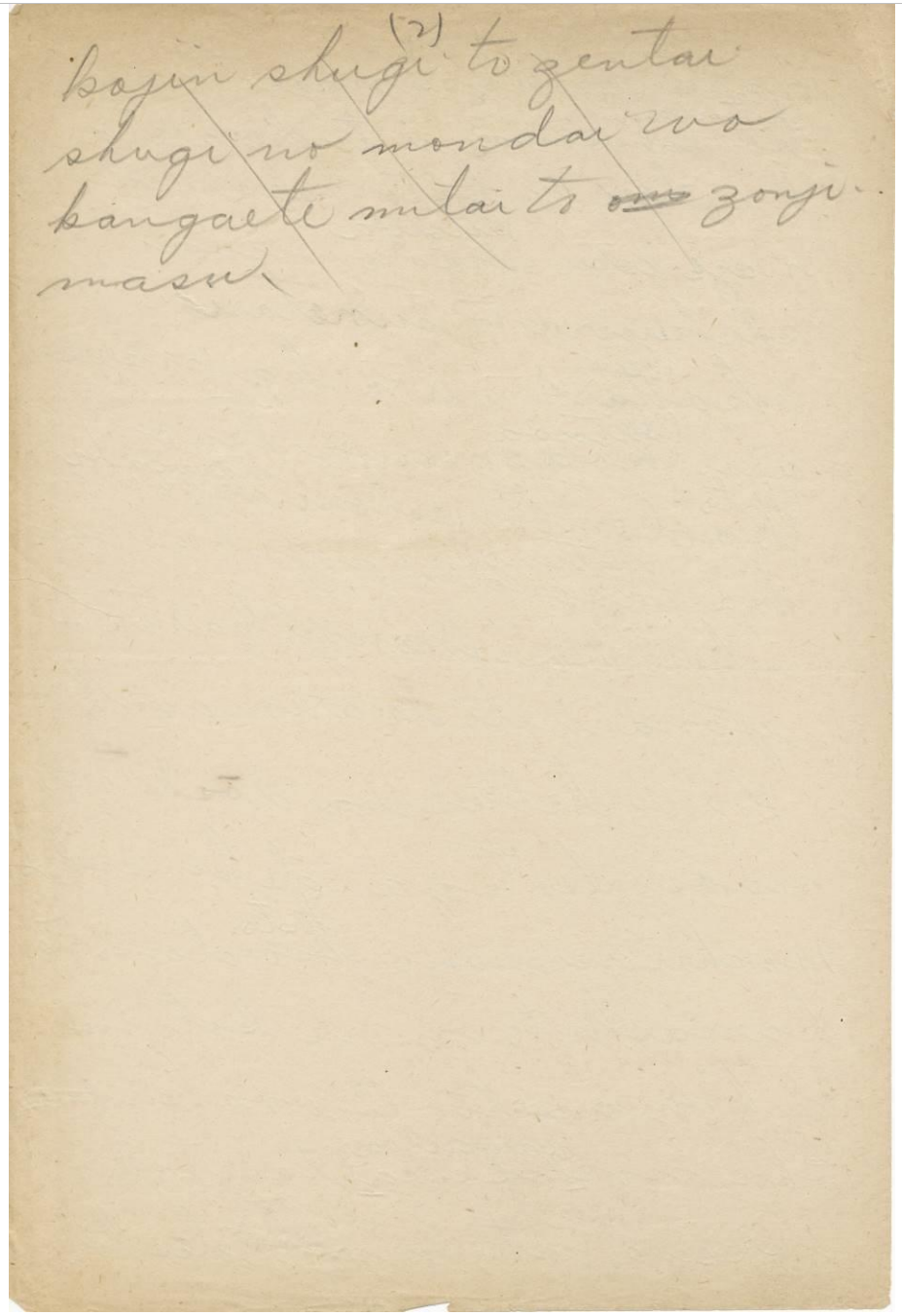


(16)

(naritagaruka) naze tano (hitoya) kodomowa ii tsukerareta hantaino koto bakari suruka, naze aru hitowa{ hito / kodomowa tano kodomoto isshoni asobanai ka asondemo / nattemo jibun no iken wo iwanaika to iu yōna koto de arimasu. Kō iu ketten wa dōshitara naosu kotoga dekimashō-ka. Mochiron sono kodomo to hanashite miru kotomo dekimashō. Osoraku ~~oku~~ ōku no bawaiwa [hitowa] tabitabi sorewo∧mo yatte mirareta deshō.

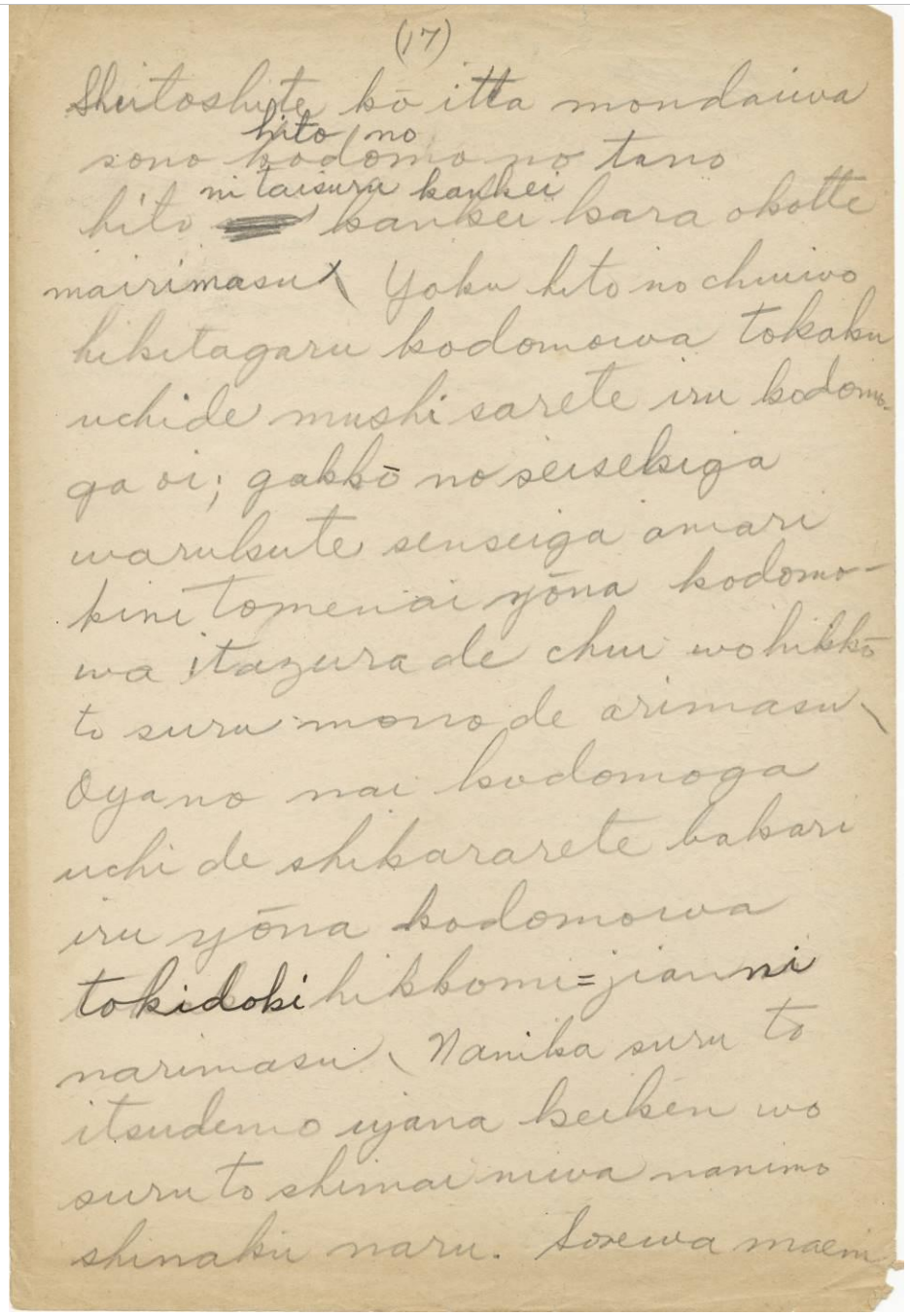
22

なぜ、他の子どもは言いつけられた反対のことばかりするか、なぜ、ある子どもは他の子どもと一緒に遊ばないか、遊んでも自分の意見を言わないかというようなことであります。こういう欠点はどうしたら直すことができましょうか。もちろんその子どもと話してみることもできましょう。おそらく多くの場合は、たびたびそれをもやってみられたでしょう。



(2)

Kojin shugi to zentai shugi no mondai wa kangaete mitai to ~~omo~~ zonjimasu.

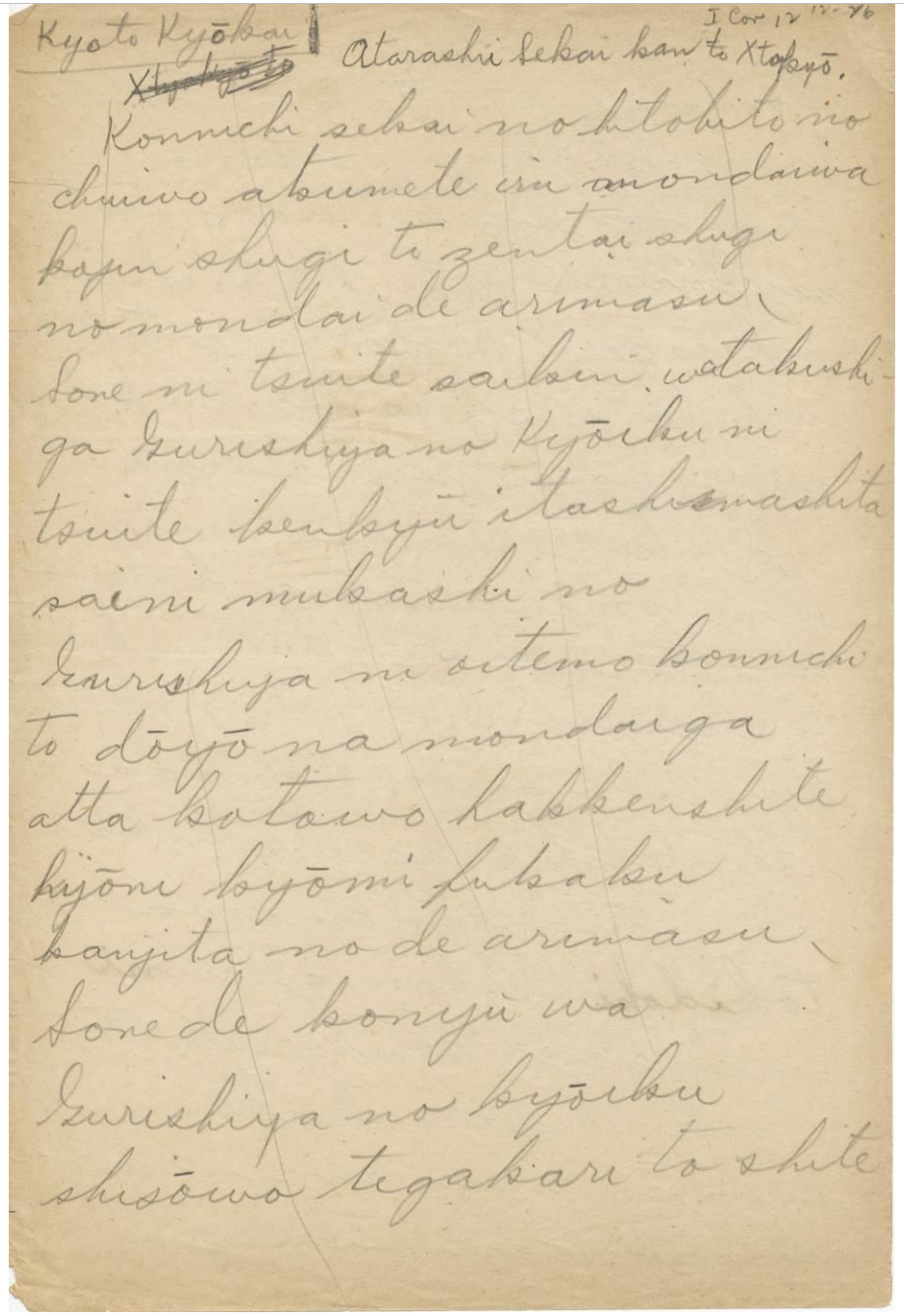

(17)
Shutoshite kō itta mondaiwa
sono kodomo no tano
hito ni taisuru kankei
kara okotte
mairimasu. Yoku hito no chuiwo
hikitagaru kodomowa tokuni
uchide mushi sarete iru kodomo
ga oi; gakkō no seisekiga
warukute senseiga amari
kini tomenai yōna kodomo-
wa itazura de chui wo hikkō
to suru mono de arimasu.
Oya no nai kodomoga
uchi de shikararete bakari
iru yōna kodomowa
tokidoki hikkomi=jianni
narimasu. Nanika suru to
itsudemo iyana keiken wo
suru to shimai niwa nanimo
shinaku naru. Sorewa maeni

(17)

Shutoshite kō itta mondaiwa sono hito no kodomo no tano hito ni taisuru kankei kara okotte mairimasu. Yoku hito no chuiwo hikitagaru kodomowa tokuni uchide mushi sarete iru kodomo ga oi; gakkō no seisekiga warukute senseiga amari kini tomenai yōna kodomowa itazura de chui wo hikkō to suru mono de arimasu. Oya no nai kodomoga uchi de shikararete bakari iru yōna kodomowa tokidoki hikkomi=jianni narimasu. Nanika suru to itsudemo iyana keiken wo suru to shimai niwa nanimo shinaku naru. Sorewa maeni

23

主としてこういった問題は、その子どもの他の人に対する関係から起こってまいります。よく人の注意をひきたがる子どもは、特に家(うち)で無視されている子どもが多い。学校の成績が悪くて、先生があまり気にとめないような子どもは、いたずらで注意を引こうとするものであります。親のない子どもが家で叱られてばかりいるような子どもは時々引っ込み思案になります。なにかすると、いつでもいやな経験をすると、しまいにはなにもしなくなる。それは前に



Kyoto kyōkai / *I Cor 12[12-26]*

~~*Xtokyō to*~~ *Atarashii Sekai kan to Xtokyō.*

Konnichi sekai no hitobito no chuiwo atsumete iru mondaiwa kojin shugi to zentai shugi no mondai de arimasu. Sore ni tsuite saikin, watakushi-ga Gurishiya no kyōiku ni tsuite benkyō itashimashita saini mukashi no Gurishiya ni oitemo konnichi to dōyō na mondaiga atta kotowo hakkenshite hijōni kyōmi fukaku kanjita no de arimasu. Sore de konyū wa Gurishiya no kyōiku shidōwo tegakari to shite

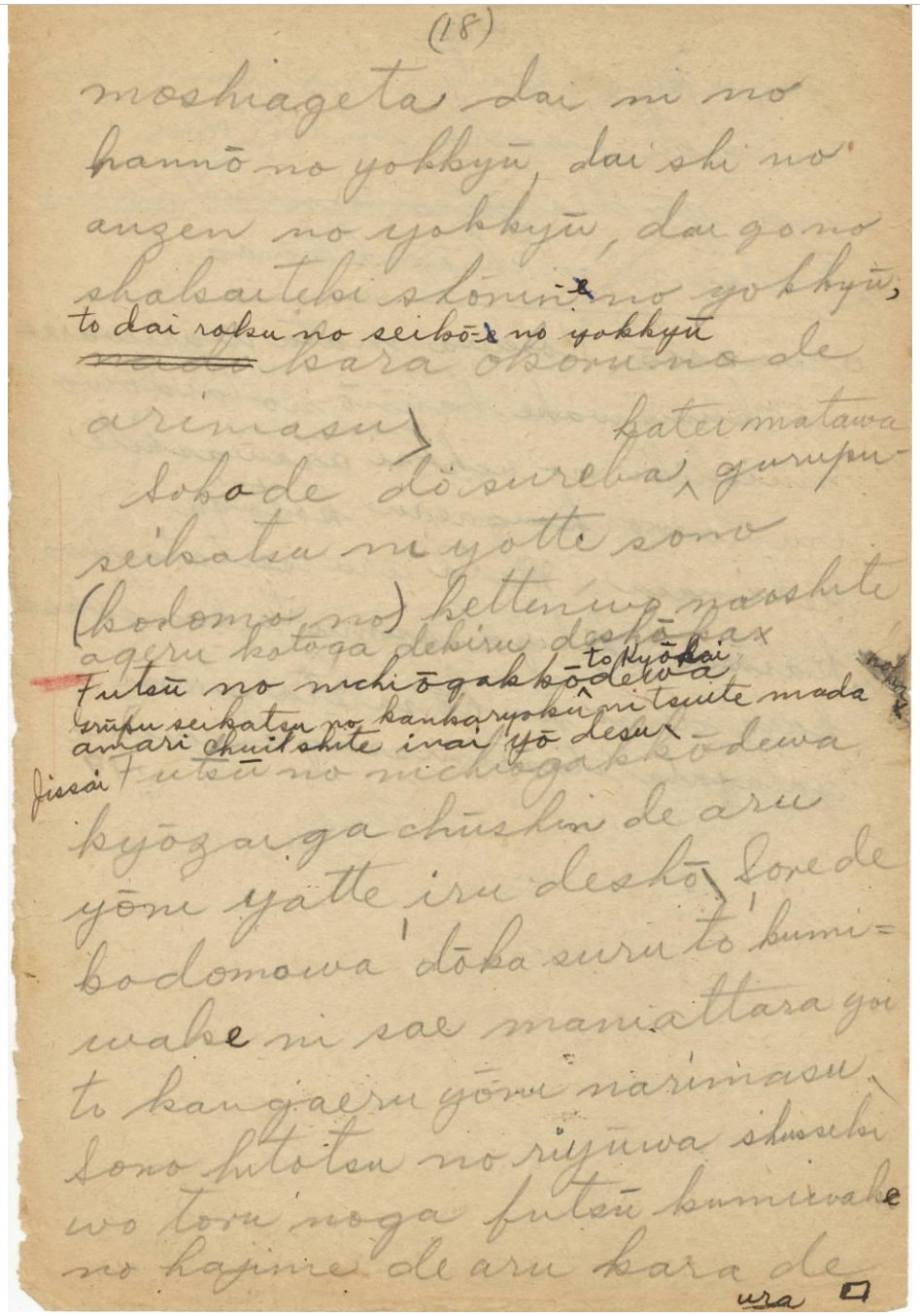
1コリント 12:12-27 1

新しい世界観とキリスト教 (日付記載なし)京都教会

今日(こんにち)、世界の人々の注意を集めている問題は、個人主義と全体主義の問題であります。それについて最近、私がギリシャの教育について勉強いたしました際に、昔のギリシャにおいても今日と同様な問題があったことを発見して、非常に興味深く感じたのであります。

それで、今夕はギリシャの教育指導を手がかりとして

前後のページが見当たらない。



(18)

moshiageta dai ni no hannō no yokkyū dai shi no anzen no yokkyū, dai go no shakaiteki shōnin no yokkyū, to dai roku no seikō-e no yokkyū nado kara okorunode arimasu.」

Sokode dō sureba ^katei matawa gurupu-seikatsu ni yotte sono (kodomono) kettenwo nobashite ageru kotoga dekiru deshōka×

Futsū no nichiōgakkō ^to kyōkai dewa Grūpu seikatsu no kankaryoku ni tsuite amari chui shite inai yōdesu. Jissai Futsū no nichiōgakkō dewa kyōzaiga chūshin de aru yōni yatte iru deshō. Sorede kodomowa dōka suru to kumi=wake ni sae maniattara yoi to kangaeru yōni narimasu. Sono hitotsu no riyūwa shusseki wo toru noga futsū kumiwake no hajime de aru kara de

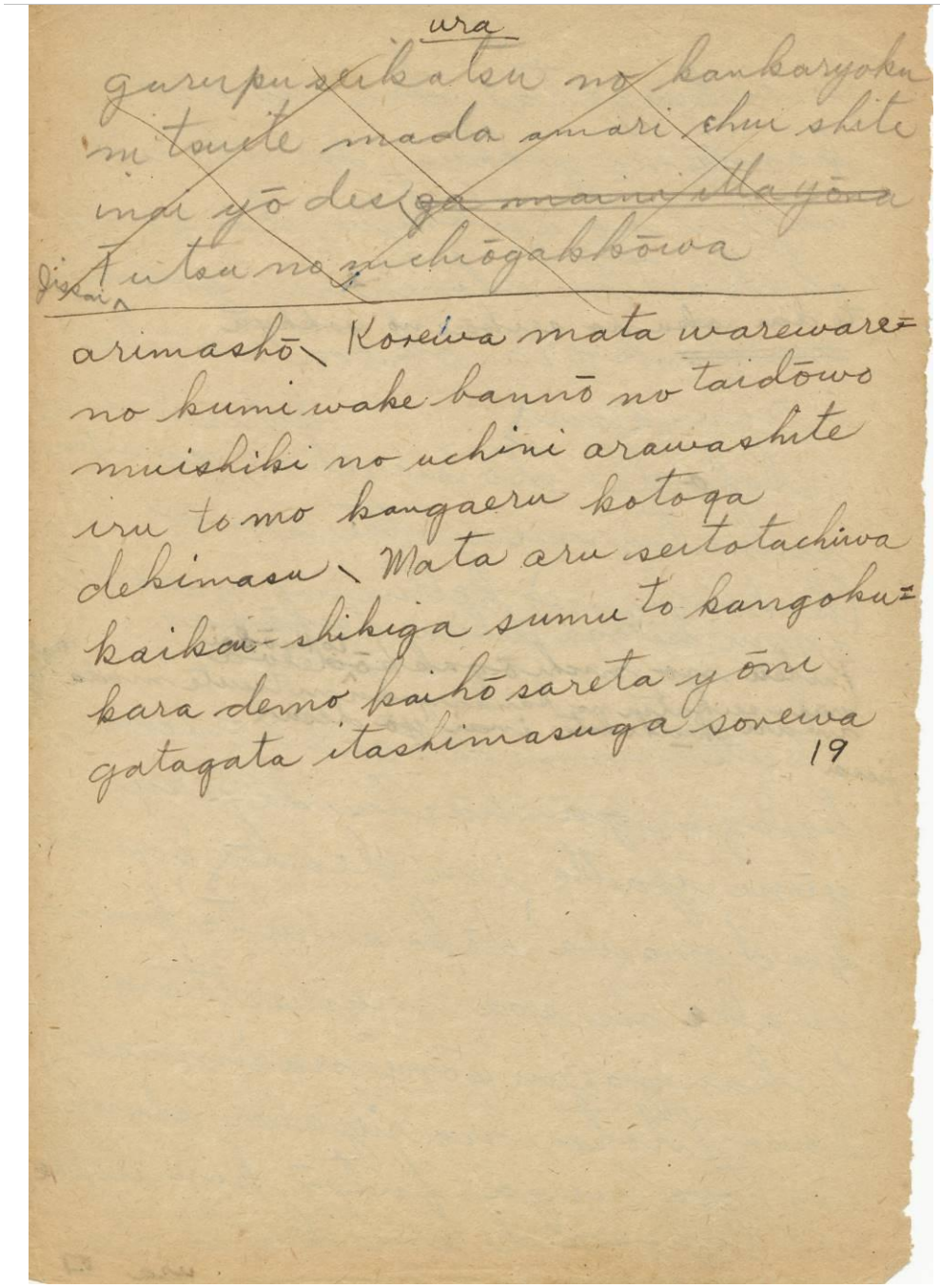
wa □

24

申し上げた第二の反応の欲求、第四の安全の欲求、第五の社会的承認の欲求と第六の成功の欲求などから起こるのであります。

そこで、どうすれば家庭またはグループ生活によって、その(子どもの)欠点を伸ばしてあげることができるでしょうか。

普通の日曜学校と教会では、グループ生活の感化力について、あまり注意していないようです。実際、普通の日曜学校では、教材が中心であるようにやっているでしょう。それで子どもはどうかすると組み分けさえ間に合ったらよいと考えるようになります。その一つの理由は、出席をとるのが、普通組み分けのはじめであるからで



ura

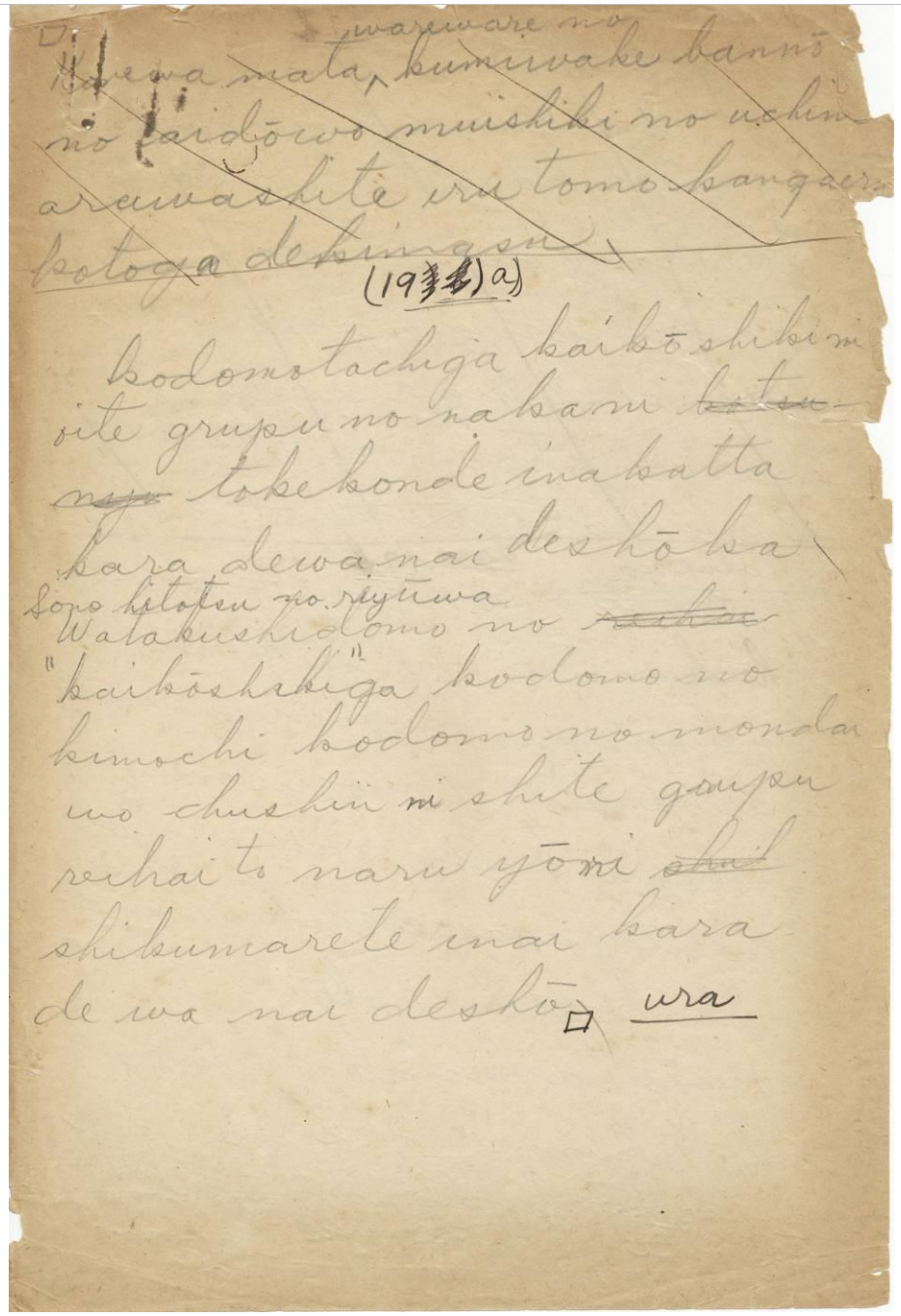
Gurupu seikatsu no kankaryoku ni tsuite mada amari chui shite inai yō des ga maeni itta yōni ^ Jissai Futsu no nichiōgakkōwa

arimashō. Korewa mata wareware-no kumi wake bannō no taidōwo muishiki no uchini arawashite iru to mo kangaeru kotoga dekimasu. Mata aru seitotachiwa kaikou-shikiga sumu to kangoku=kara demo kaihō sareta yōni gatagata itashimasuga sorewa

19

25

ありましょう。これは、また、われわれの組み分け万能の態度を、無意識のうちに表しているとも考えることができます。また、ある生徒たちは開校式がすむと、監獄からでも解放されたように、ガタガタいたしますが、それは → 19



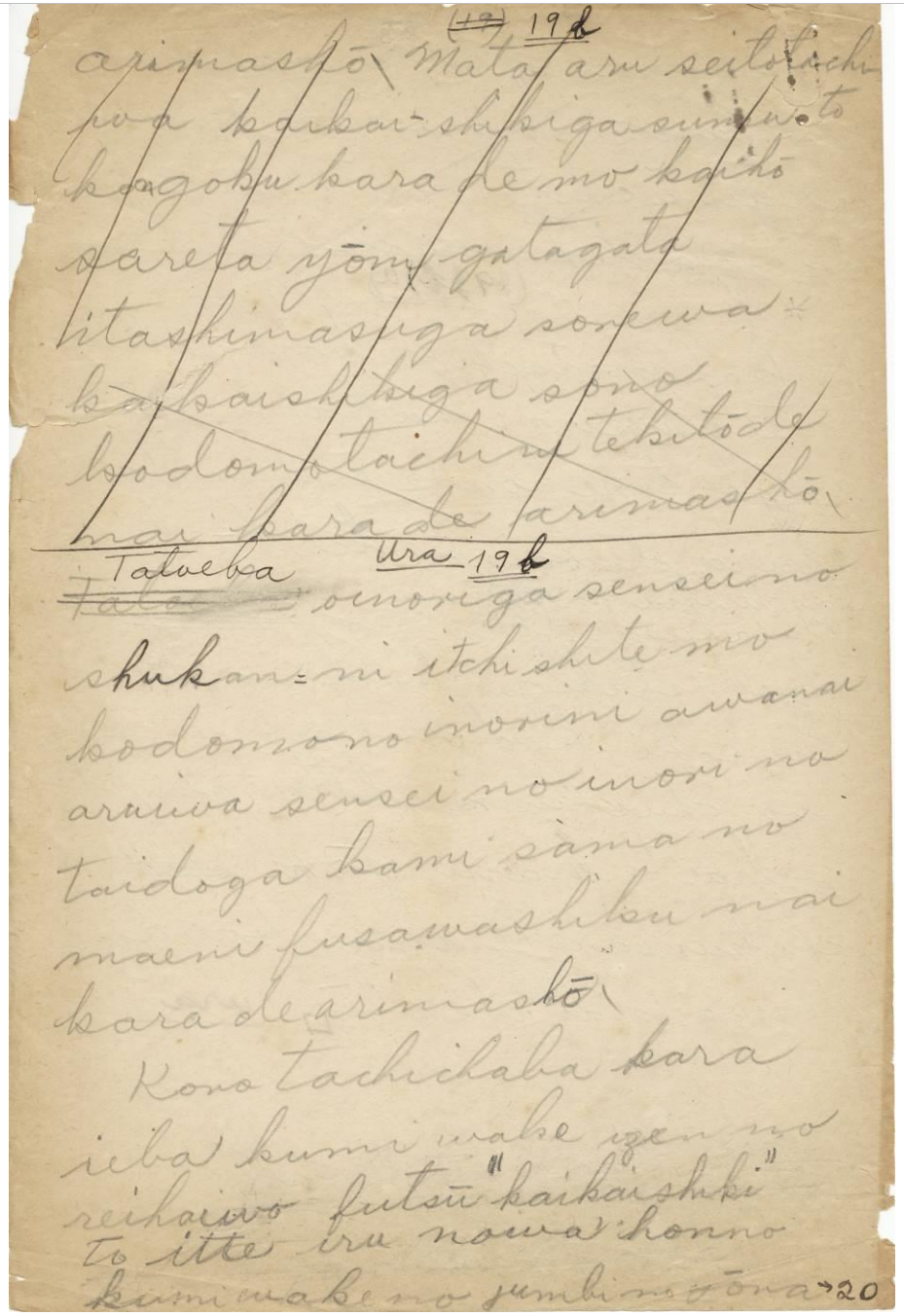
□Korewa mata ^wareware no kumiwake bannō taidō wo muishiki no uchini arawashite iru tomo kangaeru kotoga dekimasu.

(19~~ll~~)a)

Kodomotachiga kaikō shiki ni oite grupu no nakani ~~botsu-nyu~~ tokekonde inakatta kara dewa nai deshōka. Sono hitotsu no riyūwa Watakushidomo no ~~reihai~~ "kaikōshiki"ga kodomo no kimochi kodomono mondai wo chushin ni shite grupu reihai to naru yōni ~~shiku~~ shikumarete inai kara de wa nai deshō.□ ura

26

子どもたちが開校式においてグループのなかに溶けこんでいなかったからではないでしょうか。その一つの理由は、私どもの「開校式」が子どもの気持ち、子どもの問題を中心にして、グループ礼拝となるように仕組まれていないからではないでしょう。



~~(19)~~ 19b

Arimashō. Mata aru seitotachi wa kaikai-shikiga sumu to kangoku kara de mo kaihō sareta yōni gatagata itashimasuga sorewa kaikaishikiga sono kodomotachini ōekitōde nai kara de arimashō.

Ura 19b

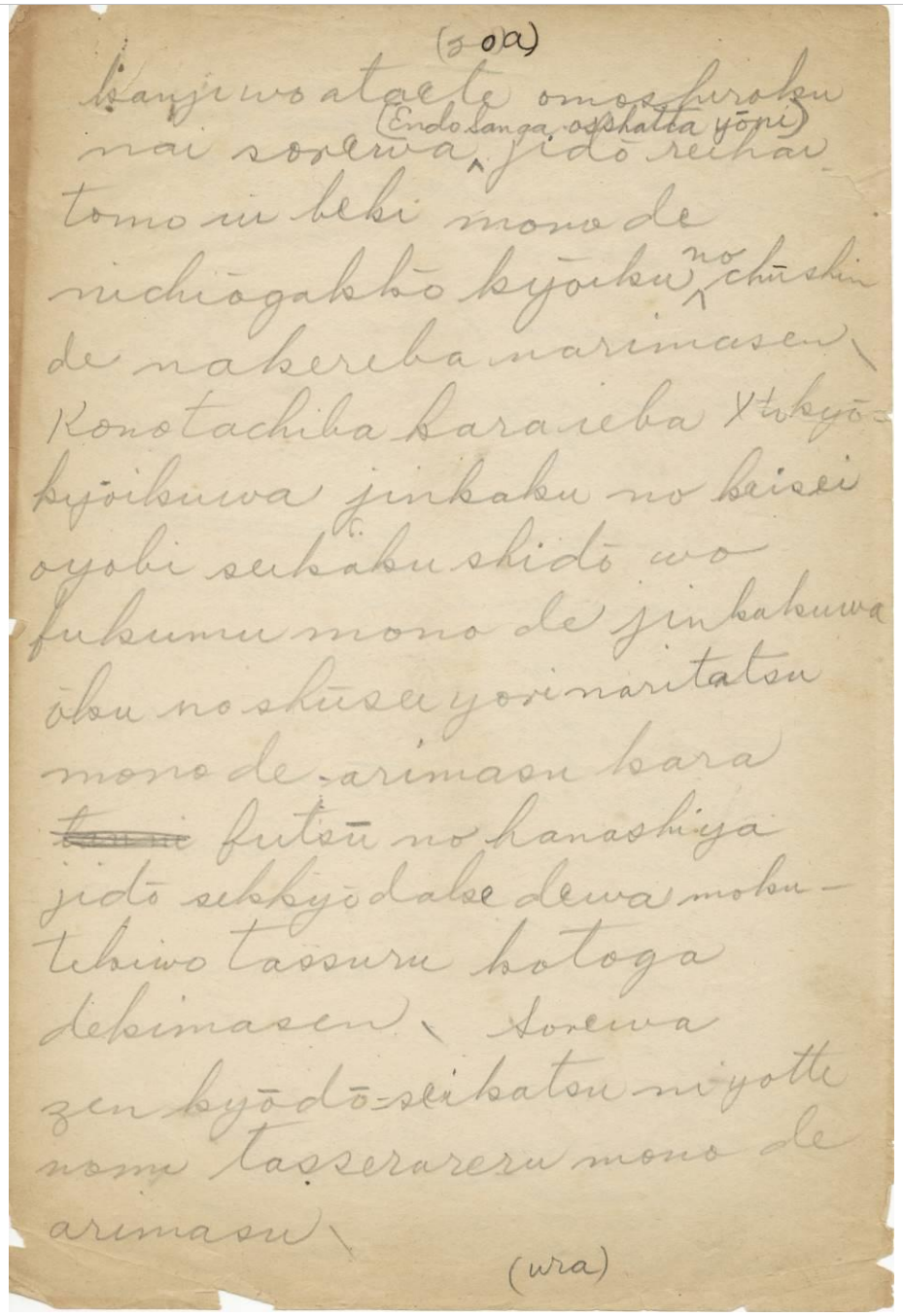
~~Tatoeba~~ Tatoeba oinoriga senseino shukan=ni itchi shite mo kodomono inorini awanai aruiwa sensei no inori no taidoga kami sama no maeni fusawashiku nai kara de arimashō.

Kono tachichaba kara ieba kumi wake izen no reihaiwo futsū "kaikaishiki" to itte iru nowa honno kumi wake no jumbi no yōna → 20

27

たとえばお祈りが先生の主観に一致しても子どもの祈りに合わない、あるいは先生の祈りの態度が、神様の前にふさわしくないからでありましょう。

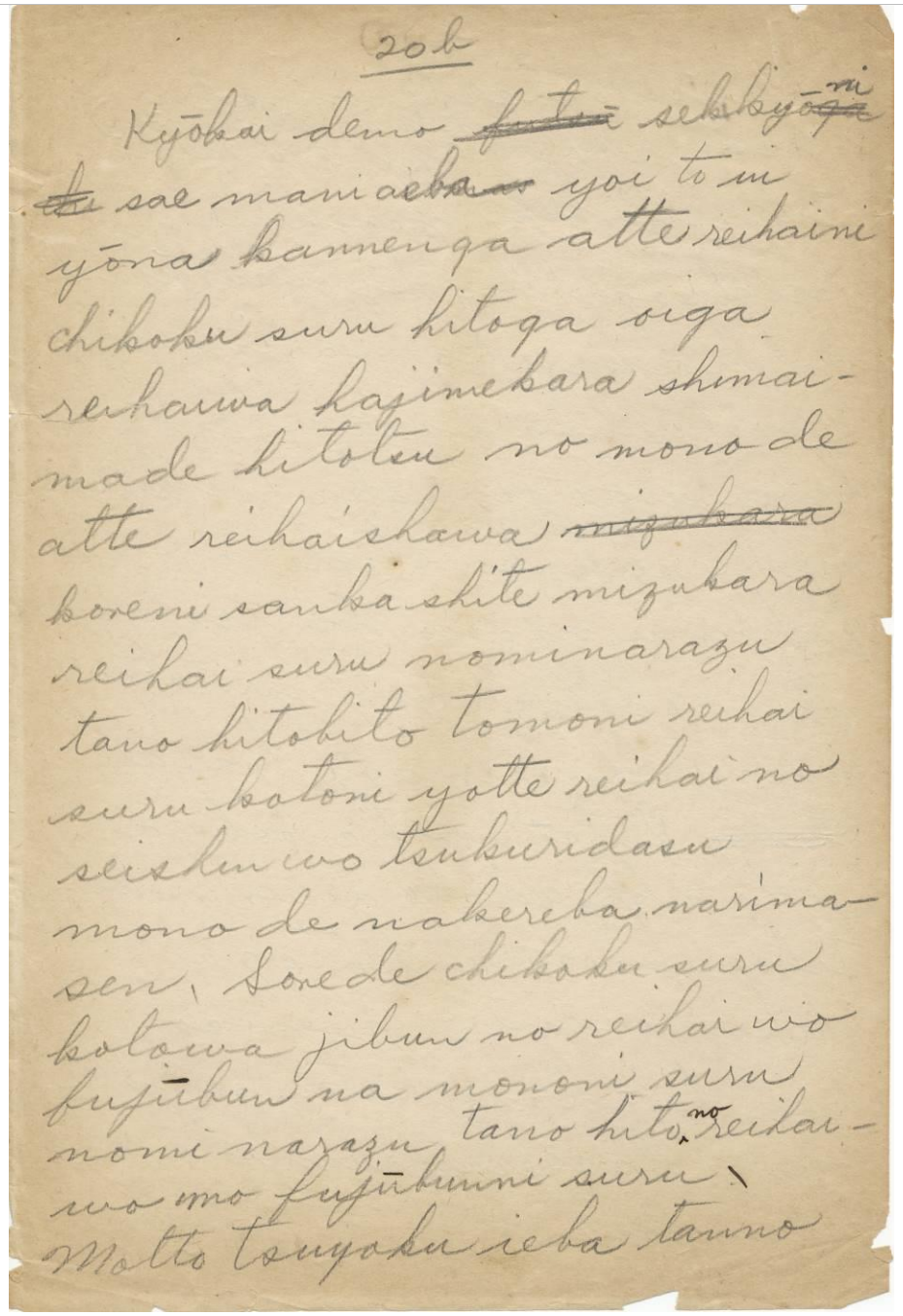
この立場から言えば、組み分け以前の礼拝を、普通「開会式」と言っているのは、ほんの組み分けの準備のような → 20


(20)a)
kanji wo ataete omoshiroku nai sorewa (Endo San ga osshatta yōni) jidō reihai tomo ni beki monode nichiōgakkō no chūshin de nakereba narimasen. Kono tachiba kara ieba Xtokyō=kyōikuwa jinkaku no keisei oyobi seikaku shidō wo fukumu mono de jinkakuwa ōkuno shūsei yori naritatsu mono de arimasu kara ~~tanni~~ futsū no hanashi ya jidō sekkyō dake dewa mokutekiwo tassuru kotoga dekimasen. Sorewa zen kyōdō= seikatsu ni yotte nomi tasserareru monode arimasu.
(ura)

28

感じを与えて、面白くない。それは(遠藤さんがおっしゃったように)、児童礼拝ともにべきもので、日曜学校の中心でなければなりません。この立場から言えば、キリスト教教育は人格の形成および性格指導を含むもので、人格は多くの修正より成り立つものでありますから、普通の話や児童説教だけでは目的を達することができません。それは全共同生活によってのみ、達せられるものであります。

(裏)



20b

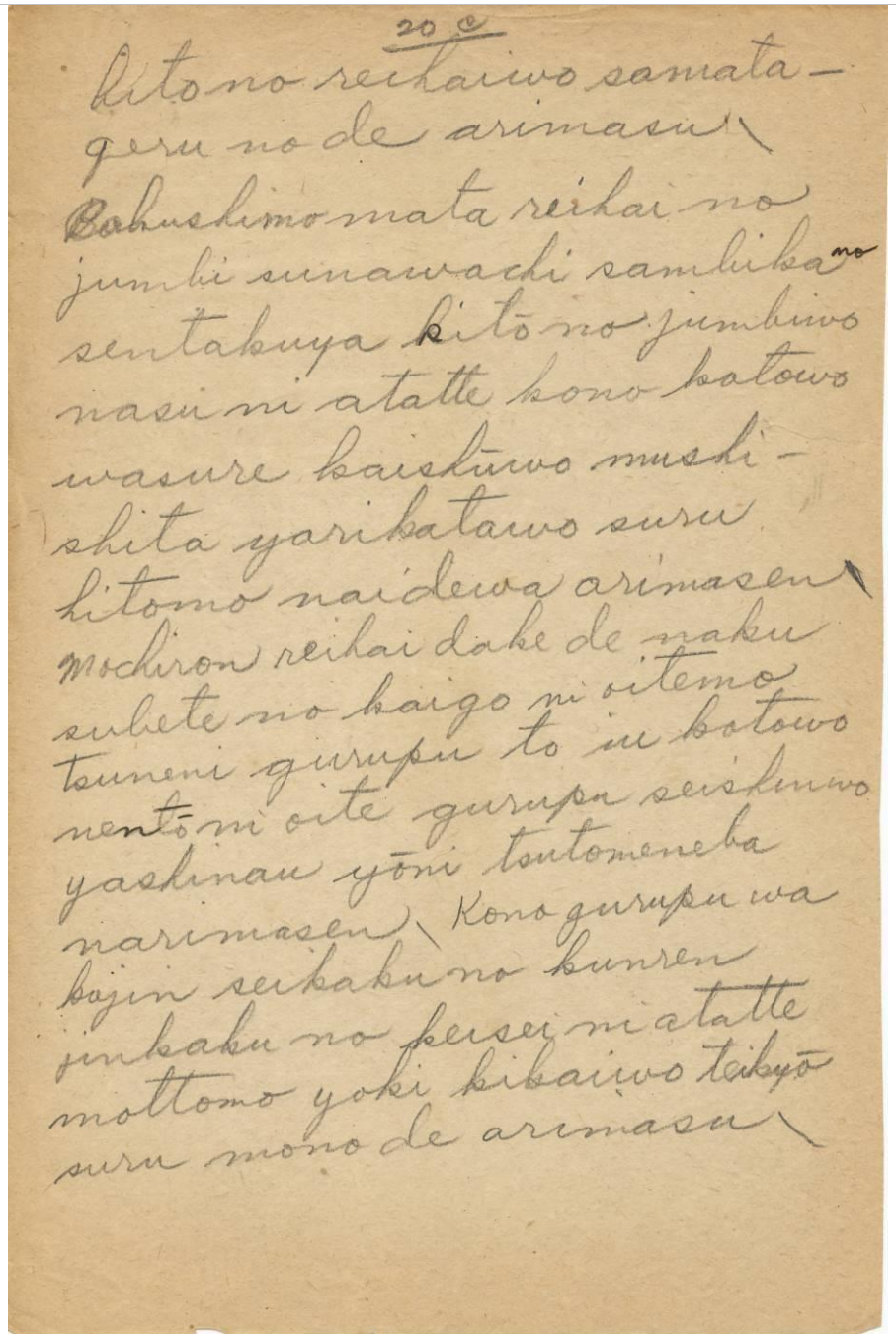
Kyōkai demo ~~futsū~~ sekkyō~~ga~~-ni ~~chi~~ sae mani aeba~~ai~~ yoi to iu yōna kannenga atte reihaini chikoku suru hitoga oiga reihaiwa hajimekara shimai-made hitotsu no mono de atte reihaishawa ~~mizukara~~ koreni sanka shite mizukara reihai suru nominarazu tano hitobito tomoni reihai suru kotoni yotte reihai no seishin wo tsukuridasu mono de nakereba narimasen. Sorede chikoku suru kotowa jibun no reihai wo fujūbun na mononi suru nomi narazu tano hito no reihai wo mo fujūbunni suru. Motto tsuyoku ieba tanno

20b

Kyōkai demo ~~futsū~~ sekkyō~~ga~~-ni ~~chi~~ sae mani aeba~~ai~~ yoi to iu yōna kannenga atte reihaini chikoku suru hitoga oiga reihaiwa hajimekara shimai-made hitotsu no mono de atte reihaishawa ~~mizukara~~ koreni sanka shite mizukara reihai suru nominarazu tano hitobito tomoni reihai suru kotoni yotte reihai no seishin wo tsukuridasu mono de nakereba narimasen. Sorede chikoku suru kotowa jibun no reihai wo fujūbun na mononi suru nomi narazu tano hito no reihai wo mo fujūbunni suru. Motto tsuyoku ieba tanno

29

教会でも、説教にさえ間に合えばよいというような観念があって、礼拝に遅刻する人が多いが、礼拝は初めからしまいまで一つのものであって、礼拝者はこれに参加して自ら礼拝するのみならず、他の人々ともに礼拝することによって、礼拝の精神を作り出すものでなければなりません。それで、遅刻することは自分の礼拝を不十分なものにするのみならず、他の人の礼拝をも不十分にする。もっと強く言えば、他の


20c

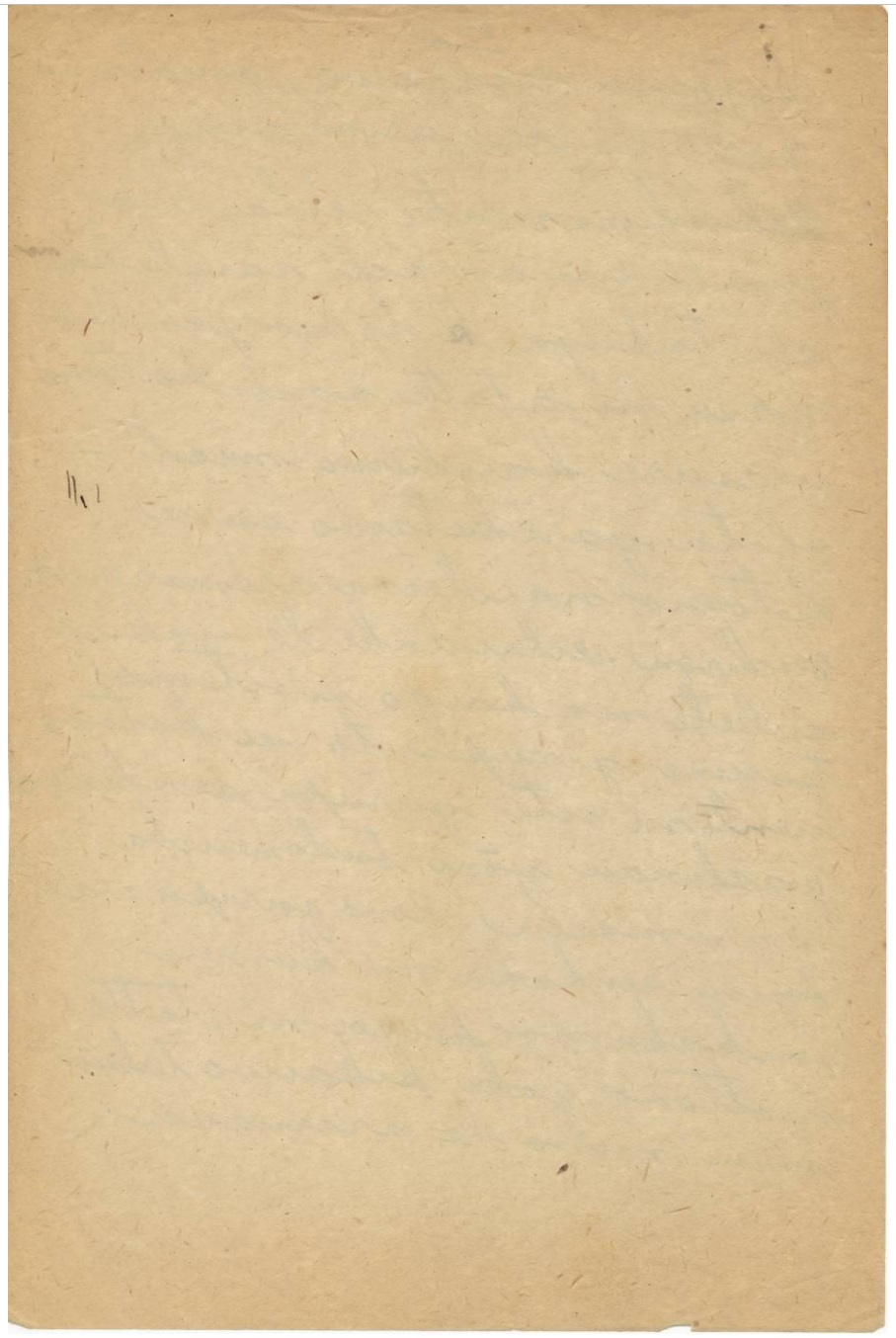
hito no reihaiwo samatageru no de arimasu. Bokushimo mata reihai no jumbi sunawachi sambika no sentakuya kitō no jumbiwo nasu ni atatte kono kotowo wasure kaishūwo mushishita yarikatawo suru hitomo naidewa arimasen. Mochiron reihai dake de naku subete no kaigo ni oitemo nentō ni oite gurupu seishinwo yashinau yōni tsutomeneba narimasen. Kono gurupu wa kojin seikatsu no kunren jinkaku no keisei ni atatte mottomo yoki kikaiwo teikyō suru mono de arimasu.

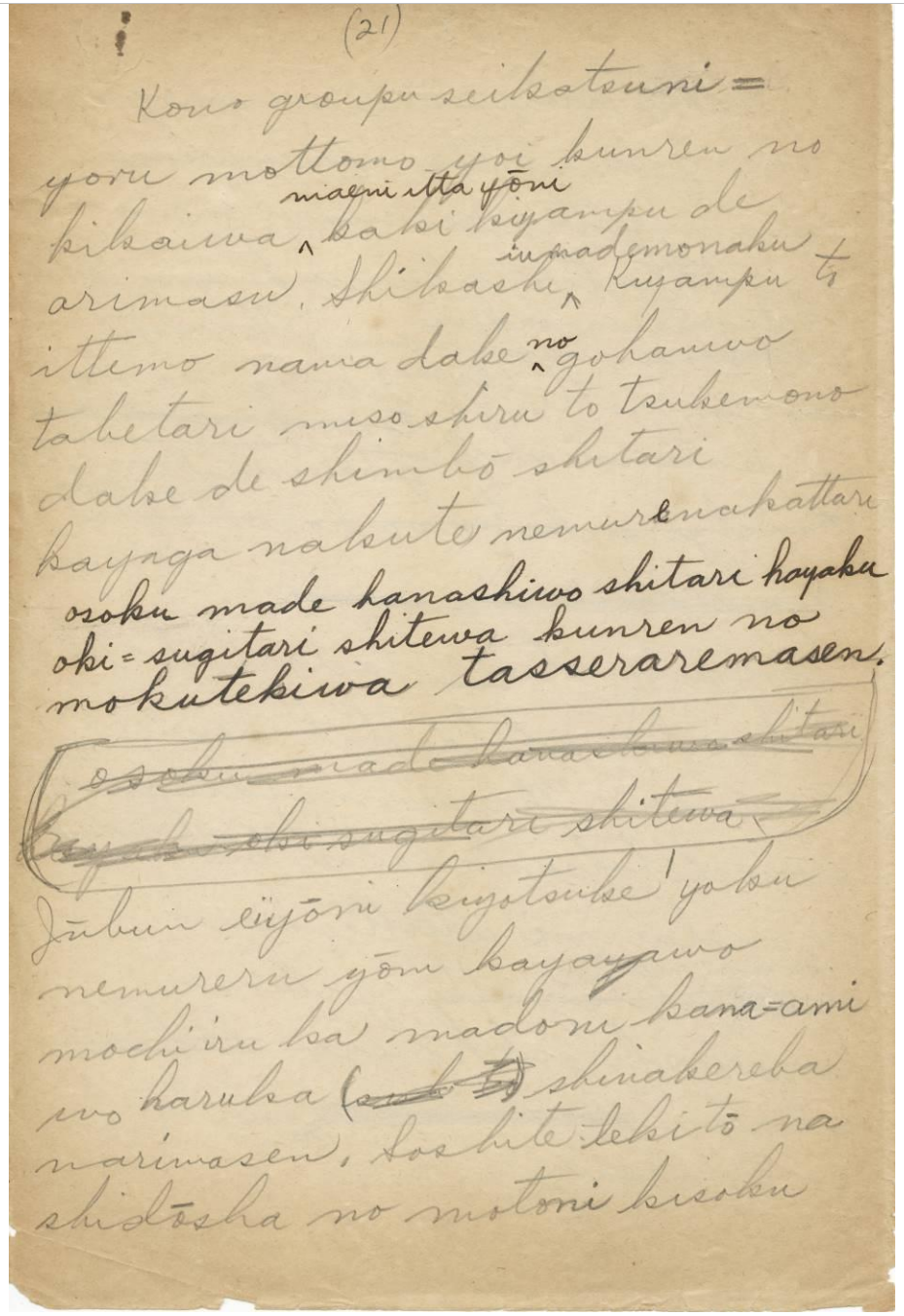
20c

hito no reihaiwo samatageru no de arimasu. Bokushimo mata reihai no jumbi sunawachi sambika no sentakuya kitō no jumbiwo nasu ni atatte kono kotowo wasure kaishūwo mushishita yarikatawo suru hitomo naidewa arimasen. Mochiron reihai dake de naku subete no kaigo ni oitemo nentō ni oite gurupu seishinwo yashinau yōni tsutomeneba narimasen. Kono gurupu wa kojin seikatsu no kunren jinkaku no keisei ni atatte mottomo yoki kikaiwo teikyō suru mono de arimasu.

30

人の礼拝を妨げるのであります。牧師もまた礼拝の準備、すなわち讃美歌の選択や、祈祷の準備をなすにあたって、このことを忘れ、会衆を無視したやり方をする人もないではありません。もちろん、礼拝だけでなく、すべての会合においても念頭において、グループ精神を養うように努めねばなりません。このグループは個人生活の訓練、人格の形成にあたって、もっともよき機会を提供するものであります。




(21)

Kono groupu seikatsuni=yoru mottomo yoi kunren no kikaiwa maeni itta yōni kaki kyampu de arimasu. Shikashi iumademonaku kyampu to ittemo nama dake no gohanwo taitari miso shiru to tsukemono dake de shimbō shitari kayaga nakute nemurenakattari osoku made hanashiwo shitari hayaku oki=sugitari shitewa kunren no mokutekiwa tasserarenasen.

~~Osoku made hanashiwo shitari hayaku okisugitari shitewa~~

Jūbun eiyōni kiyotsuke/ yoku numureru yōni kayamo mochi iru ka madoni kana=ami wo haruka (~~sub to~~) shinakereba narimasen. Soshite tekitō na shidōsha no motoni kisoku

(21)

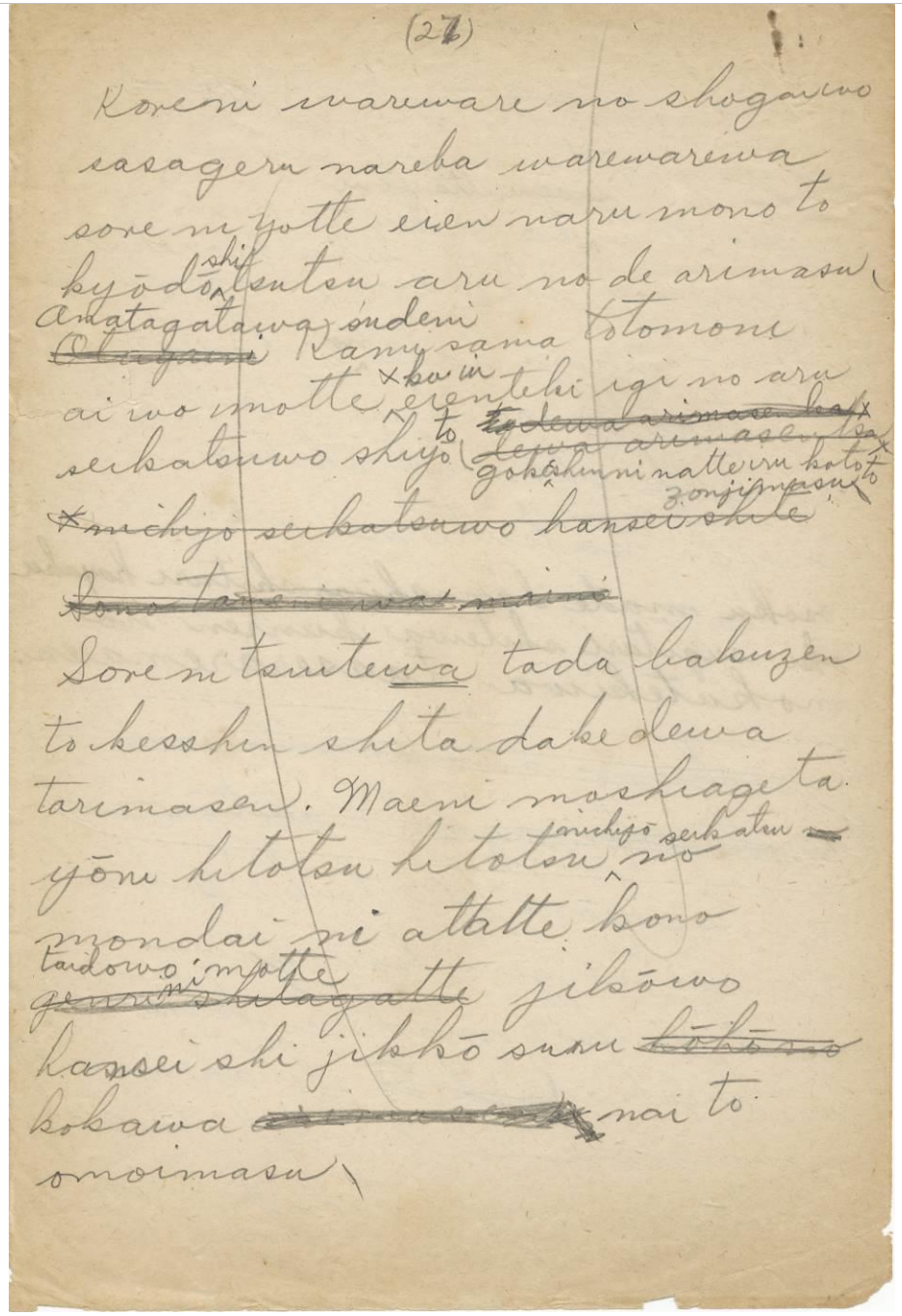
Kono grupu seikatsuni=yoru mottomo yoi kunren no kikaiwa ^maeni itta yōni kaki kyampu de arimasu. Shikashi ^iumademonaku kyampu to ittemo nama dake ^no gohanwo taitari miso shiru to tsukemono dake de shimbō shitari kayaga nakute nemurenakattari osoku made hanashiwo shitari hayaku oki=sugitari shitewa kunren no mokutekiwa tasserarenasen.

~~Osoku made hanashiwo shitari hayaku okisugitari shitewa~~

Jūbun eiyōni kiyotsuke/ yoku numureru yōni kayamo mochi iru ka madoni kana=ami wo haruka (~~sub to~~) shinakereba narimasen. Soshite tekitō na shidōsha no motoni kisoku

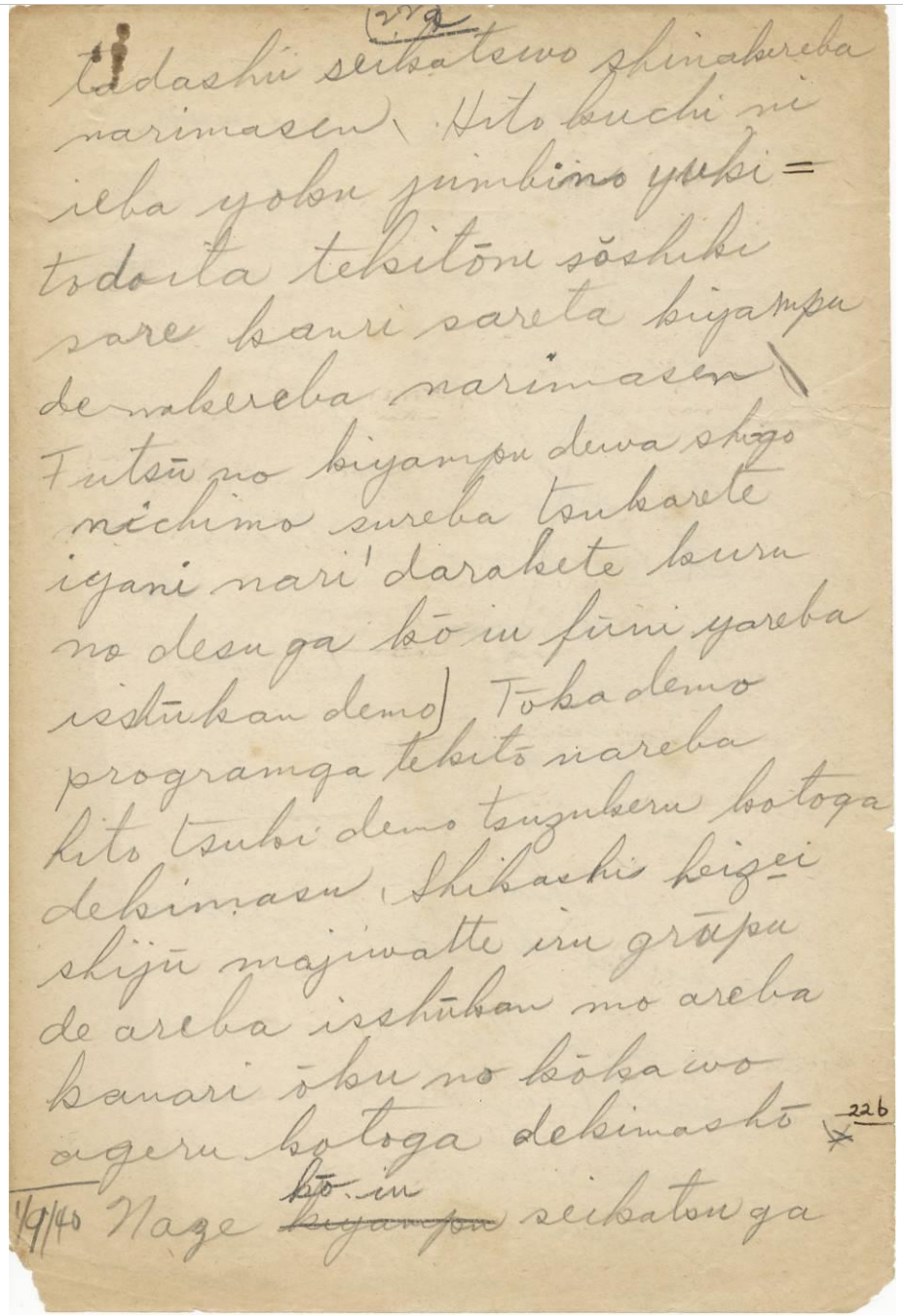
このグループ生活によるもっともよい訓練の機会は前に言ったように夏季のキャンプであります。しかし、言うまでもなくキャンプといっても生炊(なまだ)けのご飯を炊いたり、みそ汁と漬物だけで辛抱したり、蚊帳がなくて眠れなかったり、遅くまで話をしたり、早く起きすぎたりしては、訓練の目的は達せられません。

十分栄養に気をつけて、眠れるように蚊帳も用いるか、窓に金網を張るか、しなくてはなりません。そして適当な指導者のもとに規則



(22)

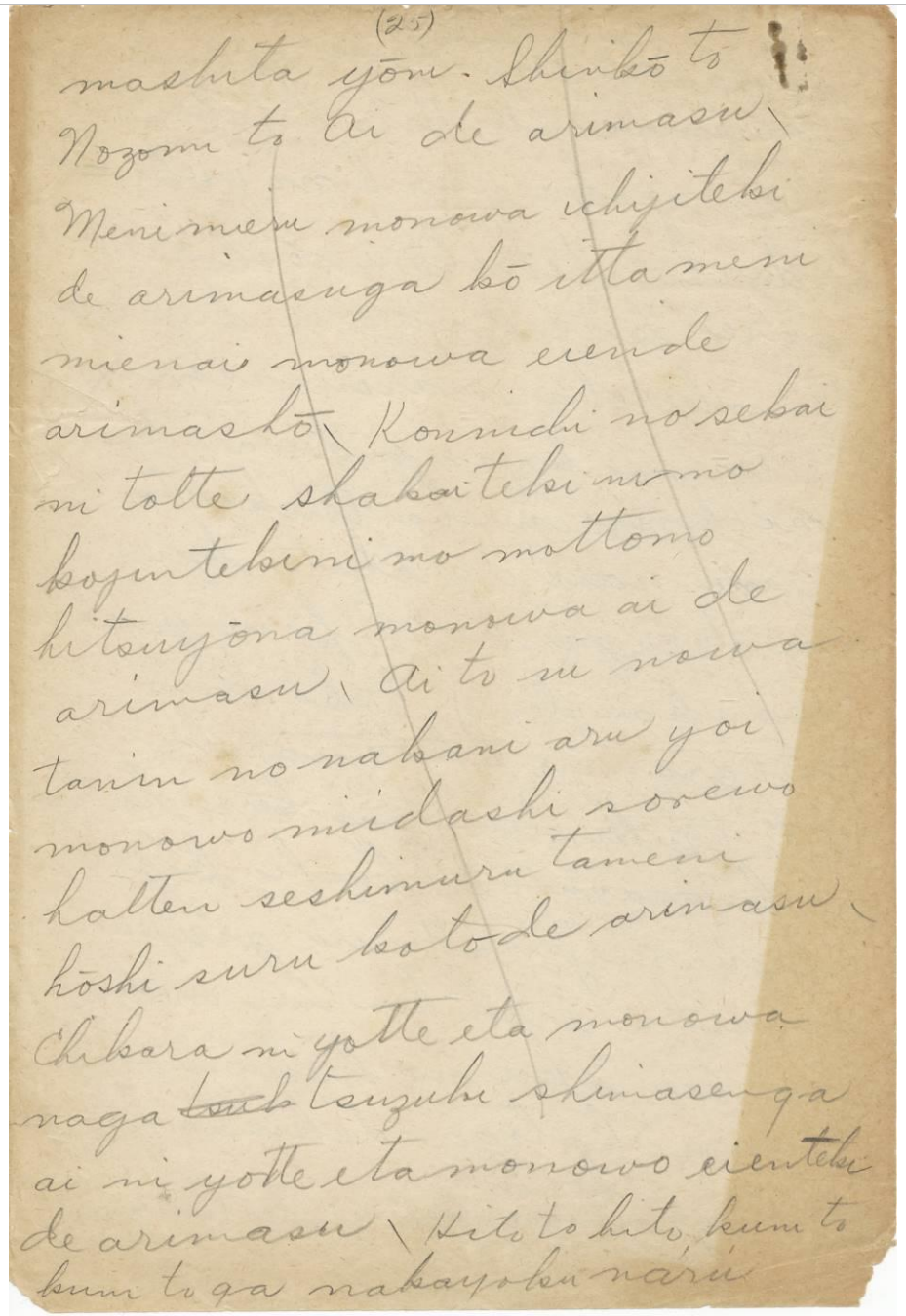
Koreni wareware no shogaiwo sasageru nareba warewarewa sore ni yotte eien naru mono to kyōdō shi tsutsu aru no de arimasu. Anatagatawa sudeni ~~Otagaini~~ Kamisama to tomoni ai wo motte ×ko iu eienteki igi no aru seikatsuwo shiyo to ~~to dewa arimasenka × dewa arimasenka ×~~ goke sshinni natte iru kototo zonjimasu.
~~× nichijo seikatsuwo hansei shite Sono tameni wa main~~i
Soreni tsuitewa tada bakuzen to kesshin shita dake dewa tarimasen. Maeni moshiageta yōni hitotsu hitotsu nichijō seikatsu ~~no~~ nomondai ni atatte kono taidowo motte ~~genre ni shitagatte~~ jikōwo hansei shi jikkō suru ~~hōhōwo~~ hokawa ~~arimasen~~ nai to omoimasu.


(22a)
tadashii seikatsuwo shinakereba narimasen. Hito kuchi ni ieba yoku jumbino yuki= todoita tekitōni sōshiki sare kanri sareta kiyampu de nakereba narimasen. Futsū no kiyampu dewa shigo nichimo sureba tsukarete iyani nari/ darakete kuru no desu ga kō iu fū ni yareba isshūkan demo」 tōka demo programga tekitō nareba hito tsuki demo tsuzukeru kotoga dekimasu. Shikashi heizei shijū majiwatte iru grūpu de areba isshūkan mo areba kanari ōku no kōka wo ageru kotoga dekimashō. 22b
1/9/40 Naze kō iu ~~kiyampu~~ seikatsuga

32

正しい生活をしなければなりません。一口に言えば、よく準備の行き届いた、適当に組織され、管理されたキャンプでなければなりません。普通のキャンプでは 4、5 日もすれば疲れていやになり、だらけてくるのですが、こういうふうにやれば、1 週間でも、10 日でも、プログラムが適当なれば、ひと月でも、続けることができます。しかし、平生交わっているグループであれば、1 週間もあればかなり多くの効果をあることができましょう。→ 22b

なぜ、こういう生活が

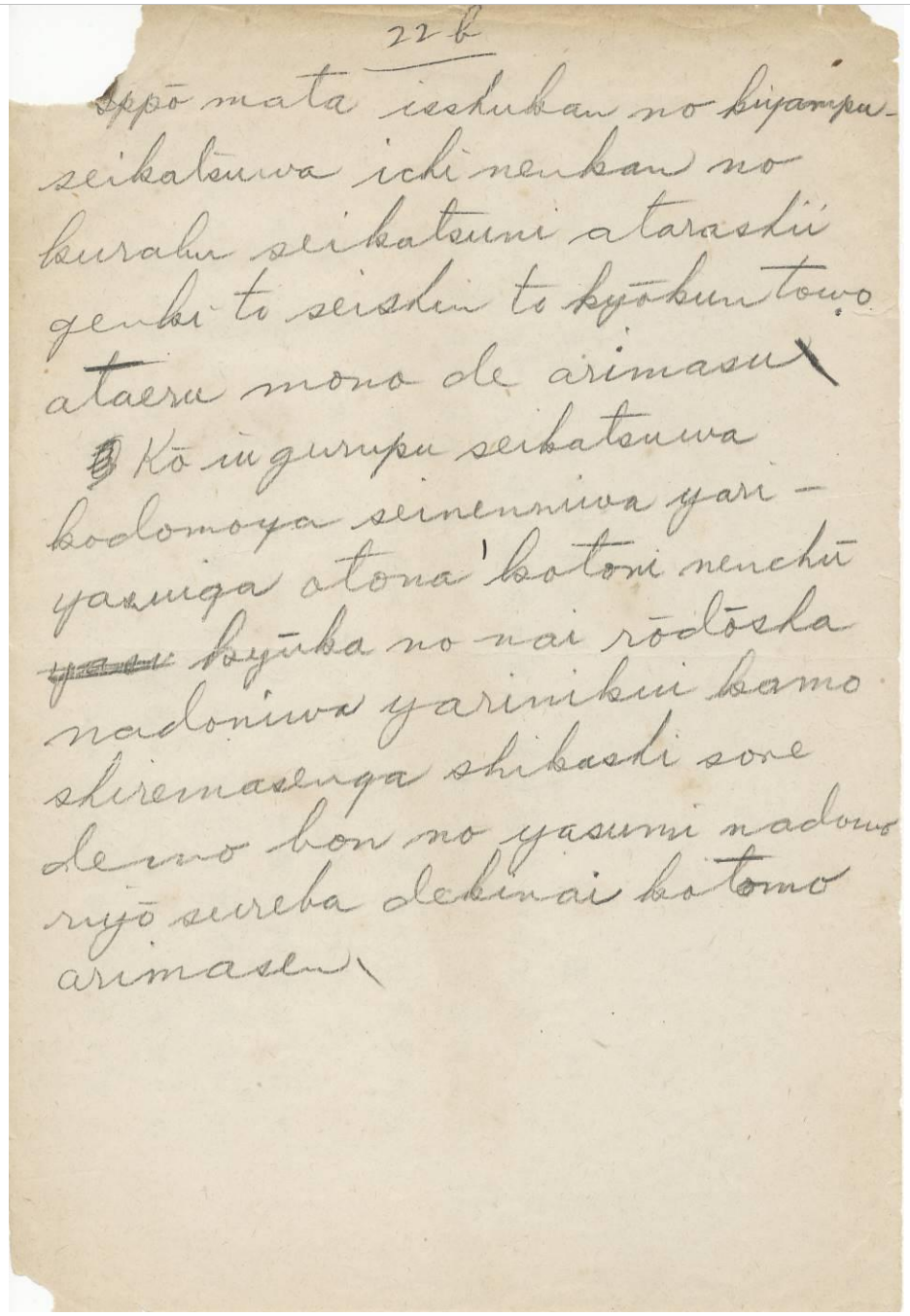


(25)

mashita yōni. Shinkō to
Nozomi to Ai de arimasu.
Menimieru monowa ichijiteki
de arimasuga kō itta meni
mienai monowa eiende
arimashō. Konnichi no sekai
ni totte shakaiteki nimo
kojintekini mo mottomo
hitsuyōna monowa ai de
arimasu. Ai to iu monowa
tanin no nakani aru yoi
monowo miidashi sorewo
hatten seshimuru tameni
hōshi suru kotode arimasu.
Chikara ni yotte eta monowa
naga ~~tsuk~~ tsuzuki shimasenga
ai ni yotte eta monowo eienteki
de arimasu. Hito to hito, kuni to
kuni to ga nakayoku naru

(25)

mashita yōni, Shinkō to Nozomi to Ai de arimasu. Menimieru monowaw ichijiteki de arimasuga kō itta meni mienai monowa eiende arimashō. Konnishi no sekai ni tatte shakai teki nimo kojintekini mo mottomo hitsuyōna monowa ai de arimasu. Ai to iu monowa tanib no nakani aru yoi monowo miidashi sorewo hatten seshimuru tameni hōshi suru kotode arimasu. Chikara ni yotte eta monowa naga ~~tsuk~~ tsuzuki shimasenga ai ni yotte eta monowo eienteki de arimasu. Hito to hito, kuni to kuni to ga nakayoku naru


22b

Ippō mata isshukan no kiyampu-
seikatsuwa ichi nenkan no
kurabu seikatsuni atarashii
genki to seishin to kyōkun towo
ataeru mono de arimasu.
Kō iu gurupu seikatsuwa
kodomoya seinenniwa yari-
yasuiga otona kotoni
nenchū yasu kyūka no nai rōdōsha
nadoniwa yarinikui kamo
shiremasenga shikashi sore
demo bon no yasumi nadoni
riyō sureba dekinai katamo
arimasen.

22b

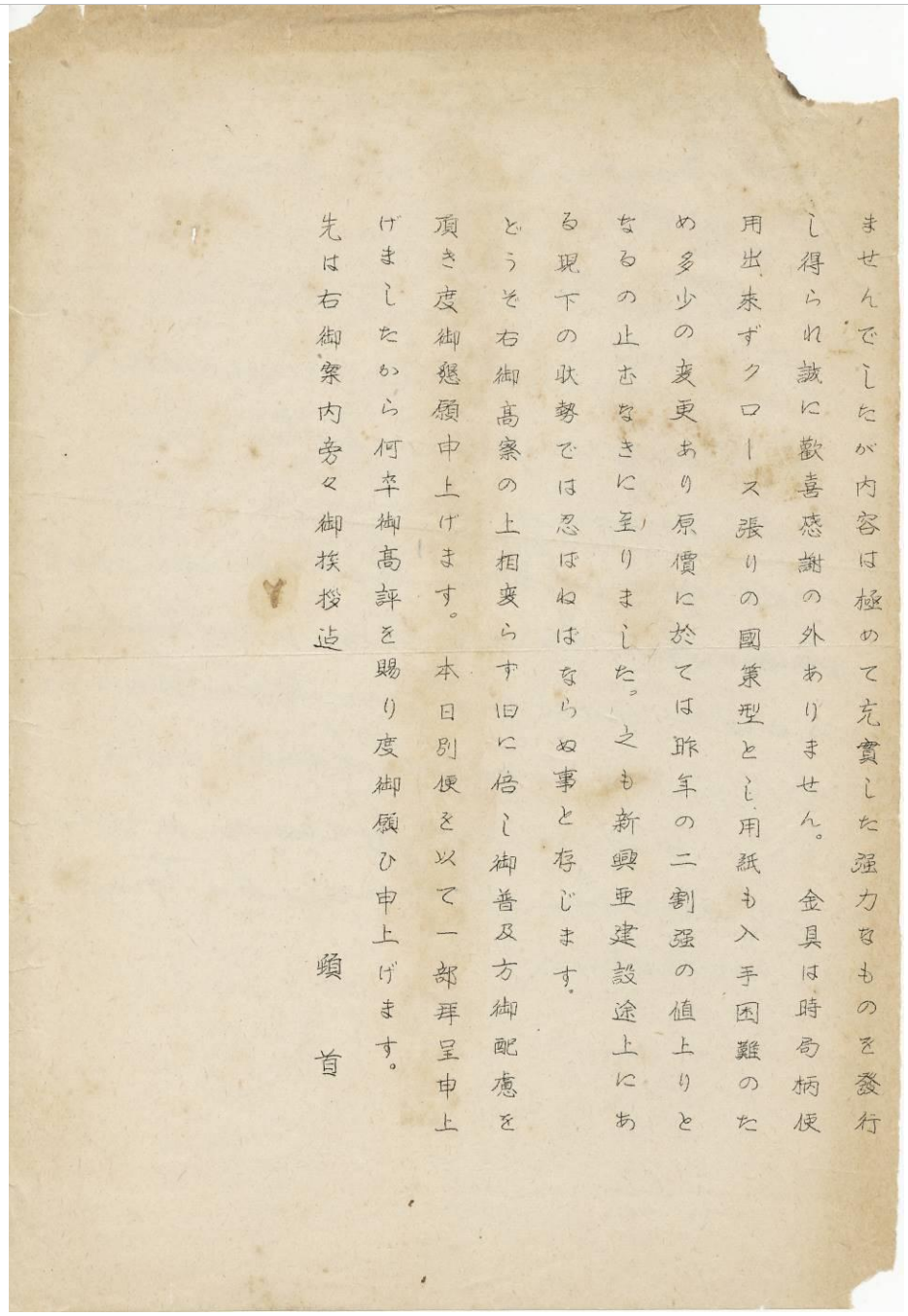
Ippō mata isshukan no kiyampu-seikatsuwa ichi nenkan no kurabu seikatsuni atarashii genki to seishin to kyōkun towo ataeru mono de arimasu.

Kō iu grupu seikatsuwa kodomoya seinenniwa yari-yasuiga otona/ kotoni nenchū-~~yasu~~ kyūka no nai rōdōsha nadoniwa yarinikui kamo shiremasenga shikashi sore demo bon no yasumi nadoni riyō sureba dekinai katamo arimasen.

33

一方、また１週間のキャンプ生活は、１年間のクラブ生活に新しい元気と精神と教訓とを与えるものであります。

こういうグループ生活は子どもや、青年はやりやすいが、大人、ことに年中休暇のない労働者などはやりにくいかもしれませんが、しかし、それでも盆の休みなどに利用すれば、できない方もありません。

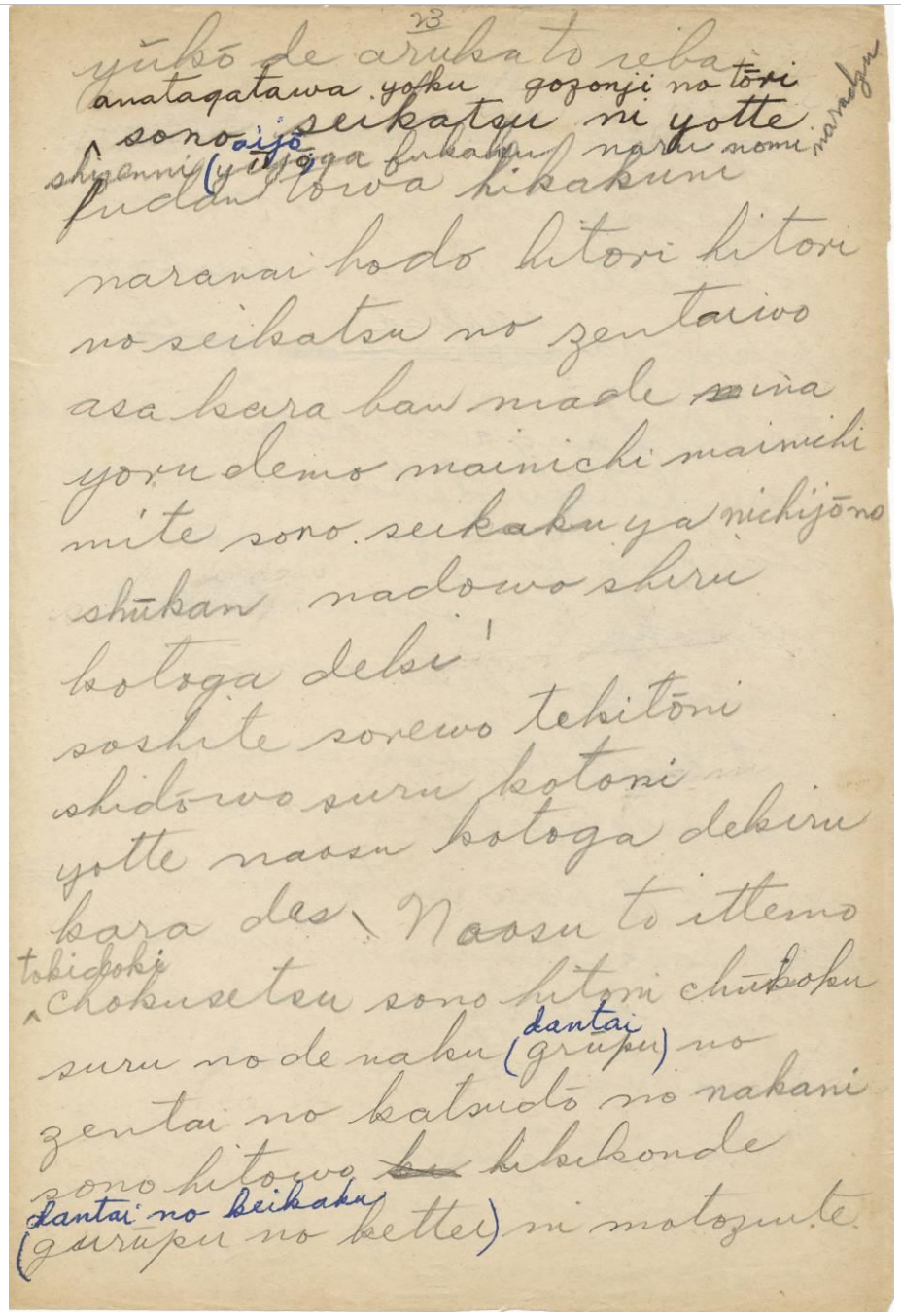


ませんでしたが内容は極めて充實した強力なものを發行し得られ誠に歡喜感謝の外ありません。金具は時局柄便用出來ずクロース張りの國策型とし用紙も入手困難のため多少の変更あり原價に於ては昨年の二割強の値上りとなるの止むなきに至りました。之も新興亜建設途上にある現下の狀勢では忍ばねはならぬ事と存じます。

どうぞ右御高察の上相変らず旧に倍し御普及方御配慮を頂き度御願申上げます。本日別便を以て一部拜呈申上げましたから何卒御高評を賜り度御願ひ申上げます。

先は右御案内旁々御挨拶迄

頓首

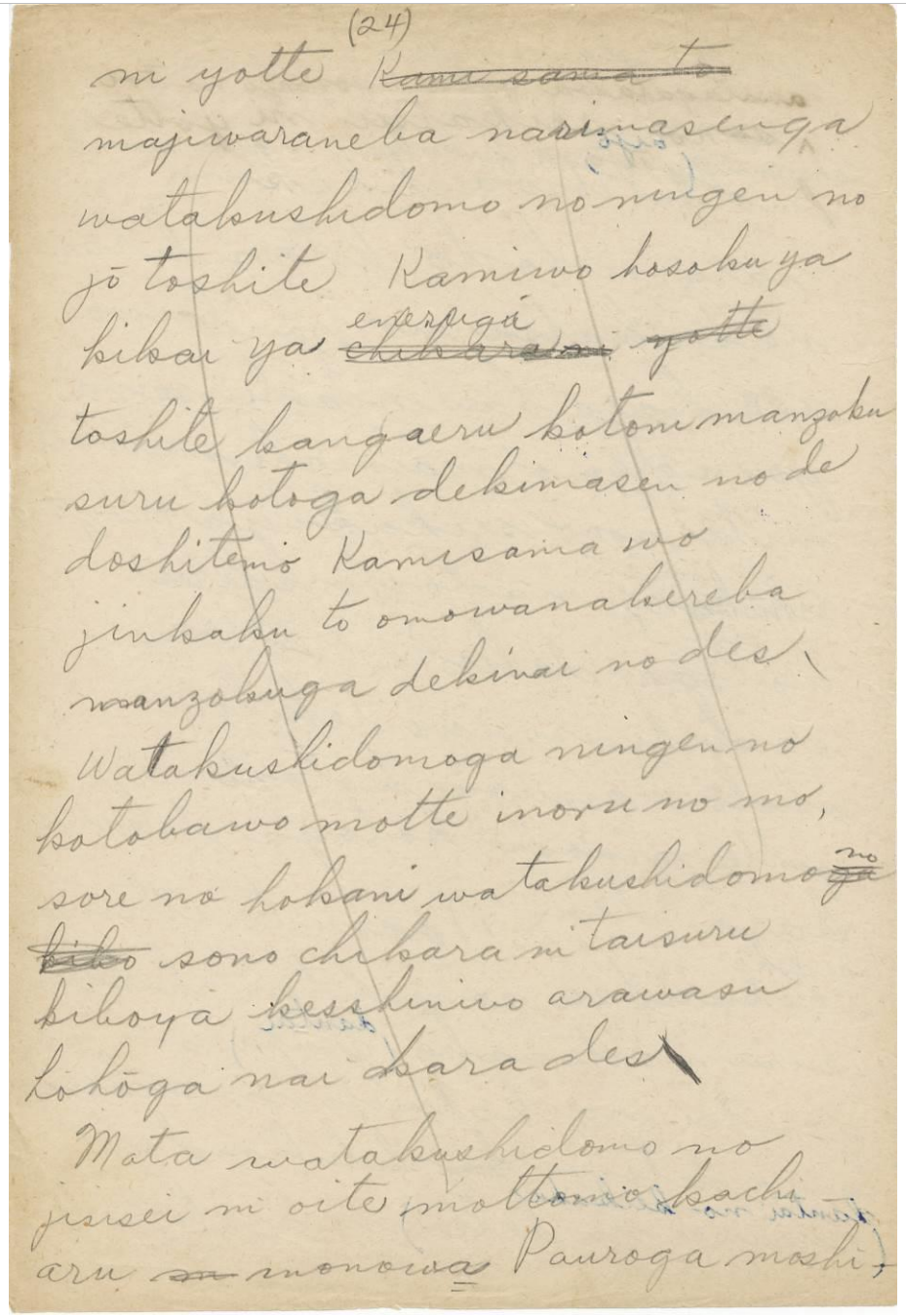


23

yūkō de aruka to ieba ⌃anatagatawa yoku gozonji no tōri sono seikatsu ni yotte shizenni aijō (yūjō) ga fukaku naru nomi narazu fudan towa hikakuni naranai hodo hitori hirtori no seikatsu no zentaiwo asa kara ban made ~~ni~~ ina yoru demo mainichi mainichi mite sono seikaku ya nichijō no shūkan nadowo shiru kotoga deki soshite sorewo tekitōni shidō wo suru kotoni yotte nassu kotoga dekiru kara des. Nassu to ittemo ⌃tokidoki chokusetsu sono hitoni chūkoku suru no de naku dantai(grupu) no zentai no katsudō no nakani sono hitowo ~~hi~~ hikikonde dantai no keikaku (gurupu no kettei) ni motozuite

34

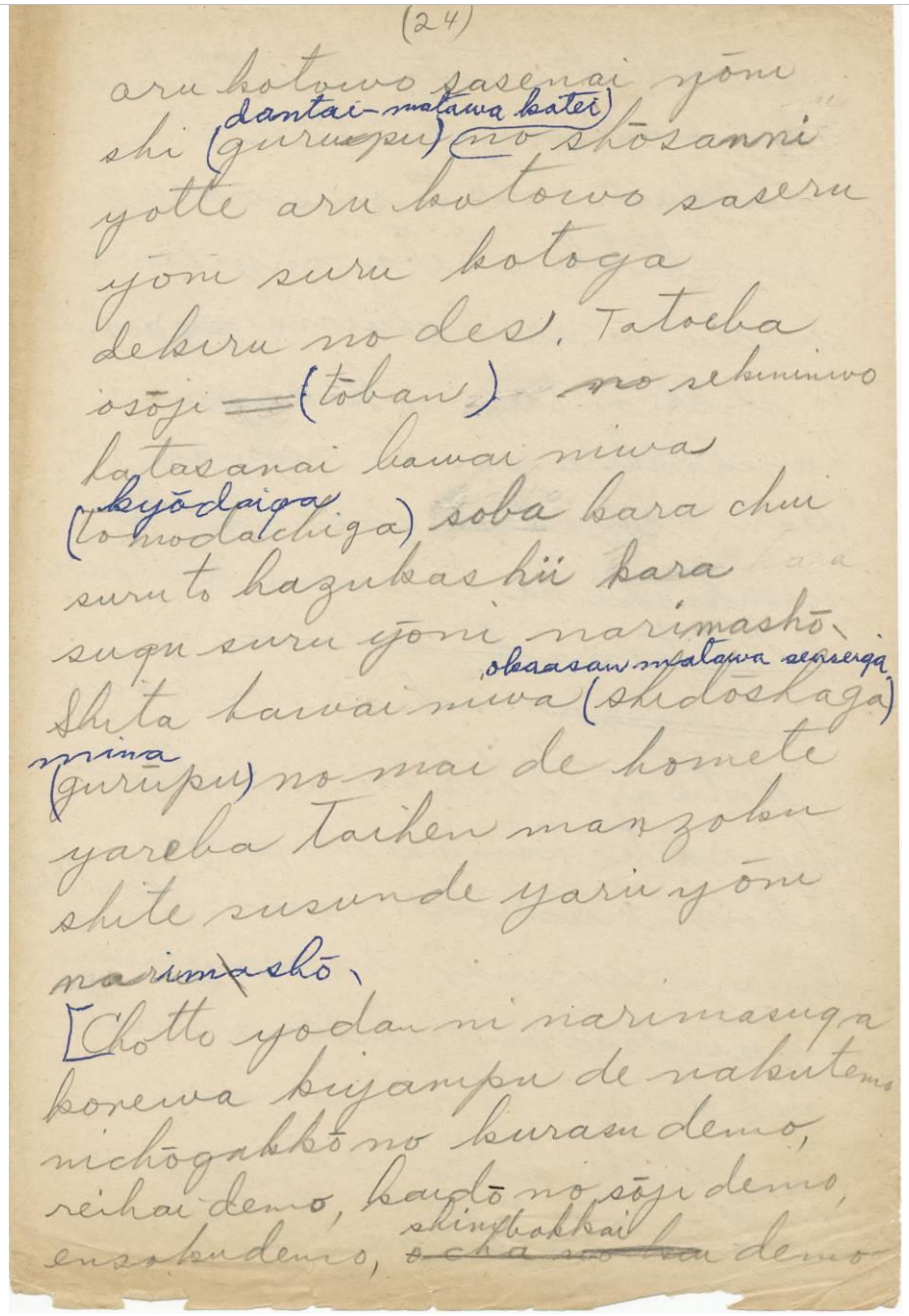
有効であるかといえば、あなた方はよくご存じのとおり、その生活によって自然に愛情が深くなるのみならず、ふだんとは比較にならないほど一人ひとりの生活の全体を朝から晩まで、いな夜でも、毎日、毎日その性格や日常の習慣などを知ることができ、そしてそれを適当に指導をすることによって、なすことができるからです。なすといっても、ときどき直接その人を引き込んで、団体の計画に基づいて



(24)

ni yotte ~~Kami sama to~~ majiwaraneba narimasenga watakushidomo no ningen no jō toshite Kamiwo hosoku ya kikai ya enerugii ~~chikara ni yotte~~ toshite kangaeru kotoni manzoku suru kotoga dekimasen no de doshitemo kamisama wo jinkaku to omowanakereba manzokuga dekinai no desu. Watakushidomoga ningen no kotobawo motte inoru no mo sore no hokani watakushidomo ~~ga~~ no ~~kibo~~ sono chikara ni taisuru kiboya kesshinwo arawasu hohōga nai kara des.

Mata watakushidomo no jissai ni oite mottmo kachi aru monowa Pauroga moshi


(24)
aru kotowo sasenai yōni
shi (dantai-matawa katei) no shōsanni
yotte aru kotowo saseru
yōni suru kotoga
dekiru no des. Tatoeba
osōji=(tōban) no sekininwo
hatasanai bawai niwa
(kyōdaiga tomodachiga) soba kara chui
suru to hazukashii kara
sugu suru yōni narimashō.
Shita bawai niwa (okaasan matawa senseiga shidōshaga)
(gurūpu) no mai de homete
yareba taihen manzoku
shite susunde yaru yōni
narimashō.
[Chotto yodan ni narimasuga
korewa kyampu de nakutemo
nichōgakkō no kurasu demo,
reikai demo, kaidō no sōji demo,
ensoku demo, ~~ocha no kai~~ shinbokkai demo

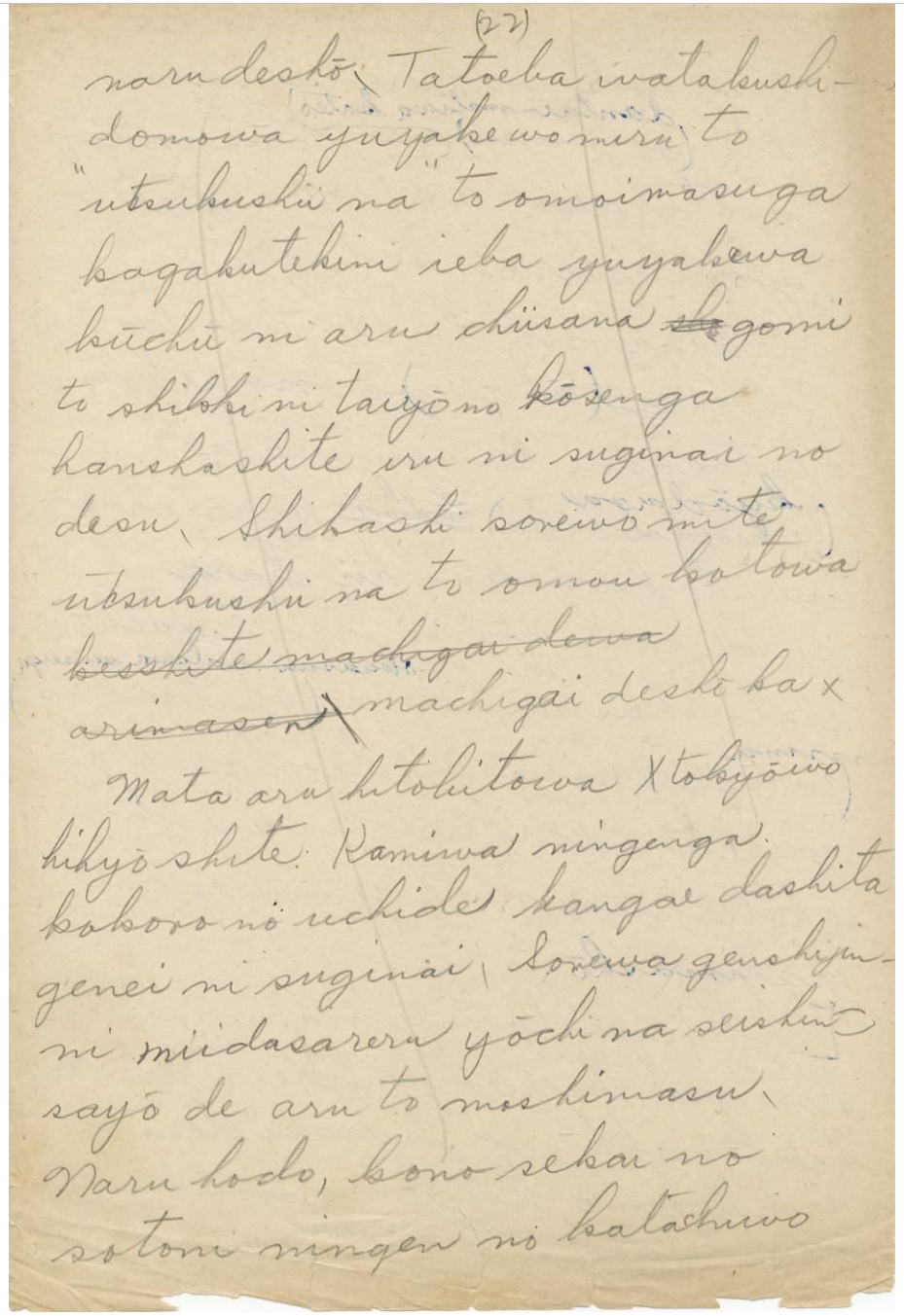
(24)

aru kotowo sasenai yōni shi dantai matawa katei (gurupu) no shōsanni yotte aru kotowo saseru yōni suru kotoga dekiru no des. Tatoeba osōji=(tōban) no sekininwo hatasanai bawai niwa kyōdaiga (tomodachi ga) soba kara chui suru to hazukashii kara sugu suru yōni narimashō. Shita bawainiwa okaasan matawa senseiga (shidōshaga) mina (gurūpu) no mai de homete yareba taihen manzoku shite susunde yaru yōni narimashō. [Chotto yodan ni narimasuga korewa kiyampu de nakutemo nichōgakkō no sōji demo ensokudemo, ~~ocha no kai~~ shinbokkai demo

35

あることをさせないようにし、団体または家庭の称賛によってあることをさせるようにすることができるのです。たとえば、お掃除の責任を果たさない場合には、兄弟がそばから注意すると恥ずかしいから、すぐするようになりましょう。した場合には、お母さんまたは先生が、みなの前でほめてやれば、大変満足して進んでやるようになりましょう。

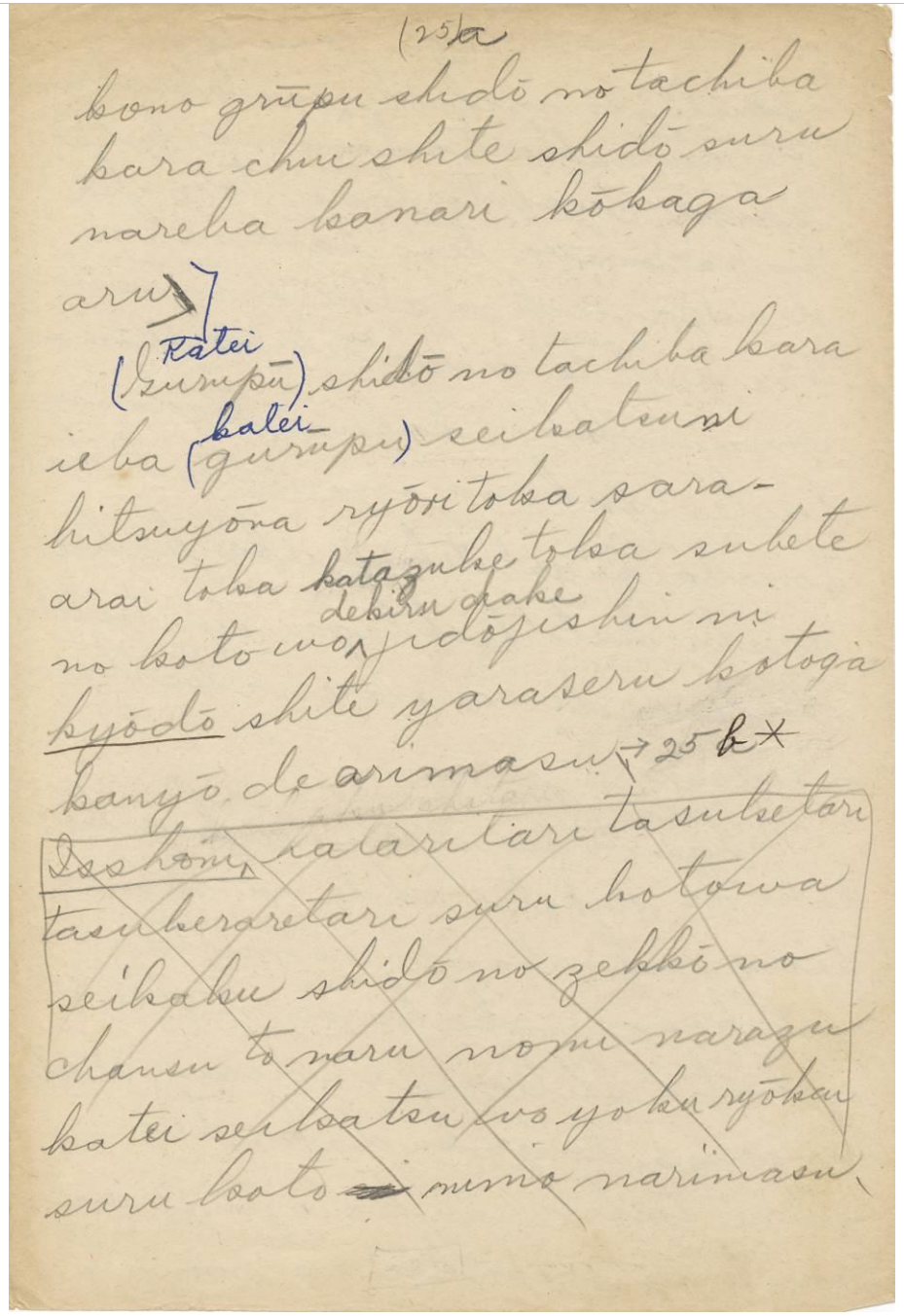
「ちょっと余談になりますが、これはキャンプでなくても日曜学校の掃除でも、遠足でも、親睦会でも



(22)

narudeshō. Tatoeba watakushidomowa yuyake wo mitu to "utsykushii na" omomasuga kagakutekini ieba yuyakeha kūchū ni aru chiisana ~~cho~~ gomi to shikki ni taiyō no kōsenga hanshashite iru ni suginai no desu. Shikashi sore wo mite utsukushii na to omou kotowa ~~kosshite machigai dewa arimasen.~~ machigai deshōka ×

Mata aru hitohitowa Xtokyōwo hihyō shite Kamiwa ningenga kokoro no ichide kangae dashita genei ni suginai. Sorewa genshijin-ni miidasareruyōchi na seishin sayō de aru to moshimasu. Naruhodo kono sekai no sotoni ningen no katachiwo


(25)a
kono grūpu shidō no tachiba
kara chui shite shidō suru
nareba kanari kōkaga
aru
(Katei
(Gurupū) shidō no tachiba kara
ieba (katei
(gurupu) seikatsuni
hitsuyōna ryōri toka sara-
arai toka katazuke toka subete
no koto wo dekiru dake
jidōjishin ni
kyōdō shite yaraseru kotoga
kanyō de arimasu → 25b*
Isshoni hatarattari tasuketari
tasukeraretari suru kotowa
seikaku shidō no zekkō no
chansu to naru nomi narazu
katei seikatsu wo yoku ryōkai
suru koto ni mo narimasu.

(25)a

Kono grūpu shidō no tachiba kara chui shite shidō suru nareba kanari kōkaga aru]

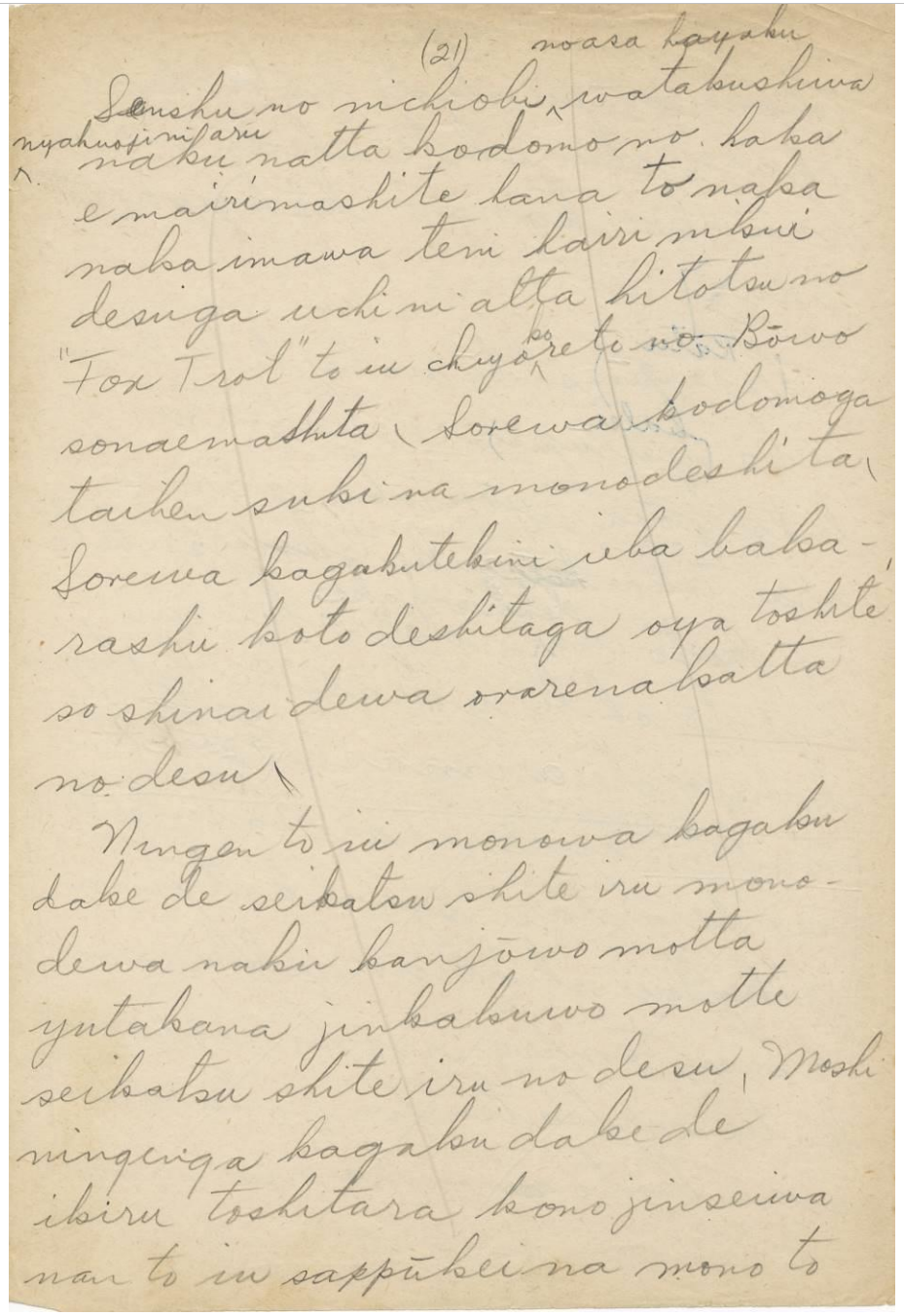
*(Grupū) Katei shidō no tachiba kara ieba (gurūpu) katei seikatsuni hitsuyōna ryōri toka saraarai toka katazuke toka subete no koto wo dekirudake jidōjishin ni kyōdō shite yaraseru kotoga kanyō de arimasu. → 25b**

Isshoni hatarattari tasuketari tasukeraretari suru kotowa seikaku shidō no zekkō no chansu to naru nomi narazu katei seikatsu wo yoku ryōkai suru koto ni nimo narimasu.

36

このグループ指導の立場から、注意して指導するなれば、かなり効果がある」。

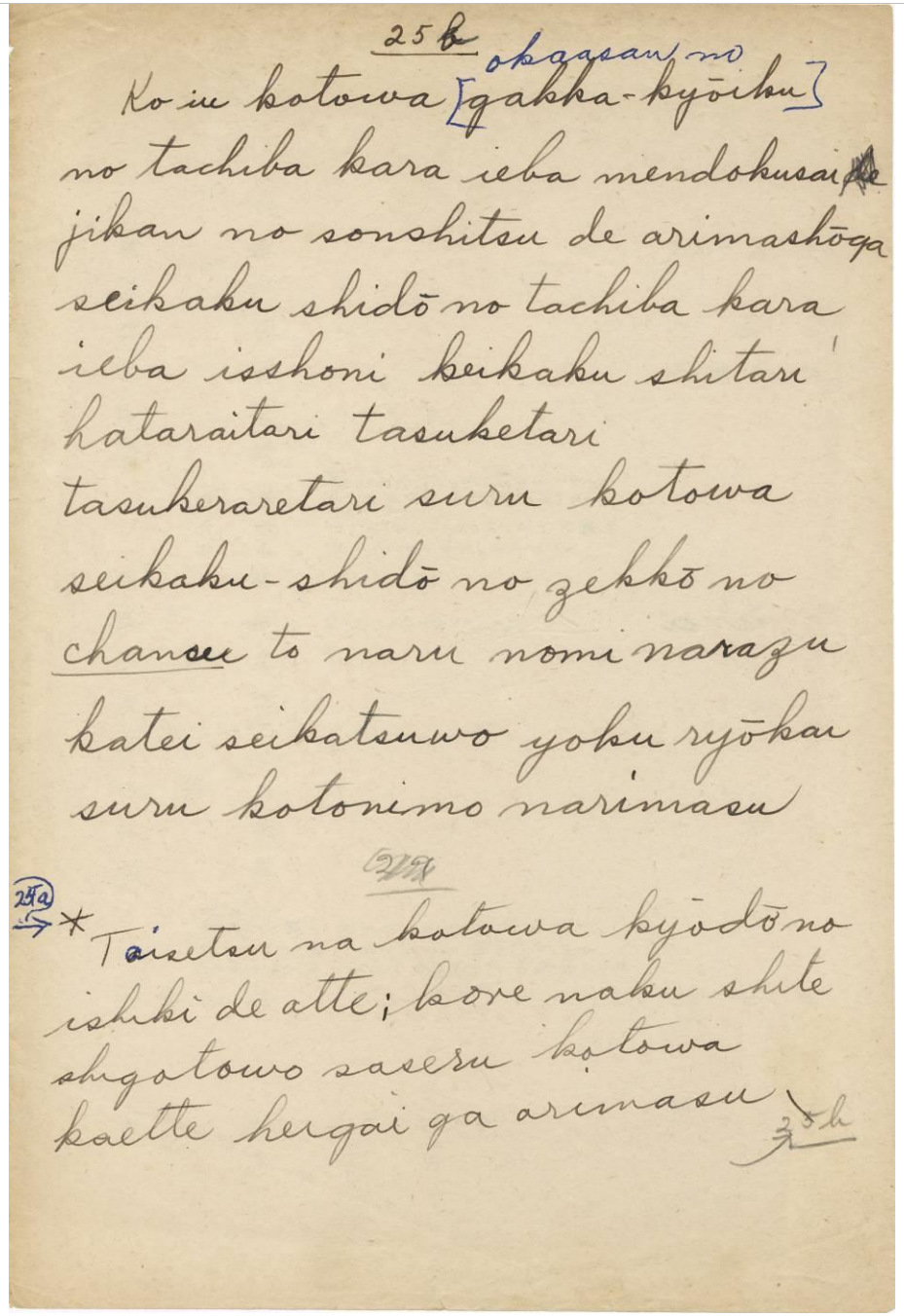
家庭指導の立場から言えば、家庭生活に必要な料理とか、皿洗いとか、片付けとか、すべてのことをできるだけ児童自身に共同してやらせることが肝要であります。→ 25b



(21)

Senshu no nichiobi ^noasa hayaku watakushiwa ^nyakuoji ni aru naku natta kodomo no haka e mairimashite hana to naka naka imawa teni hairinikui desuga uchi ni atta hitotsuno "Fox Trot" to iu chiyo^koreto no Bōwo sonaemashita. Sorewa kodomoga taihen suki na monodeshita. Sorewa kagakutekini ieba bakarashii koto deshitaga oya toshite so shinai dewa orarenakatta no desu.

Ningen to iu monowa kagaku dake de seikatsu shite iru mono dewa naku kanjōwo motta yutakana jinkakuwo motte seikatsu shite iru no desu. Moshi ningenga kagaku dake de ikiru toshitara kono jinseiwa nan to sappūkei na mono to


25b okaasan no
Ko iu kotowa [gakka-kyōiku]
no tachiba kara ieba mendokusai de
jikan no sonshitsu de arimashōga
seikaku shidō no tachiba kara
ieba isshoni keikaku shitari
hataraitari tasuketari
tasukeraretari suru kotowa
seikaku-shidō no zekkō no
chansu to naru nomi narazu
katei seikatsuwo yoku ryōkai
suru kotonimo narimasu
29
25a → * Taisetsu na kotowa kyōdō no
ishiki de atte; kore naku shite
shigotowo saseru kotowa
kaette heigai ga arimasu
25b

25b

Ko iu kotowa [gakka-kyōiku] okaasan no no tachiba kara ieba mendokusai ~~de~~ jikan no sonshitsu de arimashōga seikaku shidō no tachiba kara ieba isshoni keikaku shitai hataraitari suru kotowa seikaku-shidō no zekkō no chansu to naru nomi narazu katei seikatsuwo yoku ryōkai suru kotonimo narimasu.

~~*29*~~

*25a → **

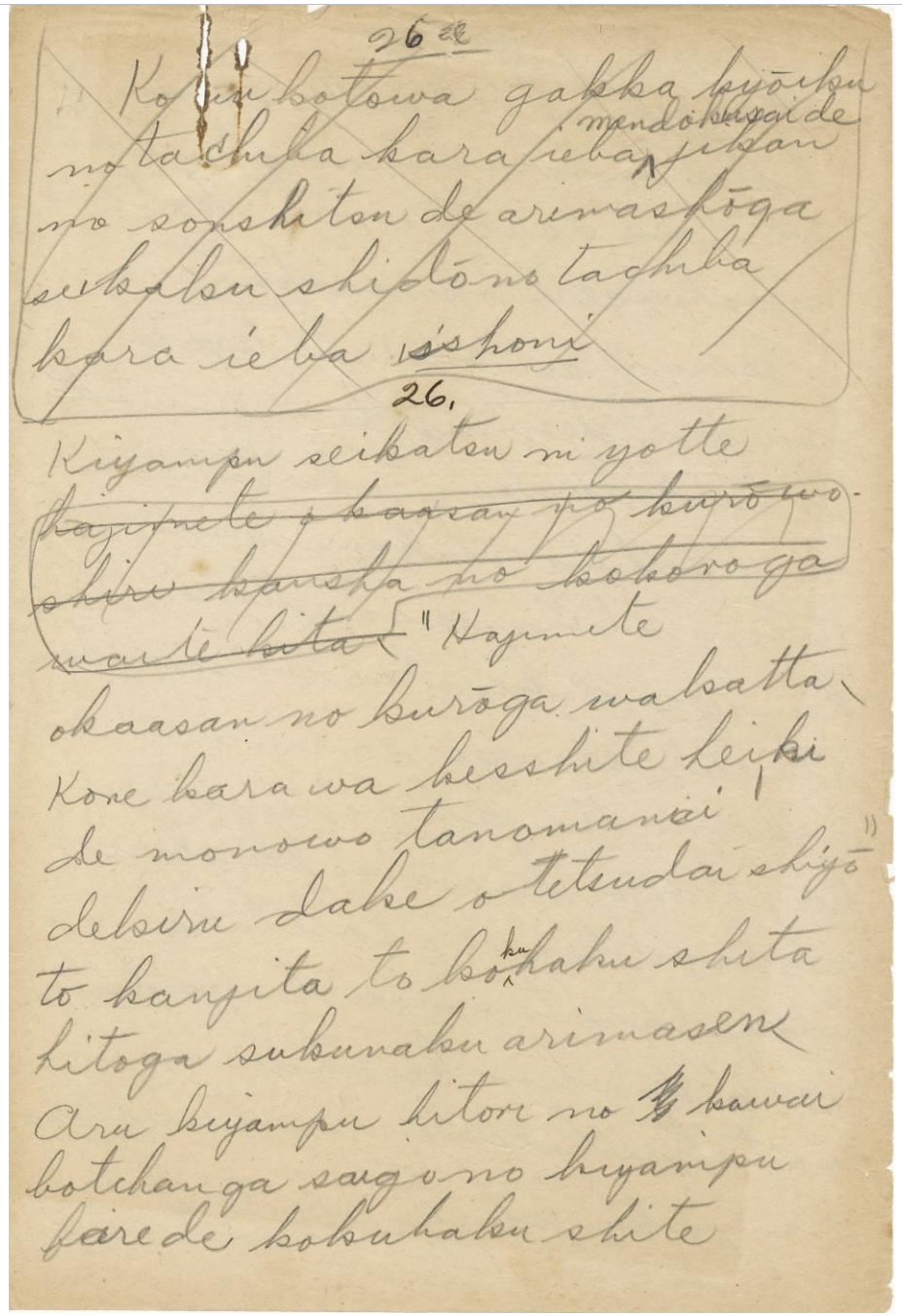
Taisetsu na kotowa kyōdōd no ishuki de atte; kore naku shite shigotowo saseru kotowa kaette heigai ga arimasu.

25b

37

こういうことは、お母さんの立場から言えば面倒くさい、時間の損失でありましょうが、性格指導の立場から言えば、一緒に計画したり、働らいたりすることは、性格指導の絶好のチャンスとなるのみならず、家庭生活をよく了解することにもなります。

25a →
大切なことは共同の意識であって、これなくして仕事をさせることはかえって弊害があります。 → 25b



26-c

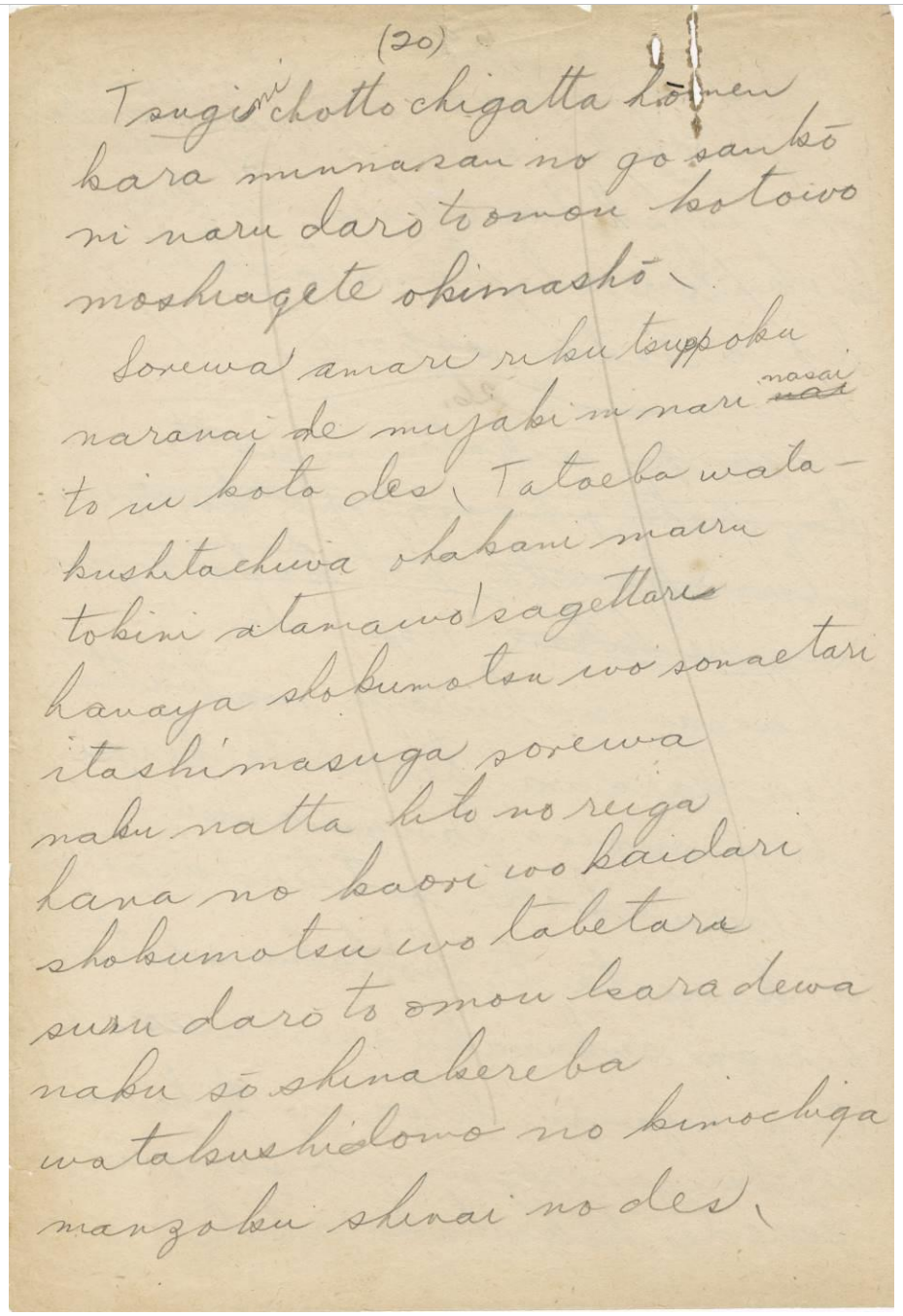
Ko in kotowa gakka kyōiku no tachiba kara ieba mendokusai de jikan no sonshitsu de arimashōga seikaku shdō no tachiba kara ieba isshoni

26.

Kiyampu seikatsu ni yotte ~~hajimete okaasan no kurō wo shiru kansha no kokoroga waite kita.~~ "Hajimete okaasan no kurōga wakatta. Kore kara wa kesshite heiki de monowo tanomanai dekiru dake otetsudai shiyō" to kanjita to kokuhaku shita hitoga sukunaku arimasen. Aru kiyampu hitorino kawai botchan ga saigo no kiyampu fire de kokuhaku shite

38

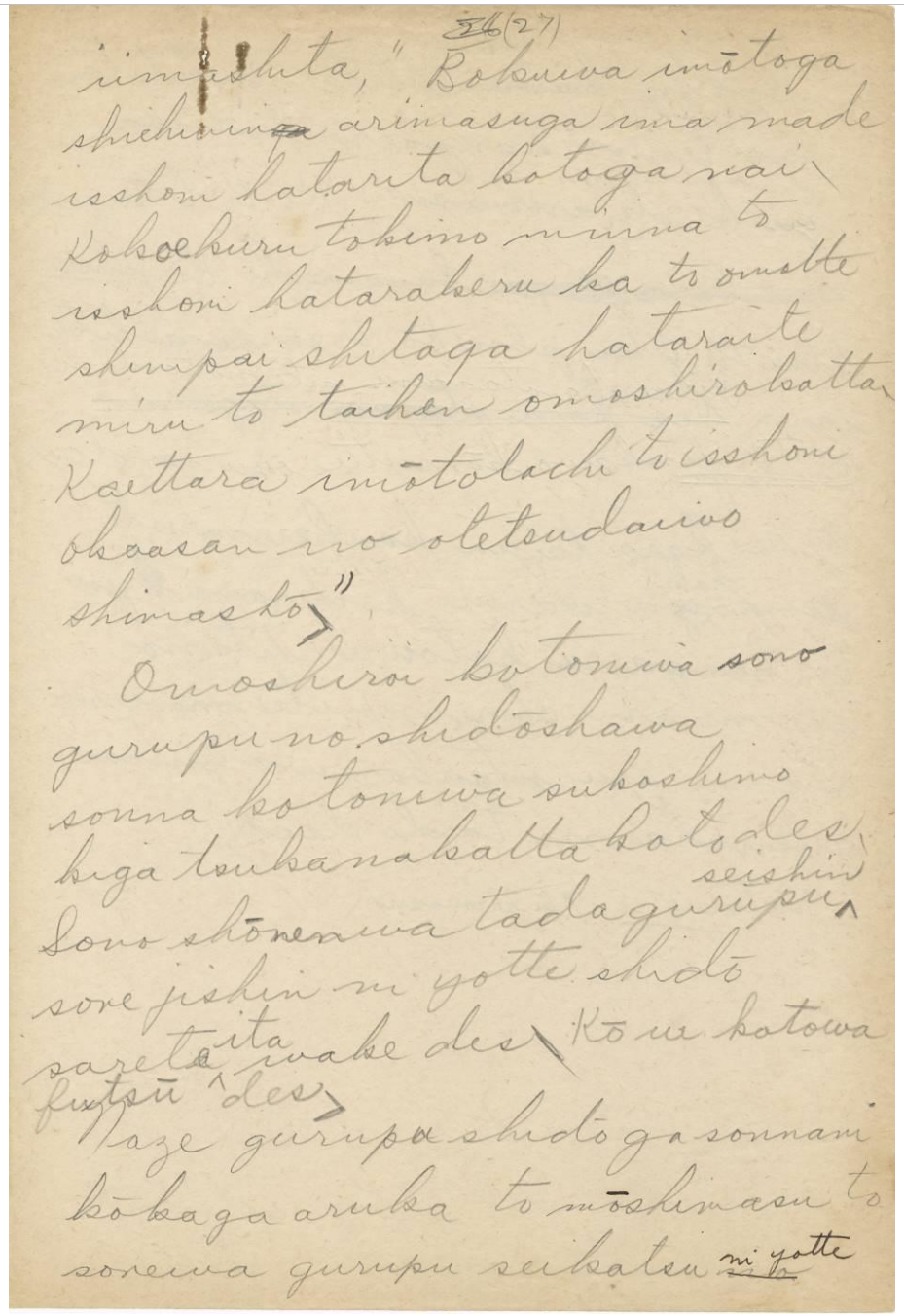
キャンプ生活によって「初めてお母さんの苦労がわかった。これからは決して平気でものを頼まない、できるだけお手伝いしよう」と感じたと告白した人が少なくありません。あるキャンプで、一人のかわいい坊ちゃんが、最後のキャンプファイヤーで告白して、



(20)

Tsugini chotto chigatta hōmen kara minnasan no go sankō ni naru daro to omou kotowo moshiagete okimashō.

Sorewa amari riku tsuppoku naranai de mujaki ni nari ~~nai~~ nasai to iu koto des. Tatoeba watakushitachiwa ohakani mairu tokini atamawo sagettari hanaya shokumotsu wo sonaetarti itashimasuga sorewa naku natta hito no reiga hana no kaori wo kaidari shokumotsu wo tabetari suru daro to omou kara dewa naku sō shinakereba watakushidomo no kimochiga manzoku shinai no des.



~~28~~(27)

iimashita, "Bokuwa imōtoga shichinin~~ga~~ arimasuga imamade isshoni hatarita kotoga nai. Kokoe kuru tokimo minna to isshoni hatarakeru ka to omotte shimpai shitaga hataraite miru to taihen omoshirokatta. Kaettra imōtotachi to isshoni okaasan no otetsudaiwo shimashō」"

Omoshiroi kotoniwa sono gurupu no shidōshawa sonna kotoniwa sukoshimo kiga tsukanakatta koto des. Sono shōnenwa tada gurupu 「seishin sore jishin ni yotte shidō sarete」ita wake des. Ko iu kotowa futsū des」

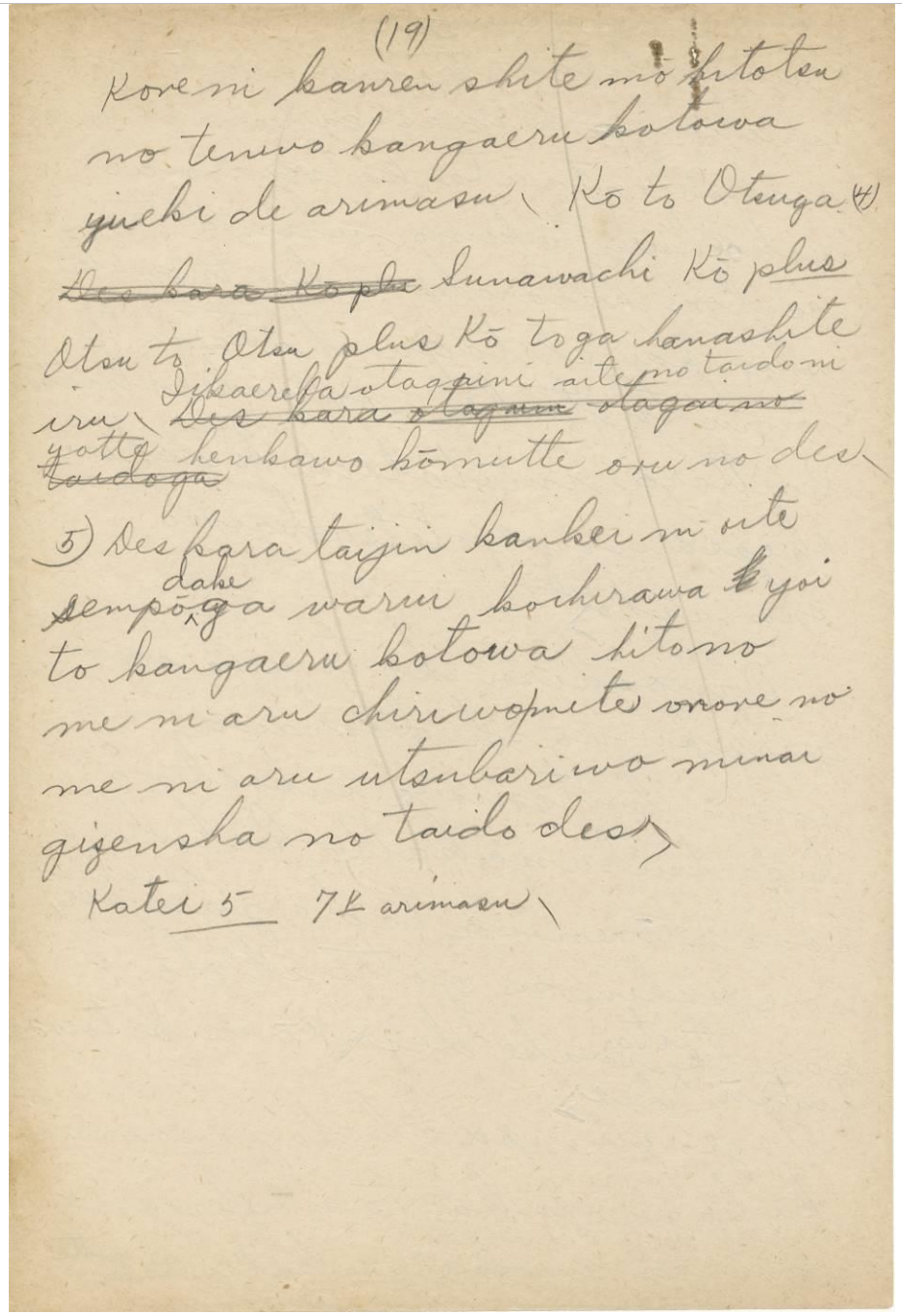
Naze gurupu shidō ga sonnani kōka ga aruka to mōshimasu to sorewa gurupu seikatsu ~~no~~ ni yotte

39

言いました。「ぼくは妹が7人ありますが、今まで一緒に働いたことがない。ここへ来る時も、みんなと一緒に働けるかと思って心配したが、働いてみると大変面白かった。帰ったら妹たちと一緒にお母さんのお手伝いをしましょう」

面白いことにはそのグループの指導者はそんなことには少しも気がつかなかったことです。その少年は、ただグループ精神それ自身によって、指導されていたわけです。こういうことは普通です。

なぜグループ指導がそんなに効果があるかと申しますと、それがグループ生活によって、

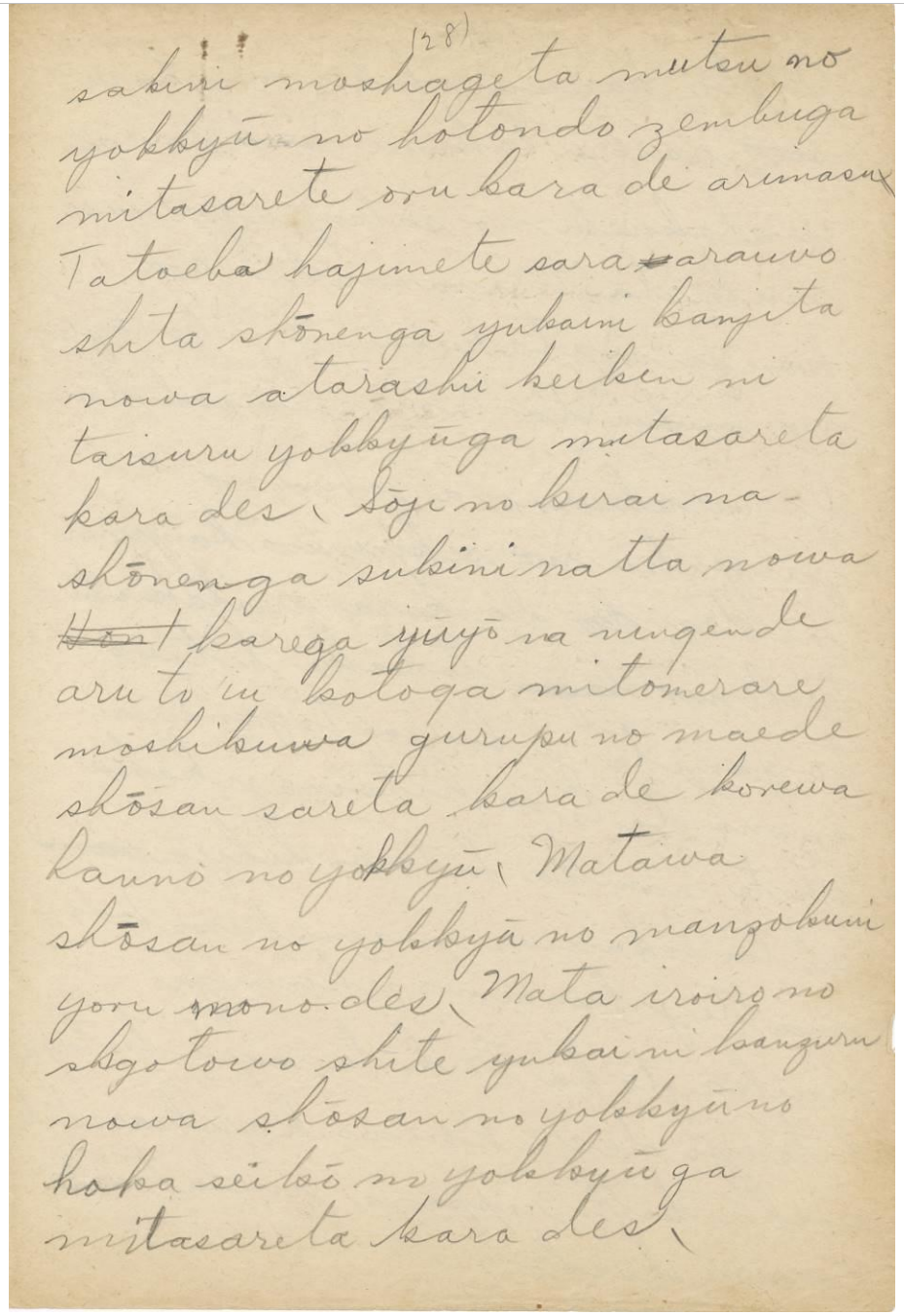


(19)

Kore ni kanren shite mō hitotsu no tenwo kangaeru kotowa yueki de arimasu. Kō to Otsuga (4) ~~Desukara Kō plus~~ Sunawachi Kō plus Otsu to Otsu plus Kō toga hanashite iru. ~~Des kara otagaini otagaino taidoga~~ Iikaereba otagaini aiteno taidoni yotte henkawo kōmutte oru no des.

5) Des kara taijin kankei ni oite senpo dakega warui kochirawa ~~t~~ yoi to kangaeru kotowa hito no me ni aru chiriwo/mite onore no me ni aru utsubari wo minai gizensha no taido des.

Katei 5 7 ± arimasu.

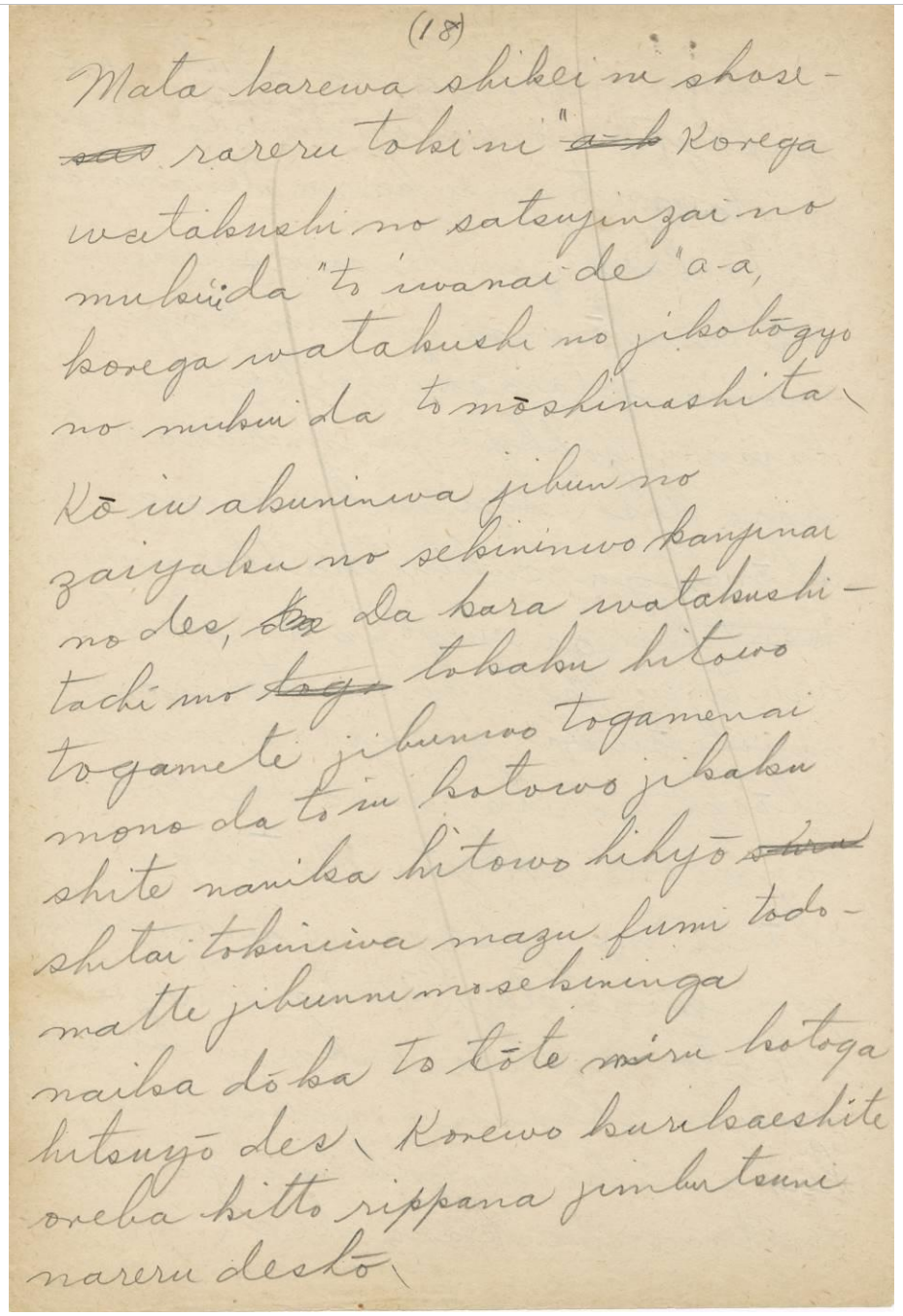

(28)
sakini moshiageta mutsu no
yokkyū no hotondo zembuga
mitasarete oru kara de arimasu
Tatoeba hajimete sara araiwo
shita shōnenga yukaini kanjita
nowa atarashii keiken ni
taisuru yokkyūga mitasareta
kara des. Sōji no kirai na
shōnenga sukini natta nowa
~~Hon~~ karega yūyō na ningende
aru to iu kotoga mitomerare
moshikuwa gurupu no naede
shōsan sareta kara de korewa
kannō no yokkyū. Mataiwa
shōsan no yokkyū no manzokuni
yoru mono des. Mata iroiro no
shigotowo shite yukai ni kanjiru
nowa shōsan no yokkyūno
hoka seikō no yokkyū ga
mitasareta kara des.

(28)

sakini moshiageta mutsu no yokkyūno hotondo zembuga mitasarete irukara de arimasu. Tatoeba hajimete sara araiwo shita shōnenga yukaini kanjita nowa atarashii keiken ni taisuru yokkyūga mitasareta kara des. Sōji no kirai na shōnenga sukini natta nowa ~~Hon~~ karega yūyō na ningende aru to iu kotoga mitomerare moshikuwa gurupu no nakade shōsan sareta kara de korewa kannō no yokkyū. Matawa shōsan no yokkyū no manzokuni yoru mono des. Mata iroiro no shigotowo shite yukai ni kanjiru nowa shōsan no yokkyūno hoka sekō no yokkyū ga mitasareta kara des.

40

先に申しあげた六つの欲求のほとんど全部が、満たされているからであります。たとえば初めて皿洗いをした少年が愉快に感じたのは、新しい経験に対する欲求が満たされたからです。掃除の嫌いな少年が好きになったのは、彼が有用な人間であるということが認められ、もしくはグループの中で称賛されたからで、これは官能の欲求。または称賛の欲求の満足によるものです。またいろいろの仕事をして、愉快に感じるのは称賛の欲求のほか、成功の欲求が満たされたからです。



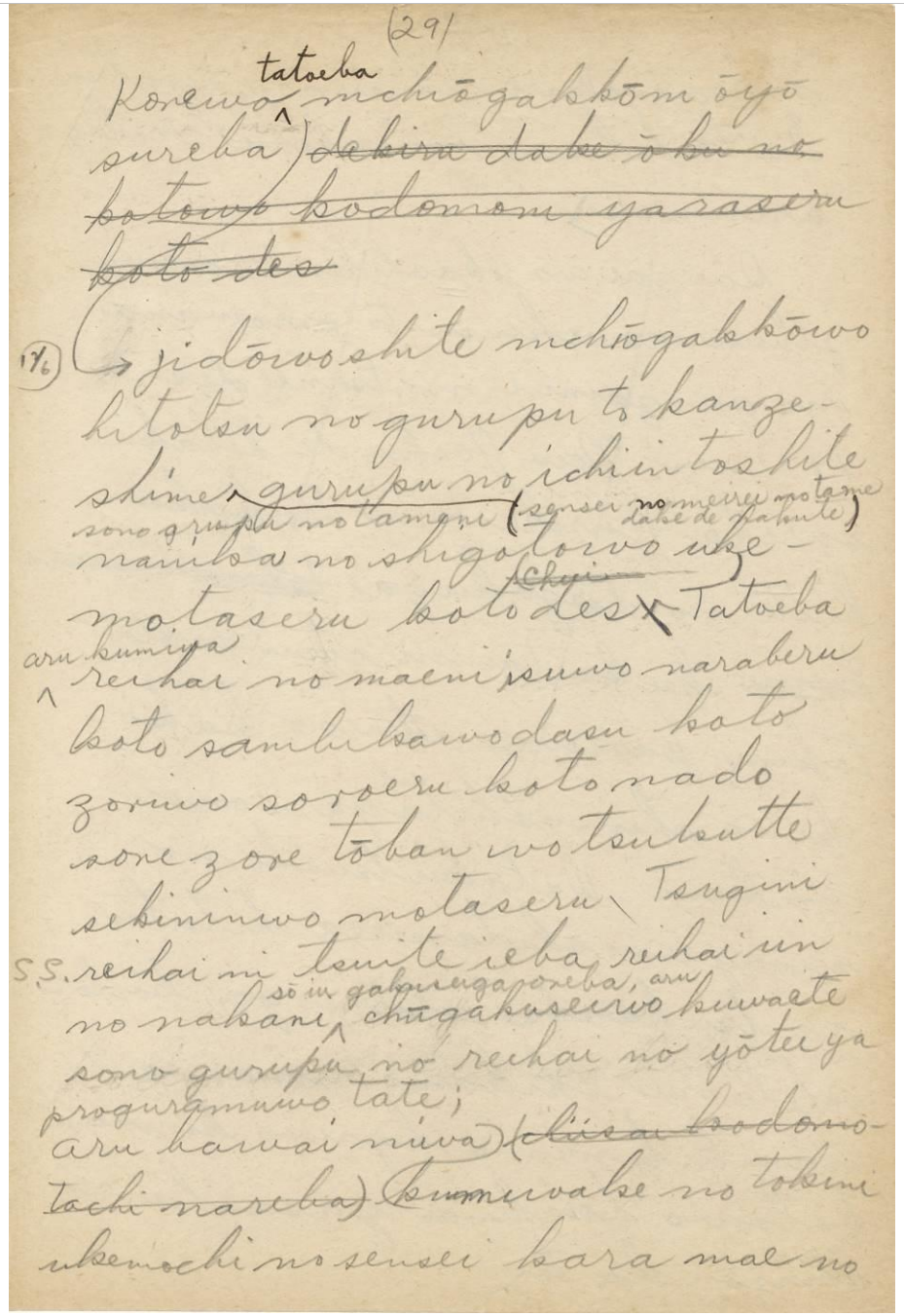
(18)

Mata karewa shikei ni shose-
~~sas~~ rareru toki ni "~~a-k~~ Korega
watakushi no satsujinzai no
mukui da" to iwanai de "a-a,
korega watakushi no jikobōgyo
no mukui da to mōshimashita\

Kō iu akuninwa jibun no
zaiyaku no sekininwo kanjinai
no des, ~~da~~ Da kara watakushi-
tachi mo ~~tog~~ tokaku hitowo
togamete jibunwo togamenai
mono da to iu kotowo jikaku
shite nanika hitowo hihyō ~~suru~~
shitai tokiniwa mazu fumi todo-
matte jibunni mo sekininga
naika dōka to tōte miru kotoga
hitsuyō des\ Korewo kurikaeshite
oreba kitto rippana jinbutsuni
nareru deshō\

(18)

Mata karewa shikei ni shose~~sas~~rareru toki ni "~~A-ko~~ Korega watakushi no satsujinzai no mukui da" to iwanai de "A-a korega watakushi no jikobōgyo no mukui da to mōshimashita. Kō iu akuninwa jibun no zaiyaku no sekininwo kanjinai no des. ~~de~~ Da kara watakushitachi mo ~~tog~~ tokaku hitowo togamete jibunwo togamenai mono da to iu kotowa jikaku shite nanika hitowo hihyō ~~suru~~ shitai tokiniwa mazu fumi todomatte jibunni mo sekininga naika dō ka to tōte miru kotoga hitsuyō des. Korewo kurikaeshite oreba kitto rippana jinbutsuni nareru deshō.



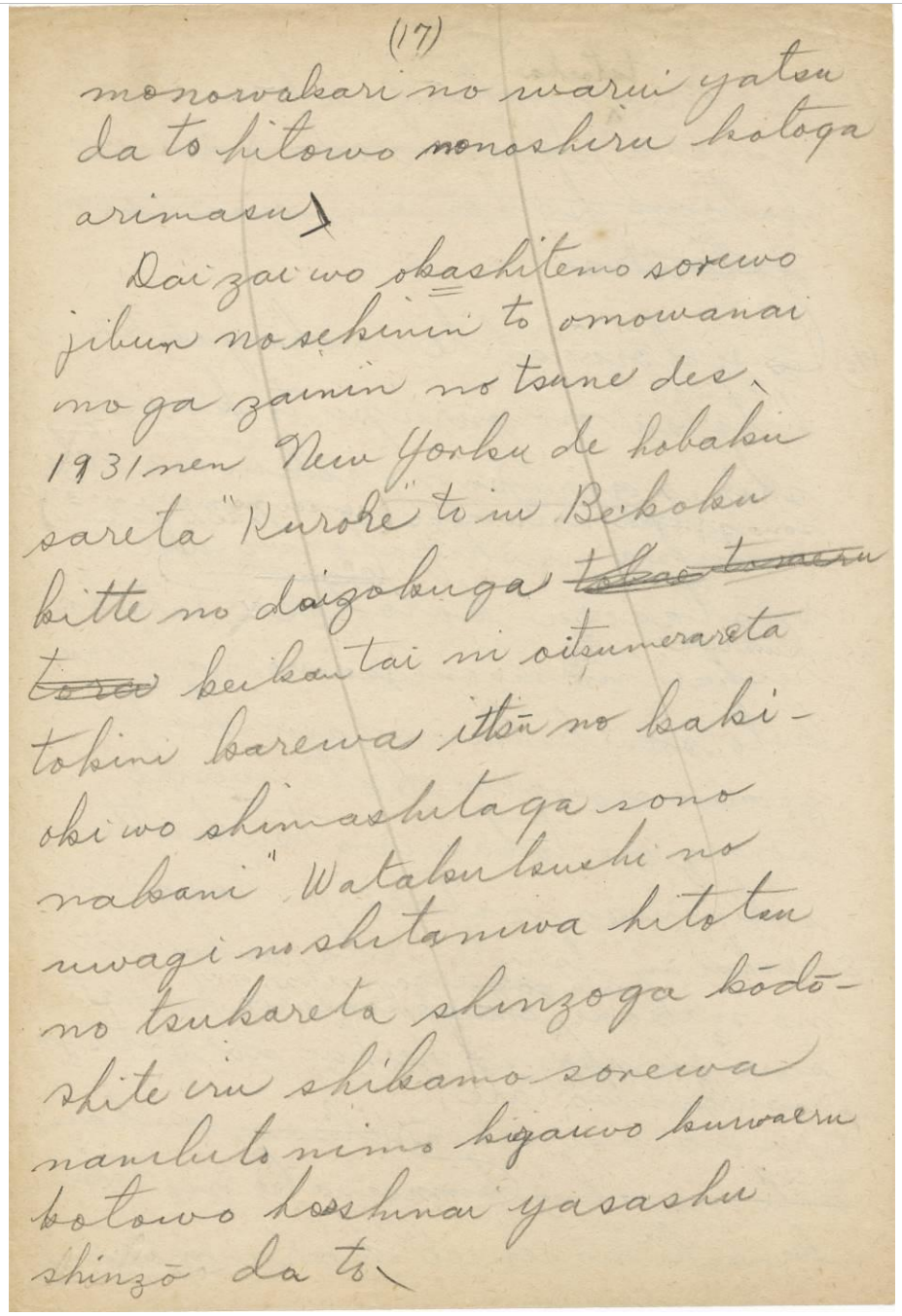
(29)

Korewa tatoeba nichiōgakkō ni ōyō sureba ~~dekiru dake ōku no kotowo kodomoni yaraseru koto des.~~

12/6) jidōwo shite nichiōgakkōwo hitotsu no gurupu to kanzeshime gurupu no ichiin toshite sono gurupu no tameni (sensei no meirei no tame dake de nakute) nanika no shigotowo ukemotaseru koto des. Tatoeba aru kumiga reihai no maeni isuwo naraberu koto sambikawo dasu koto zoriwo soroeru koto nado sore zore tōban wo tsukutte seitonimo sekininwo motaseru. Tsugini S.S.reihai tsuite ieba reihai iin no nakani sō iugakuseiga oreba, aru chūgakuseiwo kuwaete sono gurupu no reihai no yōtei ya proguramuwo tate; aru bawai niwa (~~ohiisai kodomotachi nareba~~)kumiwake no tokini ukemochi no sensei kara mae no

41

これは、たとえば日曜学校に応用すれば、児童をして日曜学校を一つのグループの一員としてのグループのために、なにかの仕事を受け持たせることです。たとえばある組が礼拝の前にイスを並べること、讃美歌を出すこと、草履をそろえることなど、それぞれ当番をつくって生徒にも責任を持たせる。次にSS礼拝について言えば、礼拝委員のなかにそういう学生がおれば、中学生を加えてそのグループの礼拝の予定やプログラムを立て、ある場合には組み分けのときに受け持ちの先生から前の



(17)

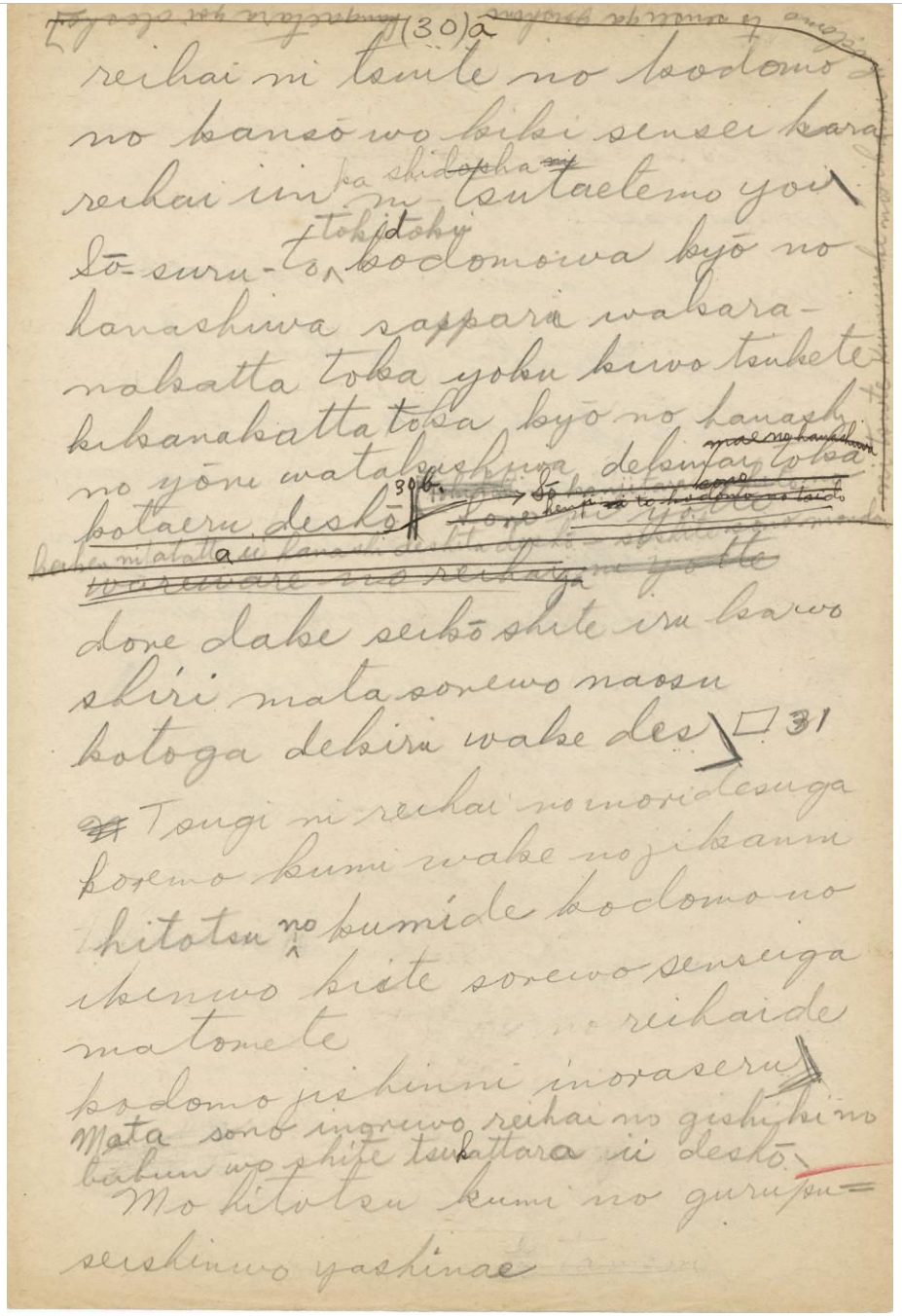
monowakari no warui yatsu da to hitowo nonoshiru kotoga arimasu」

Daizai wo okashitemo sorewo jibun no sekinin to omowanai no ga zainin no tsune des. 1931nen New Yorku de hobaku sareta "Kurohe" to iu Beikoku kitte no daigakuga ~~tokuo tamoru~~ keikan tai ni oitsumerareta tokini karewa ittsū no kakioki wo shimashitaga sono nakani "Watakushi no uwagi no shitaniwa hitotsu no tsukareta shinzōga kōdōshite iru shikamo sorewa nanibito nimo kigaiwo kuwaeru kotowo hosshinai yasashii shinzō da to.

(17)

Monowakari no warui yatsu da to hitowo nonoshiru kotoga arimasu」

Daizai wo okashitemo sorewo jibun no sekinin to omowanai no ga zainin no tsune des. 1931nen New Yorku de hobaku sareta "Kurohe" to iu Beikoku kitte no daigakuga ~~tokuo tamoru torai~~ keikan tai ni oitsumerareta tokini karewa ittsū no kakioki wo shimashitaga sono nakani "Watakushi no uwagi no shitaniwa hitotsu no tsukareta shinzōga kōdōshite iru shikamo sorewa nanibito nimo kigaiwo kuwaeru kotowo hosshinai yasashii shinzō da to.



(30)a

reihai ni tsuite no kodomo no kansō wo kiki sensei kara reihai iin ka shidosha ni tsutaetemo yoi. Sō suru-to ⌃tokidoki kodomowa kyō no hanashiwa sappari wakaranakatta toka yoku kiwo tsukete kikanakatta toka kyō no hanashi no yōni watakushiwa dekinai toka kotaeru deshō. ‖30b dore dake seikō shite iru kawo shiri mata sorewo naosu kotoga dekiru wake des」□31

Tsugi ni reihai no inori desuga korewo kumi wake no jikanni hitotsu ⌃no kumide kodomo no ikenwo kiite sorwwo senseiga matomete reihaide kodomo jishinni inoraseru‖ Mata sono inoriwo reihai no gishiki no bubun wo shite tsukattara iideshō.

Mo hitotsu kumi no gurupu=seishin wo yashinae

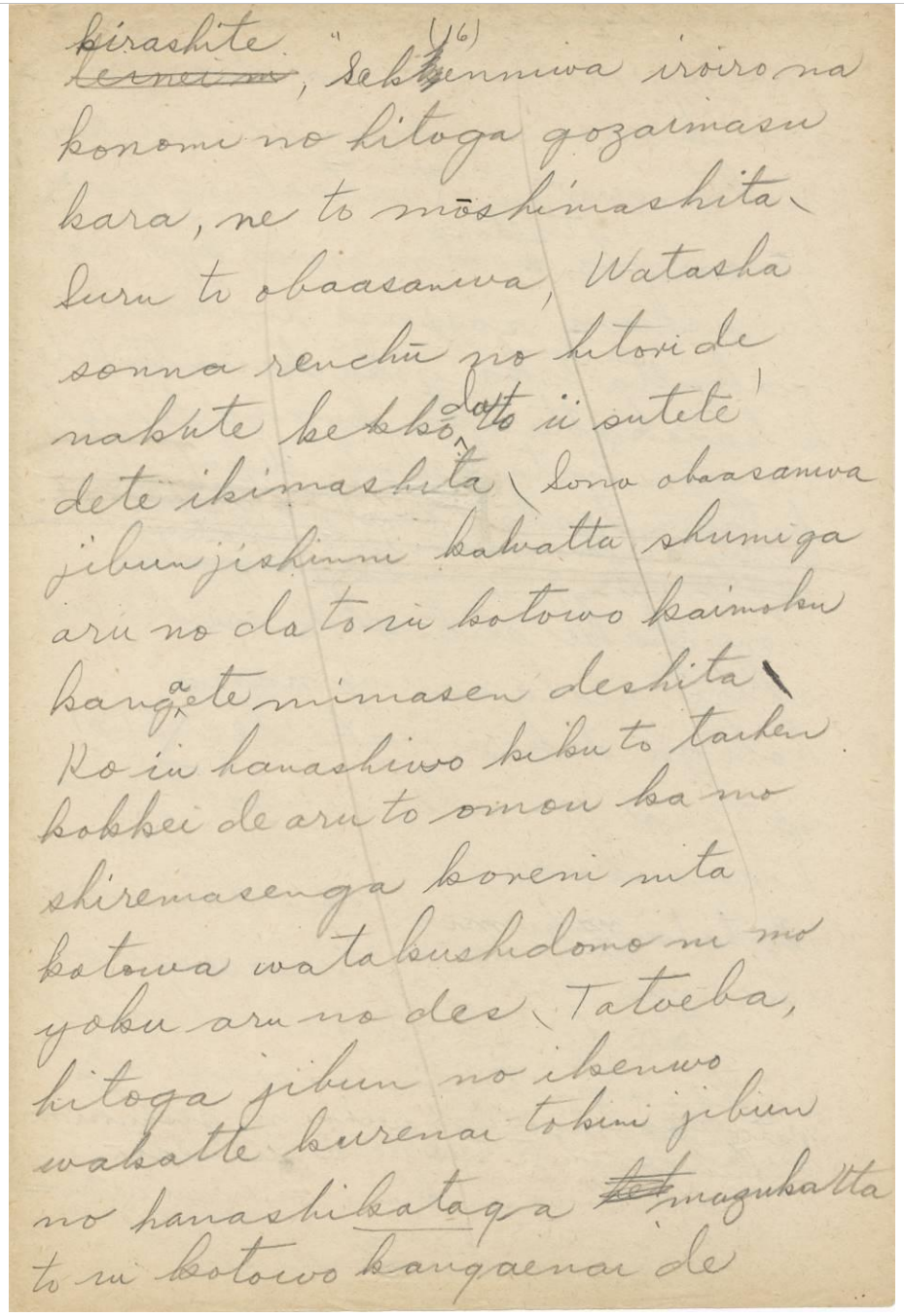
42

礼拝についての子どもの感想を聞き、先生から礼拝委員か指導者に伝えてもよい。そうすると時々子どもは今日の話はさっぱり分からなかったとか、よく気をつけて聞かなかったとか、今日の話のように私はできないとか、答えるでしょう。 30b

どれだけ成功しているかを知り、またそれを直すことができるわけです。 □31

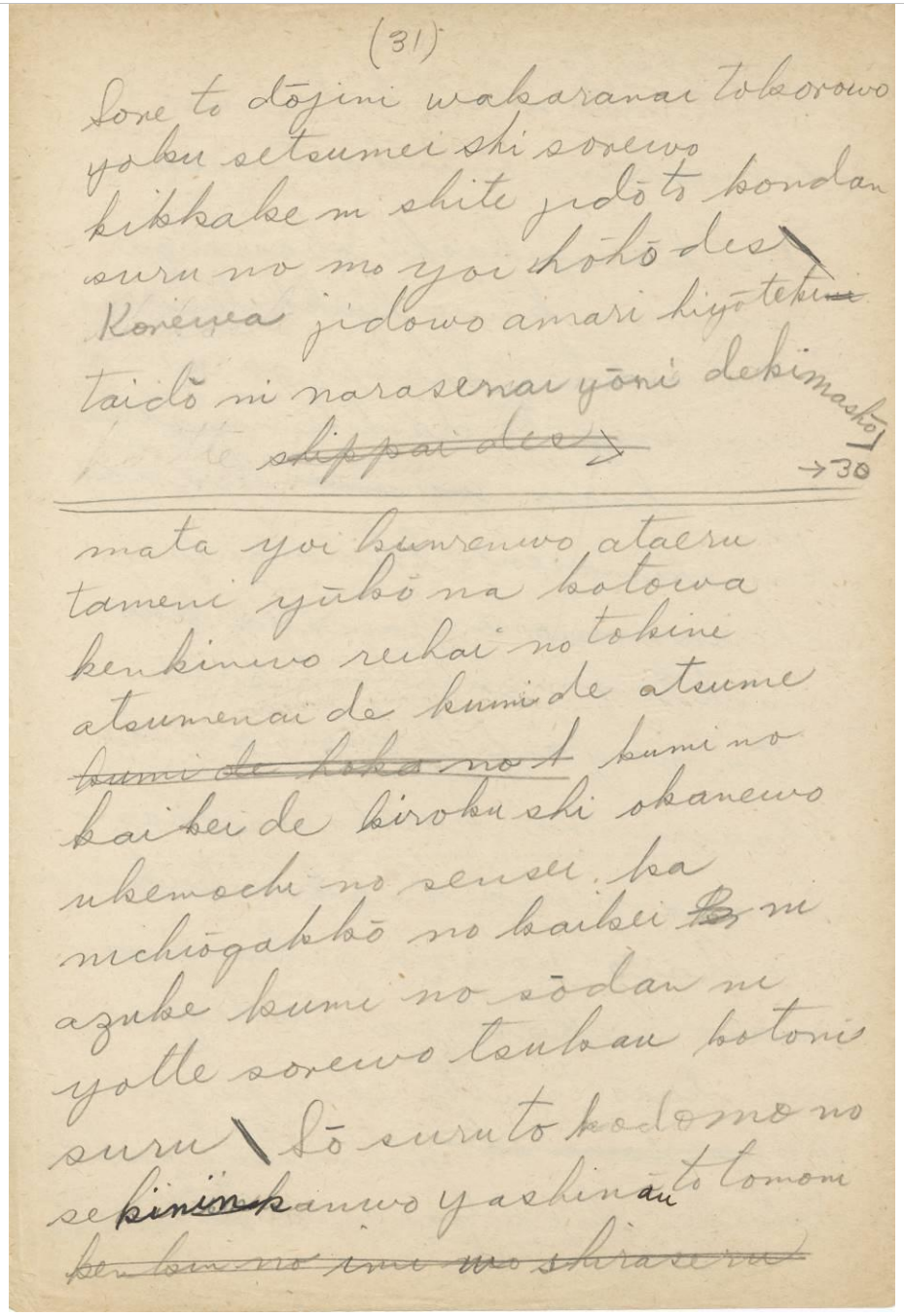
次に礼拝の祈りですが、これを組み分けの時間に、一つの組で子どもの意見を聞いて、それを先生がまとめて？？？？？礼拝で子ども自身に祈らせる。また、その祈りを礼拝の儀式の部分として使ったらいいでしょう。

もひとつ、組のグループ精神を養い



(16)

kirashite, ~~binei ni~~ "Sekenniwa iroiro nakonomi no hitoga gozaimasu kara, ne to mōshimashita. Suru to obaasanwa, Watasha sonna renchū no hitori de nakute kekkō da to ii sutete dete ikumashita. Sono obaasabwa jibun jishin kawatta shumiga aru no da to iu kotowo kaimoku kangaete mimasen deshita. Ko iu hanashiwo kiku to taihen kokkei de sru to omou ka mo shiremasenga koreni nita katawa watakushidomo ni mo yoku aru no des. Tatoeba hitoga jibun no ikenwo wakatte kurenai tokini jibun no hanashi*kataga* ~~????~~ mazukatta to iu kotowo kangaenai de



(31)

Sore to dōjini wakaranai tokorowo
yoku setsumei shi sorewo
kikkake ni shite jidō to kondan
suru no mo yoi hōhō des
Korewa jidowo amari hiyōteki
taidō ni narasenai yōni dekimashō
~~shippai des~~
→30

mata yoi kunrenwo ataeru
tameni yūkō na kotowa
kenkinwo reihai no tokini
atsumenai de kumi de atsume
~~kumi de hoka no k~~ kumi no
kaikei de kiroku shi okanewo
ukemochi no sensei ka
nichiōgakkō no kaikei ni
azuke kumi no sōdan ni
yotte sorewo tsukau kotoni
suru Sō suru to kodomo no
sekininkanwo yashinau to tomoni
~~kenkin no imi wo shiraseru~~

(31)

Sore to dōjini wakaranai tokorowo yoku setsumei shi sorewo kikkake ni shite jidō to kondan suru no mo yoi hōhō des. Korewa jidowo amari hiyōteki~~ni~~ taido ni narasenai yōni dekimashō」

~~shippai des」~~ → 30

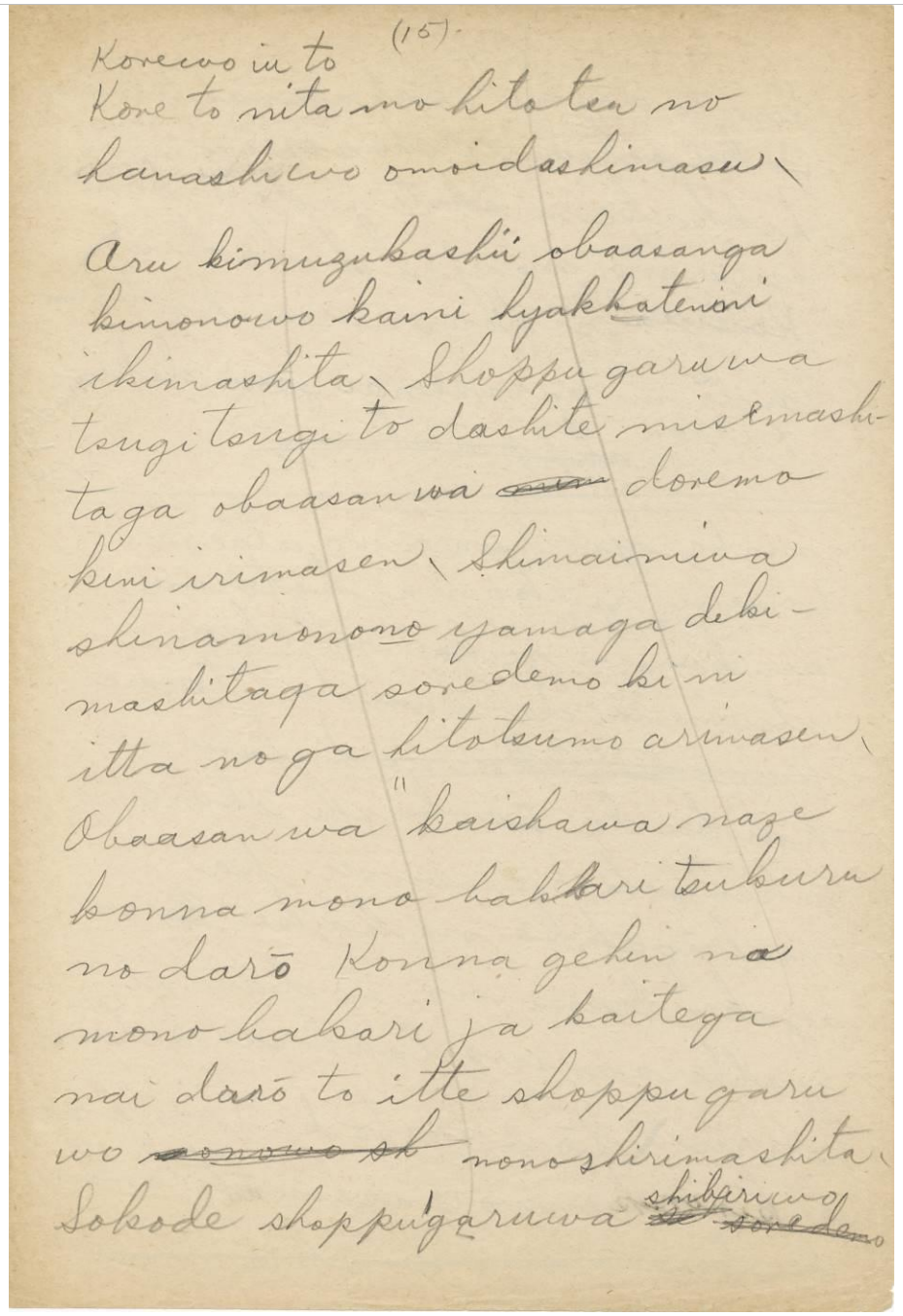
---

mata yoi kunrenwo ataeru tameni yūkō na kotowa kenkinwo reihai no tokini atsumenai de kumi de atsume ~~kumi de hoka no k~~ kumi no kaikei de kiroku shi okanewo ukemochi no sensei ka nichiōgakkō no kaikei ~~??~~ ni azuke kumi no sōdan ni yotte sorewo tsukau kotoni suru. Sō suru to kodomo no sekininkanwo yashinau to tomoni ~~kenkin no imi wo shiraseru~~

43

それと同時に、わからないところをよく説明し、それをきっかけにして、指導と懇談するのもよい方法です。これは、児童をあまり標的態度にならせないようにできましょう。→ 30

またよい訓練を与えるために有効なことは、献金を礼拝の時に集めない、組で集め、組の会計で記録し、お金を受け持ちの先生か日曜学校の会計に預け、組の相談によってそれを使うことにする。そうすると、子どもの責任感を養うとともに



(15).

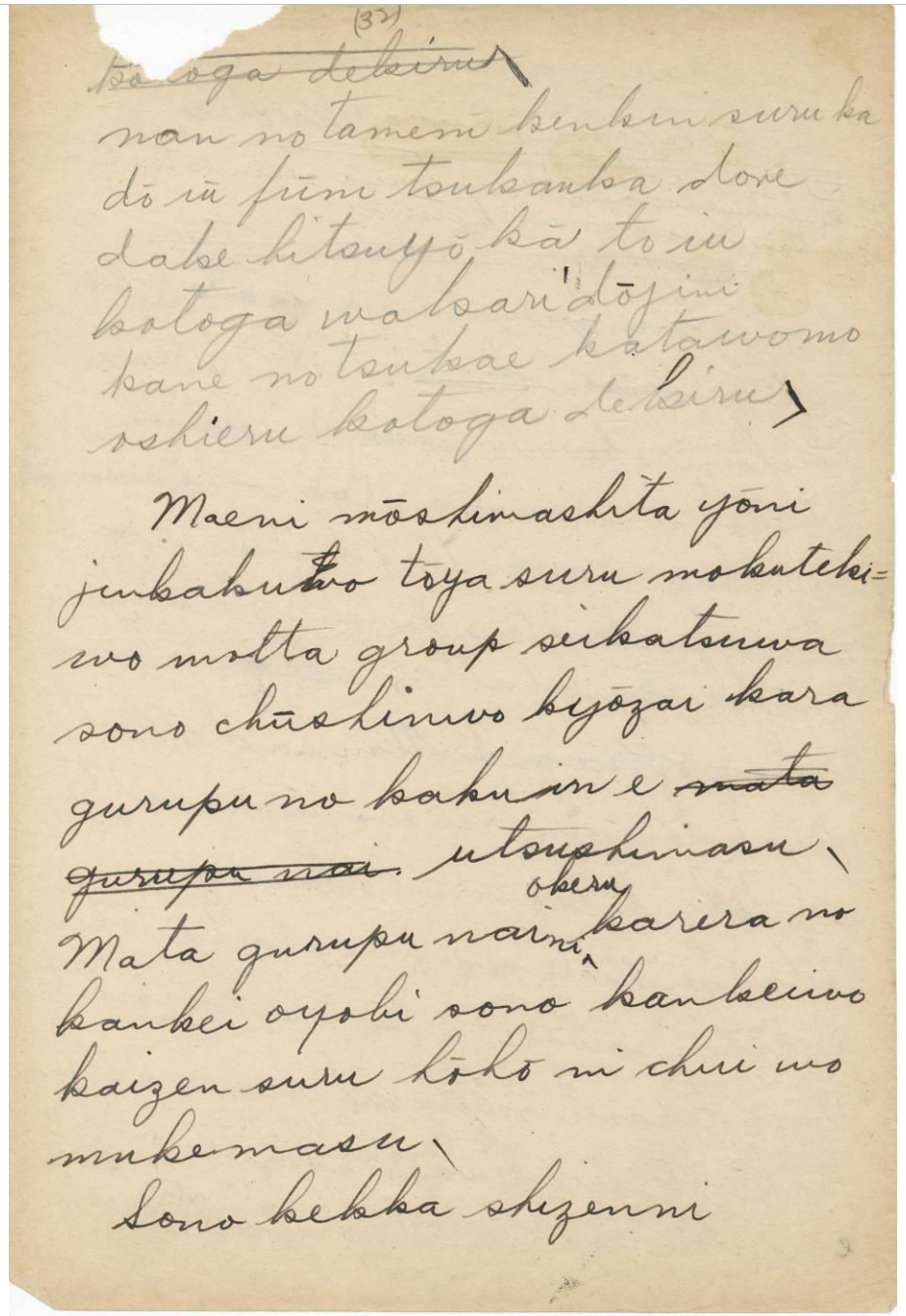
Korewo iu to
Kore to nita mo hitotsu no hanashi wo omoidashimasu\

Aru kimuzukashii obaasanga kimonowo kaini hyakkatenni ikimashita\ Shoppu garuwa tsugi tsugi to dashite misemashitaga obaasanwa ~~mi~~ doremo kini irimasen\ Shimainiwa shinamonono yamaga dekimashitaga soredemo ki ni itta no ga hitotsumo arimasen\ "Obaasanwa "kaishawa naze konna mono bakari tsukuru no darō Konna gehin na mono bakari ja kaitega nai darō to itte shoppu garu wo ~~nonowo sh~~ nonoshirimashita\ Sokode shoppugaruwa ~~sh~~ shibiriwo ~~soredemo~~

(15)

Korewo iu to

Kore to nita mo hitotsu no hanashi wo omoidashimasu. Aru kimuzukashii obaasanga kimonowo kaini hyakkatenni ikimashita. Shoppu garu wa tsugi tsugi to dashite misemashitaga obaasanwa ~~miru~~ doremo kini irimasen. Shimainiwa shinamono~~no~~ yamaga dekimashitaga soredemo ki ni itta noga hitotsump arimasen. Obaasan wa "kaishawa naze konna mono bakari tsukuru no darō Konna gehin na mono bakari ja kaitega nai darō to itte shoppu garu wo ~~nonowo sh~~ nonoshirimashita. Sokode shoppu/garuwa ~~so soredemo~~ shibiriwo


(32)
~~kotoga dekiru~~
nan no tameni kenkin suru ka
dō iū fūni tsukauka dore
dake hitsuyō ka to iu
kotoga wakari dōjini
kane no tsukai katawomo
oshieru kotoga dekiru
Maeni mōshimashita yōni
jinkakuwo tōya suru mokuteki=
wo motta group seikatsuwa
sono chūshinwo kyōzai kara
gurupu no kakuin e ~~mata~~
~~gurupu nai~~ utsushimasu
okeru
Mata gurupu naini karera no
kankei oyobi sono kankeiwo
kaizen suru hōhō ni chui wo
mukemasu
Sono kekka shizenni

(32)

~~*kotoga dekiru*~~*.*

nan no tameni kenkin suru ka dō iū fūni tsukauka dore dake hitsuyō ka to iu kotoga wakari/ dōjini kane no tsukai katawomo oshieru kotoga dekiru」

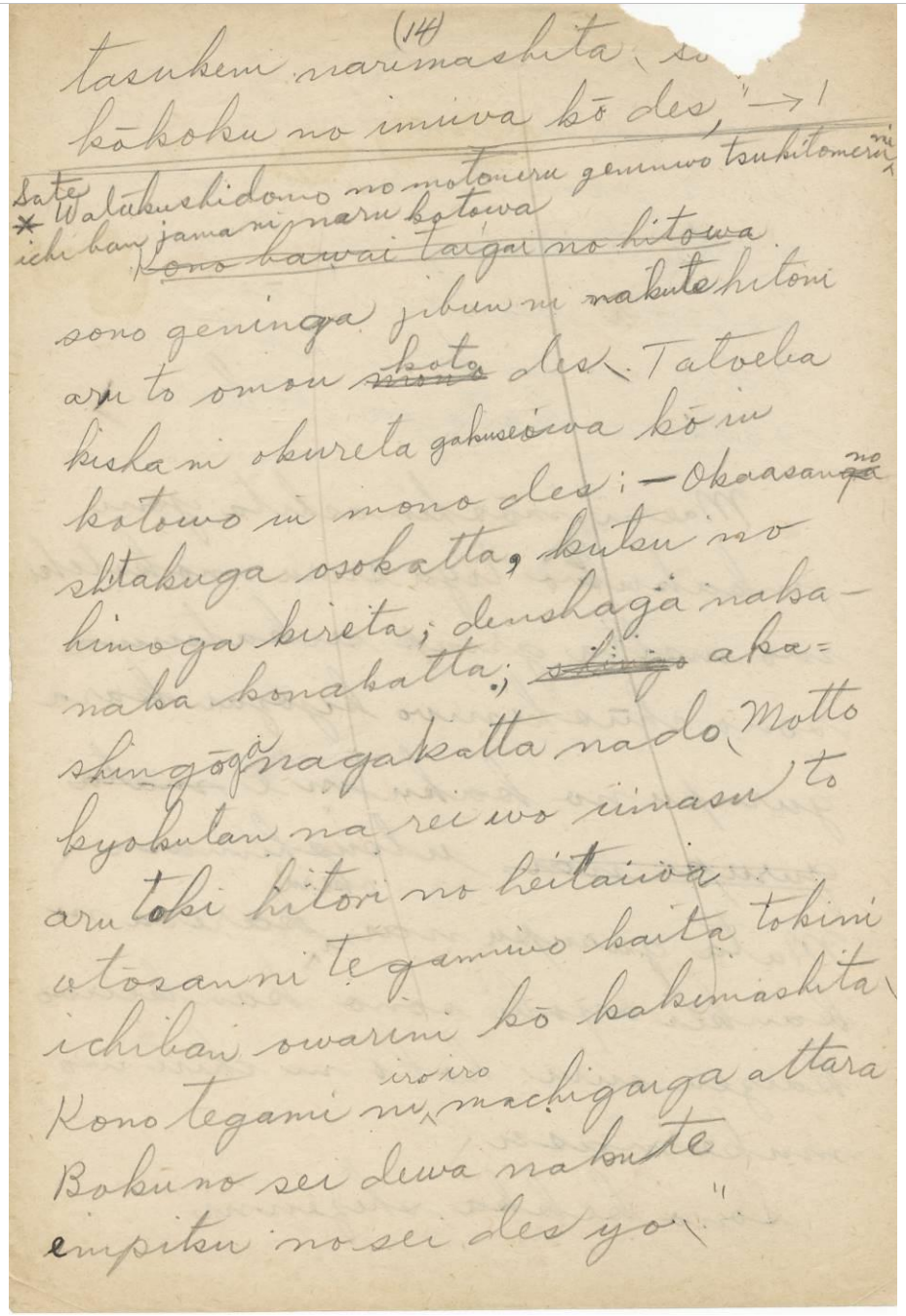
Maeni mōshimashita yōni jinkakuwo tōya suru mokuteki=wo motte group seikatsuwa sono chūshinwo kyōzai kara gurupu no kakuin e ~~mata gurupu nai~~ utsushimasu. Mata gurupu naini ^okeru karera no kankei oyobi sono kankeiwo kaizen suru hōhō ni chui wo mukemasu.

Sono kekka shizenni

なんのために献金するか、どういうふうに使うか、どれだけ必要か、ということがわかり、同時に金の使い方を教えることができる。

前に申しましたように、自覚を陶冶する目的をもってグループ生活はその中心を教材からグループの各員へ移します。またグループ内における彼らの関係及びその関係を改善する方法に注意を向けます。

その結果、自然に

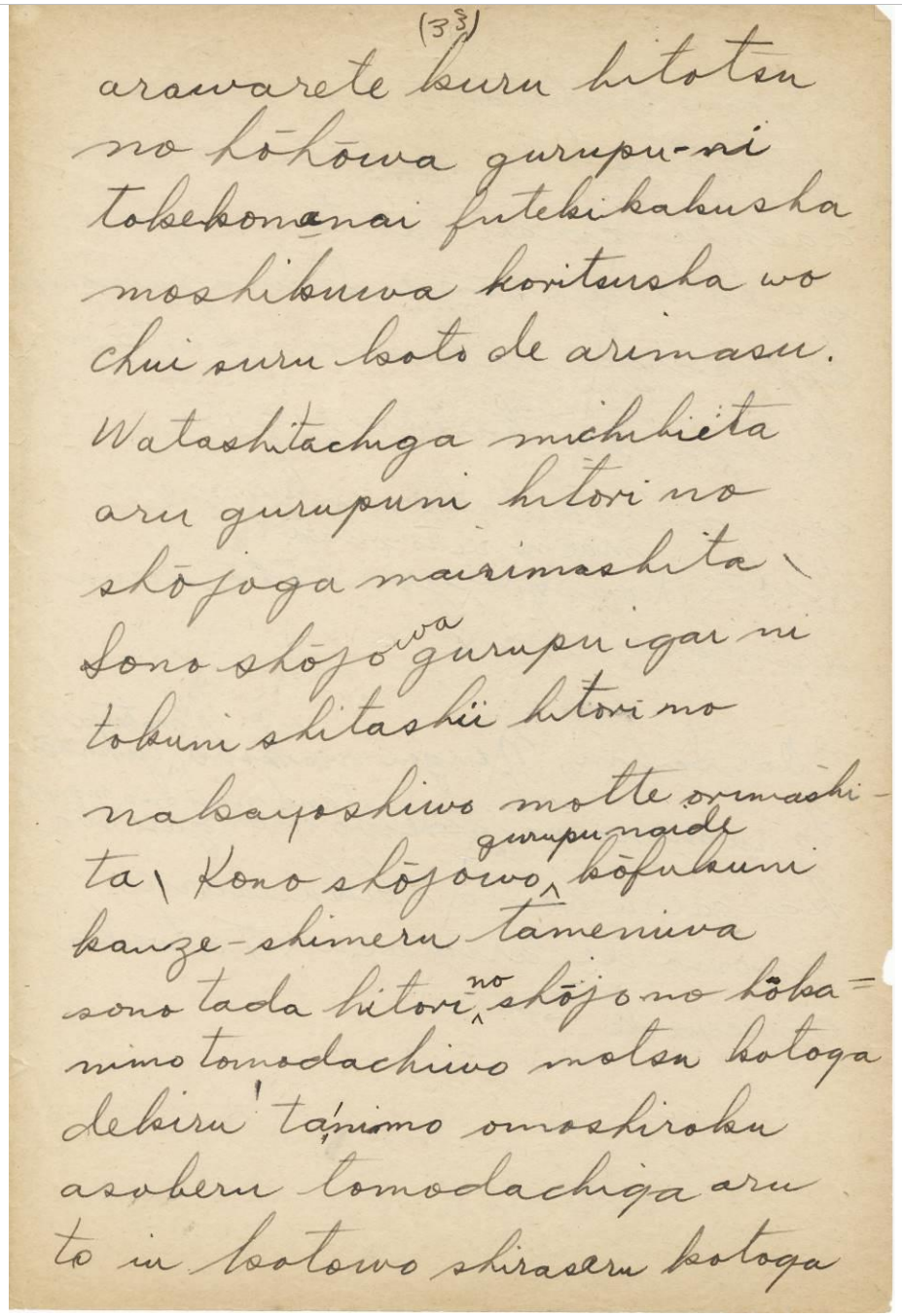


(14)

tasukeni narimashita. ???? kōkoku no imiwa kō des. → 1

Sate

*Watakushidomo no motomeru tsukitomeru ni ichi ban jamani naru kotowa ~~Kono bawai taigai no hitowa~~ sono geninga jibun ni nakute hitoni aru to omou ~~mono~~ koto des. Tatoeba kisha ni okureta gakuseiga kō iu kotowo iu mono des;-Okaasanno shitakuga osokatta; kutsu no himoga kireta; denshaga nakanaka konakatta; shingo akashingōga nagakatta nado. Motto kyokutan na rei wo iimasu to aru toki hitori no heitaiwa otōsan ni tegamiwo kaita tokini ichiban owarini kō kakikashita. Kono tegami ni ^iroiro machigaiga attara Boku no sei dewa nakute empitsu no sei des yo."

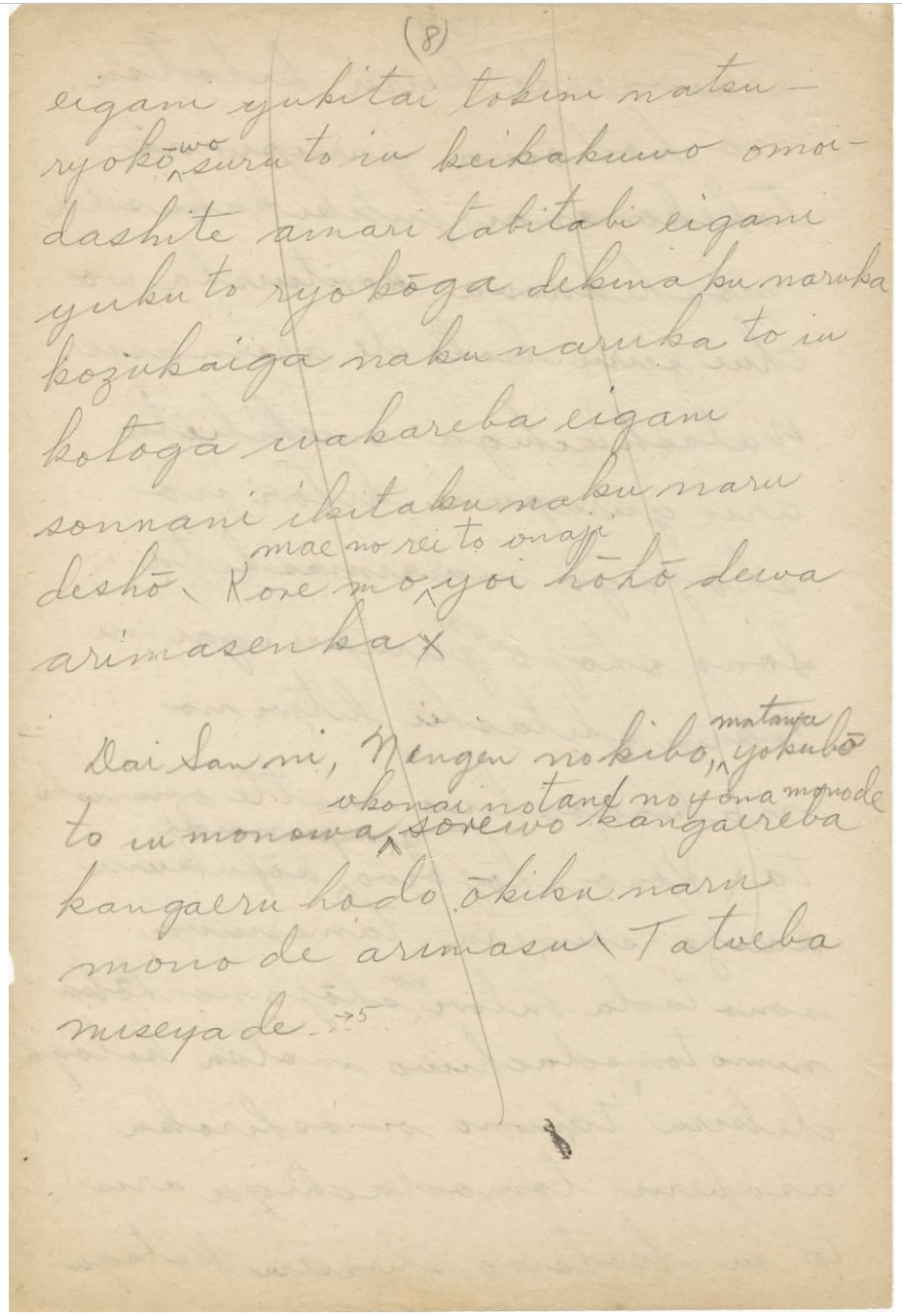

(33)
arawarete kuru hitotsu
no hōhōwa gurupu-ni
tokekomanai futekikakusha
moshikuwa koritsusha wo
chui suru koto de arimasu.
Watashitachiga michibiita
aru gurupuni hitori no
shōjoga mairimashita.
Sono shōjowa gurupu igai ni
tokuni shitashii hitori no
nakayoshiwo motte orimashi-
ta. Kono shōjowo gurupu naide kōfukuni
kanze-shimeru tameniwa
sono tada hitori no shōjo no hoka=
nimo tomodachiwo motsu kotoga
dekiru ta nimo omoshiroku
asoberu tomodachiga aru
to iu kotowo shirareru kotoga

(33)

arawarete kuru hitotsu no hōhōwa gurupu-ni tokekomanai futekikakusha moshikuwa koritsusha wo chui suru koto de arimasu. Watashitachiga michibiita aru gurupuni hitori no shōjoga mairimashita. Sono shōjowa gurupu igai ni tokuni shitashii hitori no nakayoshiwo motte orimashita. Kono shōjowo ^gurupu naide kōfukuni kanze-shimeru tameniwa sono tada hitori ^no shōjo no hoka=nimo tomodachiwo motsu kotoga dekiru ta nimo omoshiroku asoberu tomodachiga aru to iu kotowo shirareru kotoga

45

表れてくる一つの方法は、グループに溶けこまない不適格者もしくは孤立者を注意することであります。私たちが導いたあるグループに一人の少女がまいりました。その少女はグループ以外に特に親しい一人の仲良しをもっておりました。この少女をグループ内で幸福に感ぜしめるためには、そのただ一人の少女のほかにも友達を持つことができる、他にも面白く遊べる友達があるということを知らしめることが、

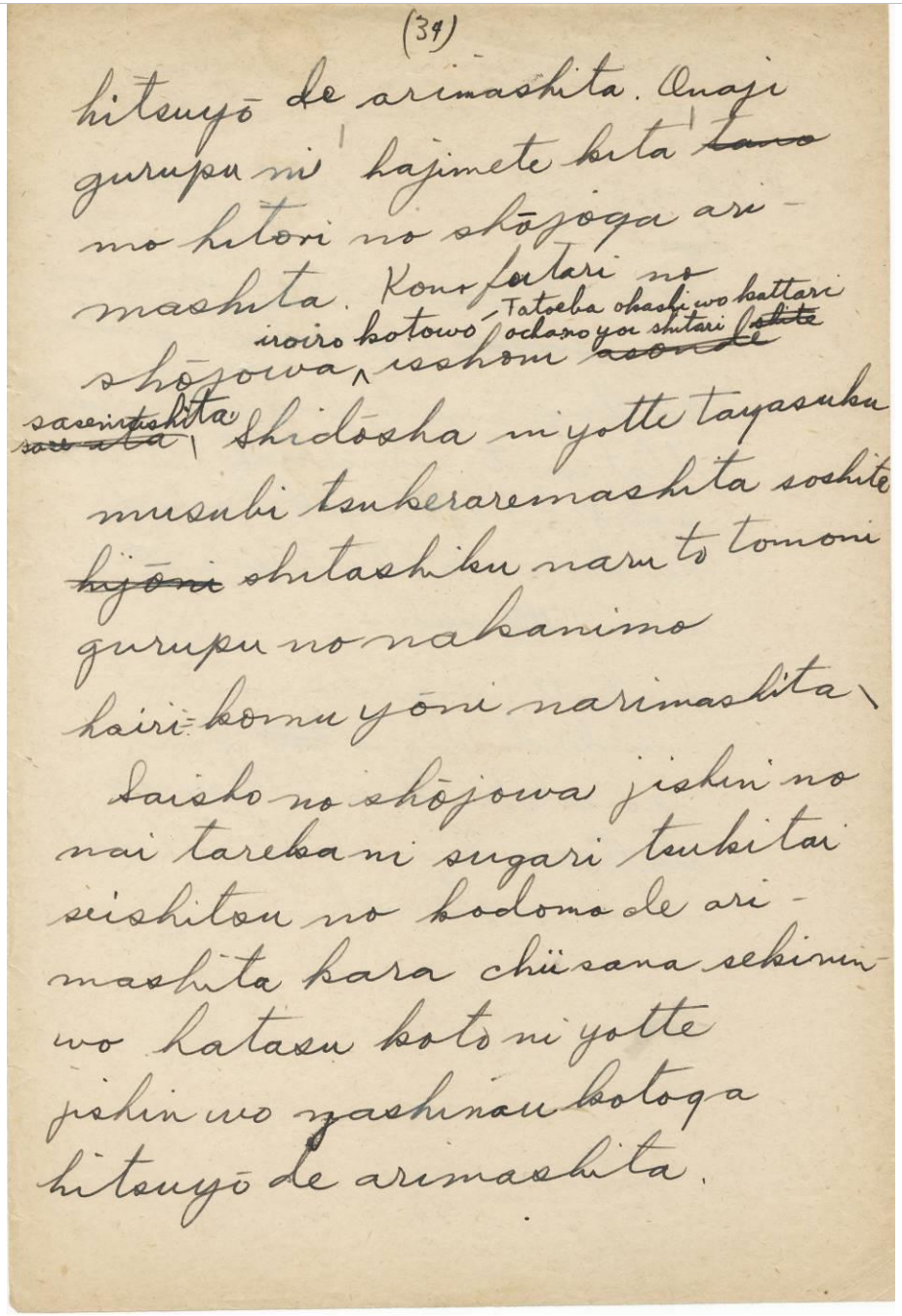

(8)
eigani yukitai tokini natsu-
ryokō-wo suru to iu keikakuwo omoi-
dashite amari tabitabi eigani
yuku to ryokōga dekinaku naruka
kozukaiga naku naruka to iu
kotoga wakareba eigani
sonnani ikitaku naku naru
deshō. Kore mo mae no rei to onaji yoi
arimasenka × hōhō dewa

Dai San ni, Ningen no kibo, matawa yokubō
to iu monowa, okonai no tane no yona monode
kangaereba sorewo kangaeru hodo ōkiku naru
mono de arimasu. Tatoeba
miseya de... →5

(8)

eigani yukitai tokini natsu-ryokō-wo suru to iu keikakuwo omoidashite amari tabitabi eigani yuku to ryokōga dekinaku naruka kozukaiga naku naruka to iu kotoga wakareba eigani sonnani ikitaku naku naru deshō. Kore mo mae no rei to onaji yoi hōhō dewa arimasenka ×

Dai San ni, Ningen no kibo matawa yokubōbto iu monowa okonai no tane no yona monode sorewo kangaereba kangaeru hodo ōkiku naru mono de arimasu. Tatoeba miseya de... → 5


(34)
hitsuyō de arimashita. Onaji
gurupu ni hajimete kita ~~tano~~
mo hitori no shōjoga ari-
mashita. Kono futari no
shōjowa iroiro kotowo –Tatoeba okashi wo kattari ocha no yoi shitari ~~shite~~ isshoni ~~asonde~~ ~~saseita~~ sasemashita.
Shidōsha ni yotte tayasuku
musubi tsukeraremashita soshite
~~kyōni~~ shitashiku naru to tomoni
gurupu no nakanimo
hairi-komu yōni narimashita.
Saisho no shōjowa jishin no
nai tareka ni sugari tsukitai
seishitou no kodomo de ari-
mashita kara chiisana sekinin
wo hatasu koto ni yotte
jishin wo yashinau kotoga
hitsuyō de arimashita.

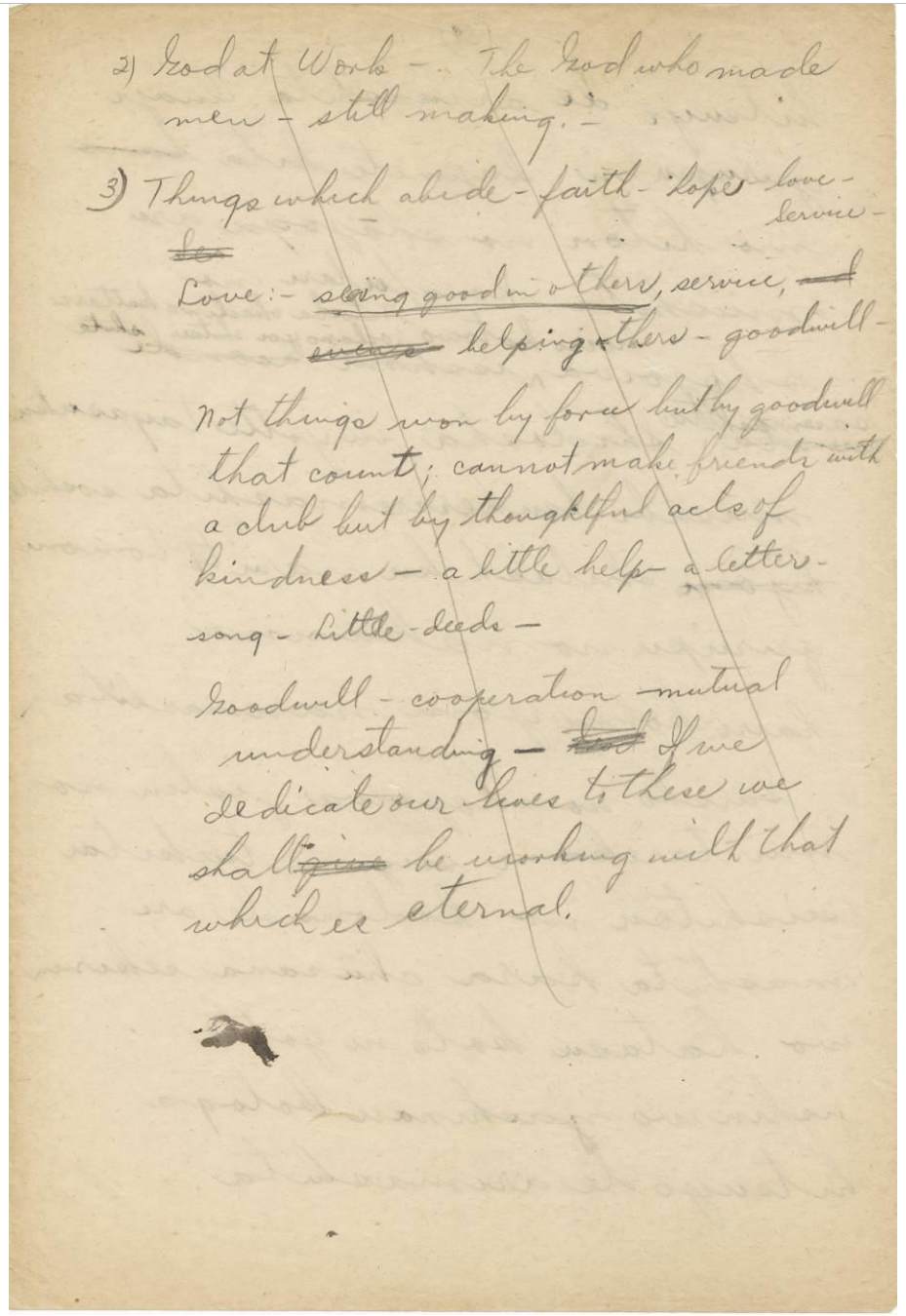
(34)

hitsuyō de arimashita. Onaji gurupu ni / hajimete kita/ ~~tano~~ mo hitori no shōjoga arimashita. Kono futari no shōjowa iroiro kotowo –Tatoeba okashi wo kattari ocha no yoi shitari ~~shite~~ isshoni ~~asonde~~ ~~saseita~~ sasemashita. Shidōsha ni yotte tayasuku musubi tsukeraremashita soshite ~~kyōni~~ shitashiku naru to tomoni gurupu no nakanimo hairi-komu yōni narimashita.

Saisho no shōjowa jishin no nai tareka ni sugari tsukitai seishitou no kodomo de arimashita kara chiisana sekinin wo hatasu koto ni yotte jishin wo yashinau kotoga hitsuyō de arimashita.

必要でありました。同じグループに初めて来たも一人の少女がありました。この二人の少女はいろいろことを･･･たとえばお菓子を買ったり、お茶の用意したり、一緒にさせました。指導者によって、たやすく結びつけられました。そして親しくなるとともにグループの中にも入りこむようになりました。

最初の少女は自信のない、すがりつきたい性質の子どもでありましたから、小さな責任を果たすことによって、自信を養うことが必要でありました。



2) God at Work - The God who made men - still making. -

3) Things which abide - faith - hope - love - Service -

~~Ser~~

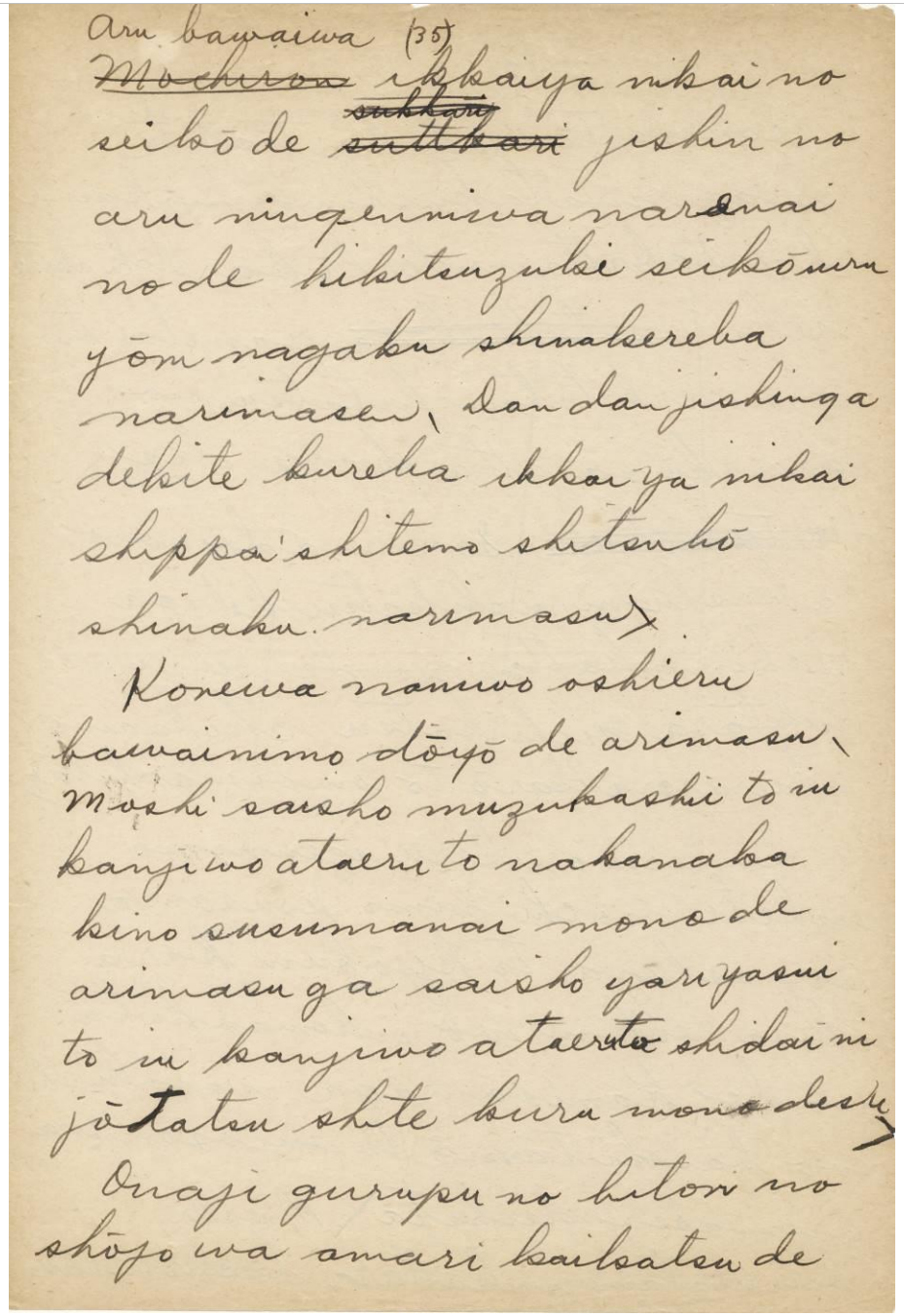
Love :- seeing good in others, service, ~~and~~ helping others - goodwill -

Not things won by force but by goodwill that count; cannot make friends with a club but by thoughtful acts of kindness - a little help - a letter - song - Little - deeds -

Goodwill - cooperation - mutual understanding - ~~God~~ If we dedicate our loves to these we shall ~~give~~ be working with that which is eternal.

2) God at Work-The God who made men-still making.-
3) Things which abide-faith-hope-love-Service-
Ser
Love:- seeing good in other, service, ~~and~~ even s helping other-goodwill-
Not things won byforce but goodwill that count; cannot make friends with a club but by thoughtful acts of kindness-alittle help-a letter-song-Little-deeds-
Godwill-coopperation mutual understanding-~~God~~ Of we dedicate our loves to these weshall ~~give~~ be working with that which is eternal.

-


Aru bawaiwa (35)
~~Mochiron~~ ikkaiya nikai no
seikō de ~~sukkari~~ ~~suttokari~~ jishin no
aru ningenniwa naranai
no de hikitsuzuki seikō suru
yōni nagaku shinakereba
narimasen. Dan dan jishinga
dekite kureba ikkai ya nikai
shippai shitemo shitsubō
shinaku narimasu.
Korewa nanimo oshieru
bawainimo dōyō de arimasu.
Moshi saisho muzukashii to iu
kanji wo ataeru to nakanaba
kino susumanai mono de
arimasu ga saisho yari yasui
to iu kanjiwo ataeruto shidai ni
jōtatsu shite kuru mono desu.
Onaji gurupu no hitori no
shōjo wa amari kaikatsu de

(35)

Aru bawiwa

~~Mochiron~~ ikkaiya nikai no seikō de ~~sukkari~~ ~~suttokari~~ jishin no aru ningenniwa naranai no de hikitsuzuki seikō suru yōni nagaku shinakereba narimasen. Dn dan jishinga dekite kureba ikkai ya nikai shippai shitemo shitsubō shinaku narimasu」

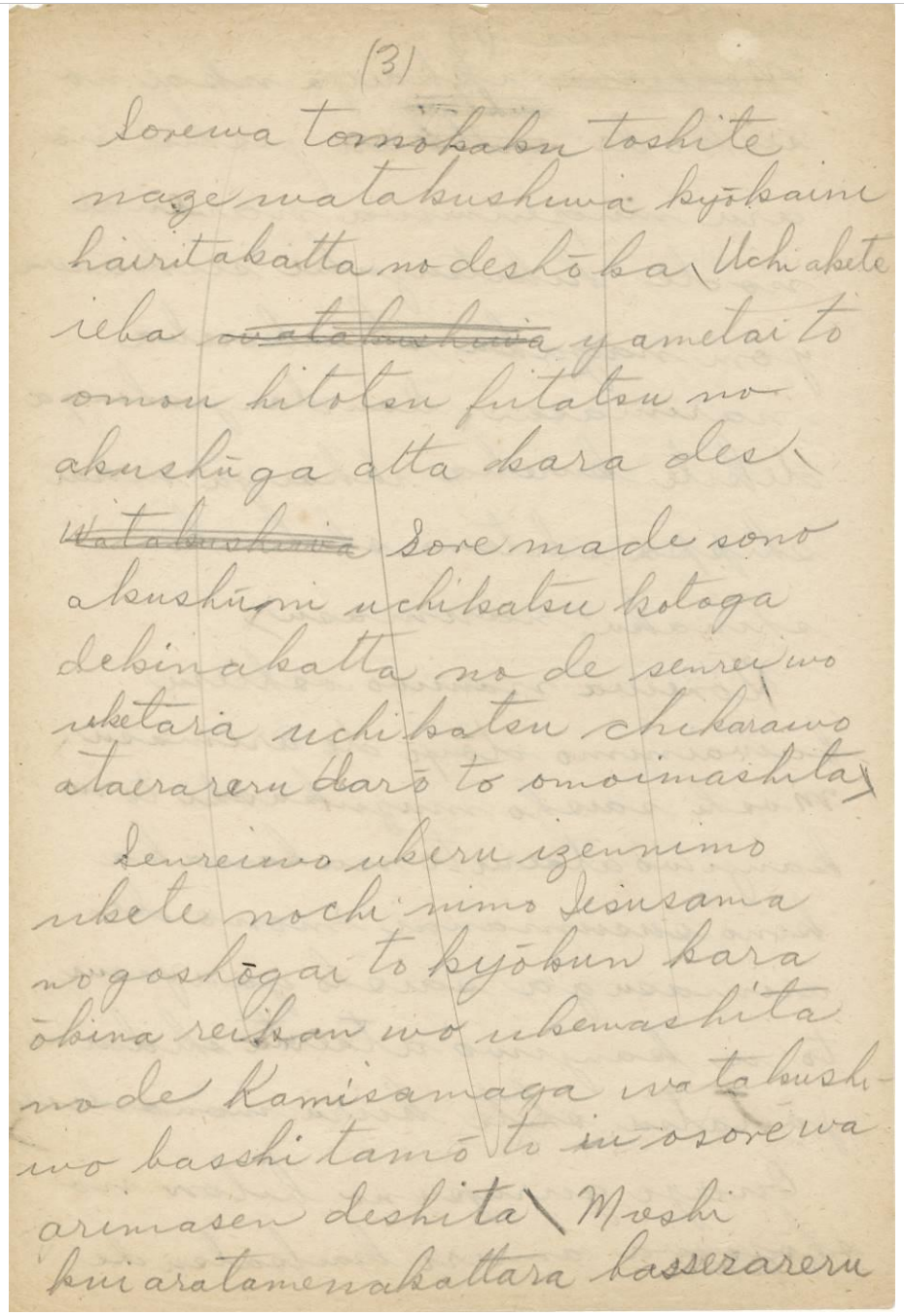
Korewa nanimo oshieru bawainimo dōyō de arimasu. Moshi saisho muzukashii to iu kanji wo ataeru to nakanaka kino susumanai mono de arimasu ga saisho yari yasui to iu kanjiwo ataeruto shidai ni jōtatsu shite kuru mono desu」

Onaji gurupu no hitori no shōjo wa amari kaikatsu de

ある場合は、1回や2回の成功で自信のある人間にはなれないので、引き続き成功するように長くしなければなりません。だんだん自信ができてくれば、1回や2回失敗しても失望しなくなります。

これはなにも教える場合もどうようであります。もし、最初、難しいという感じを与えると、なかなか気の進まないものでありますが、最初、やりやすいという感じを与えると、次第に上達してくるものです。

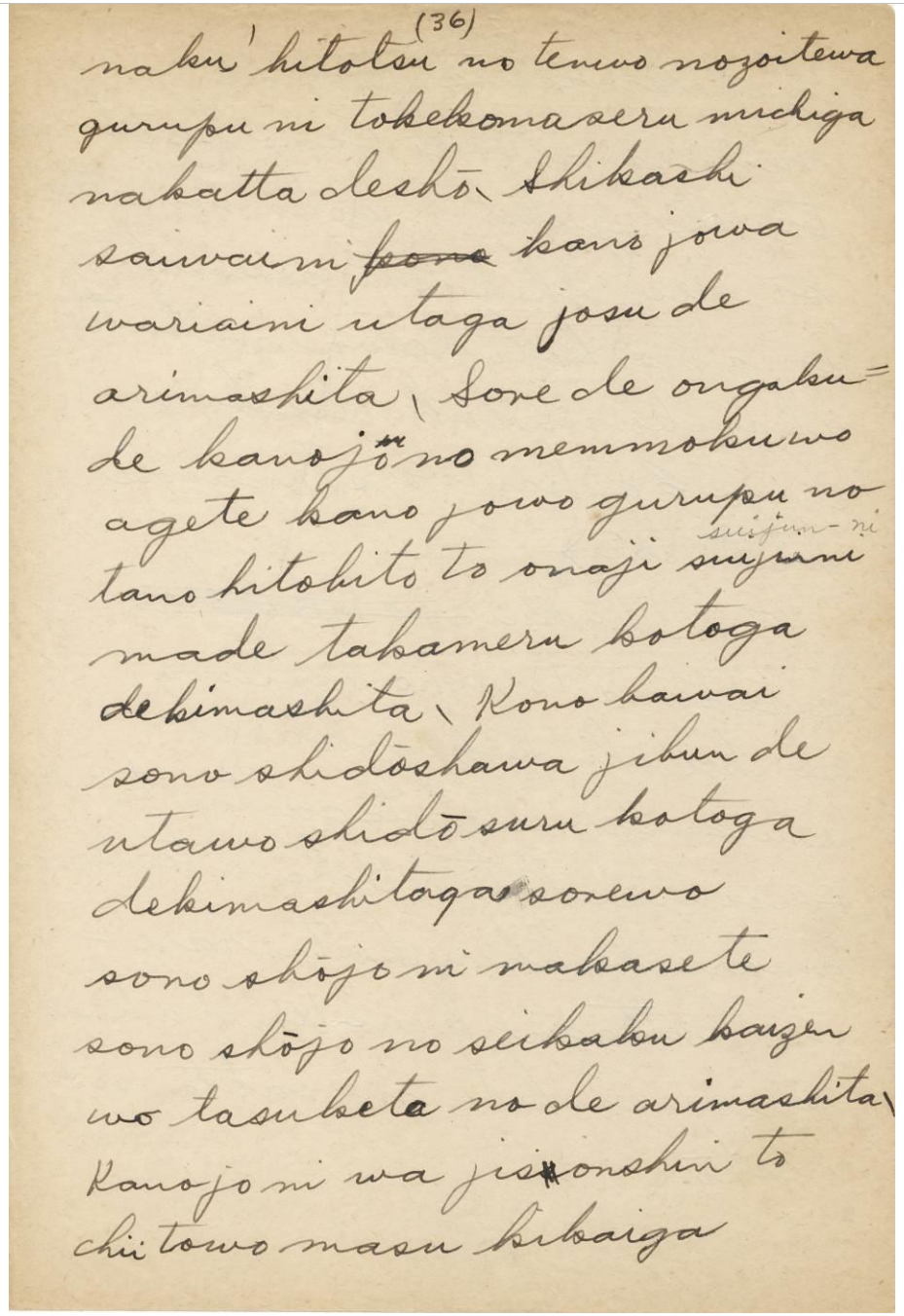
同じグループのひとりの少女はあまり快活で



(3)

Sorewa tomokaku toshite naze watakushitachiwa kyōkaini hairitakatta no deshō ka. Uchi akete ieba ~~watakushiwa~~ yametai to omou hitotsu futatsu no akushū ga atta kara des. ~~Watakushiwa~~ Sore made sono akushūni uchikatsu kotoga dekinakatta no de senrei wo uketara uchi katsu chikarawo ataerarareru darō to omoimashita」

Senreiwo ukeru izennimo ukete nochi nimo Iesusama no goshōgai to kyōkun kara okina reikan wo ukemashita node Kamisamaga watakushiwo basshi tamō to iu osorewa arimasen deshita. Moshi kui aratamenakattara basserareru

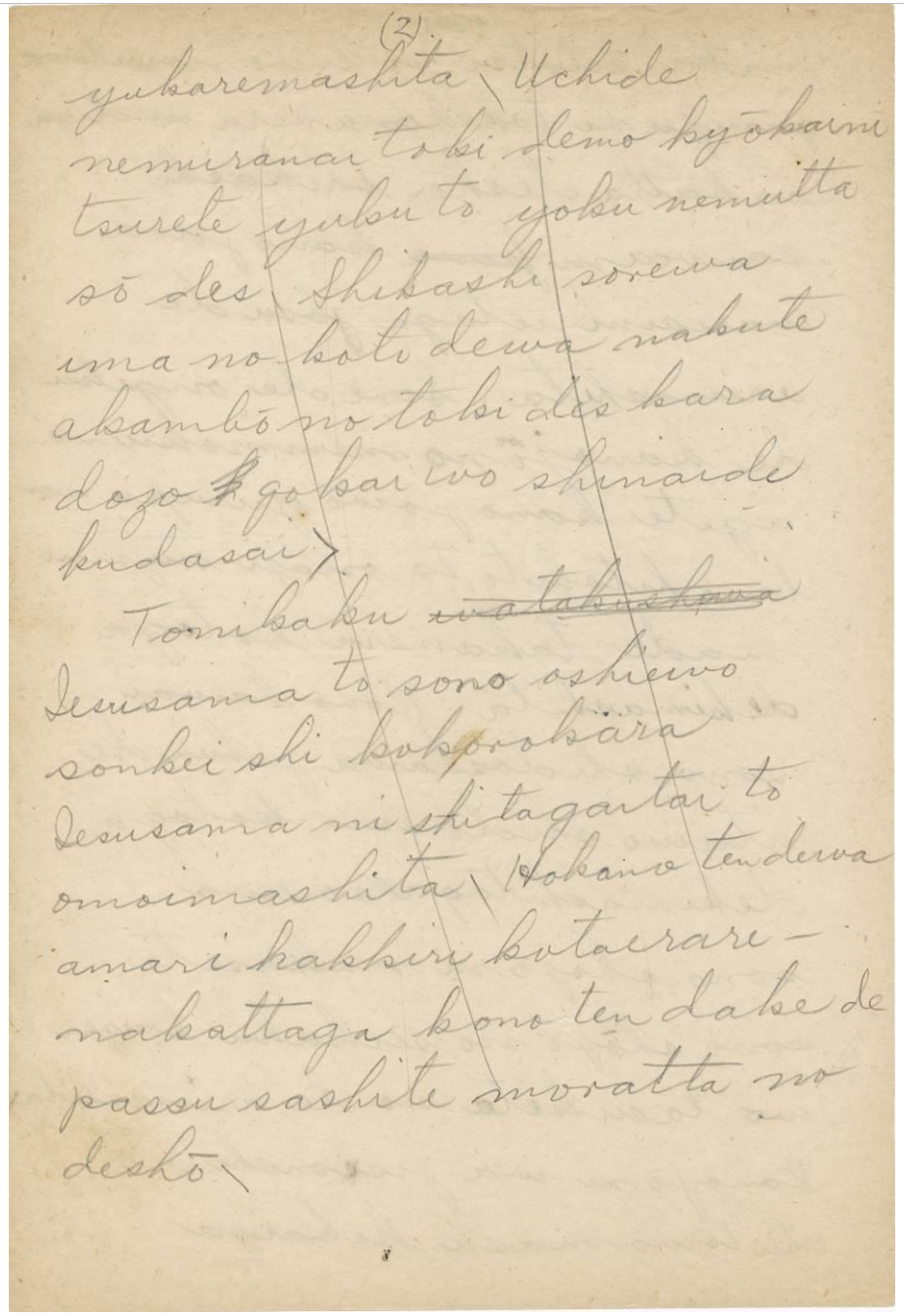

(36)
naku/ hitotsu no tenwo nozoitewa
gurupu ni tokekomaseru michiga
nakatta deshō. Shikashi
saiwaini ~~jono~~ kano jowa
wariaini utaga josu de
arimashita. Sore de ongaku=
de kanojo no memmoku wo
agete kano jowo gurupu no
tano hitobito to onaji suijunni
made takameru kotoga
dekimashita. Kono bawai
sono shidōshawa jibun de
utawo shidō suru kotoga
dekimashitaga sorewo
sono shōjo ni masasete
sono shōjo no seikaku kaizen
wo tasuketa no de arimashita.
Kanojo ni wa jisonshin to
chii towo masu kikaiga

(36)

naku/ hitotsu no tenwo nozoitewa gurupu ni tokekomaseru michiga nakatta deshō. Shikashi saiwaini kano jowa wariai utaga jizu de arimashita. Sore de ongaku=de kanojo no memmoku wo agete kano jowo gurupu no tano hitobito to onaji suijunni made takameru kotoga dekimashita. Kono bawai sono shidōshawa jibun de utawo shidō suru kotoga dekimashitaga sorewo sono shōjo ni masesete sono shōjo no seikaku kaizen wo tasuketa no de arimashita. Kanojo ni wa jisonshin to chii towo masu kikaiga

48

なく、ひとつの点を除いてはグループに溶けこませる道がなかったでしょう。しかし幸いに彼女はわりあい歌が上手でありました。それで音楽で彼女の面目を挙げて、彼女をグループの他の人々と同じ水準にまで、高めることができました。この場合その指導者は自分で歌を指導することができましたが、それをその少女に任せて、その少女の性格改善を助けたのでありました。彼女には自尊心と地位とを増す機会が



(2)

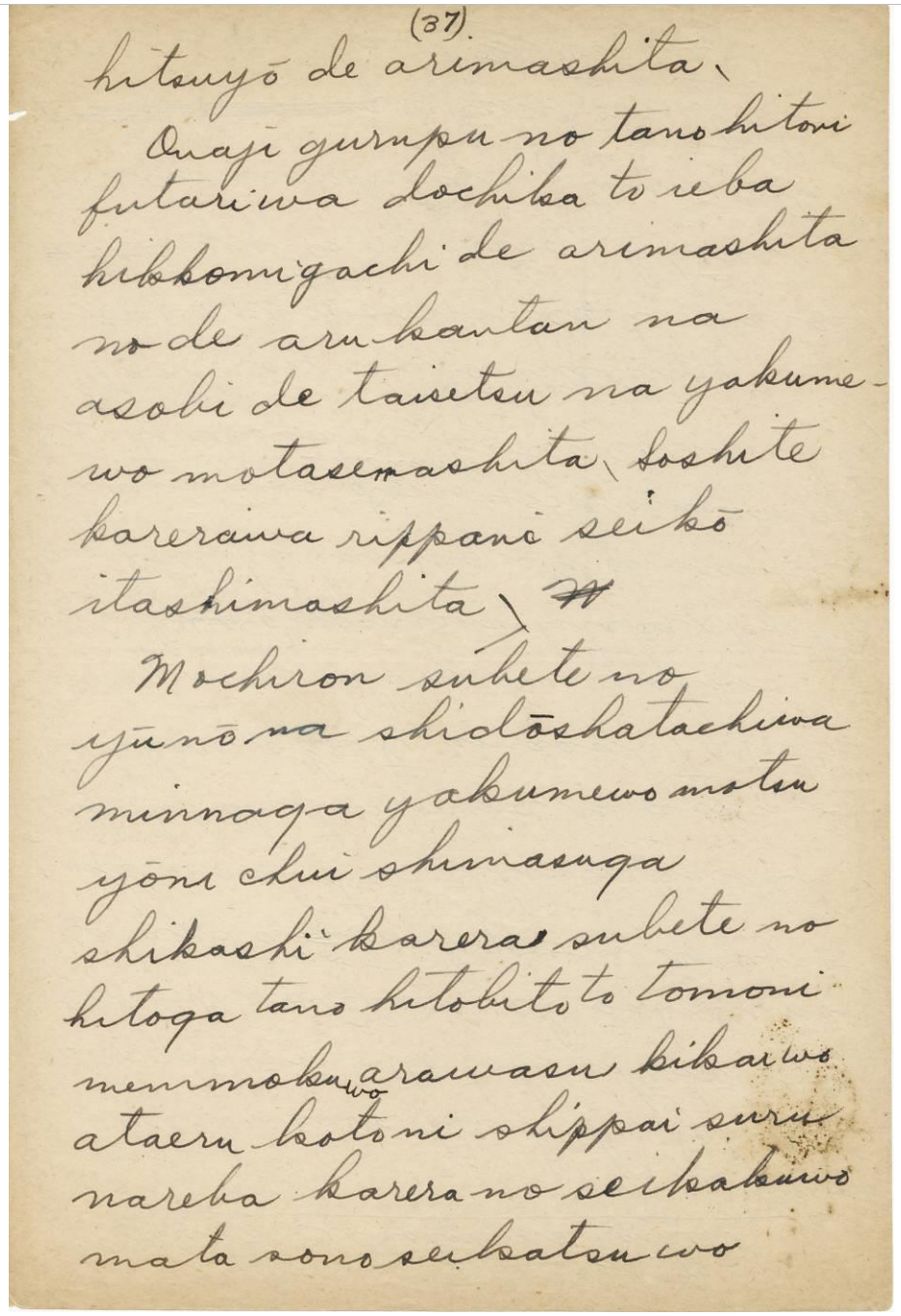
yukaremashita. Uchide
nemuranai toki demo kyōkaini
tsurete yuku to yoku nemutta
sō des. Shikashi sorewa
ima no koto dewa nakute
akambō no toki des kara
dozo ~~#~~ gokai wo shinaide
kudasai.

Tonikaku ~~watakushiwa~~
Iesusama to sono oshiewo
sonkei shi kokorokara
Iesusama ni shitagaitai to
omoimashita. Hokano tendewa
amari hakkiri kotaerare-
nakattaga kono ten dake de
passu sashite moratta no
deshō.

(3)

yukaremashita. Uchide nemuranai toki demo kyōkaini tsurete yuku to yoku nemutta sō des. Shikashi sorewa ima no koto dewa nakute akambō no toki des kara dozo ~~#~~ gokai wo shinaide kudasai.

Tonikaku ~~watakushiwa~~ Iesusama to sono oshiewo sonkei shi kokorokara Iesusama ni shitagaitai. Hokano tendewa amari hakkiri kotaerarenakattaga kono ten dake de passu sashite moratta no deshō.


(37).
hitsuyō de arimashita.
Onaji gurupu no tano hitoni
futariwa dochiraka to ieba
hikkomigachi de arimashita
no de aru kantan na
asobi de taisetsu na yakume-
wo motasemashita. Soshite
karerawa rippani seikō
itashimashita. ~~N~~
Mochiron subete no
yūnō na shidōshatachiwa
minnaga yakumewo motsu
yōni chui shimasuga
shikashi karera subete no
hitoga tano hitobito to tomoni
memmokuwo arawasu kikaiwo
ataeru kotoni shippai suru
nareba karera no seikakuwo
mata sono seikatsu wo

(37)

hitsuyō de arimashita.

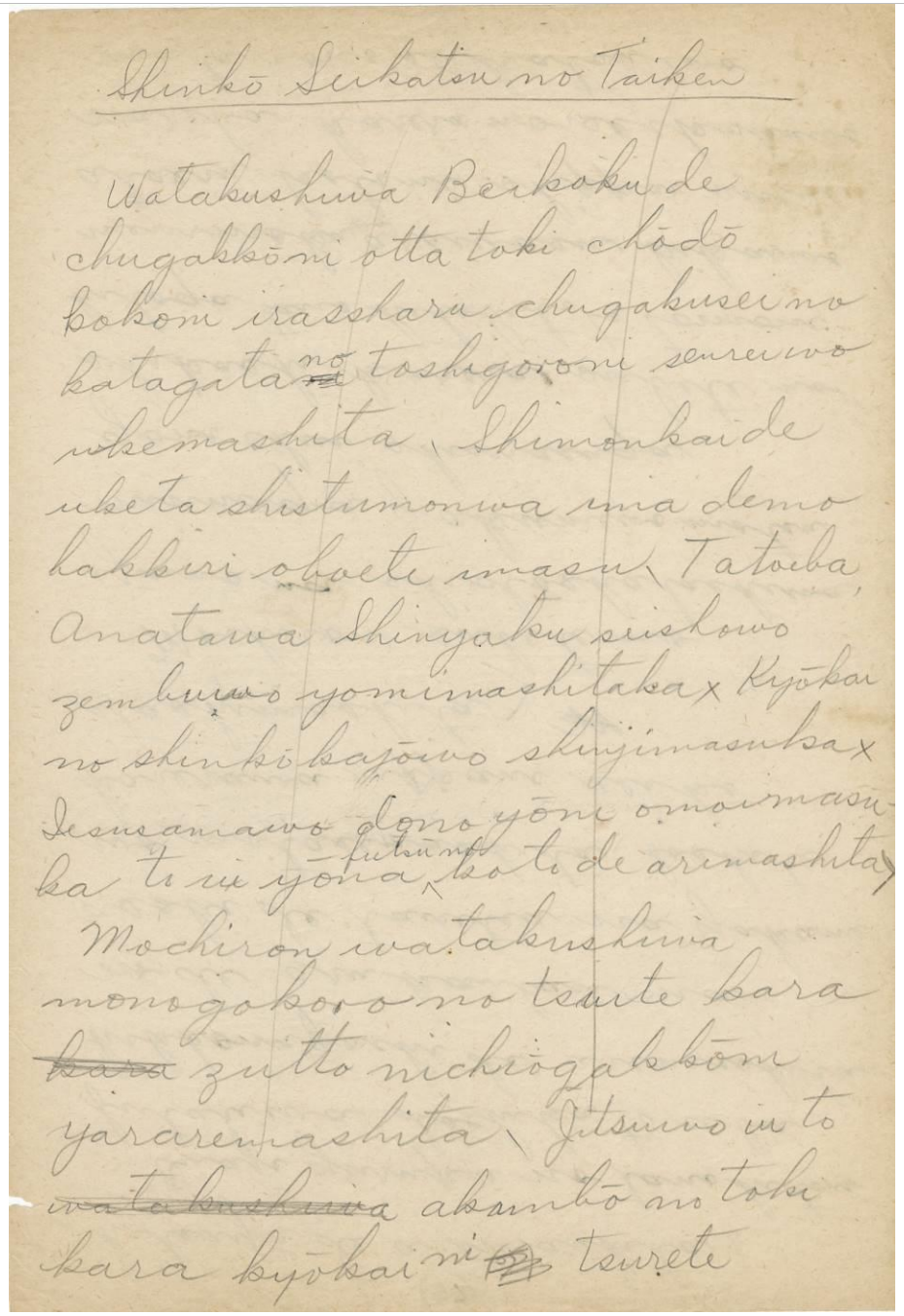
Onaji gurupu no tano hitoni futari wa dichika to ieba hikkomi gachi de arimashi no de aru kantan na asobi de taisetsu na yakume-wo motasemashita. Soshite karerawa rippani seikō itashimashita」 ~~N~~

Mochiron subete no yūnō na shidōshatachiwa minnaga yakumewo motsu yōni chui shimasuga shikashi karera subete no hitoga tano hitobito to tomoni memmomuwo arawasu kikai wo ataeru koto ni shippai suru nareba karera no seikakuwo mata sono seikatsu wo

必要でありました。

同じグループの他の人に、ふたりはどっちかといえば引っ込みがちでありましたので、ある簡単な遊びで大切な役目を持たせました。そして彼らは立派に成功いたしました。

もちろん、すべての有能な指導者たちは、みんなが役目を持つように注意しますが、しかし、彼らすべての人が、他の人々とともに面目を表わす機会を与えることに失敗するなれば、彼らの性格をまた生活を



Shinkō Seikatsu no Taiken

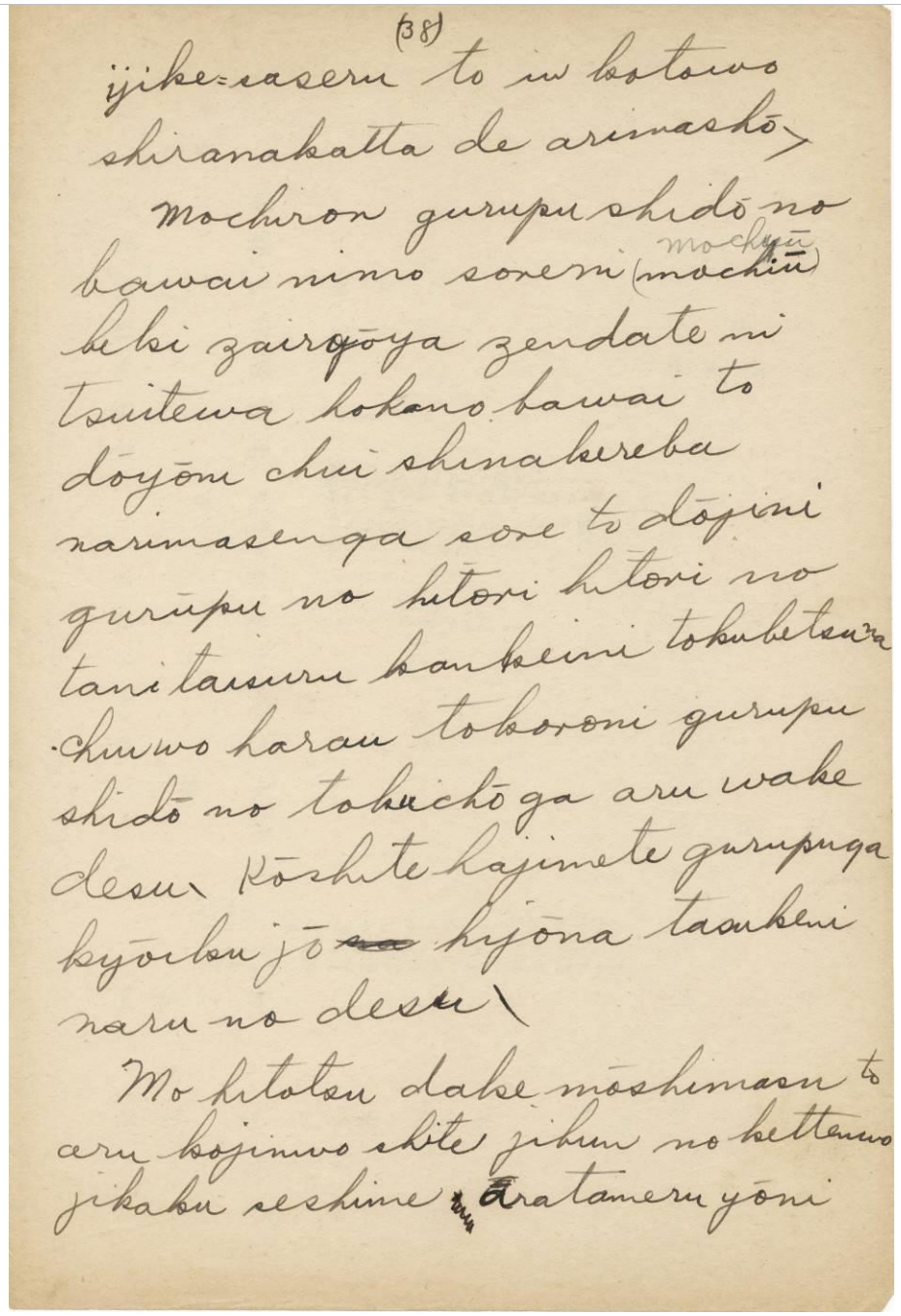
Watakushiwa Beikoku de chugakkōni ottatoki chōdō kokoni irassharu chugakusei no katagata ~~no~~ no toshigoroni senreiwo ukemashita. Shimonkaide uketa shisyumonwa ima demo hakkiri oboete imasu. Tatoeba Anatawa Shinyaku seishowo zenbuwo yomimashitaka. Kyōkai no shinkō kajōwo shinjimasuka. Iesusamawo dono yōni omoimasuka to iu yōna futsū no koto de arimashita.

Mochiron watakushiwa monogokokoro no ysuite kara ~~kara~~ zutto nichiyōgakkōni yararemashita. Jitsuwo iu to ~~watakushiwa~~ akanbōbno toki kara kyōkai ni ~~222~~ tsurete

~~Shinkō Seikatsu no Taiken~~

Watakushiwa Beikoku de chugakkōni ottatoki chōdo kokoni irassharu chugakusei no katagata ~~no~~ no toshigoroni senreiwo ukemashita. Shimonkaide uketa shisyumonwa ima demo hakkiri oboete imasu. Tatoeba Anatawa Shinyaku seishowo zenbuwo yomimashitaka. Kyōkai no shinkō kajōwo shinjimasuka. Iesusamawo dono yōni omoimasuka to iu yōna futsū no koto de arimashita.

Mochiron watakushiwa monogokokoro no ysuite kara ~~kara~~ zutto nichiyōgakkōni yararemashita. Jitsuwo iu to ~~watakushiwa~~ akanbōbno toki kara kyōkai ni ~~222~~ tsurete


(38)
ijike=saseru to iu kotowo
shiranakatta de arimashō」
Mochiron gurupu shidō no
bawai nimo soreni (mochiū) mochyū
beki zairyōya zendate ni
tsuitewa hokano bawai to
dōyōni chui shinakereba
narimasenga sore to dōjini
gurūpu no hitori hitori no
tani taisuru kankeini tokubetsuna
chui wo harau tokoroni gurupu
shidō no tokuchōga aru wake
desu. Kōshite hajimete gurupuga
kyōiku jō ~~no~~ hijōna tasukeni
naru no desu.
Mo hitotsu dake mōshimasu to
aru kojinwo shite jibun no kettenwo
jikaku seshime aratameru yōni

(38)

ijike=saseru to iu kotowo shiranakatta de arimashō」

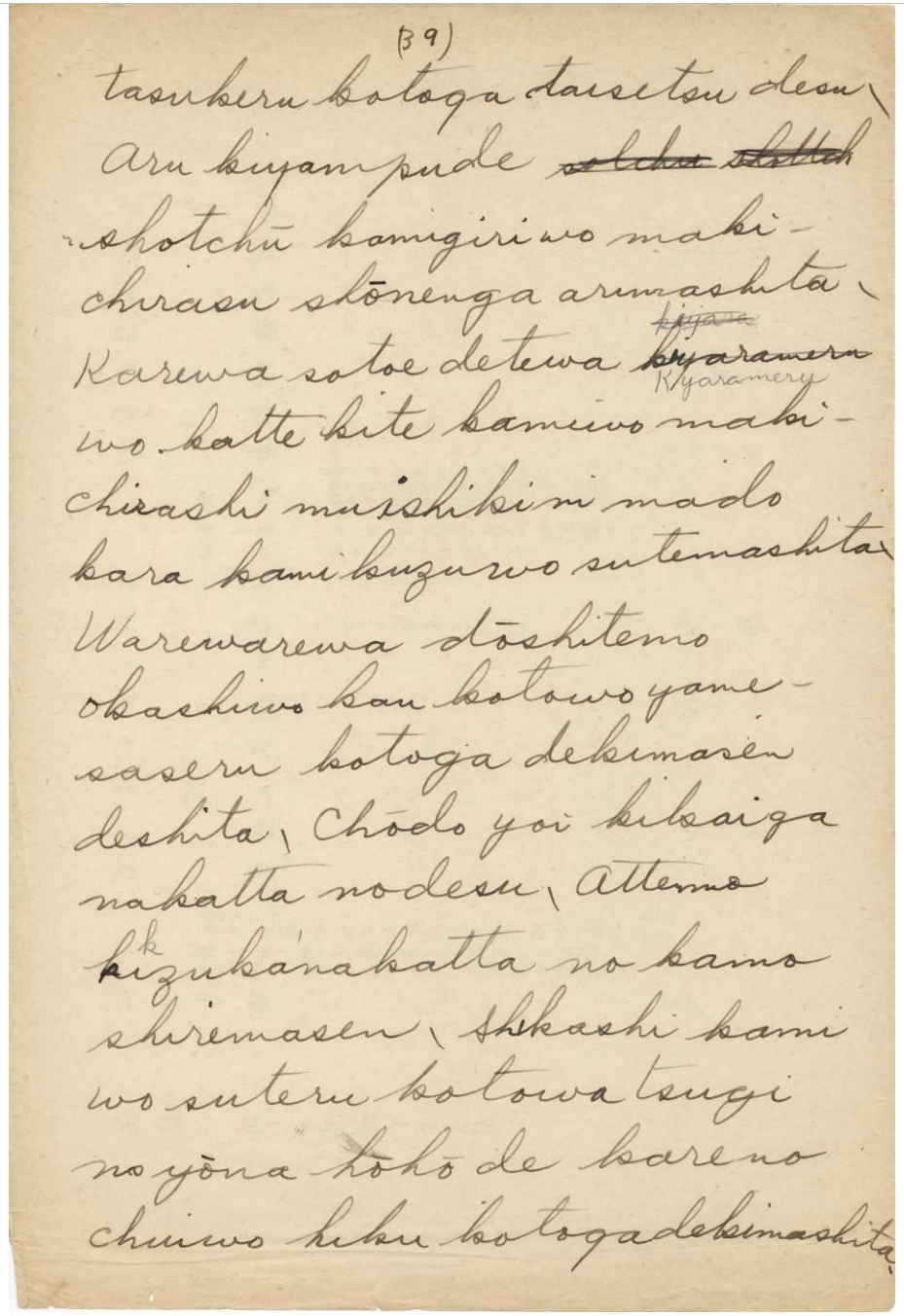
Mochiron gurupu shidō no bawai nimo soreni (mochiū) mochyū beki zairyōya zendate ni tsuitewa hokano bawai to dōyōni chui shinakereba narimasenga sore to dōjini gurūpu no hitori hitori no tani taisuru kankeini tokubetsuna chui wo harau tokoroni gurupu shiōno tokuchōga aru wake desu. Kōshite hajimete gurupuga kyōiku jō ~~no~~ hijōna tasukeni naru no desu.

Mo hitotdu dake mōshimasu to aru kojinwo shite jibun no kettenwo jikaku seshime aratameru yōni

いじけさせるということを知らなかったでありましょう。

もちろんグループ指導の場合にもそれにもちうべき材料やぜん立てについてはほかの場合と同様に、グループのひとり、ひとりの、他に対する関係に特別な注意を払うところに、グループ指導の特徴があるわけです。こうして初めてグループが、教育上非常な助けになるのです。

もひとつだけ申しますと、ある個人をして自分の欠点を自覚せしめ、改めるように


(39)
tasukeru kotoga taisetsu desu\
Aru kiyampude ~~sotchu shotteh~~
shotchū kamigiri wo maki-
chirasu shōnenga arimashita\
Karewa sotoe detewa ~~kiyarameru~~
Kyarameru
wo katte kite kamiwo maki-
chirashi muishikini mado
kara kami kuzuwo sutemashita\
Warewarewa dōshitemo
okashiwo kau kotowo yame-
saseru kotoga dekimasen
deshita\ Chōdo yoi kikaiga
nakatta nodesu\ Attemo
kizukanakatta no kamo
shiremasen\ Shikashi kami
wo suteru kotowa tsugi
no yōna hōhō de kareno
chuiwo hiku kotoga dekimashita

(39)

tasukeru kotoga taisetsu desu. Aru kiyampude ~~sotchu~~ ~~shotteh~~ shotchū kamigiri wo maki-chirasu shōnenga arimashita. Karewa sotoe detewa ~~kiyarameru~~ Kyarameru wo katte kite kamiwo makichirashi muishikini mado kara kami kuzuwo sutemashita. Warewarewa dōshitemo okashiwo kau kotowo yamesaseru kotoga dekimasen deshita. Chōdo yoi kikaiga nakatta nodesu. Attemo kizuka/nakatta no kamo shiremasen. Shikashi kami wo suteru kotowa tsugi no yōna hōhō de kare no chuiwo hiku kotoga dekimashita.

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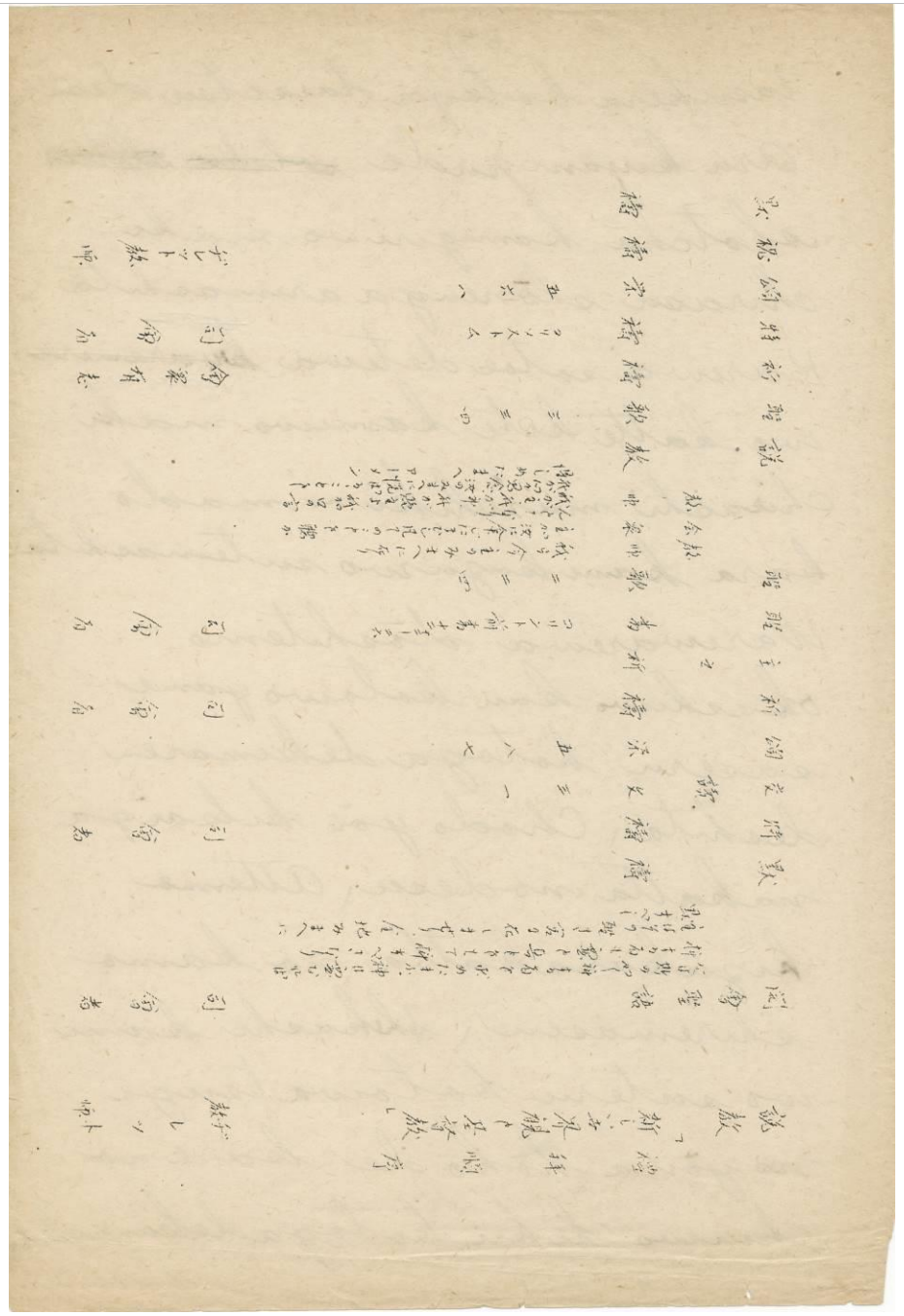
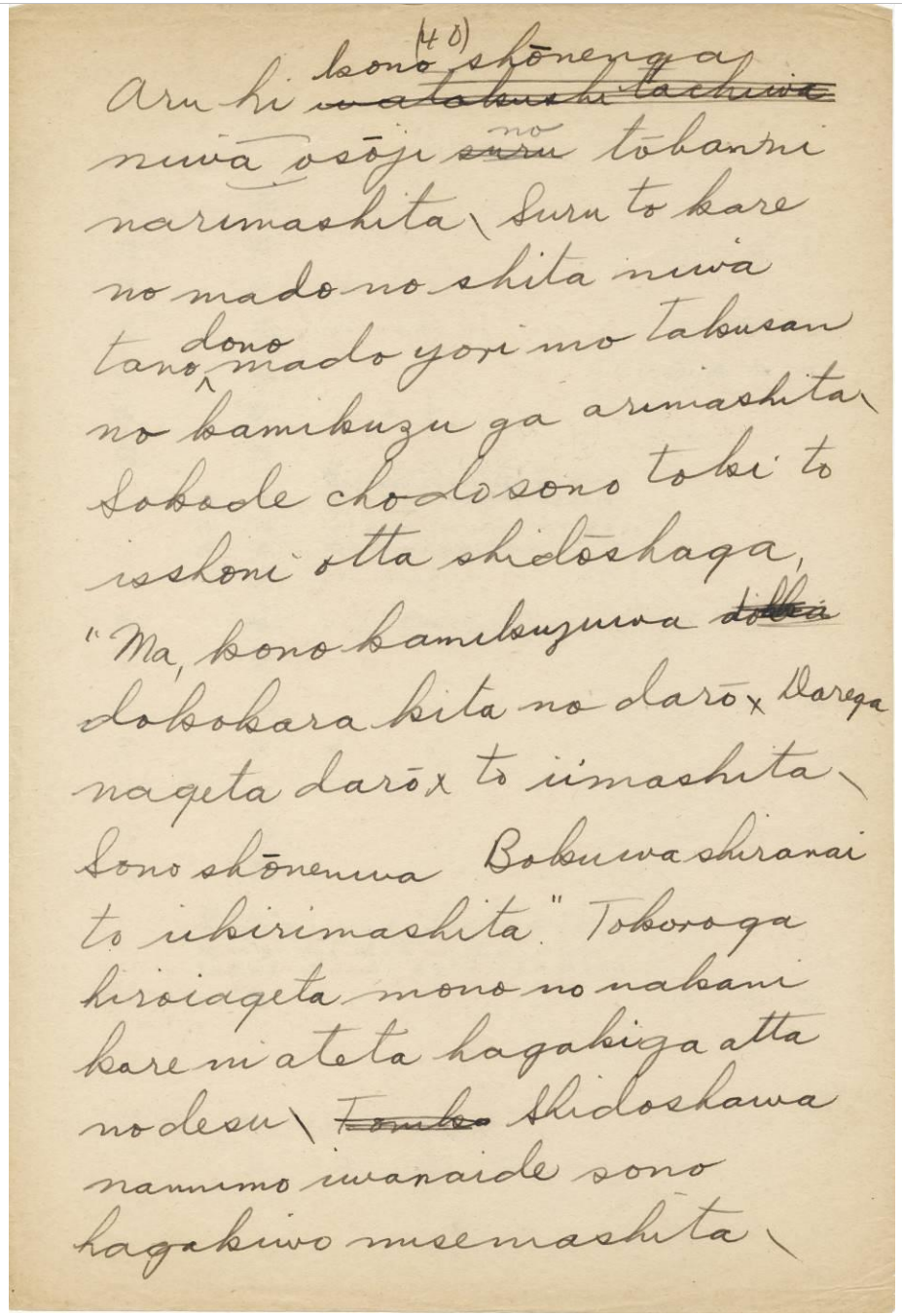
助けることが大切です。あるキャンプでしょっちゅう紙ぎれをまき散らす少年がありました。彼は外へ出てはキャラメルを買ってきて紙をまき散らし、無意識に窓から紙くずを捨てました。われわれはどうしてもお菓子を買うことをやめさせることができませんでした。ちょうどよい機会がなかったのです。あっても気づかなかったのかもしれません。しかし紙を捨てることは、次のような方法で彼の注意を引くことができました。





(40)

Aru hi ~~watakushi tachiwa~~ kono shōnenga niwa osōji ~~suru~~ no tōbanni narimashita. Suru to kare no mado no shita niwa tano dono mado yori mo takusan no kamikuzu ga arimashita. Sokode chodo sono toki ro isshoni otta shidōshaga "Ma, kono kamikuzuwa ~~dokka~~ dokokara kita no darō. Darega nageta darō, to iimashita. Sono shōnennwa Bokuwa shiranai toiikirimashita," Tokorode hiroiageta mono no nakani kareni ateta hagakiga atta no desu. ~~Tonik~~ Shidōshawa nannimo iwanaide sono hagakiwo misemashita.

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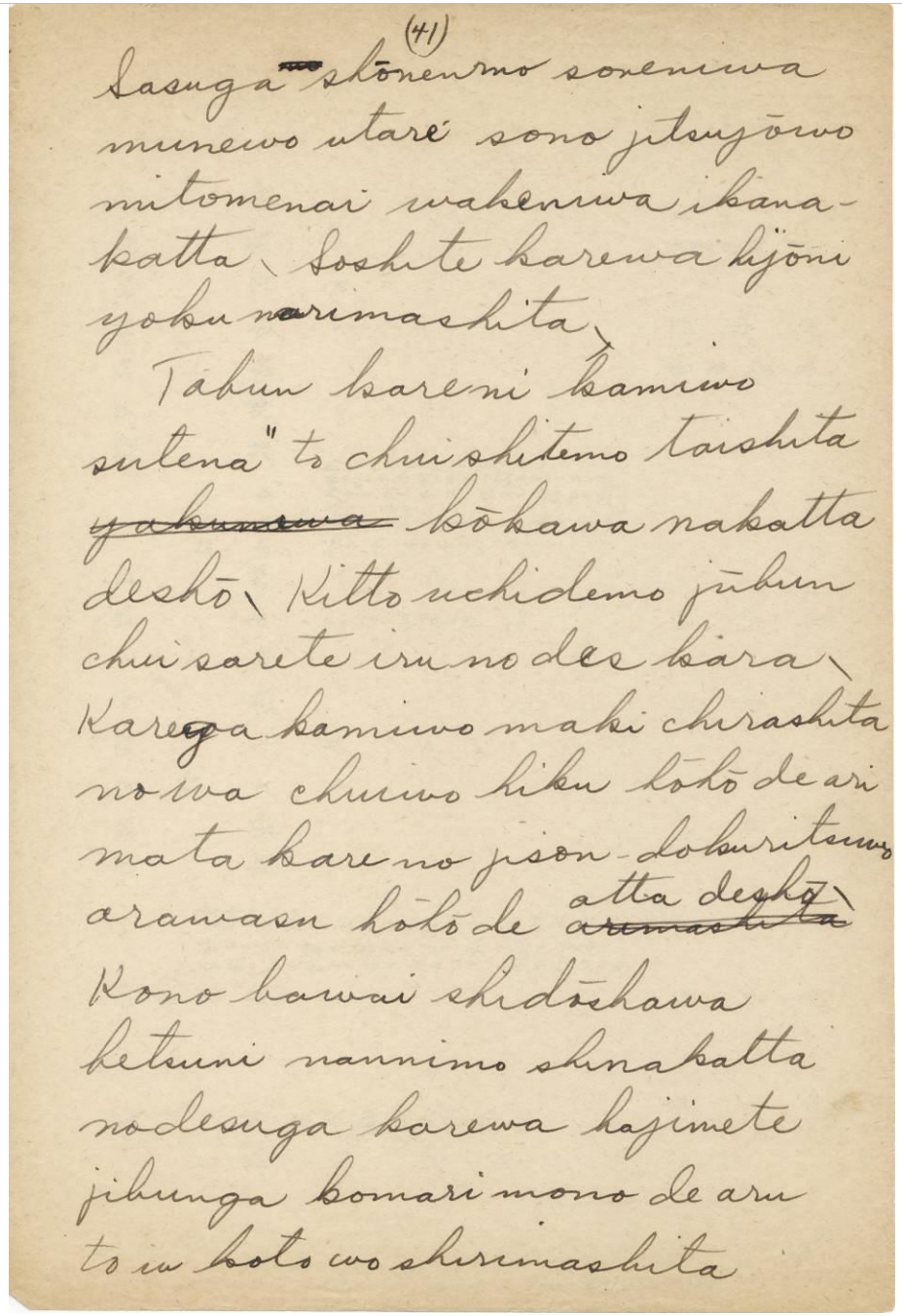
ある日、この少年が庭おそうじの当番になりました。すると彼も窓の下には他のどの窓よりもたくさんの紙くずがありました。そこでちょうどそのとき、一緒におった指導者が、「まぁ、コピーの紙くずはどこから来たのだろう。だれが投げただろう」と言いました。その少年は、「ぼくは知らない」と言い切りました。ところで拾い上げたものの中に、彼にあてたはがきがあったのです。指導者はなにも言わないでそのはがきをみせました。


(41)
Sasuga shōnen mo soreniwa
munewo utare sono jitsujōwo
mitomenai wakeniwa ikana-
katta. Soshite karewa hijōni
yoku narimashita.
Tabun kareni kamiwo
sutena" to chui shitemo taishita
~~yakunawa~~ kōkawa nakatta
deshō. Kitto uchidemo jūbun
chui sarete iru no des kara.
Karega kamiwo maki chirashita
no wa chuiwo hiku hōhō de ari
mata kare no jison-dokuritsuwo
arawasu hōhō de ~~arimashita~~ atta deshō.
Kono bawai shidōshawa
betsuni nannimo shinakatta
nodesuga karewa hajimete
jibunga komari mono de aru
to iu koto wo shirimashita

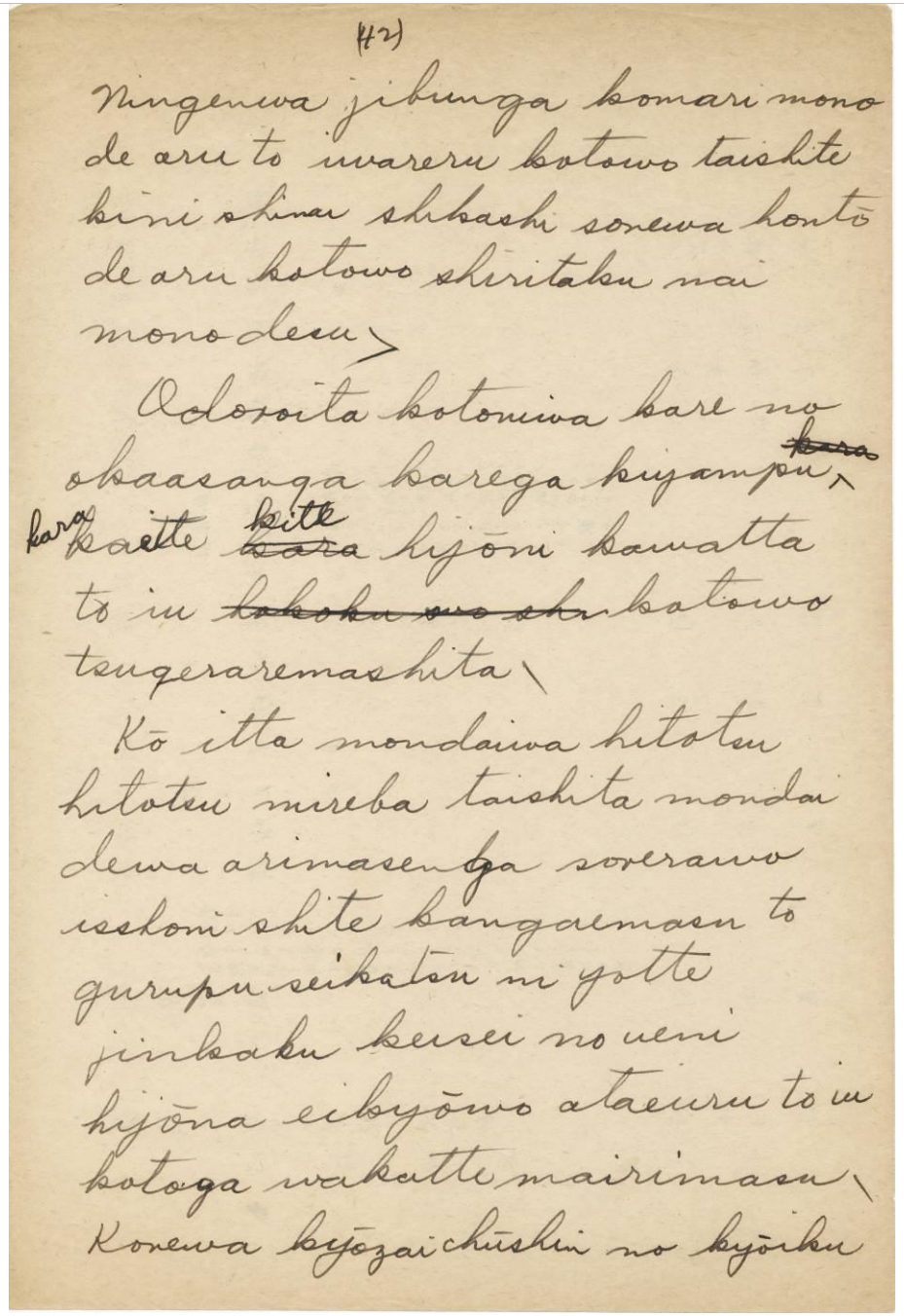
(41)

Sasuga shōnen mo soreniwa munewo utare/ sono jitsujōwo mitomenai wakeniwa ikanakatta. Soshite karewa hijōni yoku narimashita.

Tabun kareni kamiwo sutena" to chui shitemo taishite ~~yakunawa~~ kōkawa nakatta deshō. Kitto uchidemo jūbun chui sarete iru no des kara. Karega kamiwo maki chirashita no wa chuiwo hiku hōhō de ari mata kare no jison-dokuritsuwo arawasu hōhō de ~~arimashita~~ atta deshō. Kono bawai shidōshawa betsuni nannimo shinakatta nodesuga karewa hajimete jibunga komari mono dearu to iu koto wo shirimashita.

さすが少年もそれには胸を打たれ、その実情を認めないわけにはいかなかった。そして彼は非常によくなりました。

多分、彼に「紙を捨てな」と注意しても、対して効果はなかったでしょう。きっと家(うち)でも十分注意されているのですから。彼が紙をまき散らしたのは、注意を引く方法であり、また彼の自尊・独立を表わす方法であったでしょう。この場合、指導者はべつになんにもしなかったのですが、彼は初めて自分が困りものであるということを知りました。


(42)
Ningenwa jibunga komaru mono de aru to iwareru kotowo taishite kini shinai shikashi sorewa hontō de aru kotowo shiritaku nai mono desu」
Odoroita kotoniwa kare no okaasanga karega kiyampu ^ kara kaette kite hijōni kawatta to iu hokoku wo shi kotowo tsugeraremashita」
Kō itta mondaiwa hitotsu hitotsu mireba taishita mondai dewa arimasenga sorerawo isshoni shite kangaemasu to gurupu seikatsu ni yotte jinkaku keisei no ueni hijōna eikyōwo ataeru to iu kotoga wakatte mairimasu」 Korewa kyōzai chūshin no kyōiku

(42)

Ningenwa jibunga komaru mono de aru to iwareru kotowa taishite kini shinai shikashi sorewa hontō de aru kotowo shiritaku nai mono desu」

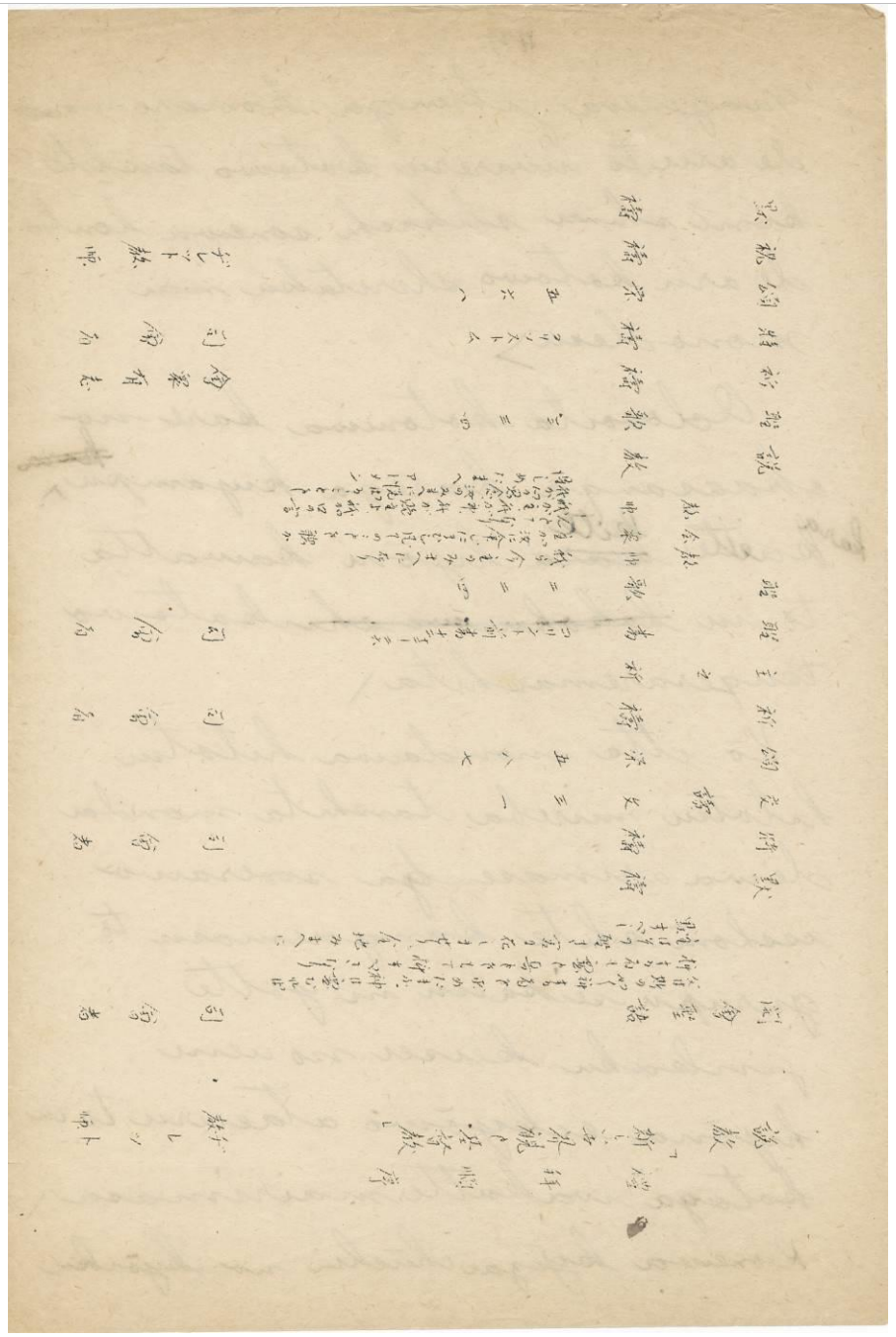
Odoroita kotoniwa kare no okaasanga karega kiyampu ^ ~~kara~~ kara kaette ~~kara~~ kite hijōni kawatta to iu ~~hokoku wo shi~~ kotowo tsugeraremashita」

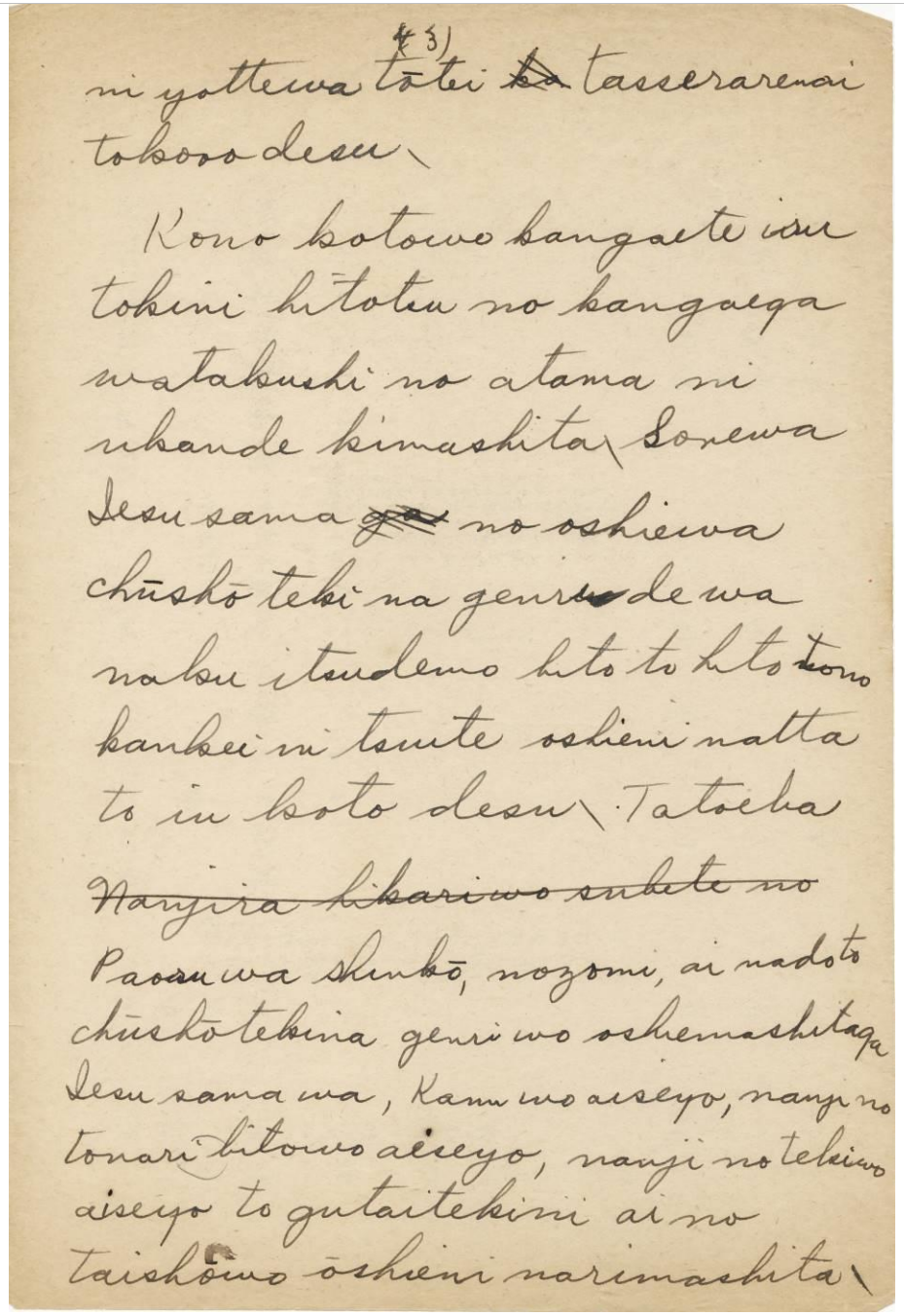
Kō itta mondaiwa hitotsu hitotsu mireba taishita mondai dewa arimasenga sorerawo isshoni shite kangaemasu to gurupu seikatsu ni yotte jinkaku keisei no ueni hijōna eikyōwo ataeru to iu kotoga wakatte mairimasu」 Korewa kyōzai chūshin no kyōiku

人間は自分が困るものであると、言われることはたいして気にしない、しかしそれは本当であることを知りたくないものです。

驚いたことには、彼のお母さんが彼がキャンプから帰ってきて非常に変わったということを告げられました。

こういった問題は、ひとつ、ひとつ見れば大した問題ではありませんが、それを一緒にして考えますと、グループ生活によって人格形成の上に非常な影響を与えるということがわかってまいります。これは教材中心の教育




(43)
ni yottewa tōtei ~~ka~~ tasserarenai
tokoro desu\
Kono kotowo kangaete iru
tokini hitotsu no kangaega
watakushi no atama ni
ukande kimashita\ Sorewa
Iesu sama ~~ga~~ no oshiewa
chūshō teki na genri de wa
naku itsudemo hito to hito tono
kankei ni tsuite oshieni natta
to iu koto desu\ Tatoeba
~~Nanjira hikariwo subete no~~
Paoru wa shinkō, nozomi, ai nado to
chūshōtekina genri wo oshiemashitaga
Iesu sama wa, Kami wo aiseyo, nanji no
tonari bitowo aiseyo, nanji no tekiwo
aiseyo to gutaitekini ai no
taishōwo ōshieni narimashita\

(43)

ni yottewa tōtei tasserarenai tokoro desu.

Kono kotowo kangaete iru tokini hitotsu no kangaega watakushi no atama ni ukande kimashita. Sorewa Iesu sama ~~ga~~ no oshiewa chūshō teki na genri de wa naku itsudemo hito to hito tono kankei ni tsuite oshieni natta to iu koto desu. Tatoeba ~~Nanjira hikari wo subete no~~ Pauru wa shinkō, nozomi, ai nado to chūshōtekina genri wo oshiemashitaga Iesu sama wa, Kami wo aiseyo, nanji no tonari bitowo aiseyo,nanji no tekiwo aiseyo to gutaitekini ai no taishōwo ōshieni narimashita.

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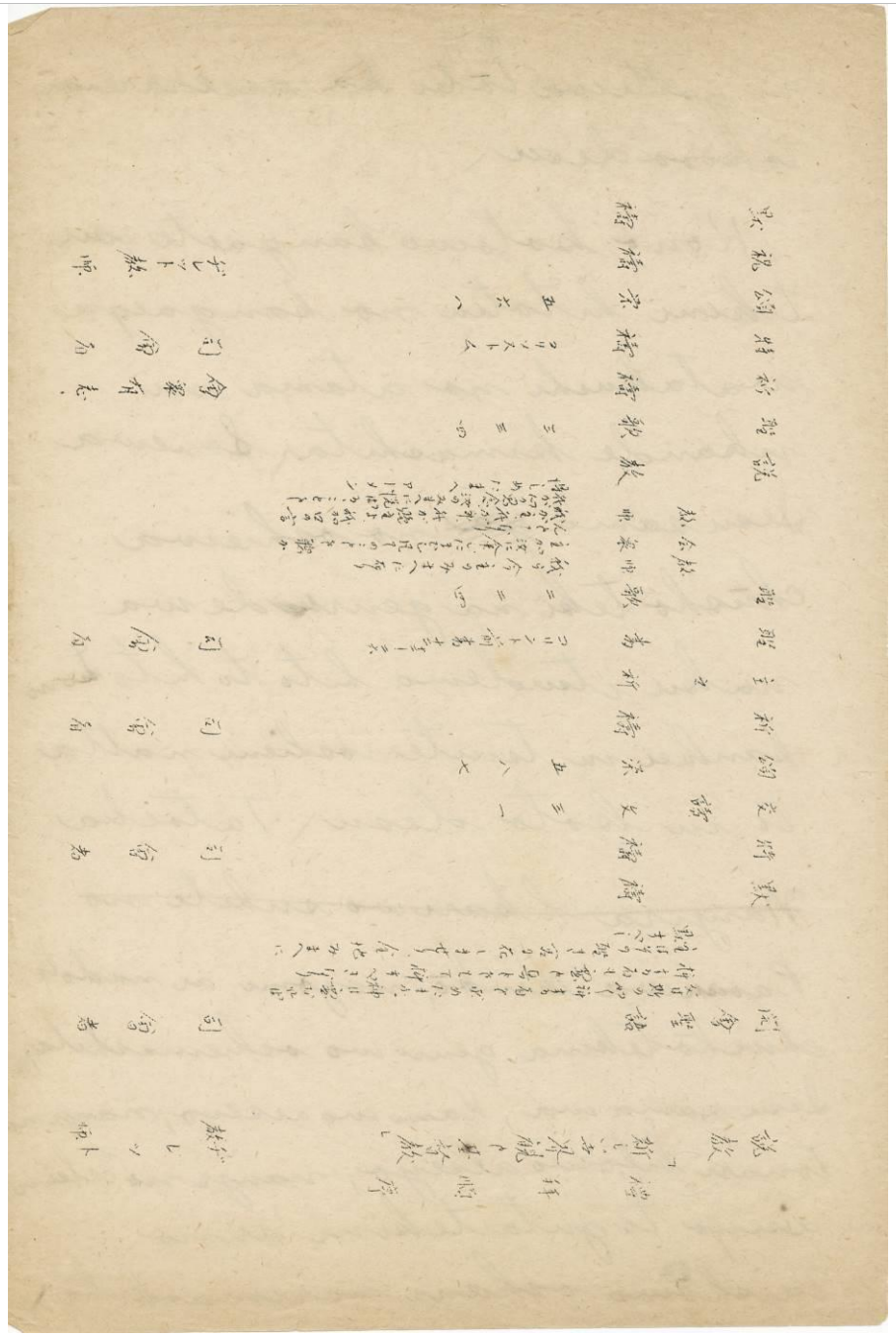
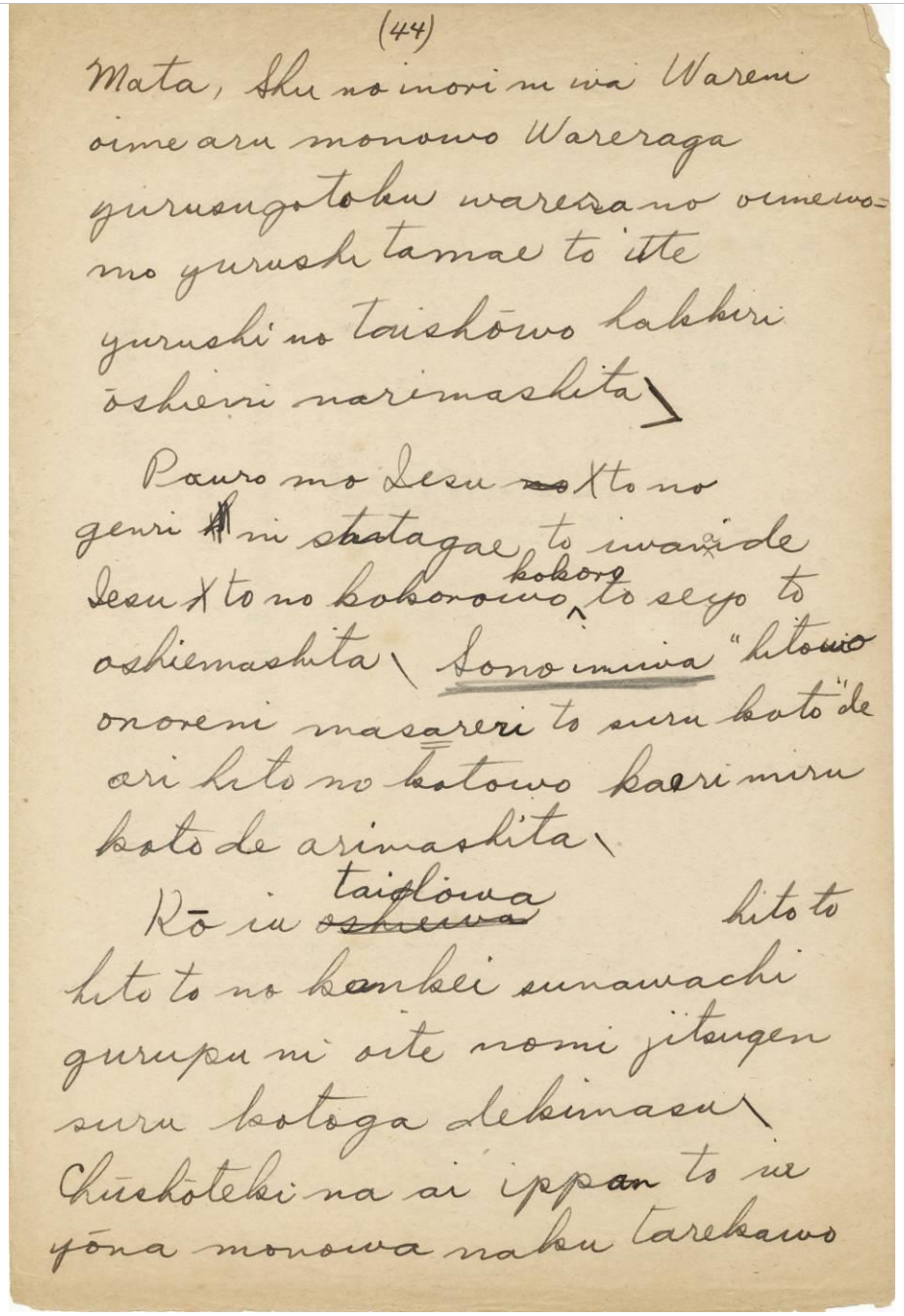
によっては到底達せられないところです。

このことを考えているときに、ひとつの考えが私の頭に浮かんできました。それはイエス様の教えは抽象的な原理ではなく、いつでも人と人との関係について教えになったということです。たとえば、パウロは信仰、望み、愛などと抽象的な原理を教えましたが、イエス様は、神を愛せよ、汝の隣人（となりびと）を愛せよ、汝の敵を愛せよと具体的に愛の対象をお教えになりました。





(44)

Mata, Shu no inori ni wa Wareni oime aru monowo Wareraga yurusugotoku warera no oimewo=mo yurushi tamae to itte yurushi no taishōwo hakkiri ōshieni narimashita

Pauro mo Iesu ~~no~~ Xto no genri ~~k~~ ni shitagae to iwan aide Iesu Xto no kokorowo kokoro to seyo to oshiemashita Sono imiwa "hitowo onoreni masareri to suru koto" de ari hito no kotowo kaeri miru koto de arimashita

Kō iu ~~oshiewa~~ taidowa hito to hito to no kankei sunawachi gurupu ni oite nomi jitsugen suru kotoga dekimasu Chūshōteki na ai ippan to iu yōna monowa naku tarekawo

(44)

Mata, Shu no inori ni wa Wareni oime aru monowa Wareraga yurusugotoku warera no oimewo=mo yurushi tamae to itte yurushi no taishōwo hakkiri ōshieni narimashita」

Pauro mo Iesu ~~mo~~ Xto no genri ~~k~~ ni shitagae to iwan aide Iesu Xto no koko-rowo kokoro to seyo to oshiemashita. Sono imiwa "hitowo onoreni masareri to suru koto" de ari hito no kotowo kaeri miru koto de arimashita.

Kō iu ~~oshiewa~~ taidowa hito to hito to no kankei sunawachi gurupu ni oite nomi jitsugen suru kotoga dekimasu. Chūshōteki na ai ippan to iu yōna monowa naku tarekawo

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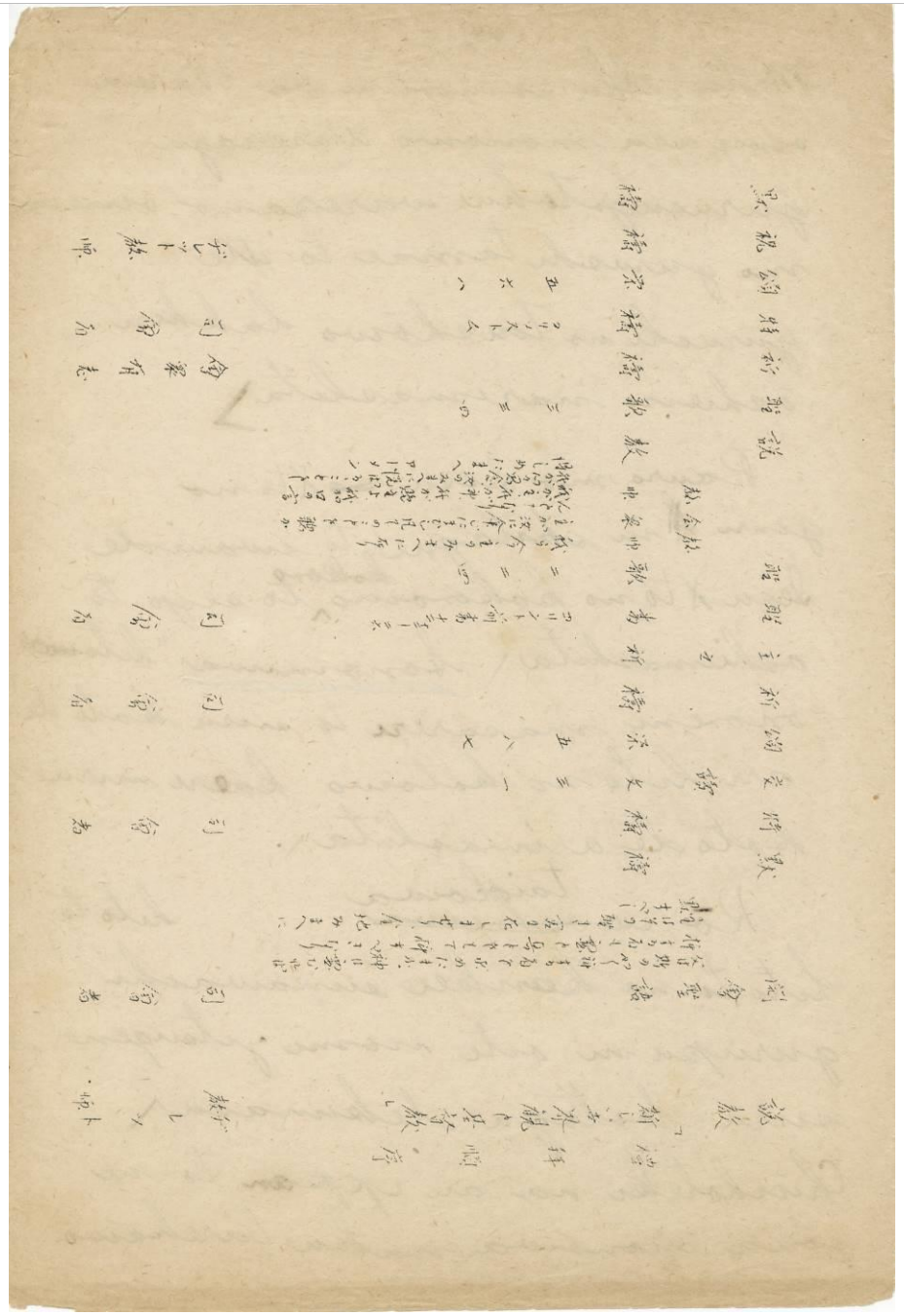
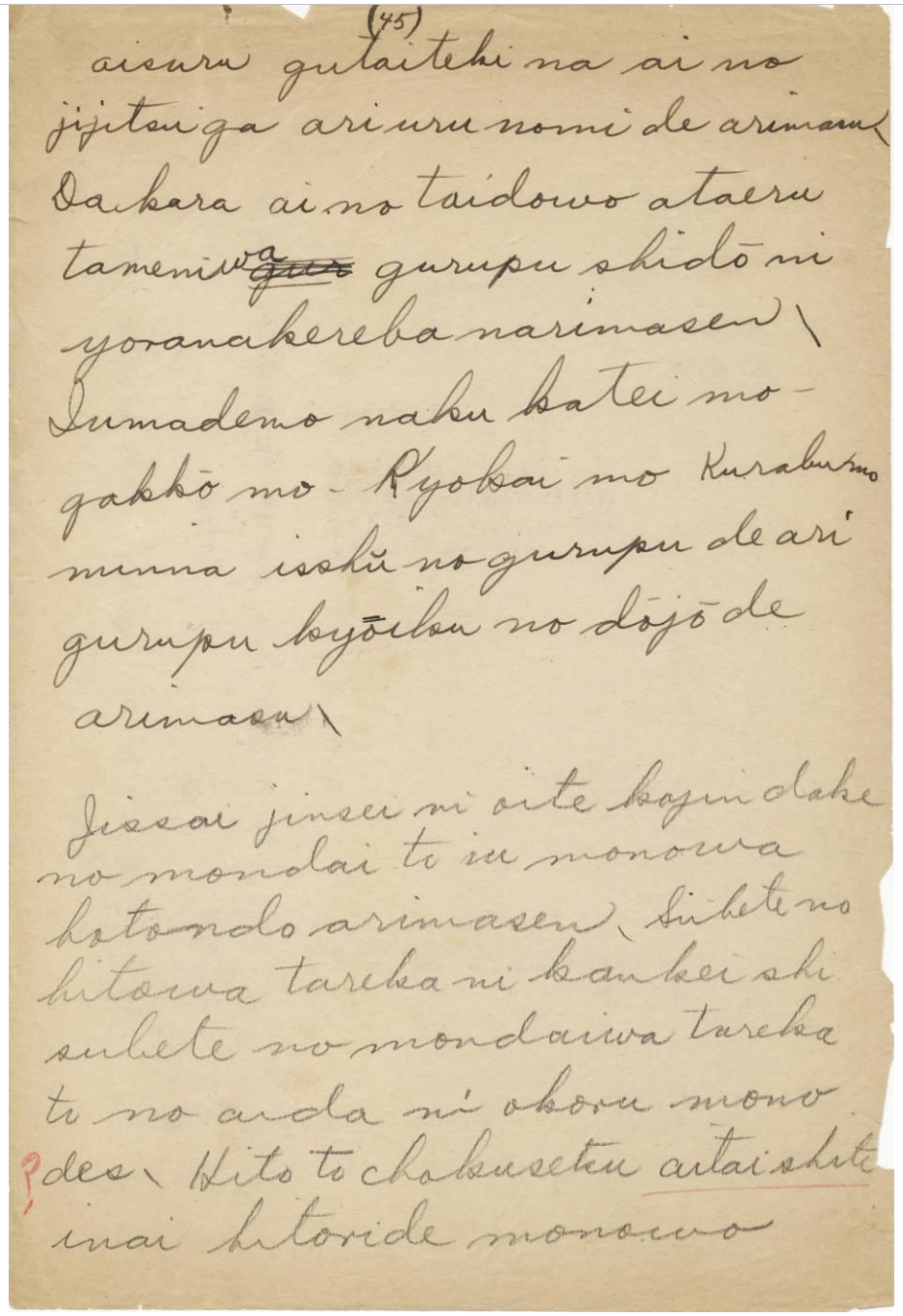
また、主の祈りには「我に負い目あるものは我らが赦す如くわれらの負い目をも赦したまえ」と祈って赦しの対象をはっきりお教えになりました。

パウロもイエス・キリストの原理に従えと言わないで、イエス・キリストの心を心とせよと教えました。その意味は、「人を己に勝れりとすること」であり、人のことを省みることであります。

こういう態度は人と人との関係、すなわちグループにおいてのみ実現することができます。抽象的な愛一般というようなものはなく、たれかを





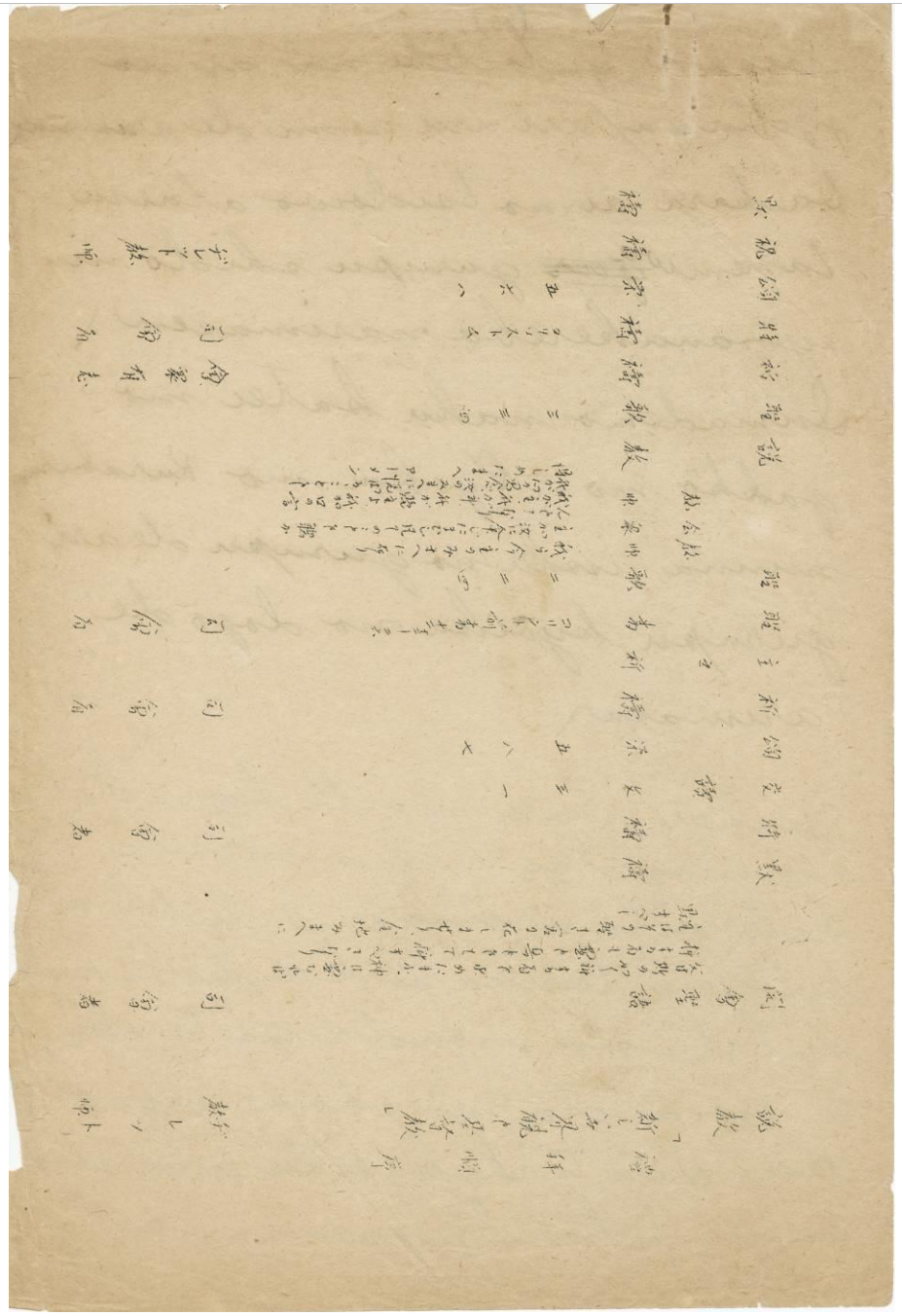
(45)

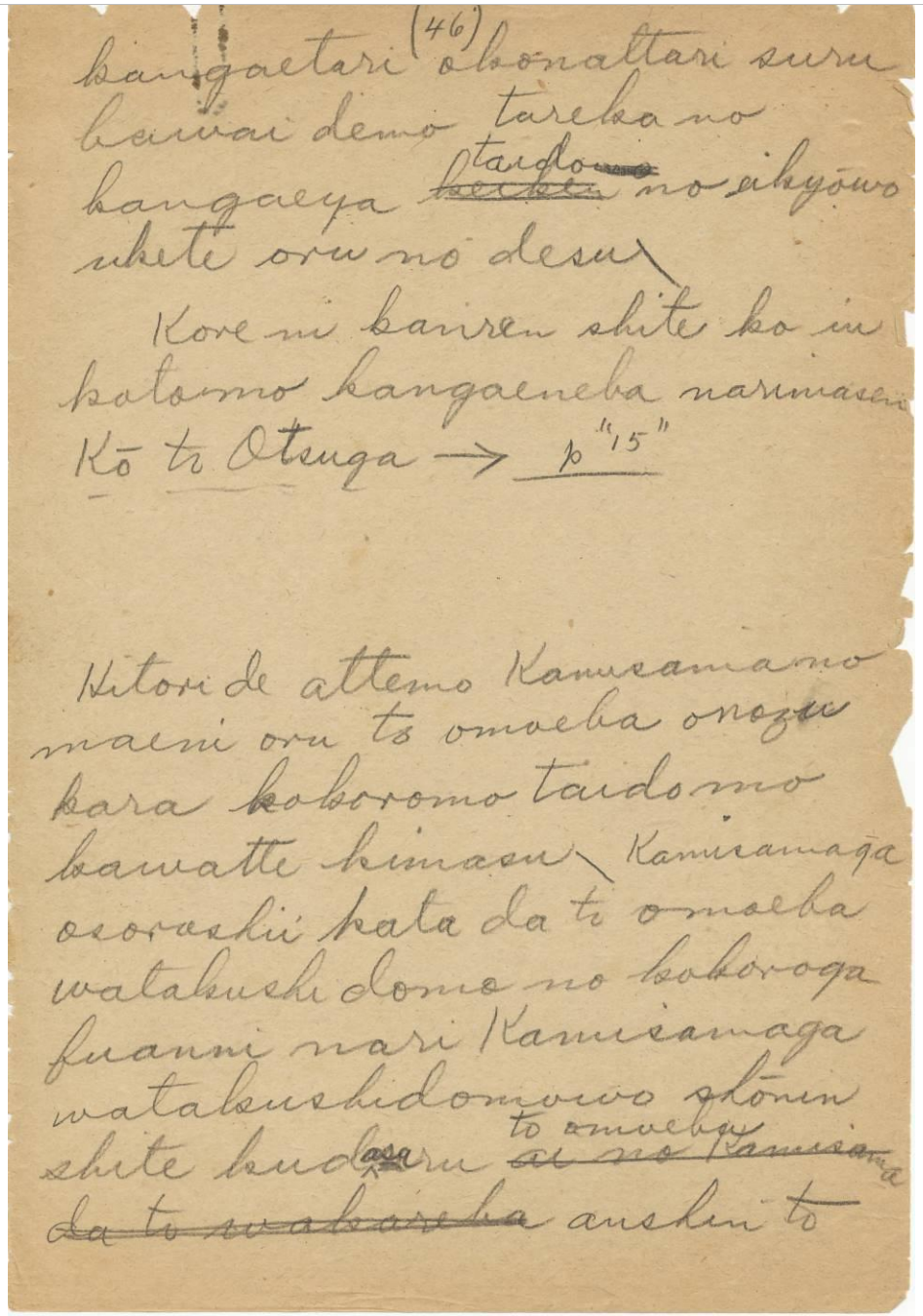
aisuru gutaiteki na ai no jijitsu ga ari uru nomi de arimasu」 Dakara ai no taidowo ataeru tameniwa ~~gur~~ gurupu shidō ni yoranakereba narimasen. Iumademo naku katei mo gakkōmo, Kyōkai mo, Kurabu mo minna isshŭ no gurupu de ari gurupu kyōiku no dōjō de arimasu.

Jissai jinsei ni oite kojin dake no mondai to iu monowa hotondo arimasen. Subete no hitowa tareka ni kankei shi subete no mondaiwa tareka to no aida ni okoru mono des. Hito to chokusetsu aitai shite inai hitoride monowo

愛する具体的な愛の事実があり得るのみであります。だから、愛の態度を与えるためには、グループ指導によらなければなりません。言うまでもなく家庭も、学校も、教会も、クラブも、みんな一緒のグループ教育の道場であります。

実際人生において個人だけの問題というものはほとんどありません。すべての人はたれかに関係し、すべての問題はたれかとの間に起こるものです。人と直接、相対していない、ひとりでものを





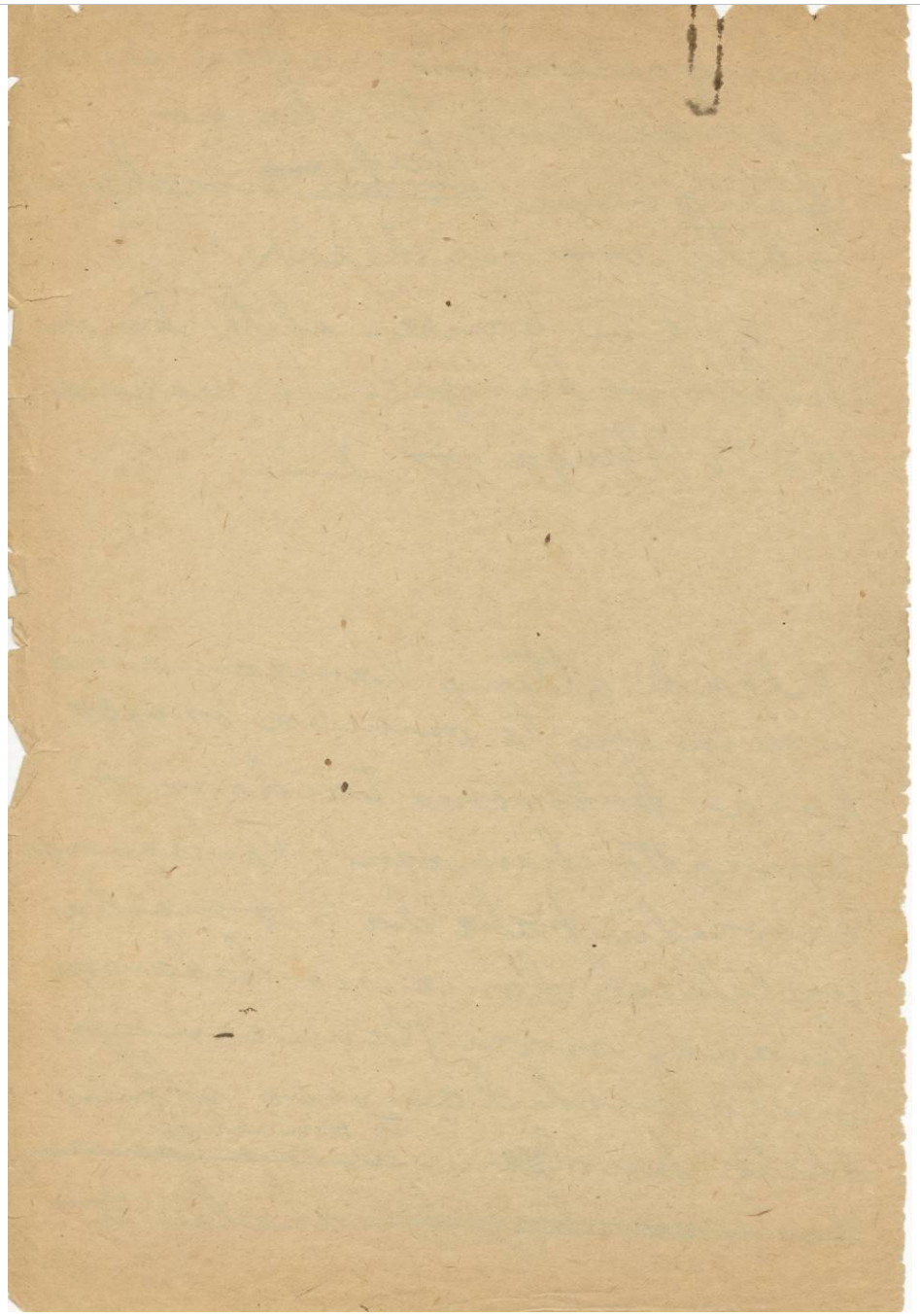
(46)
kangaetari okonattari suru bawai demo tareka no kangaeya taido no eikyōwo ukete oru no desu.
Kore ni kanren shite ko iu kotomo kangaeneba narimasen. Kō to Otsuga → p "15"

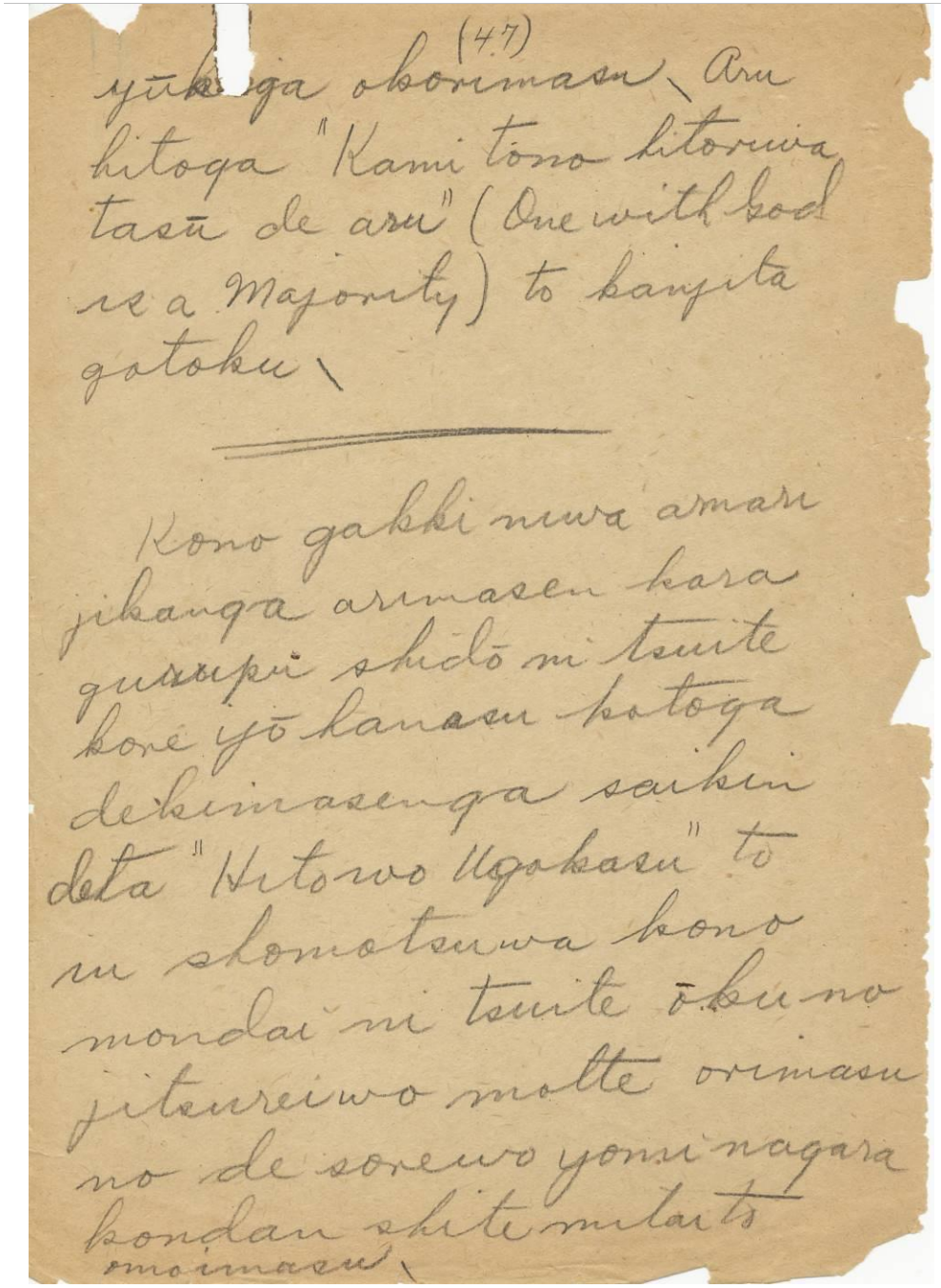
Hitori de attemo Kamisamano maeni oru to omoeba onozu kara kokoromo taido mo kawatte kimasu. Kamisamaga osoroshii kata dato omoeba watakushi domo no kokoroga fuanni nari Kamisamaga watakushidomowo shōnin shite kud^asaru ~~ni no Kamisama da to wakareba~~ to omoeba anshin to

58

考えたり行ったりする場合でも、たれかの考えや態度のよい影響を受けておるのです。
これに関連して、こういうことも考えねばなりません。甲と乙が → P.15

ひとりであっても、神様の前におると思えば、おのずから心も態度も変わってきます。神様が恐ろしい方だと思えば。私どもの心が不安になり、神様が私どもを承認してくださると思えば、安心の




(47)
yūkiga okorimasu、Aru
hitoga "Kami tono hitowa
tasū de aru" (One with kod
is a Majority) to kanjita
gotoku、

Kono gakki niwa amari
jikanga arimasen kara
gurupu shidō ni tsuite
kore yō hanasu kotoga
dekimasenga saikin
deta "Hitowo Ugokasu" to
iu shomotsuwa kono
mondai ni tsuite ōku no
jitsureiwo motte orimasu
no de sorewo yomi nagara
kondan shite mitai to
omoimasu、

(47)

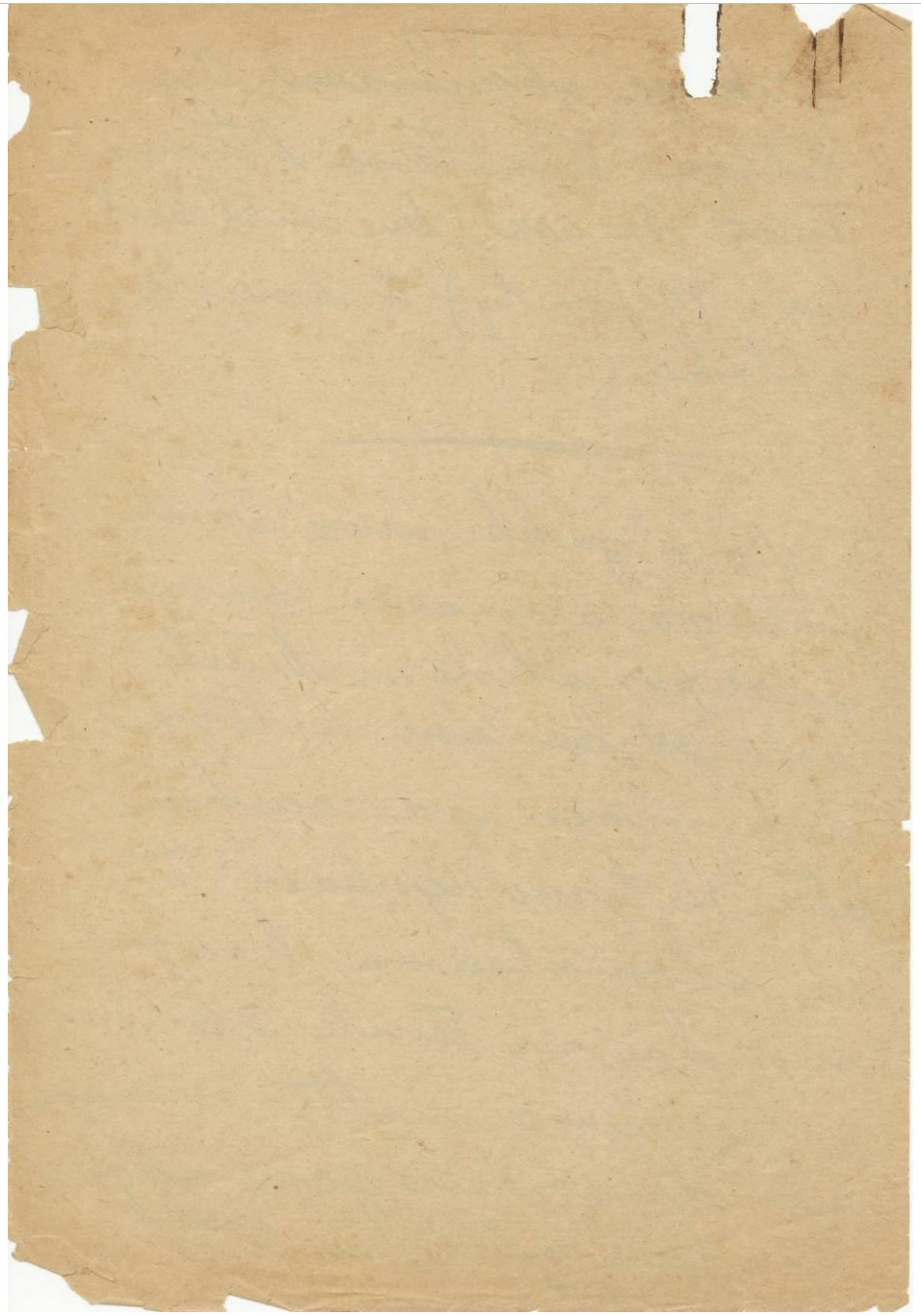
yūk?ga okorimasu.　Aru hitoga "Kami tono hito?wa tasū de aru"　(One with kod is a Majority) to kanjita gotoku.

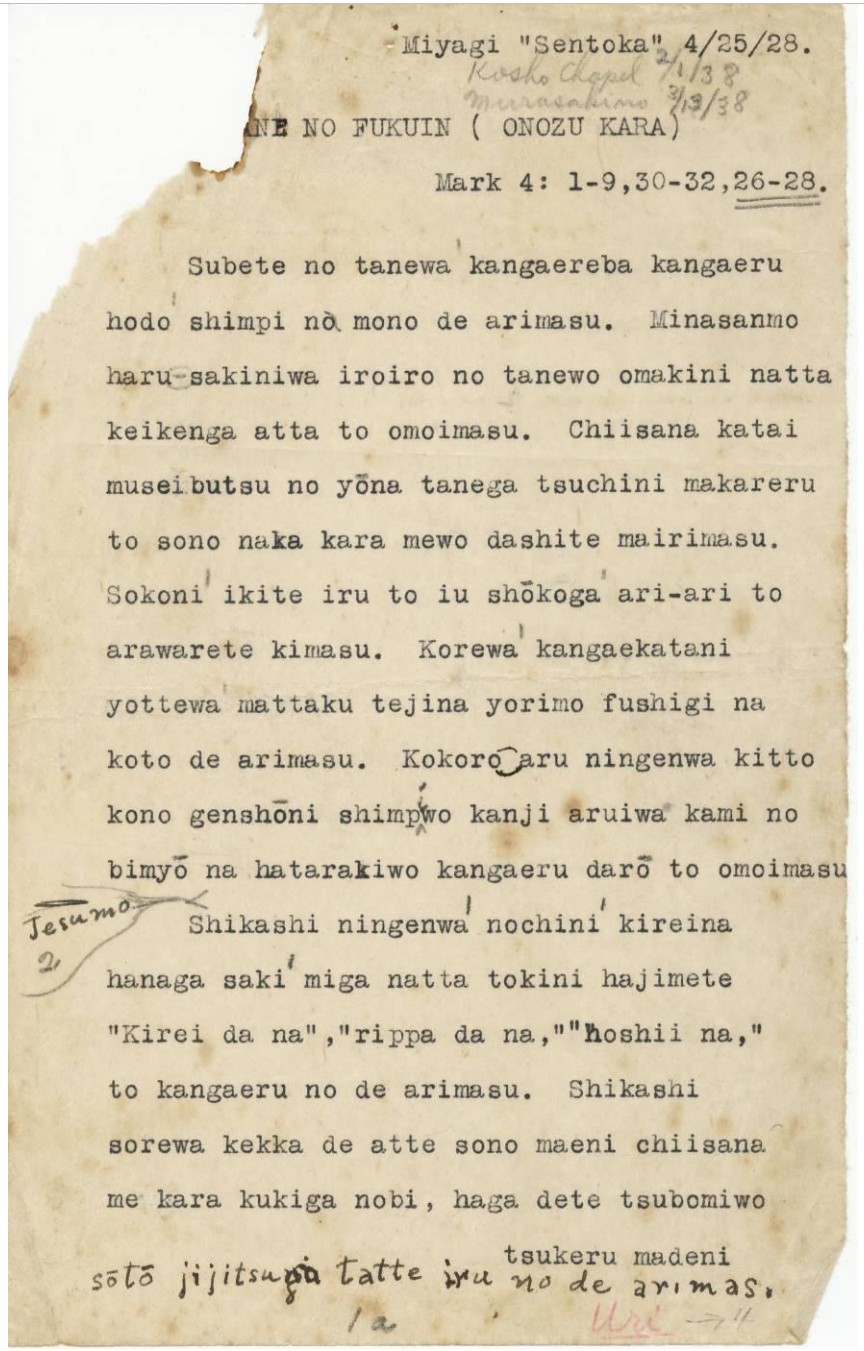
Kono gakki niwa amari jikanga arimasen kara gurupu shidō ni tsuite kore ijō hanasu kotoga dekimasenga saikin deta "Hitowo Ugokasu" to iu shomotsu wa kono mondai ni tsuite ōku no jitsureiwo motte orimasu no de sorewo yomi nagara kondan shite mitai to omoimasu.

59

勇気が起こります。ある人が「神とのひと？は多数である」(One with kod is Majority)と感じた如く。

この学期にはあまり時間がありませんから、グループ指導についてこれ以上話すことができませんが、最近出た「人を動かす」という書物はこの問題についての実例を持っておりますので、それを読みながら懇談してみたいと思います。





Miyagi "Sentoka" 4/25/28.
Kosho Chapel 2/1/38
Murasakino 3/13/38

NE NO FUKUIN (ONOZU KARA)

Mark 4: 1-9,30-32,26-28.

Subete no tanewa kangaereba kangaeru hodo shimpi no mono de arimasu. Minasanmo haru-sakiniwa iroiro no tanewo omakini natta keikenga atta to omoimasu. Chiisana katai musei butsu no yōna tanega tsuchini makareru to sono naka kara mewo dashite mairimasu. Sokoni ikite iru to iu shōkoga ari-ari to arawarete kimasu. Korewa kangaekatani yottewa mattaku tejina yorimo fushigi na koto de arimasu. Kokoro aru ningenwa kitto kono genshōni shimpwo kanji aruiwa kami no bimyō na hatarakiwo kangaeru darō to omoimasu

Jesu mo
2 Shikashi ningenwa nochini kireina hanaga saki miga natta tokini hajimete "Kirei da na","rippa da na,""Hoshii na," to kangaeru no de arimasu. Shikashi sorewa kekka de atte sono maeni chiisana me kara kukiga nobi, haga dete tsubomiwo tsukeru madeni

sōtō jijitsuga tatte iru no de arimas.
1a Uri → 4

Miyagi “Sentoka” 4/25/28.
Kosho Chapel 2/1/38
Murasakino 3/13/38

TANE NO FUKUIN (ONOZU KARA)

Mark 4:1-9,30-32,26-28

Subete no tanewa kangaereba kangaeru hodo shimpi no mono de arimasu. Minasanmo haru sakiniwa iroiro no tanewo omakini natta keikenga atta to omoimasu. Chiisana katai museibutsu no yōna tanega tsuchini makareru to sono naka kara mewo dashite mairimasu. Sokoni ikite iru to iu shōkoga ari-ari to arawarete kimasu. Korewa kangaekatani yottewa mattaku tejina yorimo fushigi na koto de arimasu. Kokoro aru ningenwa kitto kono genshōni shimpiwo kanji aruiwa kami no bimyō na hatarakiwo kangaeru darō to omoimasu.

~~*Jesu mo*~~
2 Shikashi ningenwa nochini kireina hanaga saki miga natta tokini hajimete “Kirei da na”, “rippa da na,” “Hosii na,” to kangaeru no de arimasu. Shikashi sorewa kekka de atte sono maeni chiisana me kara kukiga nobi, haga dete tsubomiwo tsukeru madeni

sōtō jijitsuga tatte iru no de arimas.
1a *Uri* → *4*

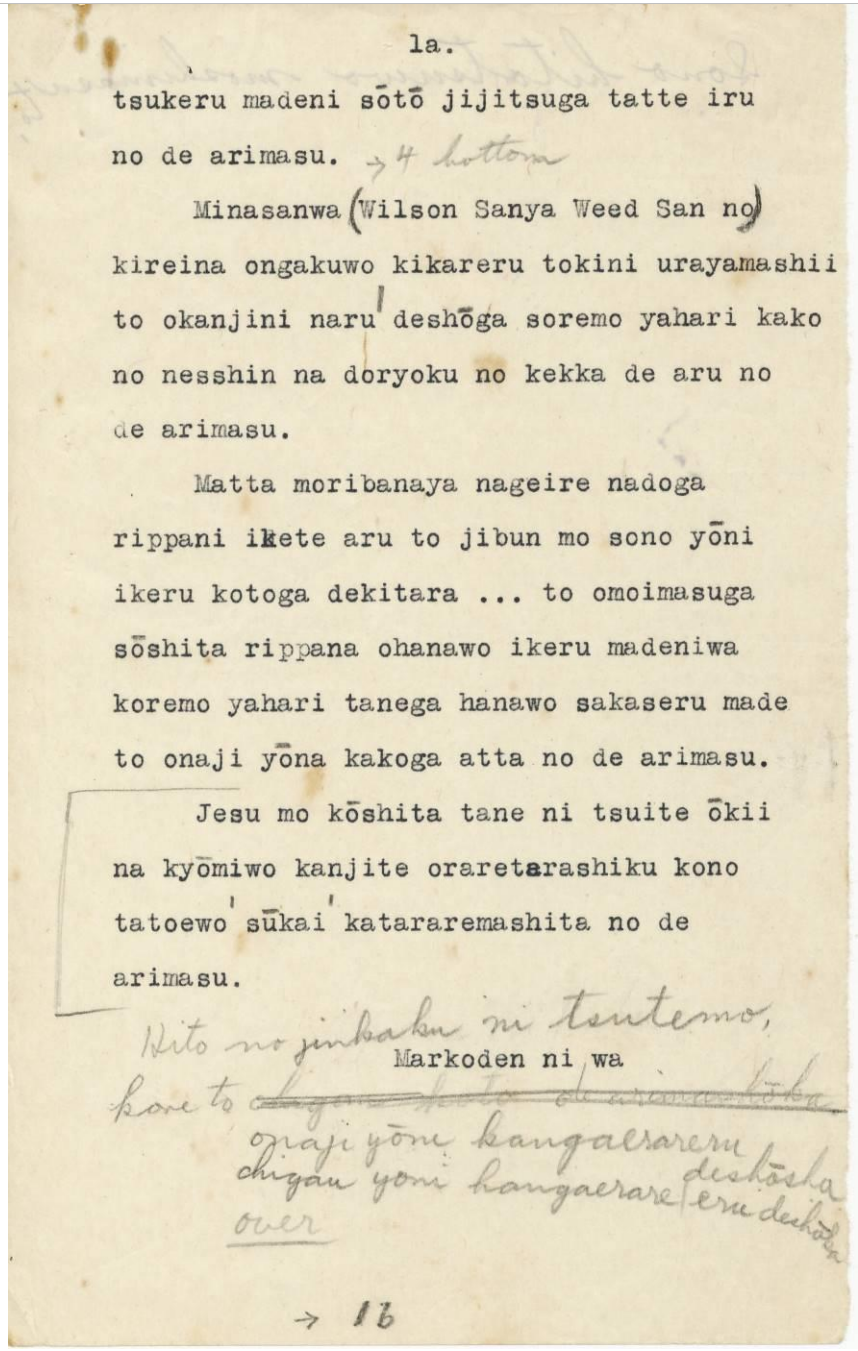
マルコ 4 1

種の福音(おのずから)

1928/4/25(宮城 Sentoka)、1927/12/11(組合教会)
1938/2/1(Kosho Chapel)、1938/3/13(Murasakino)

すべての種は考えれば考えるほど、神秘のものであります。みなさんも春先にはいろいろの種をおまきになった経験があったと思います。小さな固い無生物のような種が土にまかれるとその中から芽を出してまいります。そこに生きているという証拠がありありと表れてきます。これは考え方によっては全く手品よりも不思議なことであります。心ある人間はきっとこの現象に神秘を感じ、あるいは神の微妙な働きを考えるだろうと思います。

しかし人間はのちにきれいな花が咲き、実がなった時に初めて「きれいだな」、「立派だな」、「ほしいな」と考えるのであります。しかしそれは結果であって、その前に小さな芽から茎が伸び、葉が出てつぼみを



la.

tsukeru madeni sōtō jijitsuga tatte iru no de arimasu. → 4 bottom

Minasanwa (Wilson Sanya Weed San no) kireina ongakuwo kikareru tokini urayamashii to okanjini naru/deshōga soremo yahari kako no nesshin na doryoku no kekka de aru no de arimasu.

Matta moribanaya nageire nadoga rippani ikete aru to jibun mo sono yōni ikeru kotoga dekitara ... to omoimasuga sōshita rippana ohanawo ikeru madeniwa koremo yahari tanega hanawo sakaseru made to onaji yōna kakoga atta no de arimasu.

Jesu mo kōshita tane ni tsuite ōkii na kyōmiwo kanjite oraretarashiku kono tatoewo/sūkai/katararemashita no de arimasu.

Hito no jinkaku ni tsutemo, kore to ~~chigau koto de arimashōka~~ onaji yōni kangaerareru deshōka chigau yōni kangaerare eru deshōka

Markoden ni wa

over

→ 16

1a.

tsukeru madeni sōtō jijitsuga tatte iru no de arimasu. → *4 bottom*

Minasanwa (Wilson Sanya Weed san no) kireina ongakuwo kikareta tokini urayamashii to okanjini naru/deshōga soremo yahari kako no nesshin na doryoku no kekka de aru no de arimasu.

Matta moribanaya nageire nadoga rippani ikete aru to jibun mo sono yōni ikeru kotoga dekitara… to omoimasuga sōshita rippana ohanawo ikeru madeniwa koremo yahari tanega hanawo sakaseru made to onaji yōna kakoga atta no de arimasu.

Jesu mo kōshita tane ni tsuite ōkii na kyōmiwo kanjite oraretarashiku kono tatoewo/sūkai/katararemashita no de arimasu.

Markoden ni wa

Hitono jinkaku ni tsutemo kore to ~~chigau koto de arimashōka~~ onaji yōni kangaerareru deshōka chigau yōni kangaerare eru deshōka.

over

→ 16

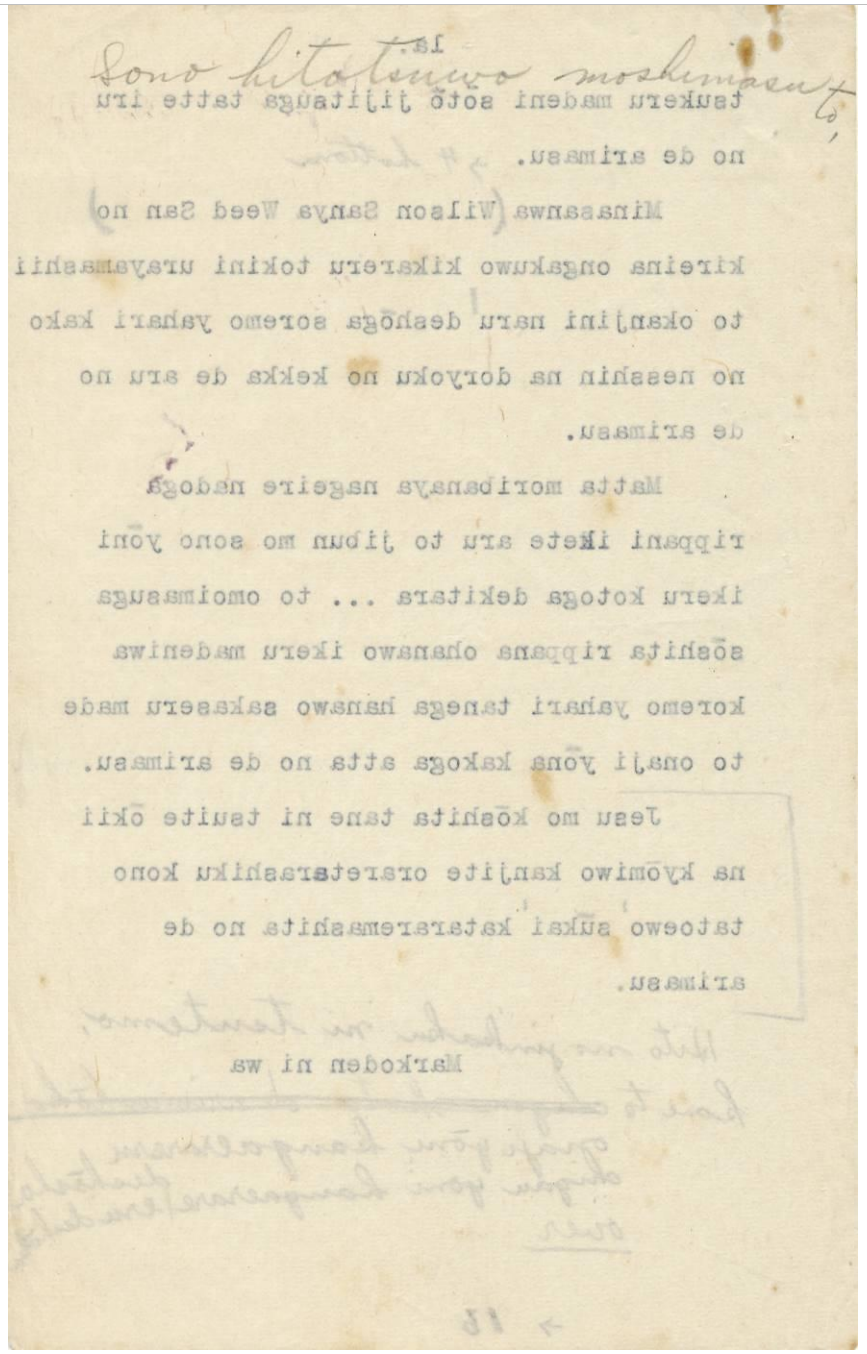
2

つけるまでに、相当時日がたっているのであります。→ 4 bottom

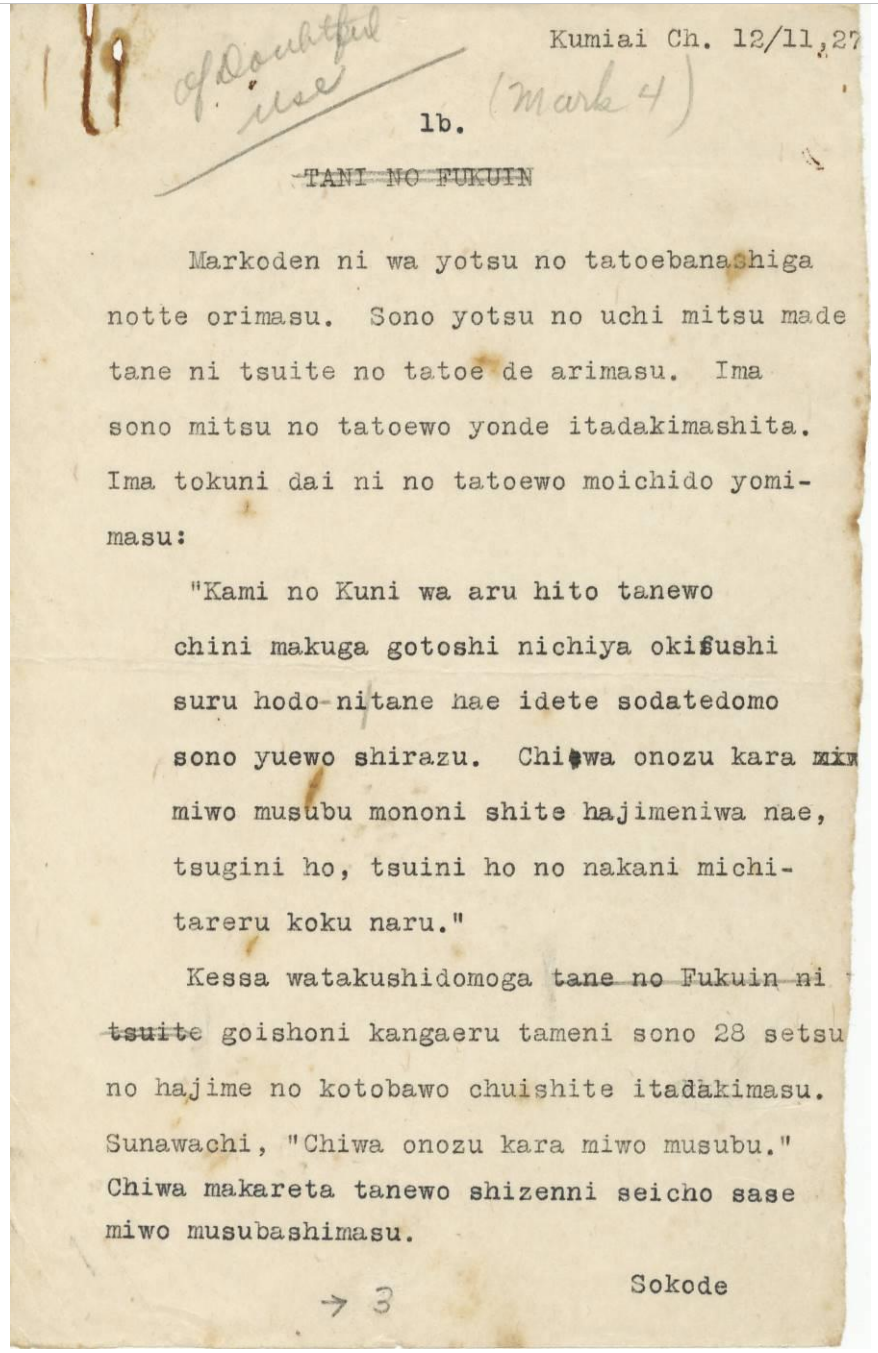
みなさんは、きれいな音楽を聴かれるときにうらやましいとお感じになるでしょうが、それもやはり過去の熱心な努力の結果であるにであります。

また盛り花や投げ入れなどが立派に活けてあると自分もそのように活けることができたら･･･と思いますが、そうした立派なお花を生けるまでにはこれもやはり種が花を咲かせるまでと同じような過去があったのであります。

イエスも、こうした種について大きな興味を感じておられたらしく、このたとえを数回語られましたのであります。



So no hitotsuwo moshimasuto,



Kumiai Ch. 12/11,27

of Doubtful use (Mark 4)

1b.

~~TANI NO FUKUIN~~

Markoden ni wa yotsu no tatoebanashiga notte orimasu. Sono yotsu no uchi mitsu made tane ni tsuite no tatoe de arimasu. Ima sono mitsu no tatoewo yonde itadakimashita. Ima tokuni dai ni no tatoewo moichido yomimasu:

"Kami no Kuni wa aru hito tanewo chini makuga gotoshi nichiya okifushi suru hodo-nitane hae idete sodatedomo sono yuewo shirazu. Chiwa onozu kara ~~miw~~ miwo musubu mononi shite hajimeniwa nae, tsugini ho, tsuini ho no nakani michi-tareru koku naru."

Kessa watakushidomoga ~~tane no Fukuin ni tsuite~~ goishoni kangaeru tameni sono 28 setsu no hajime no kotobawo chuishite itadakimasu. Sunawachi, "Chiwa onozu kara miwo musubu." Chiwa makareta tanewo shizenni seicho sase miwo musubashimasu.

→ 3

Sokode

Kumiai CH. 12/11,27

of Doubtful use (Mark 4)

1b.

~~TANI NO FUKUIN~~

Markoden ni wa yotsu no tatoebanashiga note orimasu. Sono yotsu no uchi mitsu made tane ni tsuite no tatoe de arimasu. Ima sono mitsu no tatoewo yonde itadakimashita. Ima tokuni dai ni no tatoewo moichido yomimasu.

"Kami no Kuni wa aru hito tanewo chini makuga gotoshi nichiya okifushi suru hodo-ni/tane nae idete sodatedomo sono yuewo shirazu. Chiwa onozu kara ~~miw~~ miwo musubu mononi shite hajimeniwa nae, tsugini ho, tsuini ho no nakani michi-tareru koku naru."

Kessa watakushidomoga ~~tane no Fukuin ni tsuite~~ goishoni kangaeru tameni sono 28 setsu no hajime no kotobawo chuishite itadakimasu. Sunawachi, "Chiwa onozu kara miwo musubu." Chiwa makareta tanewo shizenni seicho sase miwo musubashi- masu.

Sokode

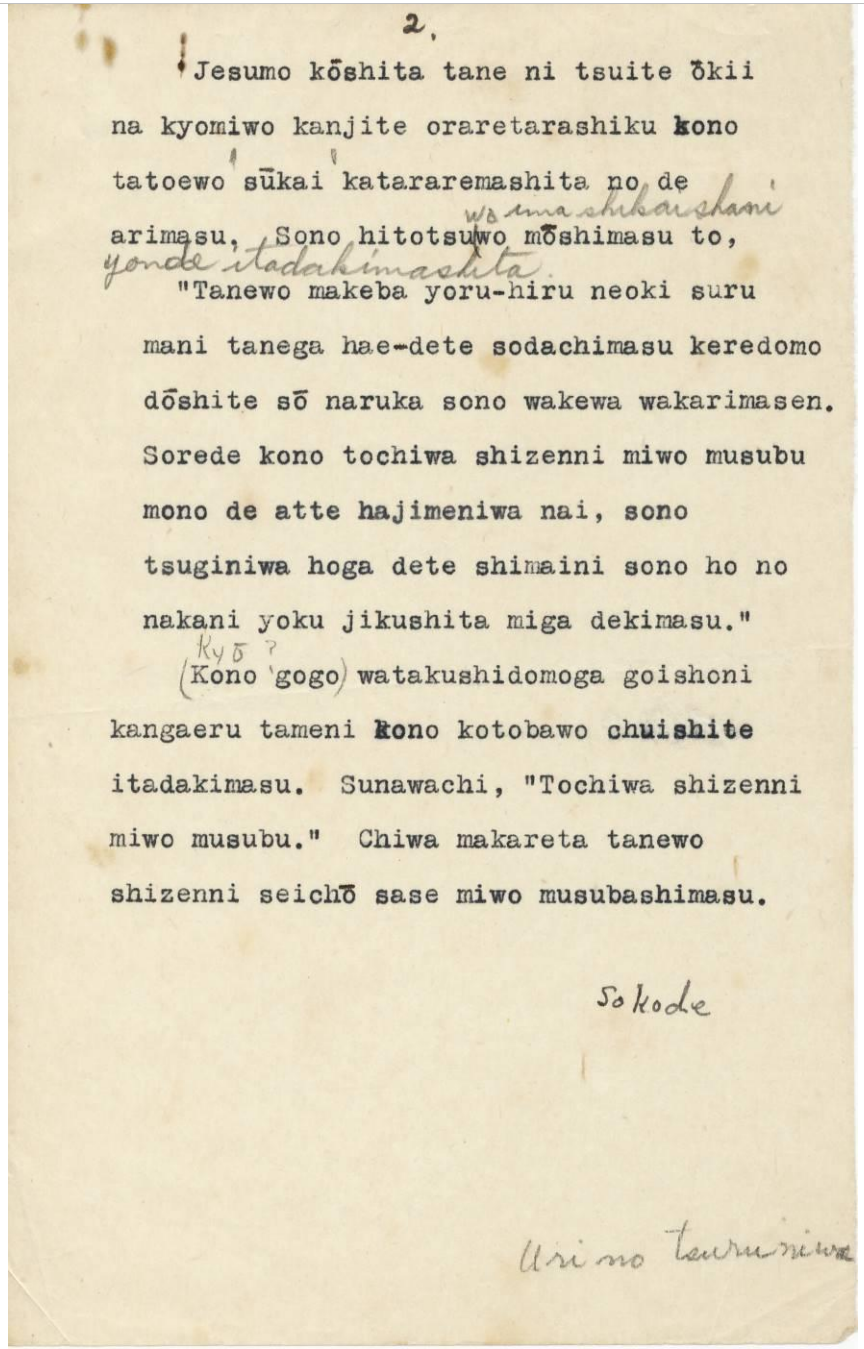
→ 3

3

マルコ傳には、四つのたとえ話が載っております。その四つのうち三つまで、種についてのたとえであります。今その三つのたとえを読んでいただきました。今特に第 2 のたとえを、も一度読みます。

「神の國は、或人(あるひと)たねを地に播(ま)くが如し、日夜起臥(おきふし)するほどに、種はえ出でて育てども、その故(ゆえ)を知らず。地はおのづから實を結ぶものにして、初(はじめ)には苗、つぎに穂、つひに穂の中に充ち足れる垂れる穀(こく)なる」(マルコ 4:26-28)

今朝、私どもがご一緒に考えるためにその 28 節のはじめの言葉を注意していただきます。すなわち、「地はおのづから實を結ぶ」。地はまかれた種を自然に成長させ、実を結ばします。



2.

Jesumo kōshita tane ni tsuite ōkii na kyomiwo kanjite oraretarashiku kono tatoewo sūkai katararemashita no de arimasu. Sono hitotsu wo ima shikaishani yonde itadakimashita. wo mōshimasu to,

"Tanewo makeba yoru-hiru neoki suru mani tanega hae-dete sodachimasu keredomo dōshite sō naruka sono wakewa wakarimasen. Sorede kono tochiwa shizenni miwo musubu mono de atte hajimeniwa nai, sono tsuginiwa hoga dete shimaini sono ho no nakani yoku jikushita miga dekimasu."

(Kono gogo) watakushidomoga goishoni kangaeru tameni kono kotobawo chuishite itadakimasu. Sunawachi, "Tochiwa shizenni miwo musubu." Chiwa makareta tanewo shizenni seichō sase miwo musubashimasu.

Sokode

Uri no tsuruniwa

2.

Jesumo kōshita tane ni tsuite ōkii na kyomiwo kanjite orarerarashiku kono tatoewo sūkai katarareremashita no de arimasu. Sono hitotsu *wo ima shikaishani yonde itadakimashita.* wo mōshimasu to,

"Tanewo makeba yoru-hiru neoki suru mani tanega hae-dete sodachimasu keredomo dōshite sō naruka sono wakewa wakarimasen. Sorede kono tochiwa shizenni miwo musubu mono de atte hajimeniwa nai, sono tsugimiwa hoga dete shimaini sono ho no nakani yoku jikushita miga dekimasu."

(Kono gogo) watakushidomoga goishoni kangaeru tameni kono kotobawo chuishite itadakimasu. Sunawachi, "Tochiwa shizenni miwo musubu." Chiwa makareta tanewo shizenni seizhō sase miwo musubashimasu.

Sokode

Uri no tsuruniwa

4’

イエスもこうしたたとえについて大きな興味を感じておられたらしく、このたとえを数回語られましたのであります。その一つを、今、司会者に読んでいただきました。申しますと、

「種をまけば、夜昼寝起きするまに種が生え出て育ちます。けれども、どうしてそうなるかそのわけはわかりません。それでこの土地は自然に実を結ぶものであって、初めには苗、その次には穂が出て、しまいにその穂の中によく熟した実ができます」

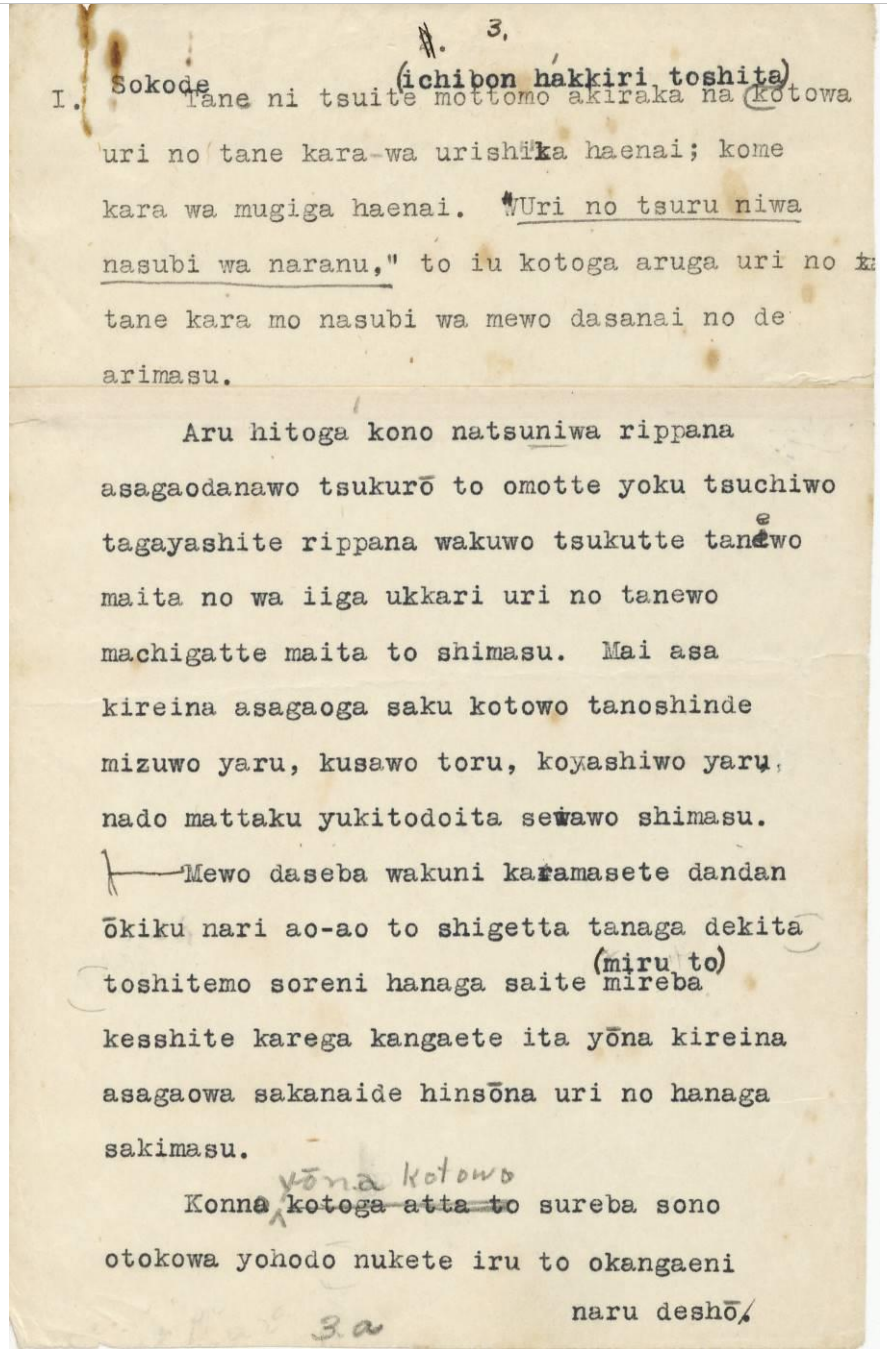
私どもがご一緒に考えるためにこの言葉を注意していただきます。すなわち、「土地は自然に実を結ぶ」。地はまかれた種を自然に成長させ、実を結ばします。

2

Jesumo kōshita tane ni tsuite ōki
na kyōmiwo kanjite oraretarashiku kono
tatoewo sūkai katararemashita no de
arimasu. Sono hitotsuwo mōshimasu to,

"Tanewo makeba yoru-hiru neoki suru
mani tanega hae-dete sodachimasu keredomo
dōshite sō naruka sono wakewa wakarimasen.
Sorede kono tochiwa shizenni miwo musubu
mono de atte hajimeniwa nai, sono
tsuginiwa hoga dete shimaini sono ho no
nakani yoku jikushita miga dekimasu."

Kono gogo watakushidomoga goishoni
kangaeru tameni kono kotobawo chuishite
itadakimasu. Sunawachi, "Tochiwa shizenni
miwo musubu." Chiwa makareta tanewo
shizenni seichō sase miwo musubashimasu.



~~4.~~ 3.

I. Sokode Tane ni tsuite (ichibon hakkiri toshita) mottomo akiraka na kotowa uri no tane kara-wa urishika haenai; kome kara wa mugiga haenai. "Uri no tsuru niwa nasubi wa naranu," to iu kotoga aruga uri no ~~k~~ tane kara mo nasubi wa mewo dasanai no de arimasu.

Aru hitoga kono natsuniwa rippana asagaodanawo tsukurō to omotte yoku tsuchiwo tagayashite rippana wakuwo tsukutte tanewo maita no wa iiga ukkari uri no tanewo machigatte maita to shimasu. Mai asa kireina asagaoga saku kotowo tanoshinde mizuwo yaru, kusawo toru, koyashiwo yaru, nado mattaku yukitodoita sewawo shimasu.

├ Mewo daseba wakuni karamasete dandan ōkiku nari ao-ao to shigetta tanaga dekita toshitemo soreni hanaga saite mireba (miru to) kesshite karega kangaete ita yōna kireina asagaowa sakanaide hinsōna uri no hanaga sakimasu.

Konna ~~kotoga atta to~~ yōna kotowo sureba sono otokowa yohodo nukete iru to okangaeni naru deshō/.

3a

~~2.~~ 3.

I. Sokode Tane ni tsuite (ichiban hákkiri toshita) mottmo akirakana kotowa uri no tane kara-wa urishika haenai; kome kara wa mugiga haenai. "Uri no tsuru niwa nasubi wa naranu." to iu kotoga uri no tane kara mo nasubi wa mewo dasanai no de arimasu.

Aru hitoga / kono natsuniwa rippana asagaodanawo tsukurō to omotte yoku tsuchiwo tagayashite rippana wakuwo tsukutte tanewo maita no wa iiga ukkari uri no tanewo machigatte maita to shimasu. Mai asa kireina asagaoga saku kotowo tanoshinde mizuwo yaru, kusawo toru, koyashiwo yaru, nado mattaku yukitodoita sewawo shimasu.

├ Mewo daseba wakuni karamasete dandan ōkiku nari ao-ao to shigetta tanega dekita toshitemo soreni hanaga saite mireba (miru to) kesshite karega kangaete ita yōna kireina asagaowa sakanaide hinsōna uri no hanaga sakimasu.

Konna *yō na kotowo* ~~kotoga atta to~~ sureba sono otokowa yohodo nukete iru to okangaeni naru deshō/.

3a

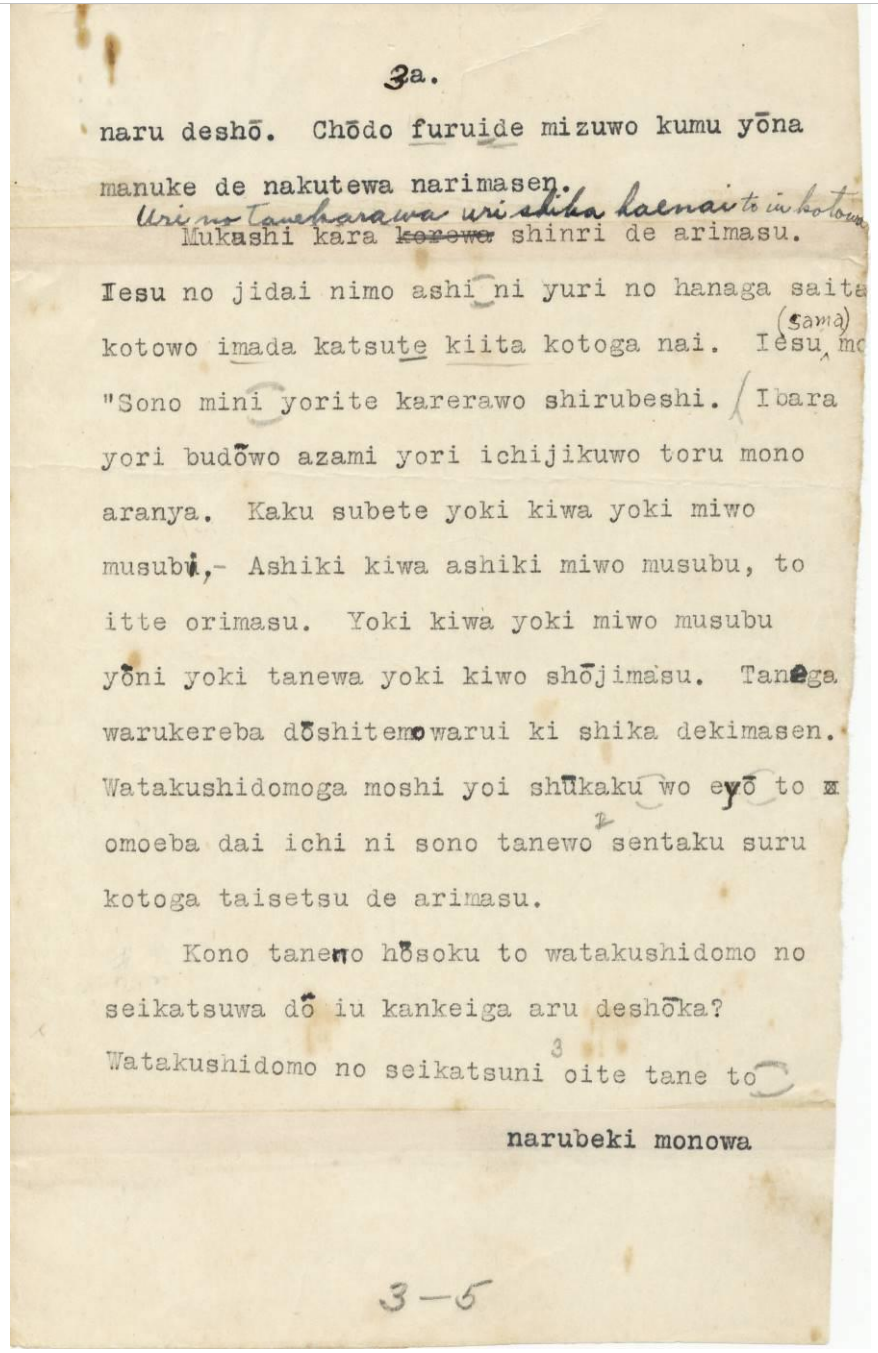
5

Ⅰ.そこで種についてもっとも明らかなことはウリの種からはウリしか生えない、米からは麦が生えない。「ウリのツルにはナスビはならぬ」ということがウリの種からもナスビは目を出さないのであります。

ある人が、この夏には立派な朝顔棚をつくろうと思って、よく土を耕して立派な枠をつくって、種をまいたのはいいがうっかりウリの種を間違ってまいたとします。毎朝きれいな朝顔が咲くことを楽しんで水をやる、などまったく行き届いた世話をします。

芽を出せば、枠に絡ませてだんだん大きくなり、青々と茂った種ができたとしても、それに花が咲いてみれば、決して彼が考えていたようなきれいな朝顔は咲かないで、貧相なウリの花が咲きます。

こんなようなことをすれば、その男はよほど抜けているとお考えに



3a.

naru deshō. Chōdo furuide mizuwo kumu yōna manuke de nakutewa narimasen.

Uri no tanekarawa uri shika haenai to iu kotowa

Mukashi kara ~~korewo~~ shinri de arimasu. Iesu no jidai nimo ashi ni yuri no hanaga saita kotowo imada katsute kiita kotoga nai. Iesu (sama) mo "Sono mini yorite karerawo shirubeshi. /Ibara yori budōwo azami yori ichijikuwo toru mono aranya. Kaku subete yoki kiwa yoki miwo musubi,- Ashiki kiwa ashiki miwo musubu, to itte orimasu. Yoki kiwa yoki miwo musubu yōni yoki tanewa yoki kiwo shōjimasu. Tanega warukereba dōshitemo warui ki shika dekimasen. Watakushidomoga moshi yoi shūkaku wo eyō to omoeba dai ichi ni sono tanewo [2] sentaku suru kotoga taisetsu de arimasu.

Kono taneno hōsoku to watakushidomo no seikatsuwa dō iu kankeiga aru deshōka? Watakushidomo no seikatsuni [3] oite tane to

narubeki monowa

3-5

*3*a

naru deshō. Chōdo furuide mizuwo kumu yōna manuke de nakutewa narimasen.

Uri no tanekarawa uri shika haenai to iu kotowa

Mukashi kara ~~korewo~~ shinri de arimasu. Iesu no jidai nimo ashi ni yuri no hanaga saita kotowo imada katsute kiita kotoga nai. Iesu (sama) mo “Sono mini yorite karera-wo shirubeshi. /Ibara yori budōwo azamiyori ichijikuwo toru mono aranya. Kaku subete yoki kiwa yoki miwo musubi,- Ashiki kiwa ashiki miwo musubu, to itte orimasu. Yoki kiwa yoki miwo musubu yōni yoki tanewa yoki kiwo shōjimasu. Tanega warukereba dōshitemo warui ki shika dekimasen. Watakushidomoga moshi yoi shūkaku wo eyō to omoeba dai ichi ni sono tanewo [2] sentaku suru kotoga taisetsu de arimasu.

Kono taneno hōsoku to watakushidomo no seikatsuwa dō iu kankeiga aru deshōka? Watakushidomo no seikatsuni [3] oite tane to

narubeki monowa

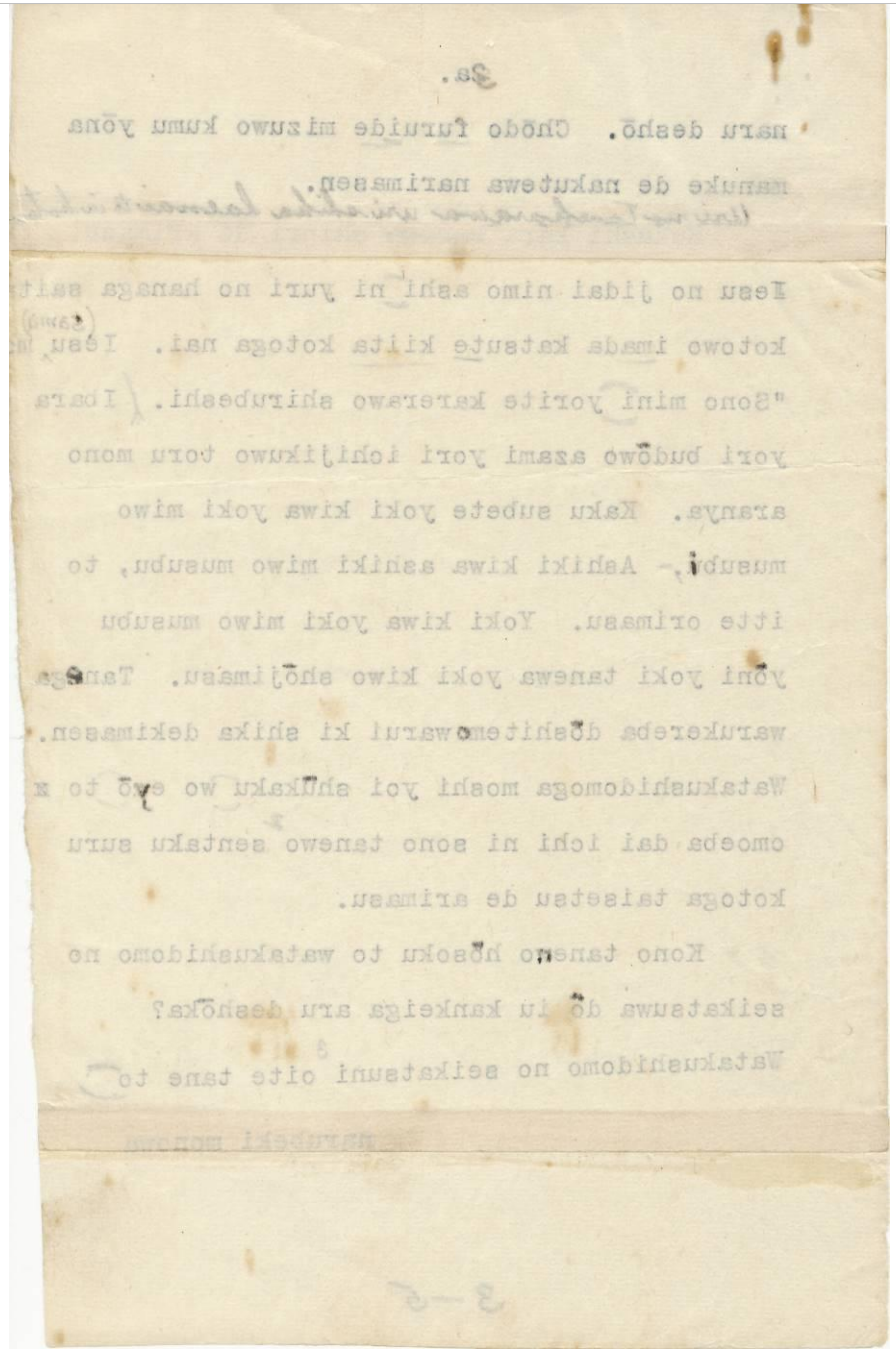
3-5

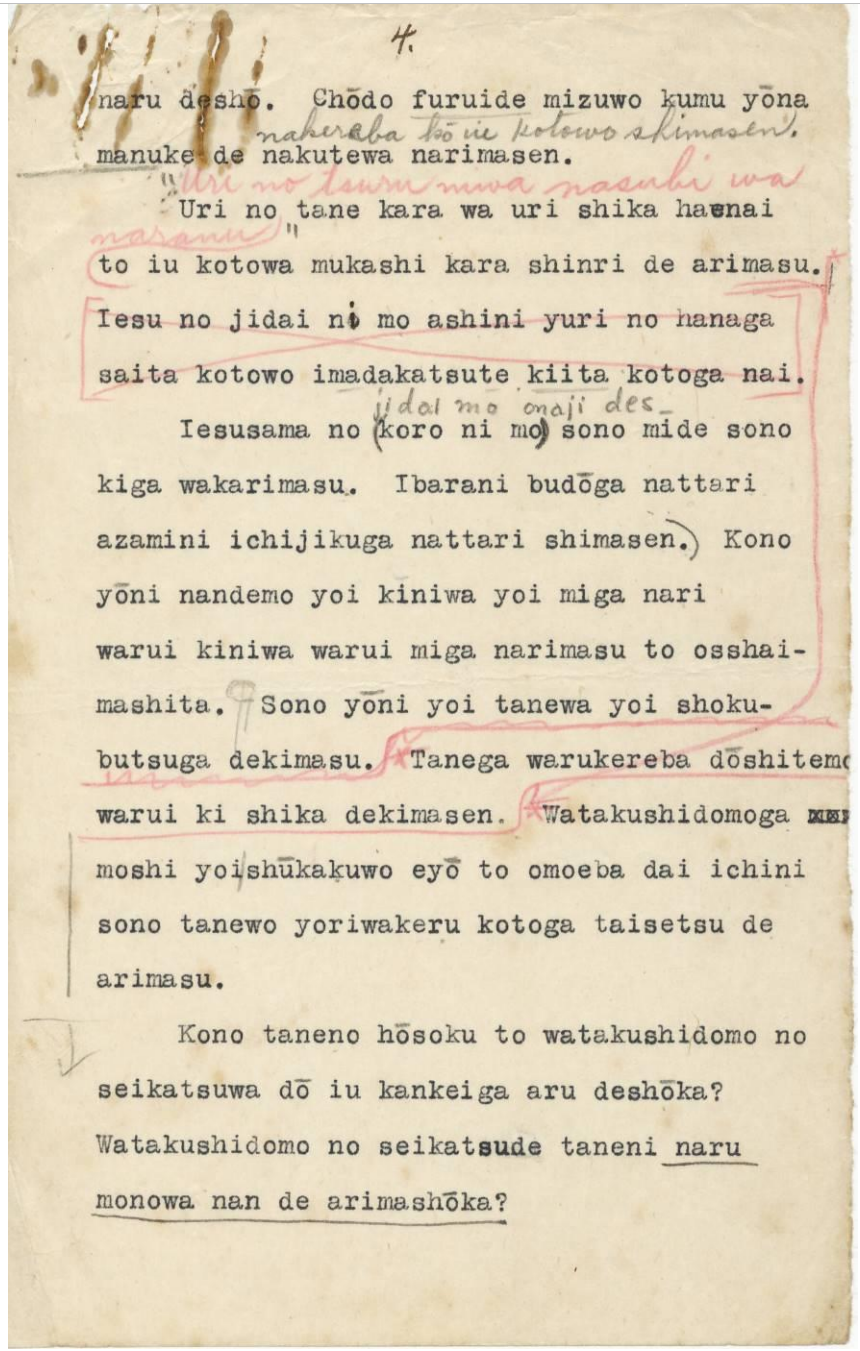
6

なるでしょう。ちょうどふるいで水をくむような間抜けでなくてはなりません。

ウリの種からはウリしか生えないということは、昔から真理であります。イエスの時代にも足にユリの花が咲いたことをいまだかつて聞いたことがない。イエス様も「その実によりて彼らを知るべし。いばらよりブドウを、アザミよりイチジクをとるものあらんや。かくすべてよき木はよき実をむすび、悪しき木は悪しき実をむすぶ」と言っております。よき木はよき木をむすぶように、よき種はよき木を生じます。種が悪ければどうしても悪い木しかできません。私どもがもしよい収穫を得ようと思えば、第一にその種を選択するころが大切であります。

この種の法則と私どもの生活はどういう関係があるでしょうか？私どもの生活において種の





4.

naru deshō. Chōdo furuide mizuwo kumu yōna manuke de nakutewa narimasen.

"Uri no tsuru niwa nasubi wa naranai"

Uri no tane kara wa uri shika haenai to iu kotowa mukashi kara shinri de arimasu.

Iesu no jidai ni mo ashini yuri no hanaga saita kotowo imadakatsute kiita kotoga nai.

Iesusama no (koro ni mo) sono mide sono kiga wakarimasu. Ibarani budōga nattari azamini ichijikuga nattari shimasen.) Kono yōni nandemo yoi kiniwa yoi miga nari warui kiniwa warui miga narimasu to osshai-mashita. Sono yōni yoi tanewa yoi shoku-butsuga dekimasu. Tanega warukereba dōshitemo warui ki shika dekimasen. Watakushidomoga moshi yoi shūkakuwo eyō to omoeba dai ichini sono tanewo yoriwakeru kotoga taisetsu de arimasu.

Kono taneno hōsoku to watakushidomo no seikatsuwa dō iu kankeiga aru deshōka? Watakushidomo no seikatsude taneni naru monowa nan de arimashōka?

4.

naru deshō. Chōdo furuide mizuwo kumu yōna manuke de nakutewa narimasen. *nakereba kō iu kotowo shimasen.*

"*Uri no tsuru niwa nasubi wa naranai*" Uri no tane kara wa uri shika haenai to iu kotowa mukashi kara shinri de ari masu.

[Iesu no jidai ni mo ashini yuri no hanaga saita kotowo imadakatsute kiita kotoga nai.]

Iesusama no (koro ni mo) jidai mo onaji des. sono mide sono kiga wakarimasu. Ibarani budōga nattari azamini icjijikuga nattari shimasen. Kono yōni nandemo yoi kiniwa yoi miga nari warui kiniwa warui miga narimasu to osshaimashita. ¶Sono yōni yoi tanewa yoi shokubutsuga dekimasu. *ˇTanega warukereba dōshitemo warui ki shika dekimasen. *Watakushidomoga moshi yoi/shūkakuwo eyō to omoeba dai ichini sono tanewo yoriwakeru kotoga taisetsu de arimasu.

Kono taneno hōsoku to watakushidomo no seikatsuwa dō iu kankeiga aru deshōka? Watakushidomo no seikatsude taneni naru monowa nan de arimashōka?

7'

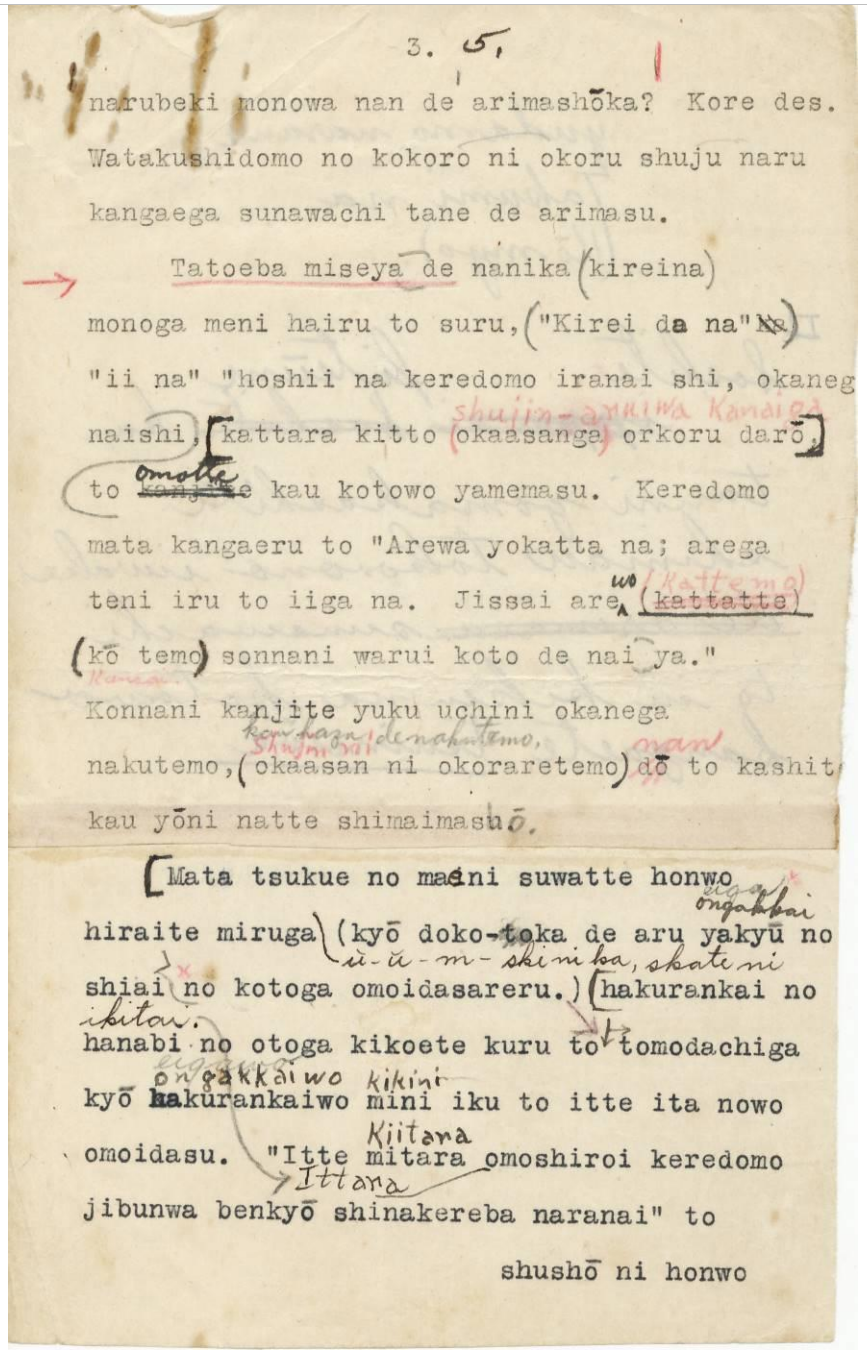
なるでしょう。ちょうどふるいで水をくむような、まぬけでなければこういうことをしません。

ウリのツルにはナスビはならない。ウリの種からはウリしか生えないということは昔から真理であります。

イエス様の時代も同じです。その実でその木がわかります。いばらにブドウがなったり、アザミにイチジクがなったりしません。このように、なんでもよい木にはよい実がなり、悪い木には悪い実がなりますと、おっしゃいました。

そのようによいたねはよい植物ができます。種が悪ければ、どうしても悪い木しかできません。私どもがもしよい収穫を得ようと思えば、第一にその種をより分けることが大切であります。

この種の法則と私どもの生活はどういう関係があるでしょうか？ 私どもの生活で種になるものは何でありましょうか？



3. 5.

narubeki monowa nan de arimashōka? Kore des. Watakushidomono kokoro ni okoru shuju naru kangaega sunawachi tane de arimasu.

Tatoeba miseya de nanika (kireina) monoga meni hairu to suru, ("Kirei da na"ka) "ii na" "hoshii na keredomo iranai shi, okaneg naishi, [kattara kitto (okaasanga) orkoru darō, to ~~kanjite~~ omotte kau kotowo yamemasu. Keredomo mata kangaeru to "Arewa yokatta na; arega teni iru to iiga na. Jissai are (kattatte) (kō temo) sonnani warui koto de nai ya." Konnani kanjite yuku uchini okanega nakutemo, (okaasan ni okoraretemo) dō to kashit kau yōni natte shimaimashō.

[Mata tsukue no maeni suwatte honwo hiraite miruga (kyō doko-toka de aru yakyū no shiai no kotoga omoidasareru.) [hakurankai no hanabi no otoga kikoete kuru to tomodachiga kyō hakurankaiwo mini iku to itte ita nowo omoidasu. "Itte mitara omoshiroi keredomo jibunwa benkyō shinakereba naranai" to

shushō ni honwo

3. *5.*

narubeki monowa nan de arimashōka? Kore des. Watakushidomono kokoro ni okoru shuju naru kangaega sunawachi tane de arimasu.

Tatoeba miseya de nanika (kireina) monoga meni hairu to suru, ("Kirei da na"ka) "ii na" "hoshii na keredomo iranai shi, okanega naishi, [kattara kitto (okaasanga) *Shujin-aruiwa Kanaiga* okoru darō,]to ~~kanjite~~ *omotte* kau kotowo yamemasu. Keredomo mata kangaeru to "Arewa yokatta na; arega teni iru to iiga na. Jissai are *wo* (~~kattatte~~) (*kattemo*) (kō temo) sonnani warui koto de nai ya." Konnani kanjite yuku uchini okanega nakutemo, (okaasan ni okoraretemo) *Shujin ni kau hazu de nakutemo* ~~dō~~ *nan* to kashite kau yōni natte shimaimas~~u~~*hō.*

[Mata tsukue no maeni suwatte honwo hiraite miruga (kyō doko-toka de aru *eiga ongakkai* yakyū no shiai no kotoga omoidasareru.) *ū-ū m-shi ni ka skate ni ikitai.* [hakurankai no hanabi no otoga kikoete kuru to tomodachiga kyō hakurankaiwo mini *eigawo onagakkai wo kikini* iku to itte itanowo omoidasu. "Itte mitara *kiitara Ittara* omoshiroi keredonmo jibunwa benkyō shinakereba naranai" to

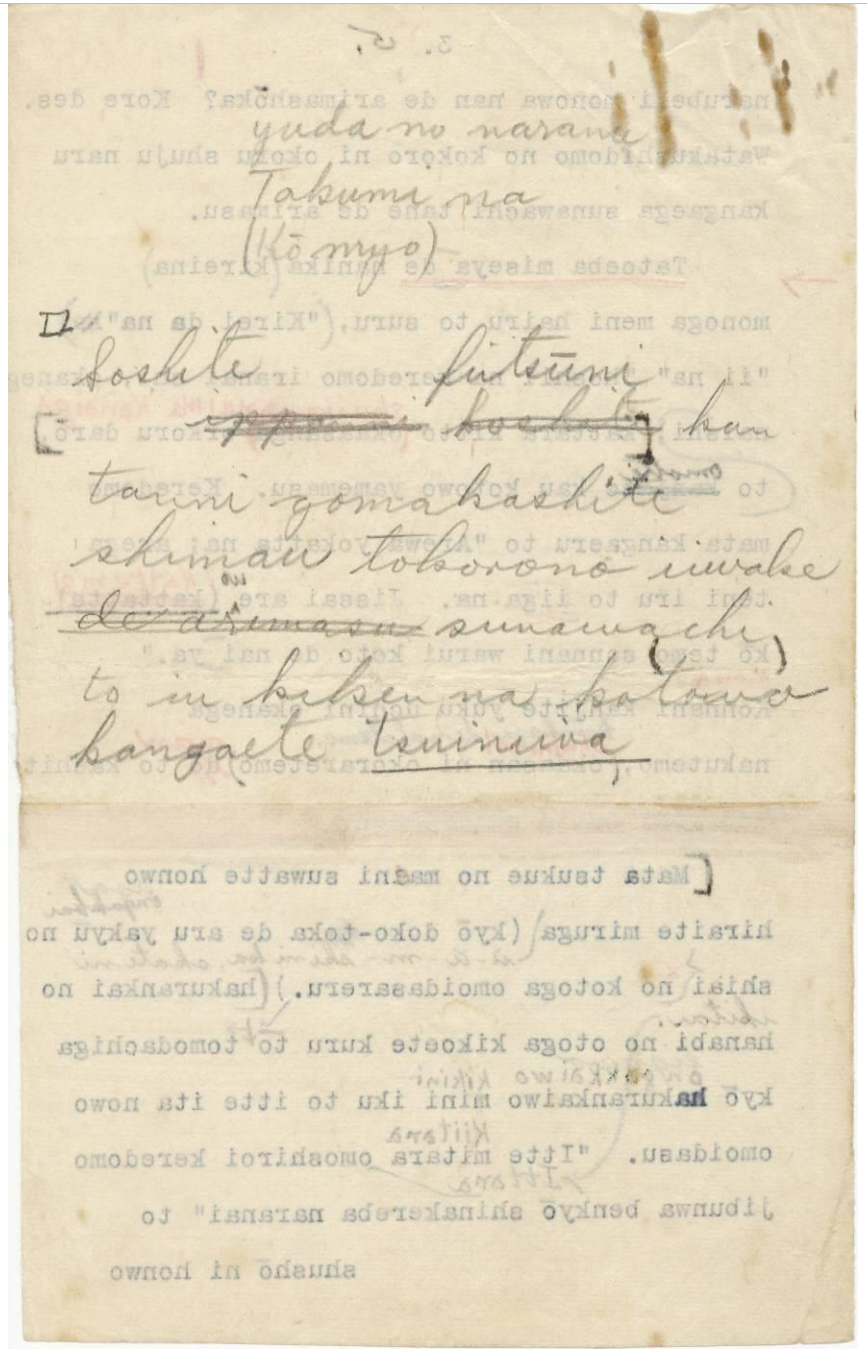
shushō ni honwo

8

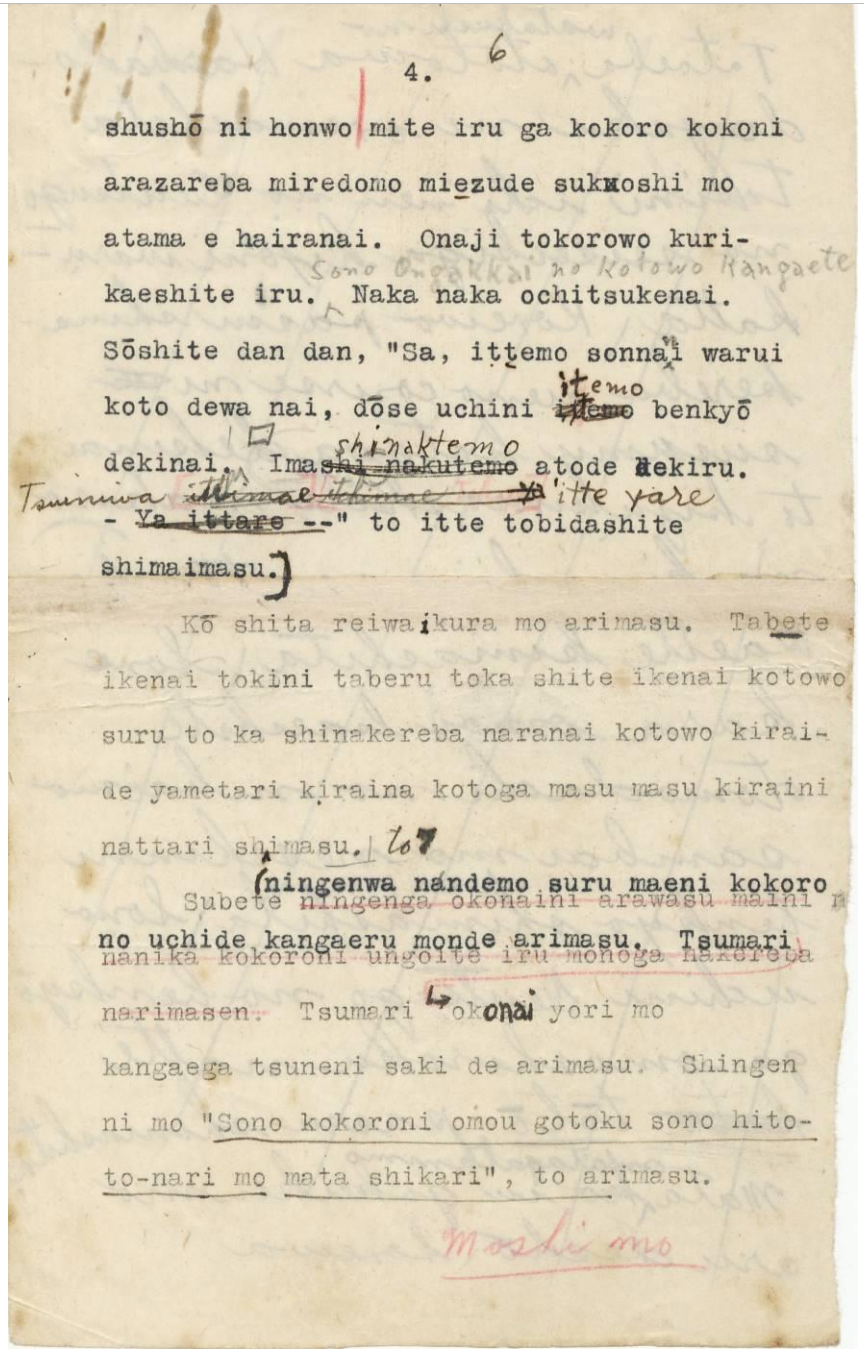
なるべきものはなんでありましょうか? これです。私どもの心に起こる種々なる考えが、すなわち種であります。

たとえば、店屋でなにかものが目に入るとする、「いいな」、「ほしいな、けれどもいらないし、お金がないし、買ったらお母さんが怒るだろう」と思って買うことをやめます。けれどもまた考えると、「あれはよかったな、あれが手に入るといいがな、実際あれを買ったって、そんなに悪いことでないや」。こんなに感じてゆくうちに、お金がなくてもなんとかして買うようになってしまいましょう。

また机の前に座って本を開いてみるが、今日どことかである野球の試合のことが思い出される。博覧会の花火の音が聞こえてくると、友だちが今日博覧会を見に行くといっていたのを思い出す。「行ってみたら面白いけれども、自分は勉強しなければならない」と



yuda no naranu
Takumi na
(kōmyo)
Soshite futsūni
~~*ippo koshite*~~ *kui*
tarini gomakashite
shimau tokorono iiwake
~~*de arimasu*~~ *sunawachi*
to iu kiken na kotowo
kangaete tsuiniwa



4. 6

shushō ni honwo mite iru ga kokoro kokoni arazareba miredomo miezude sukoshi mo atama e hairanai. Onaji tokorowo kurikaeshite iru. Sono Ongakkai no kotowo kangaete Naka naka ochitsukenai. Sōshite dan dan, "Sa, ittemo sonnani warui koto dewa nai, dōse uchini ~~ittemo~~ itemo benkyō dekinai. Ima~~shi nakutemo~~ shinaktemo atode dekiru. Tsuiniwa ~~ittimae itokimae~~ ~~Ya~~ 'itte yare - ~~Ya ittare~~ --" to itte tobidashite shimaimasu.]

Kō shita reiwa ikura mo arimasu. Tabete ikenai tokini taberu toka shite ikenai kotowo suru to ka shinakereba naranai kotowo kiraide yametari kiraina kotoga masu masu kiraini nattari shimasu. to

Subete ~~ningenga okonaini arawasu maini nanika kokoroni ungoite iru monoga nakereba~~ (ningenwa nandemo suru maeni kokoro no uchide kangaeru monde arimasu. Tsumari narimasen. Tsumari okonai yori mo kangaega tsuneni saki de arimasu. Shingen ni mo "Sono kokoroni omou gotoku sono hito-to-nari mo mata shikari", to arimasu.

Moshi mo

4. *6*

shushō ni honwo mite iru ga kokoro kokoni arazude miredomo miezude sukoshi mo atama e hairanai. Onaji tokorowo kurikaeshite iru. Sono Ongakkai no kotowo kangaete Naka naka ochitsukenai. Sōshite dan dan, "Sa, ittemo sonna ni warui koto dewa nai, dōse uchini ~~ittemo~~ itemo benkyō dekinai. Ima~~shi nakutemo~~ shinaktemo atode dekiru. Tsuiniwa ~~ittimae itokimae ya~~ "itte yare - ~~Ya ittare~~ - - " to itte tobidashite shimaimasu.]

Kō shita reiwa ikura mo arimasu. Tabete ikenai tokini taberu toka shite ikenai kotowo suru to ka shinakereba naranai kotowo kiraide yametari kireina kotoga masu masu kiraini nattari shimasu.」to

Subete ~~ningenga okonaini arawasu maini nanika kokoroni ungoite iru monoga nakereba narimasen.~~ Tsumari ningenwa nandemo suru maeni kokoro no uchide kangaeru monde arimasu. Tsumari okonai yori mo kangaega tsuneni saki de arimasu. Shingen ni mo "Sono kokoroni omou gotoku sono hitoto nari mo mata shikari", to arimasu.

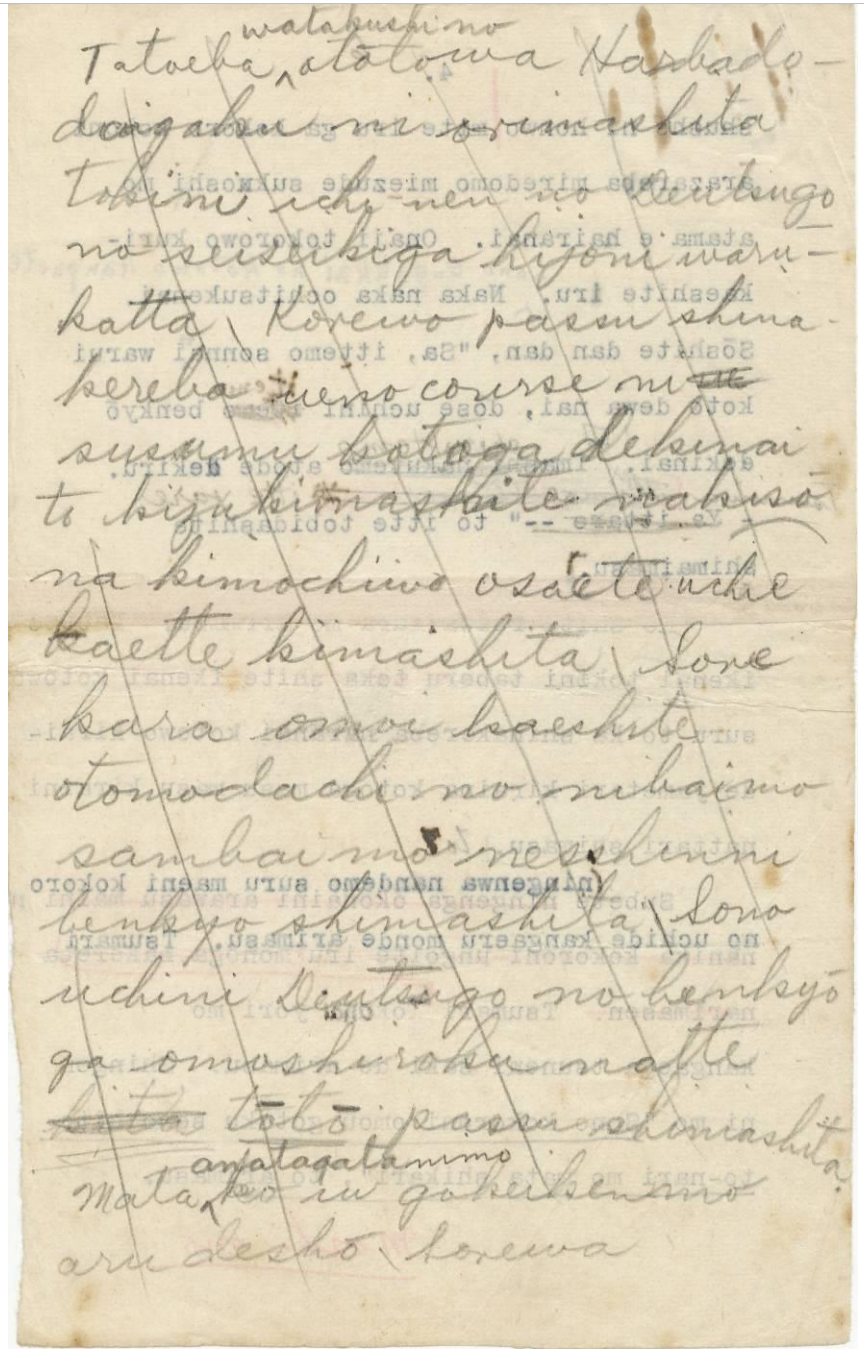
Moshi mo

9

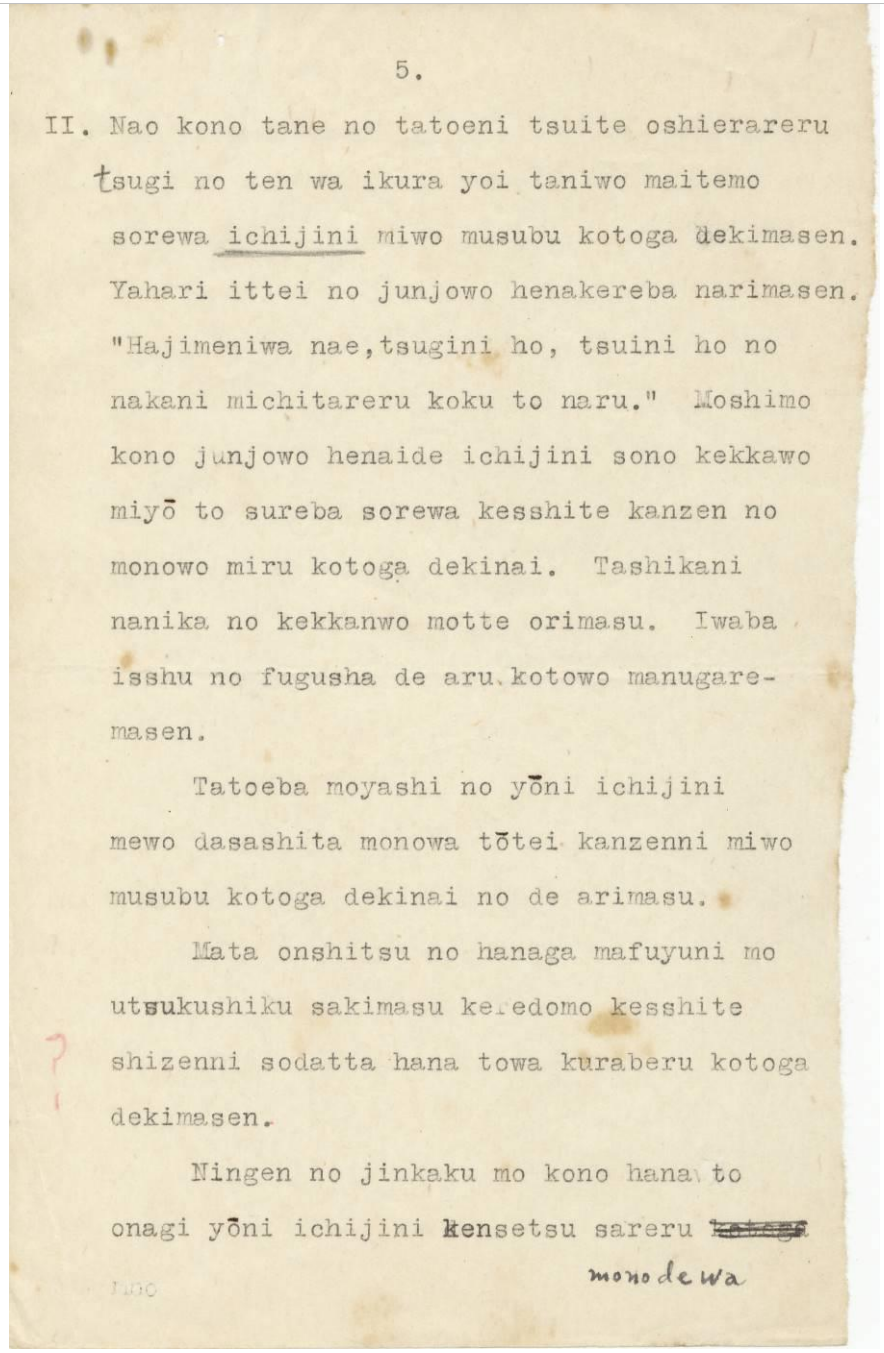
殊勝に本を見ているが、心ここにあらずで、見れども見えずで、少しも頭へはいらない。同じところを繰り返している。その音楽会のことを考えてなかなか落ち着けない。そうしてだんだん「さぁ、行ってもそんなに悪いことではない、どうせ家(うち)にいても勉強できない。今しなくてもあとでできる」。ついには「行ってやれ」と言って飛び出してしまいます。

こうした例はいくらもあります。食べていけないときに食べるとか、していけないことをするとか、しなければならないことをきらいでやめたり、きれいなことがますますきらいになったりします

すべて人間はなんでもする前に心のうちで考えるもんであります。つまり行いよりも考えが常に先であります。箴言にも「その心に思ふごとくその人となりも亦然(まだしか)れば」(箴言 23:7)とあります。



Tatoeba watakushino otōtowa Harbàdo-daigaku ni orimashita yokini ichi nen no Deutsugo no seiseikiga hijōni warukatta. Korewo passu shinakereba ueno corse ni susumu kotoga dekinai to kizukimashite nakisō na kimochiwo osaete uchie kaette kimashita. Sore kara omoi kaeshite otomodachi no nubai mo sambai mo nesshinni benkyo shimashita. Sono uchini Deutsugo no benkyō ga omoshiroku natte ~~kita~~ tōtō passu shimashita. Mata anatagatanimo ko iu gokeikenno aru deshō. korewa



5.

II. Nao kono tane no tatoeni tsuite oshierareru tsugi no ten wa ikura yoi taniwo maitemo sorewa ichijini miwo musubu kotoga dekimasen. Yahari ittei no junjowo henakereba narimasen. "Hajimeniwa nae,tsugini ho, tsuini ho no nakani michitareru koku to naru." Moshimo kono junjowo henaide ichijini sono kekkawo miyō to sureba sorewa kesshite kanzen no monowo miru kotoga dekinai. Tashikani nanika no kekkanwo motte orimasu. Iwaba isshu no fugusha de aru.kotowo manugare-masen.

Tatoeba moyashi no yōni ichijini mewo dasashita monowa tōtei kanzenni miwo musubu kotoga dekinai no de arimasu.

Mata onshitsu no hanaga mafuyuni mo utsukushiku sakimasu keredomo kesshite shizenni sodatta hana towa kuraberu kotoga dekimasen.

Ningen no jinkaku mo kono hana to onagi yōni ichijini kensetsu sareru ~~kotoga~~ monodewa

5.

Ⅱ. Nao kono tane no tatoeni tsuite oshierareru tsugi no ten wa ikura yoi taniwo maitemo sorewa ichijini miwo musubu kotoga dekimasen. Yahari ittei no junjowo henakereba narimasen. “Hajimeniwa nae, tsugini ho, tsuini ho no nakani michitareru koku to naru.” Moshimo kono junjowo henaide ichijini sono kekkawo miyō to sureba sorewa kesshite kanzen no monowo miru kotoga dekinai. Tashikani nanika no kekkanwo motte orimasu. Iwaba isshu no fugusha de aru kotowo manugaremasen.

Tatoeba moyashi no yōni ichijini mewo dasashita monowa tōtei kanzenni miwo musubu kotoga dekinai no de arimasu.

Mata onshitsu no hanaga mafuyuni mo utsukushiku sakimasu keredomo kesshite shizenni sodatta hana towa kuraberu kotoga dekimasen.

Ningen no jinkaku mo kono hana to onaji yōni ichijini kensetsu sareru ~~kotoga~~ *monodewa*

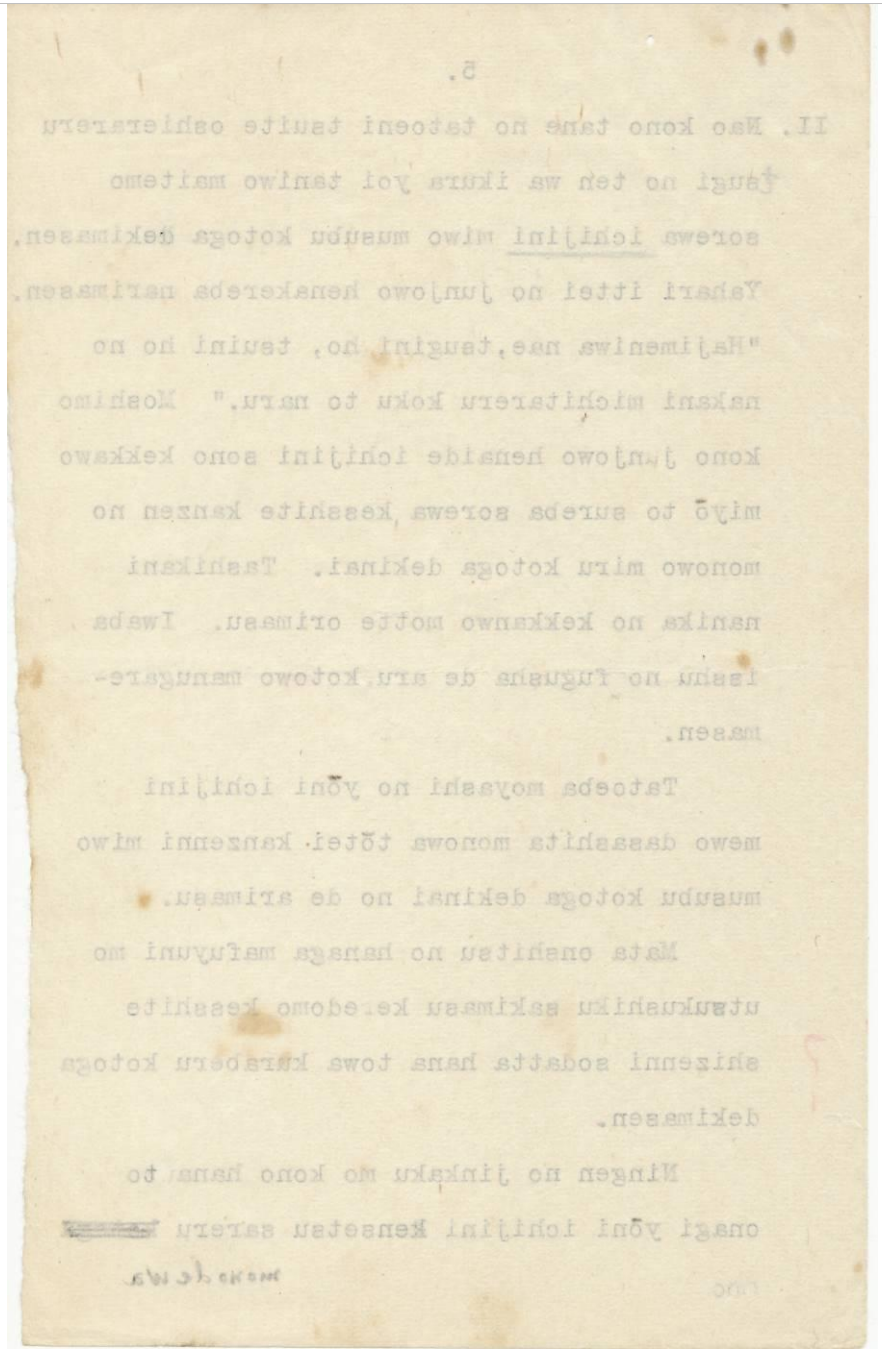
10

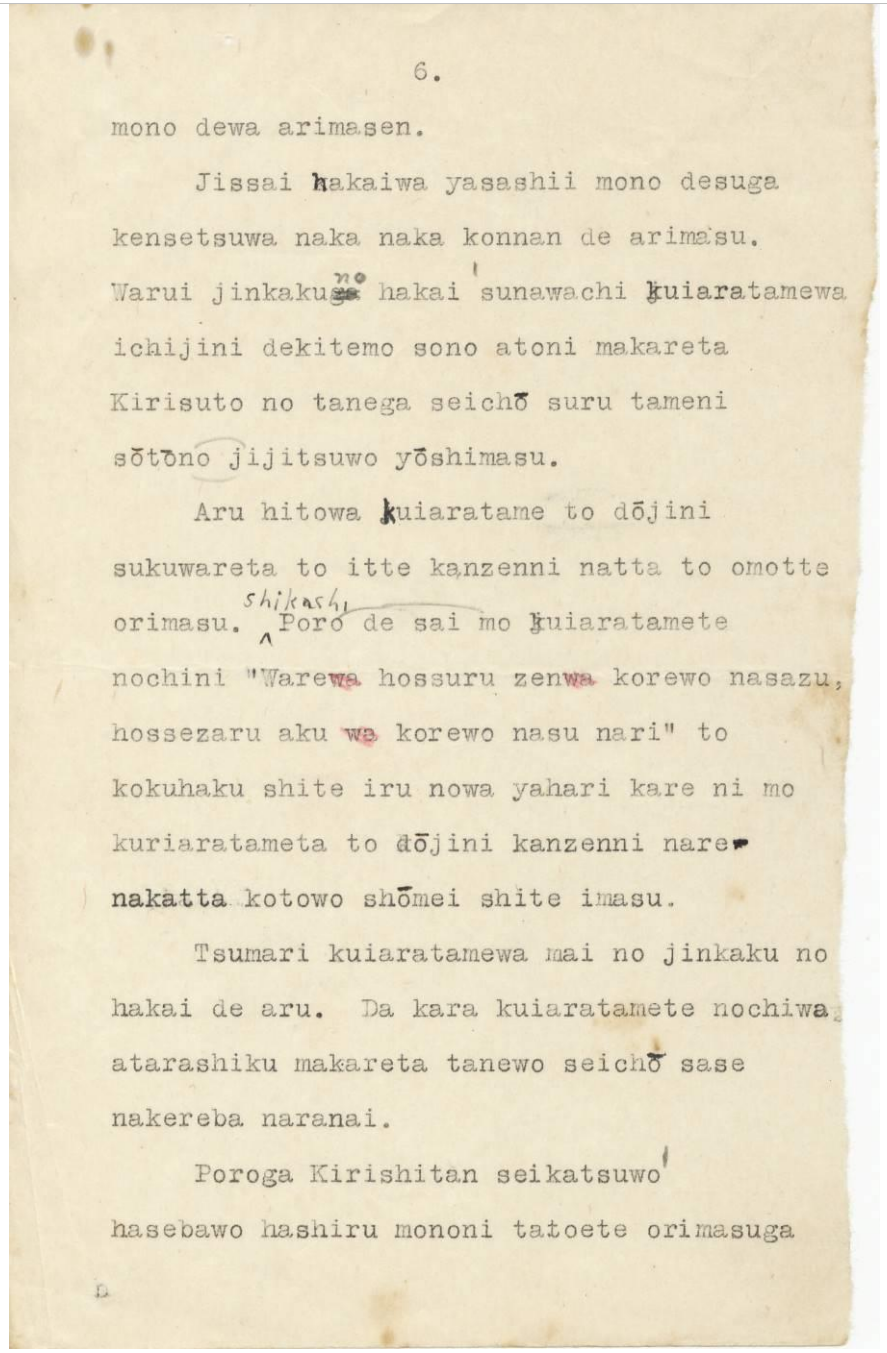
Ⅱ.なおこの種のたとえについて教えられる次の点は、いくら良い種をまいても、それは一時に実をむすぶことができません。やはり一定の順序を経なければなりません。「初めには苗、次に穂、ついに穂の中に満ち垂れる穀となる」。もしもこの順序を経ないで、一時にその結果を見ようとすれば、それは決して完全のものを見ることができない。確かに何かの欠陥を持っております。いわば一種の不具者であることを免れません。

たとえばもやしのように、一時に芽を出さしたものは、到底完全に実をむすぶことができないのであります。

また温室の花が真冬にも美しく咲きますけれども、決して自然に育った花とは比べることができません。

人間の人格もこの花と同じように一時に建設される





6.

mono dewa arimasen.

Jissai hakaiwa yasashii mono desuga kensetsuwa naka naka konnan de arimasu. Warui jinkaku~~ga~~ *no* hakai /sunawachi kuiaratamewa ichijini dekitemo sono atoni makareta Kirisuto no tanega seichō suru tameni sōtōno jijitsuwo yōshimasu.

Aru hitowa kuiaratame to dōjini sukuwareta to itte kanzenni natta to omotte orimasu. *Shikashi* Poro de sai mo kuiaratamete nochini "Ware~~wa~~ hossuru zen~~wa~~ korewo nasazu, hossezaru aku ~~wa~~ korewo nasu nari." to kokuhaku shite iru nowa yahari kare ni mo kuriaratameta to dōjini kanzenni narenakatta kotowo shōmei shite imasu.

Tsumari kuiaratamewa mai no jinkaku no hakai de aru. Da kara kuiaratamete nochiwa atarashiku makareta tanewo seichō sase nakereba naranai.

Poroga Kirishitan seikatsuwo/ hasebawo hashiru mononi tatoete orimasuga

mono dewa arimasen.

Jissai hakaiwa yasashii mono desuga kensetsuwa naka naka konnan de arimasu. Warui jinkaku~~ga~~ *no* hakai /sunawachi kuiaratamewa ichijini dekitemo sono atoni makareta Kirisuto no tanega seichō suru tameni sōtōno jijitsuwo yōshimasu.

Aru hitowa kuiaratame to dōjini sukuwareta to itte kanzenni natta to omotte orimasu. *Shikashi* Poro de sai mo kuiaratamete nochini "Ware~~wa~~ hossuru zen~~wa~~ korewo nasazu, hossezaru aku ~~wa~~ korewo nasu nari." to kokuhaku shite iru nowa yahari kare ni mo kuriaratameta to dōjini kanzenni narenakatta kotowo shōmei shite imasu.

Tsumari kuiaratamewa mai no jinkaku no hakai de aru. Da kara kuiaratamete nochiwa atarashiku makareta tanewo seichō sase nakereba naranai.

Poroga Kirishitan seikatsuwo/ hasebawo hashiru mononi tatoete orimasuga

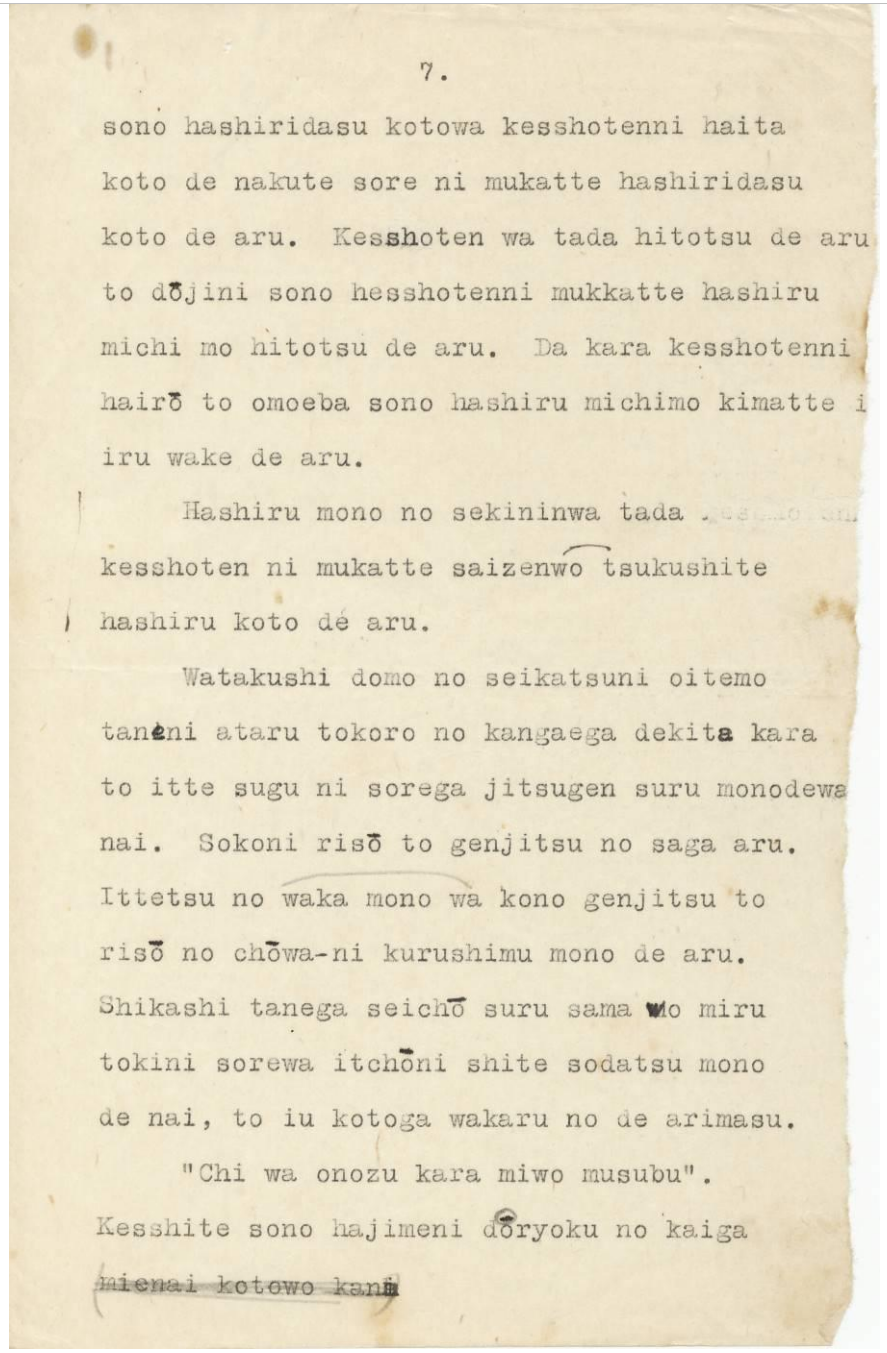
ものではありません。

実際破壊はやさしいものですが、建設はなかなか困難であります。悪い人格の破壊、すなわち悔い改めは一時にできても、そのあとにまかれたキリストの種が成長するために相当の時日を要します。

ある人は悔い改めと同時に救われたといって完全になったと思っております。しかしパウロでさえも悔い改めてのちに、「わが欲するところの善は之をなさず、反って欲せぬところの悪は之をなすなり」(ローマ 7:19)と告白しているのは、やはり彼にも悔い改めたと同時に完全になれなかったことを証明しています。

つまり悔い改めは前の人格の破壊である。だから悔い改めてのちは新しくまかれた種を成長させなければならない。

パウロがクリスチャン生活を馳せ場を走るものにたとえておりますが、



7.

sono hashiridasu kotowa kesshotenni haita koto de nakute sore ni mukatte hashiridasu koto de aru. Kesshoten wa tada hitotsu de aru to dōjini sono hesshotenni mukkatte hashiru michi mo hitotsu de aru. Da kara kesshotenni hairō to omoeba sono hashiru michimo kimatte iru wake de aru.

Hashiru mono no sekininwa tada kesshoten ni mukatte saizenwo tsukushite hasshiru koto de aru.

Watakushi domo no seikatsuni oitemo tanini ataru tokoro no kangaega dekita kara to itte sugu ni sorega jitsugen suru monodewa nai. Sokoni risō to genjitsu no saga aru. Ittetsu no waka mono wa kono genjitsu to risō no chōwa-ni kurushimu mono de aru. Shikashi tanega seichō suru sama wo miru tokini sorewa itchōni shite sodatsu mono de nai, toiu koyoga wakaru no de arimasu.

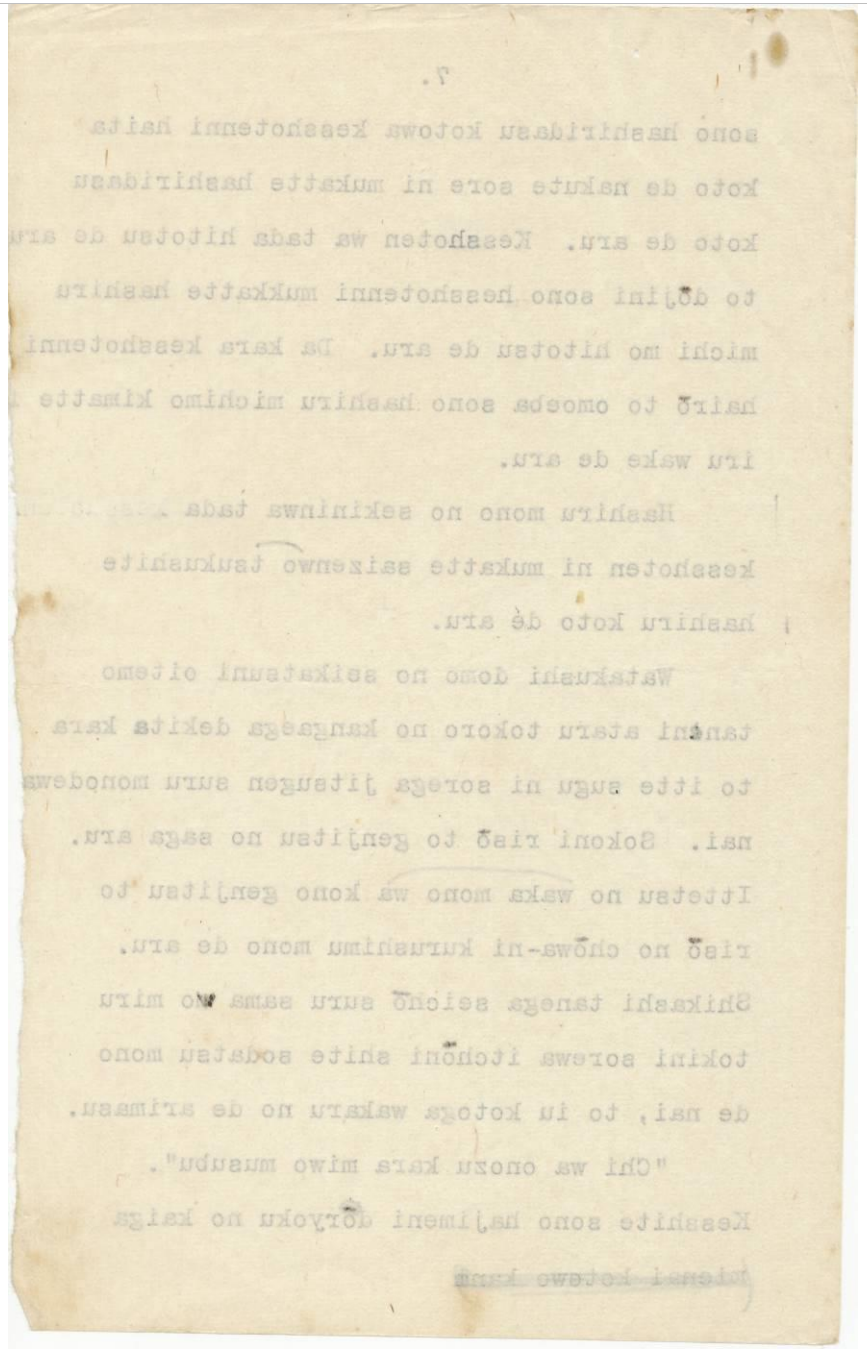
“Chi wa onozu kara miwo musubu”. Kesshite sono hajimeni dōryoku no kaiga (~~mienai kotowo kann~~)

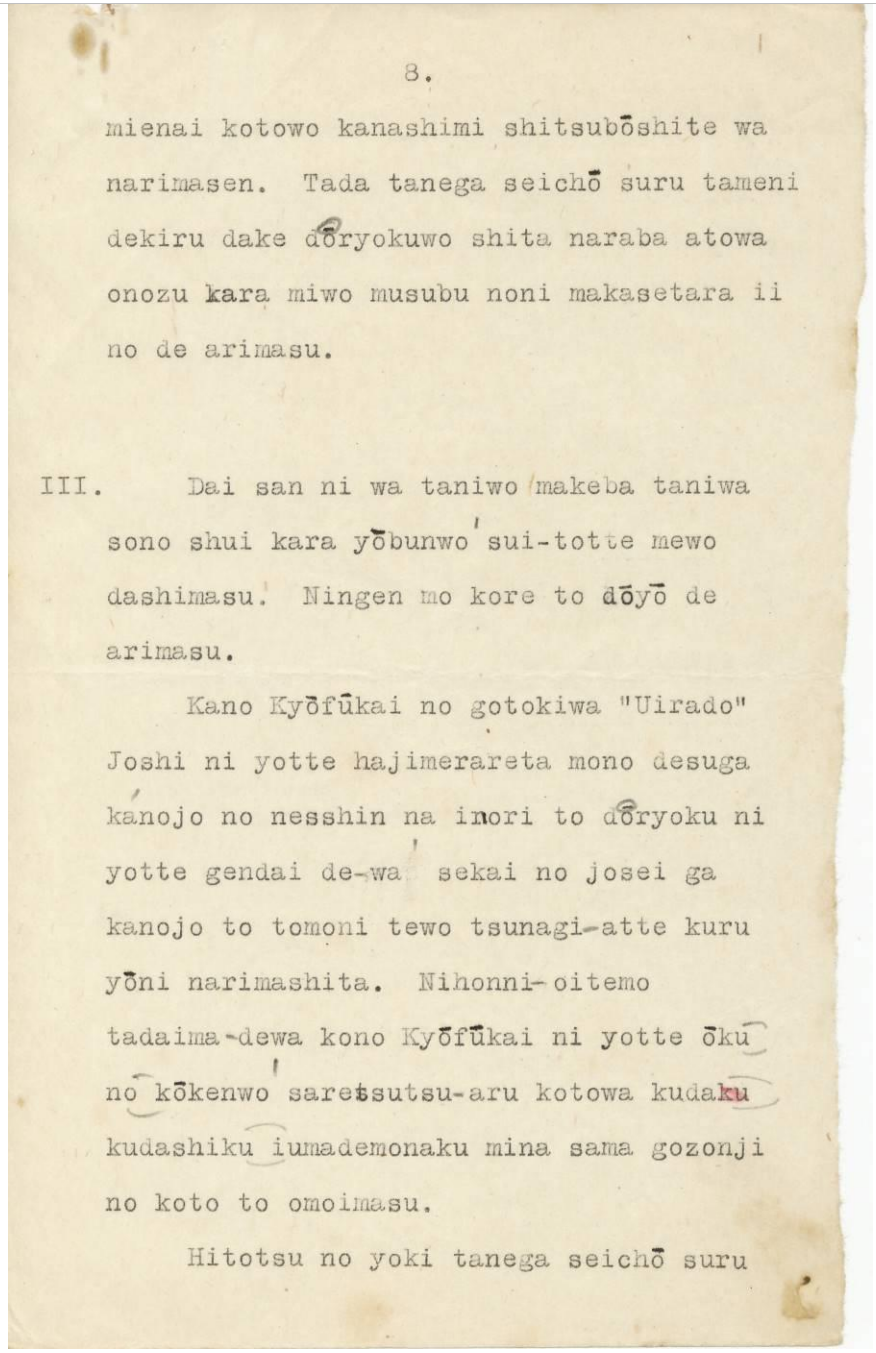
その走り出すことは、決勝点に入ったことでなくて、それに向かって走り出すことである。決勝点はただ一つであると同時に、その決勝点に向かって走る道もひとつである。だから決勝点に入ろうと思えばその走る道も決まっているわけです。

走るものの責任は、ただ決勝点に向かって、最善をつくして走ることです。

私どもの生活においても、単に当たるところの考えができたからと言って、すぐにそれが実現するものではない。そこに理想と現実の差がある。一徹の若者はこの現実と理想の調和に苦しむものである。しかし、種が成長するさまを見るときに、それは一朝にして育つものでないということがわかるのであります。

「地はおのづから實をむすぶ」。決して、その初めに努力のかいが





8.

mienai kotowo kanashimi shitsubōshite wa narimasen. Tada tanega seichō suru tameni dekiru dake dōryokuwo shita naraba atowa onozu kara miwo musubu noni makasetara ii no de arimasu.

III. Dai san ni wa taniwo makeba taniwa sono shui kara yōbunwo sui-totte mewo dashimasu. Ningen mo kore to dōyō de arimasu.

Kano Kyōfūkai no gotokiwa "Uirado" Joshi ni yotte hajimerareta mono desuga kanojo no nesshin na inori to dōryoku ni yotte gendai de-wa sekai no josei ga kanojo to tomoni tewo tsunagi-atte kuru yōni narimashita. Nihonni-oitemo tadaima-dewa kono Kyōfūkai ni yotte ōku no kōkenwo saretsutsu-aru kotowa kudaku kudashiku iumademonaku mina sama gozonji no koto to omoimasu.

Hitotsu no yoki tanega seichō suru

8.

mienai kotowo kanashimi shitsubōshite wa narimasen. Tada tanega seichō suru tameni dekiru dake dōryokuwo shita naraba atowa onozu kara miwo musubu noni makasetara ii no de arimasu.

Ⅲ. Dai san niwa taniwo makeba taniwa sono shui kara yōbunwo / sui-totte mewo dashimasu. Ningen mo kore to dōyō de arimasu.

Kano Kyōfūkai no gotokiwa “Uirado” Joshi ni yotte hajimerareta mono desuga ka/nojo no nesshin na inori to dōryoku ni yotte gendai de-wa / sekai no josei ga kanojo to tomoni tewo tsunagi-atte kuru yōni narimashita. Nihonni-oitemo tadaima-dewa kono Kyōfūkai ni yotte ōku no kōkenwo / saretsutsu-aru kotowa kudaku kudashiku iumademonaku mina sama gozonji no koto to omoimasu.

Hitotsu no yoki tanega seichō suru

《参照》Uirado=ウィラード アメリカ人
F.E.C.Willard(1839 - 98)

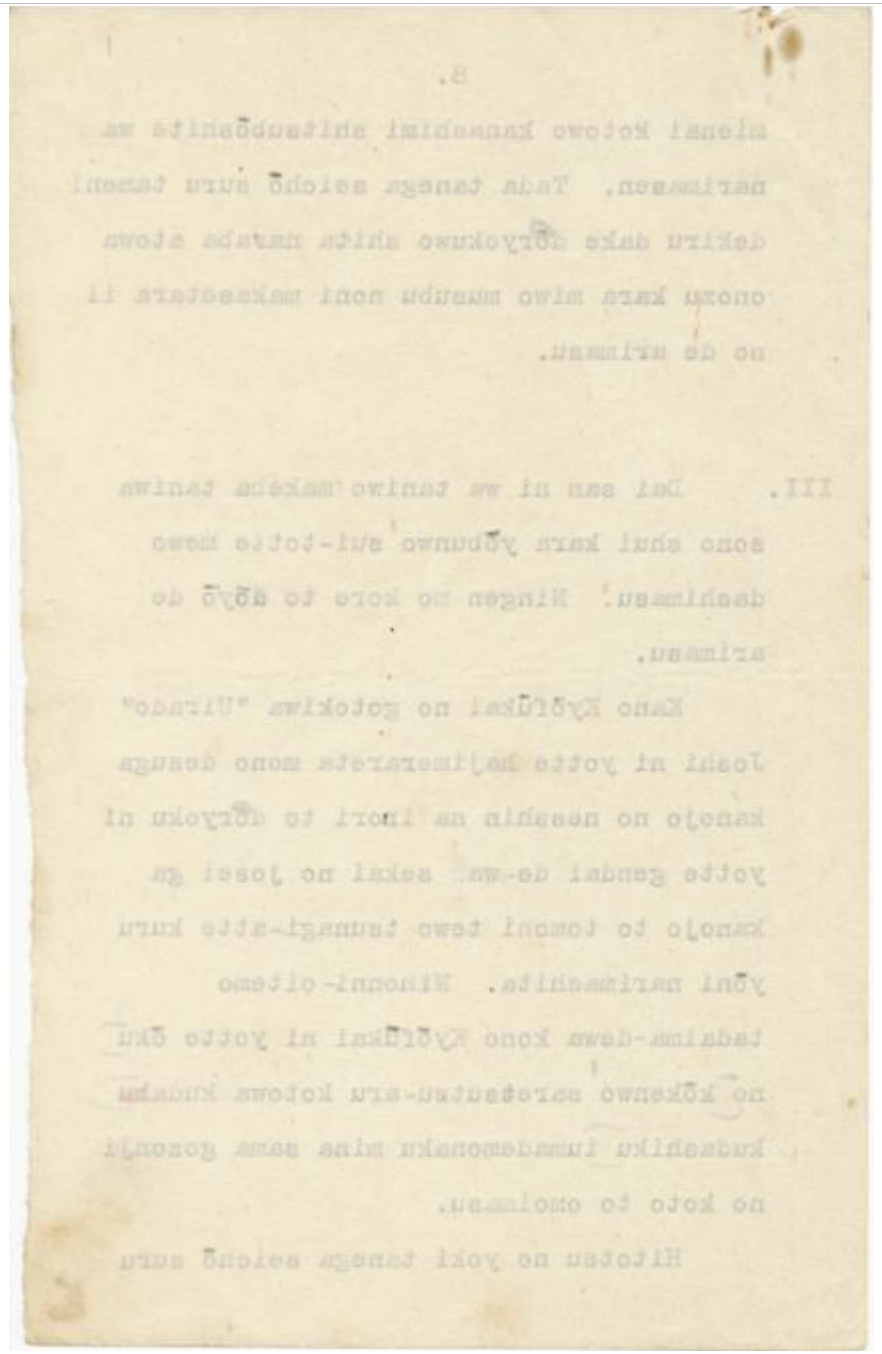
13

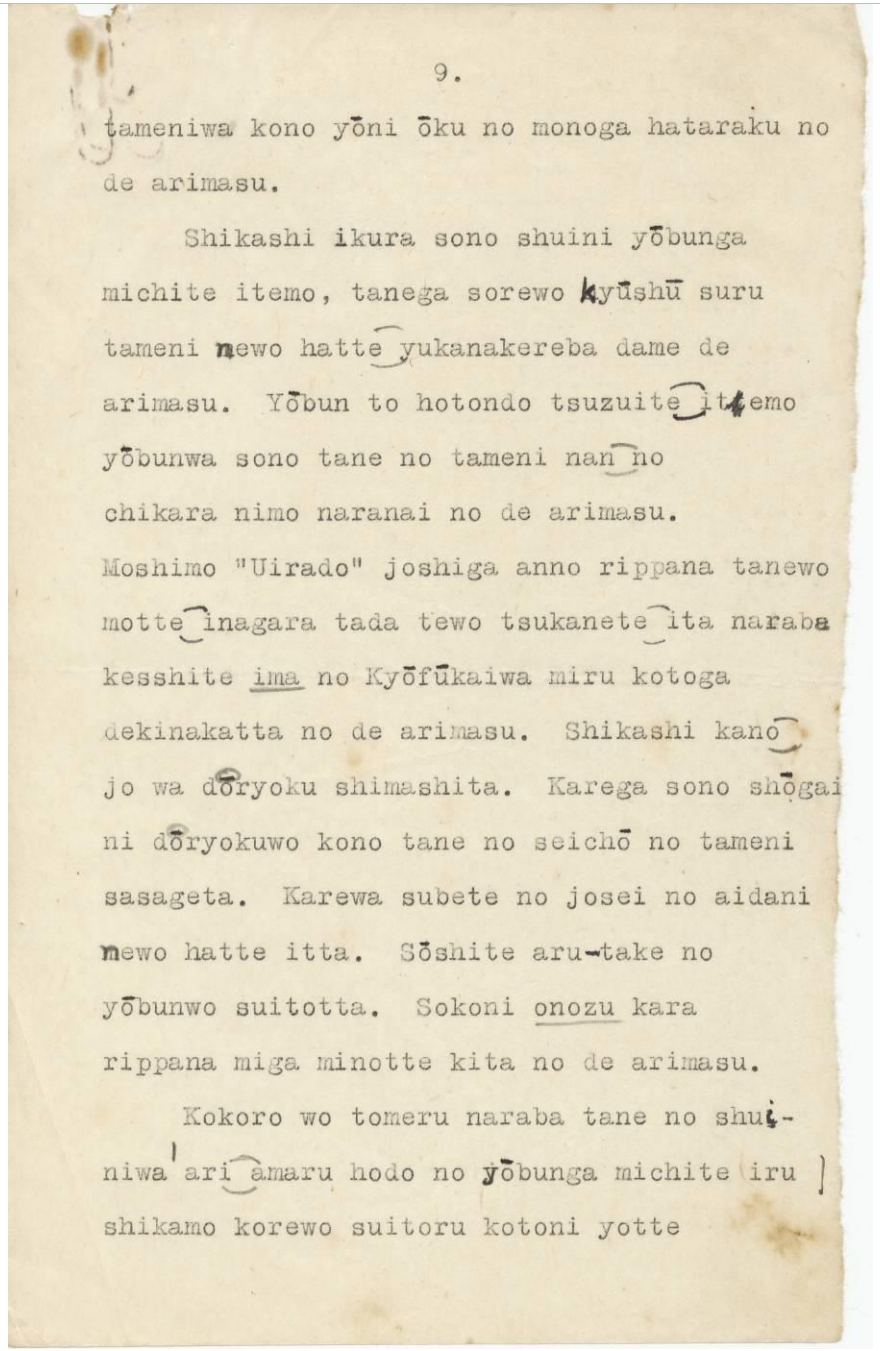
見えないことを、悲しみ、失望してはなりません。ただ種が成長するために、できるだけ努力をしたならば、あとはおのずから実をむすぶのに任せたらいいのであります。

Ⅲ.第三には、種をまけば、種はその周囲から養分を吸い取って芽を出します。人間もこれと同様であります。

かの矯風会のごときは「ウィラード」女史によって始められたものですが、彼女の熱心な祈りと努力によって、現代では世界の女性が彼女とともに手をつなぎ合ってくるようになりました。日本においても、ただいまではこの矯風会によって、多くの貢献をされつつあることは、くだくだしく言うまでもなくみなさまご存知のことと思います。

ひとつのよき種が成長する





9.

tameniwa kono yōni ōku no monoga hataraku no de arimasu.

Shikashi ikura sono shuini yōbunga michite itemo, tanega sorewo kyūshū suru tameni newo hatte yukanakereba dame de arimasu. Yōbun to hotondo tsuzuite ittemo yōbunwa sono tane no tameni nan no chikara nimo naranai no de arimasu. Moshimo "Uirado" joshiga anno rippana tanewo motte inagara tada tewo tsukanete ita naraba kesshite ima no Kyōfūkaiwa miru kotoga dekinakatta no de arimasu. Shikashi kano jo wa dōryoku shimashita. Karega sono shōgai ni dōryokuwo kono tane no seichō no tameni sasageta. Karewa subete no josei no aidani newo hatte itta. Sōshite aru-take no yōbunwo suitotta. Sokoni onozu kara rippana miga minotte kita no de arimasu.

Kokoro wo tomeru naraba tane no shui-niwa ari amaru hodo no yōbunga michite iru shikamo korewo suitoru kotoni yotte

9.

tameniwa kono yōni ōku no monoga hataraku no de arimasu.

shikashi ikura sono shuini yōbunga michite itemo, tanega sorewo kyūshū suru tameni newo hatte yukanakereba dame de arimasu. Yōbun to hotondo tsuzuite ittemo yōbunwa sono tane no tameni nan no chikara nimo naranai no de arimasu. Moshimo “Uirado” joshiga anno rippana tanewo motte inagara tada tewo tsukanete ita naraba kesshite ima no Kyōfūkaiwa miru kotoga dekinakatta no de arimasu. Shikashi kano jo wa dōryoku shimashita. Karega sono shōgai ni dōryokuwo kono taneno seichō no tameni sasageta. Karewa subete no josei no aidani newo hatte itta. Sōshite aru-take no yōbumwo suitotta. Sokoni onozu kara rippana miga minotte kita no de arimasu.

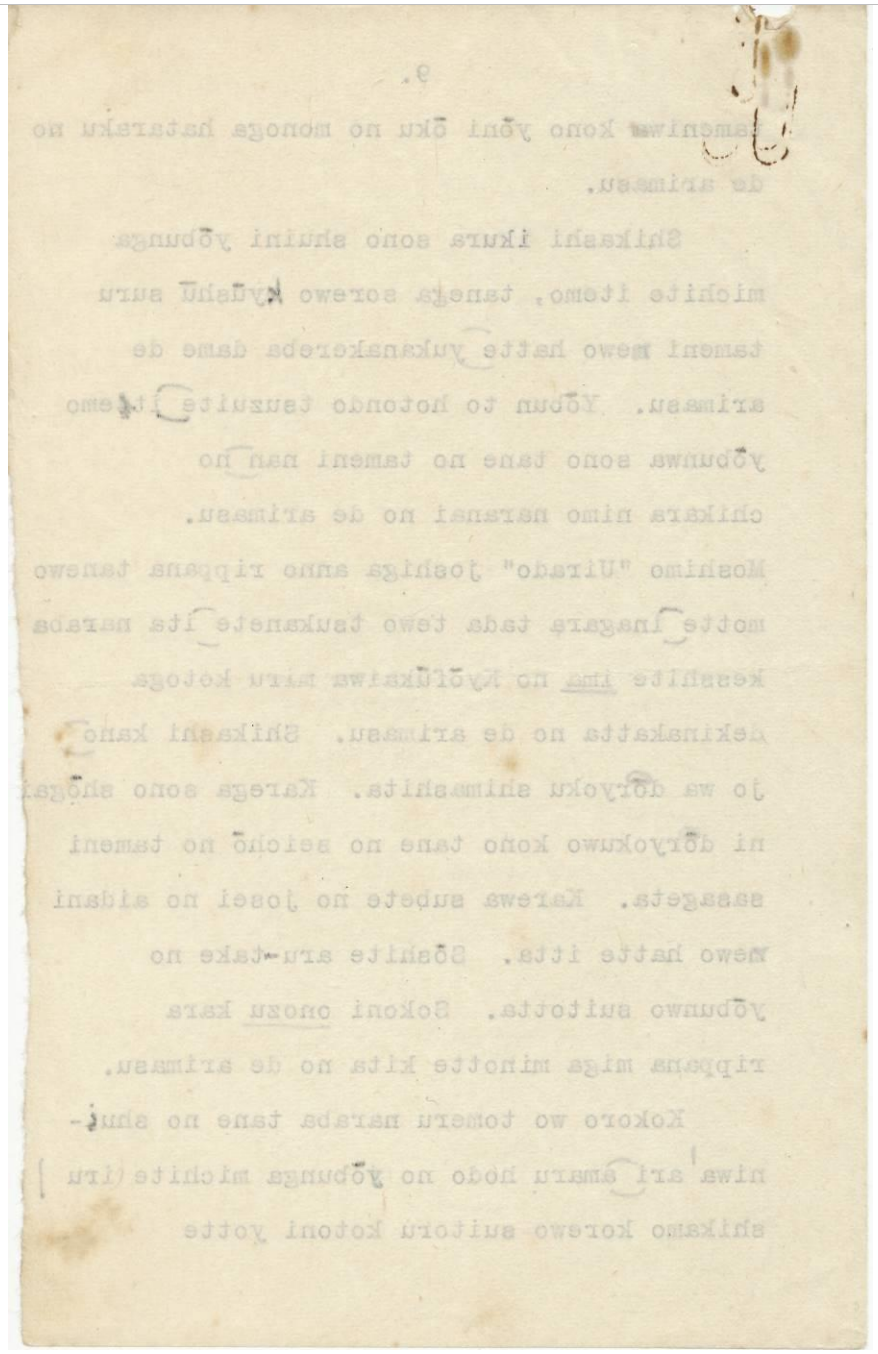
Kokoro wo tomeru naraba tane no shui-niwa / ari amaru hodo no yōbunga michite iru |shikamo korewo suitor kotoni yotte

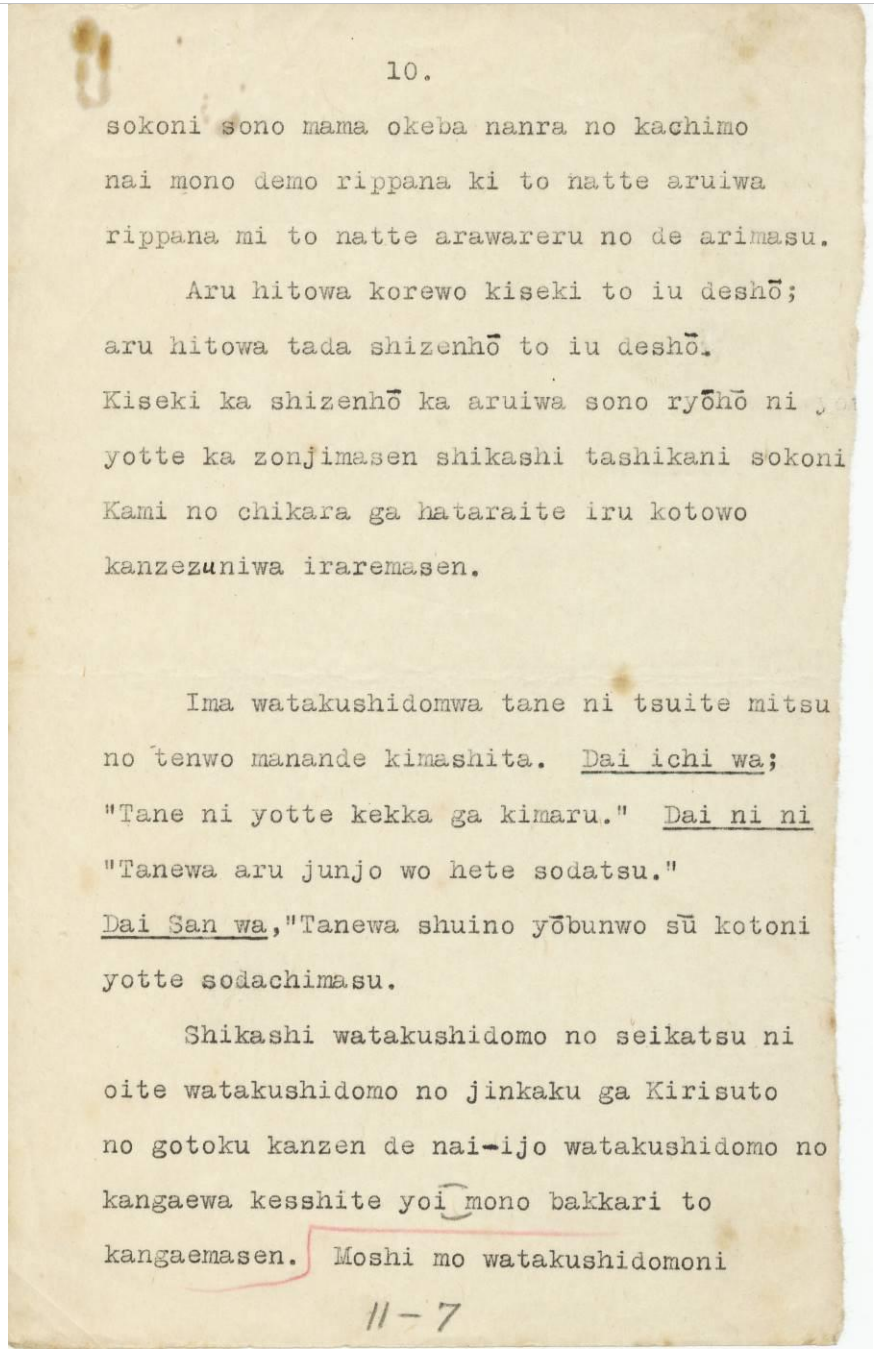
14

ためにはこのように多くのものが働くのであります。

しかし。いくらその周囲に養分が満ちていても、種がそれを吸収するために根を張ってゆかなければ、だめであります。養分とほとんど続いていても養分はその種のためになんの力にもならないのであります。もしも「ウィラード」女史があの立派な種を持っていながらただ手をつかねていたならば、決して今の矯風会は見ることができなかったのであります。しかし彼女は努力しました。彼が生涯に努力をこの種の成長のために捧げた。彼はすべての女性の間に根を張っていた。そうしてあるたけの養分を吸い取った。そこにおのずから立派な実が実ってきたのであります。

心をとめるならば、種の周囲には有り余るほどの養分が満ちている。しかもこれを吸い取ることによって





10.

sokoni sono mama okeba nanra no kachimo nai mono demo rippana ki to natte aruiwa rippana mi to natte arawareru no de arimasu.

Aru hitowa korewo kiseki to iu deshō; aru hitowa tada shizenhō to iu deshō. Kiseki ka shizenhō ka aruiwa sono ryōhō ni yotte ka zonjimasen shikashi tashikani sokoni Kami no chikara ga hataraite iru kotowo kanzezuniwa iraremasen.

Ima watakushodomowa tane ni tsuite mitsu no tenwo manande kimashita. Dai ichi wa; "Tane ni yotte kekka ga kimaru." Dai ni ni "Tanewa aru junjo wo hete sodatsu." Dai San wa, "Tanewa shuino yōbunwo sū kotoni yotte sodachimasu.

Shikashi watakushidomo no seikatsu ni oite watakushidomo no jinkaku ga Kirisuto no gotoku kanzen de nai-ijō watakushidomo no kangaewa kesshite yoi mono bakari to kangaemasen. Moshi mo watakushidomoni

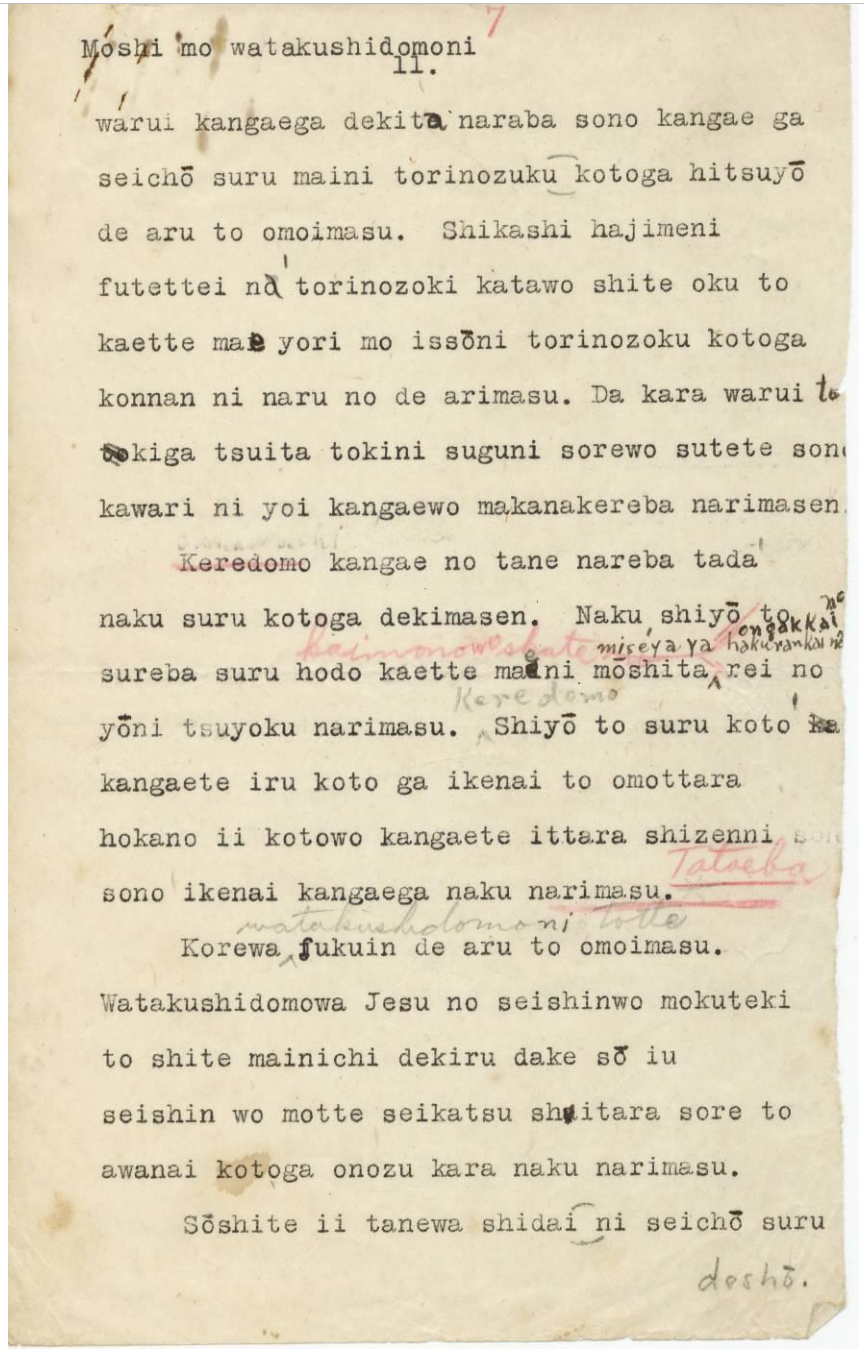
11-7

15

そこにそのまま置けば、なんらの価値もないものでも、立派な木となって、あるいは立派な実となって表れるのであります。

ある人はこれを奇跡と言うでしょう。ある人はただ自然法と言うでしょう。奇跡か自然法か、あるいはその両方によってか存じません。しかし確かにそこに神の力が働いていることを感ぜずにはいられません。

今、私どもは種について三つの点を学んできました。第一は、「種によって結果が決まる」。第二に、「種はある順序を経て育つ」。第三に「種は周囲の養分を吸うことによって育ちます」。しかし、私どもの生活において、私どもの人格がキリストのごとく完全でない以上、私弩もの考えは決してよいものばかりと考えません。もしも、私どもに



Moshi mo watakushidomoni 7

11.

warui kangaega dekita naraba sono kangae ga seichō suru maini torinozuku kotoga hitsuyō de aru to omoimasu. Shikashi hajimeni futettei na torinozoki katawo shite oku to kaette mae yori mo issōni torinozoku kotoga konnan ni naru no de arimasu. Da kara warui to ~~to~~kiga tsuita tokini suguni sorewo sutete son kawari ni yoi kangaewo makanakereba narimasen.

Keredomo kangae no tane nareba tada naku suru kotoga dekimasen. Naku shiyō to sureba suru hodo kaette maeni mōshita rei no yōni tsuyoku narimasu. Shiyō to suru koto ~~ka~~ kangaete iru koto ga ikenai to omottara hokano ii kotowo kangaete ittara shizenni sono ikenai kangaega naku narimasu.

Korewa fukuin de aru to omoimasu. Watakushidomowa Jesu no seishinwo mokuteki to shite mainichi dekiru dake sō iu seishin wo motte seikatsu shitara sore to awanai kotoga onozu kara naku narimasu.

Sōshite ii tanewa shidai ni seichō suru deshō.

7

Moshi mo watakushidomoni

11.

warui kangaega dekita naraba sono kangae ga seichō suru maini torinozoku kotoga hitsuyō de aru to omoimasu. Shikashi hajimeni futettei na torinozoki katawo shite oku to kaette mae yori mo issōni torinozoku kotoga konnan ni naru no de arimasu. Da kara warui to ~~to~~kiga tsuita tokini suguni sorewo sutete sono kawari ni yoi kangaewo makanakereba narimasen.

~~Keredomo~~ *Sunawachi* kangae no tane nareba tada naku suru kotoga dekimasen. Naku shiyō to sureba suru hodo kaette maeni mōshita *kaimonowo shita miseya ya hakurankaino ongakkaino* rei no yōni tsuyoku narimasu. Keredomo Shiyō to suru koto ~~ka~~ kangaete iru koto ga ikenai to omottara hokano ii kotowo kangaete ittara shizenni sono ikenai kangaega naku narimasu. *Tatoeba*

Korewa *watakushidomo ni totte* fukuin de aru to omoimasu. Watakushidomowa Jesu no seishinwo mokuteki to shite mainichi dekiru dake sō iu seishin wo motte seikatsu shitara sore to awanai kotoga onozu kara naku narimasu.

Sōshite ii tanewa shidai ni seichō suru *deshō.*

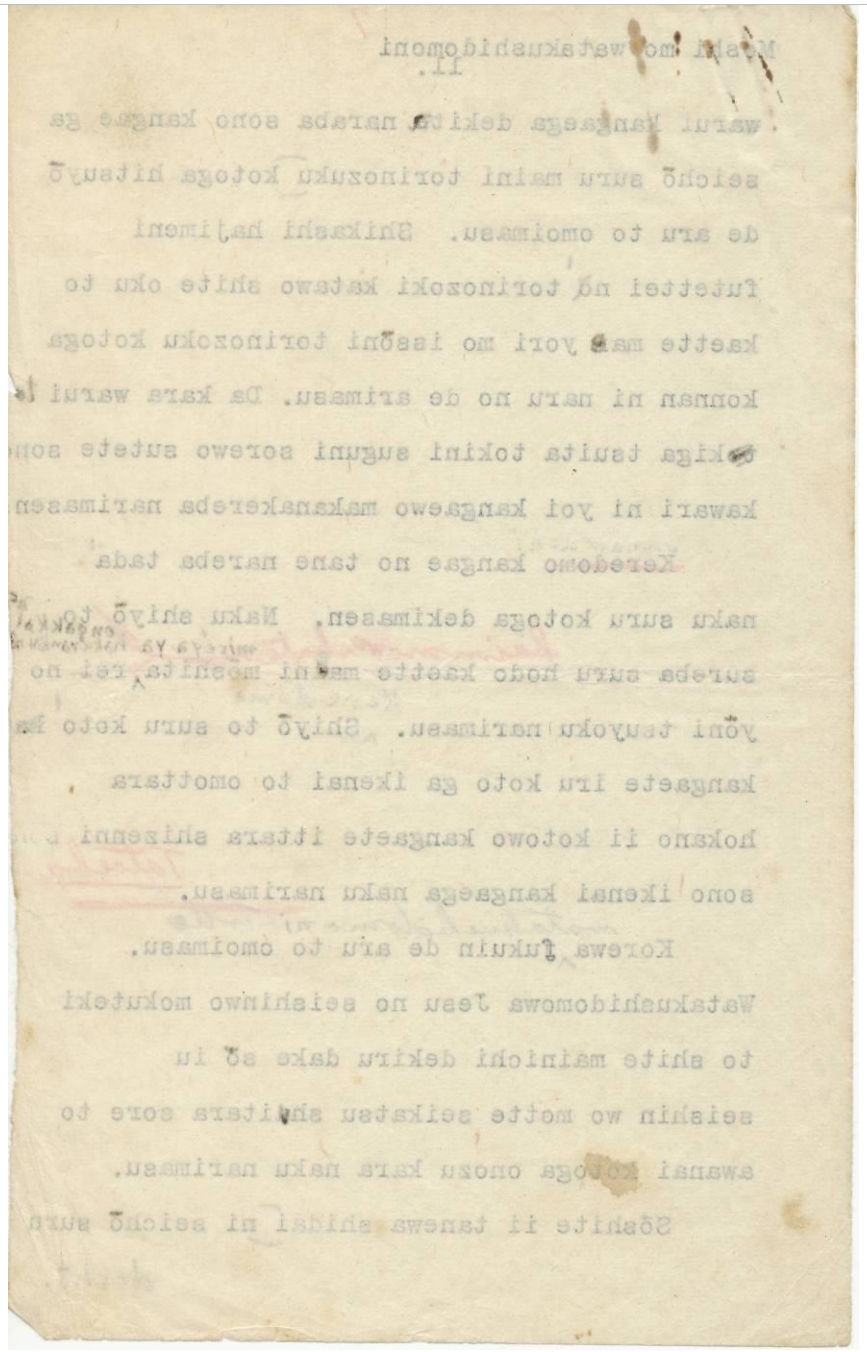
16

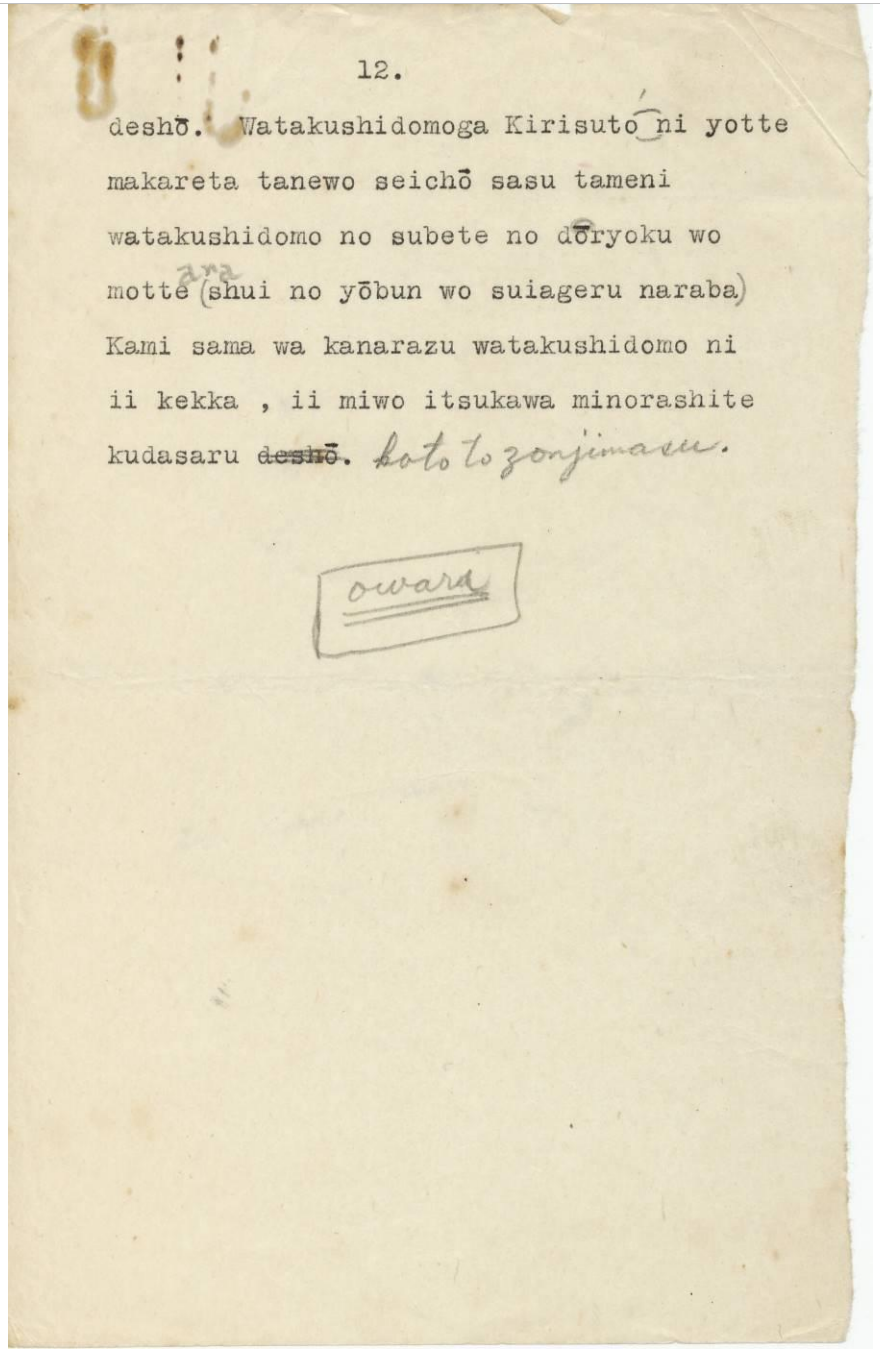
もしも私どもに悪い考えができたならば、その考えが成長する前に取り除くことが必要であると思います。しかし、初めに不徹底な取り除き方をしておくとかえって前よりも一層に取り除くことが困難になるのであります。だから悪いと気がついたときに、すぐにそれを捨てて、その代わりによい考えをまかなければなりません。

すなわち、考えの種なれば、ただなくすることができません。なくしようとすればするほど、かえって前に申した例のよいうに強くなります。けれどもしようとすること、考えていることがいけないと思ったら、ほかのいいことを考えていったら、自然にそのいけない考えがなくなります。

これは、私どもにとって福音であると思います。私どもはイエスの精神を目的として、毎日できるだけそういう精神をもって生活したら、それと合わないことがおのずからなくなります。

そうして、いい種は次第に成長する




12.

deshō. Watakushidomoga Kirisuto ni yotte makareta tanewo seichō sasu tameni watakushidomo no subete no dōryoku wo motte ara (shui no yōbun wo suiageru naraba) Kami sama wa kanarazu watakushidomo ni ii kekka , ii miwo itsukawa minorashite kudasaru ~~deshō.~~ koto to zonjimasu.

owari

12

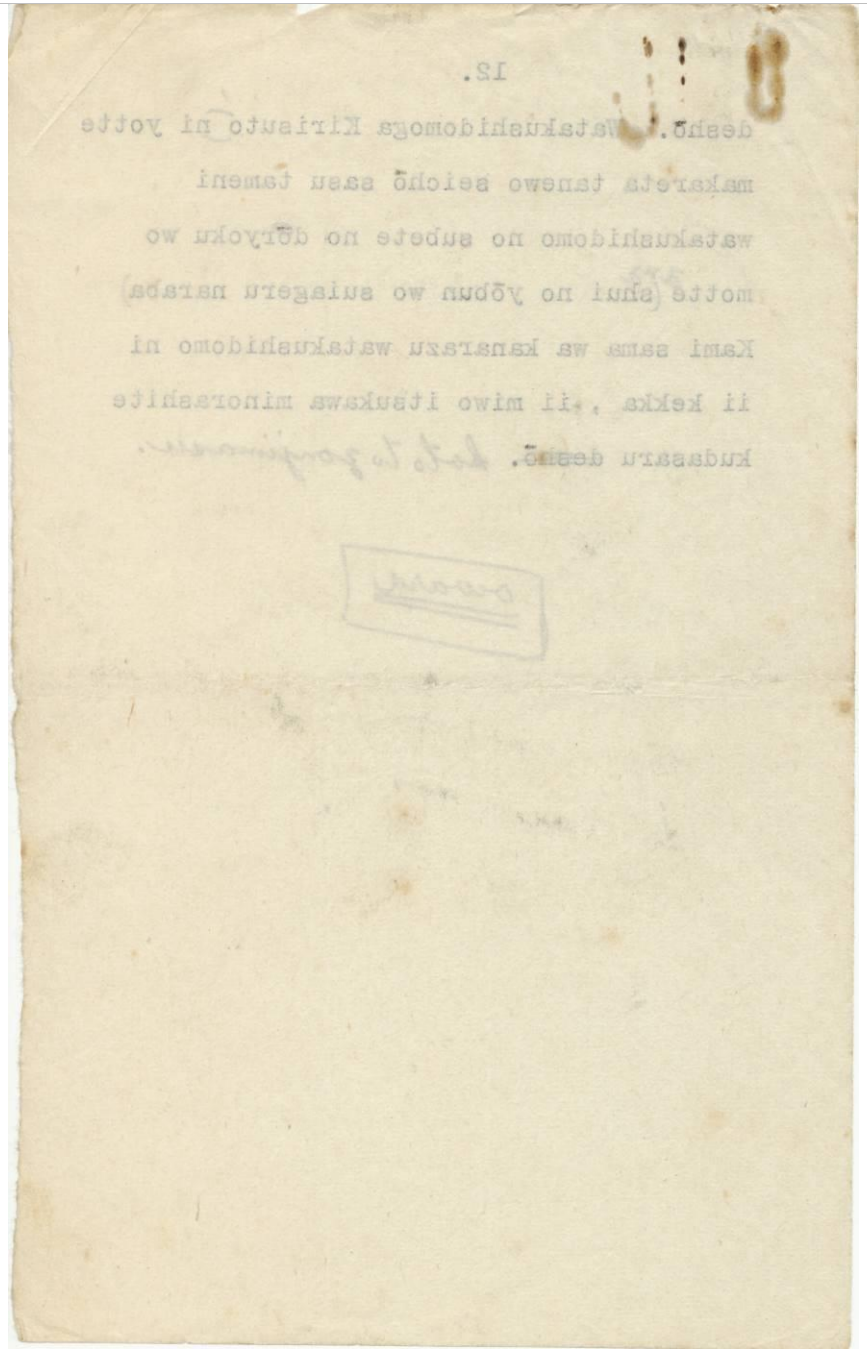
deshō. Watakushidomoga Kirisuto ni yotte makareta tanewo seichō sasu tameni watakushidomo no subete no dōryoku wo motte ara(shui no yōbun wo suiageru naraba) Kami sama wa kanarazu watakushidomo ni ii kekka , ii miwo itsukawa minorashite kudasaru ~~deshō.~~ koto to zonjimasu.

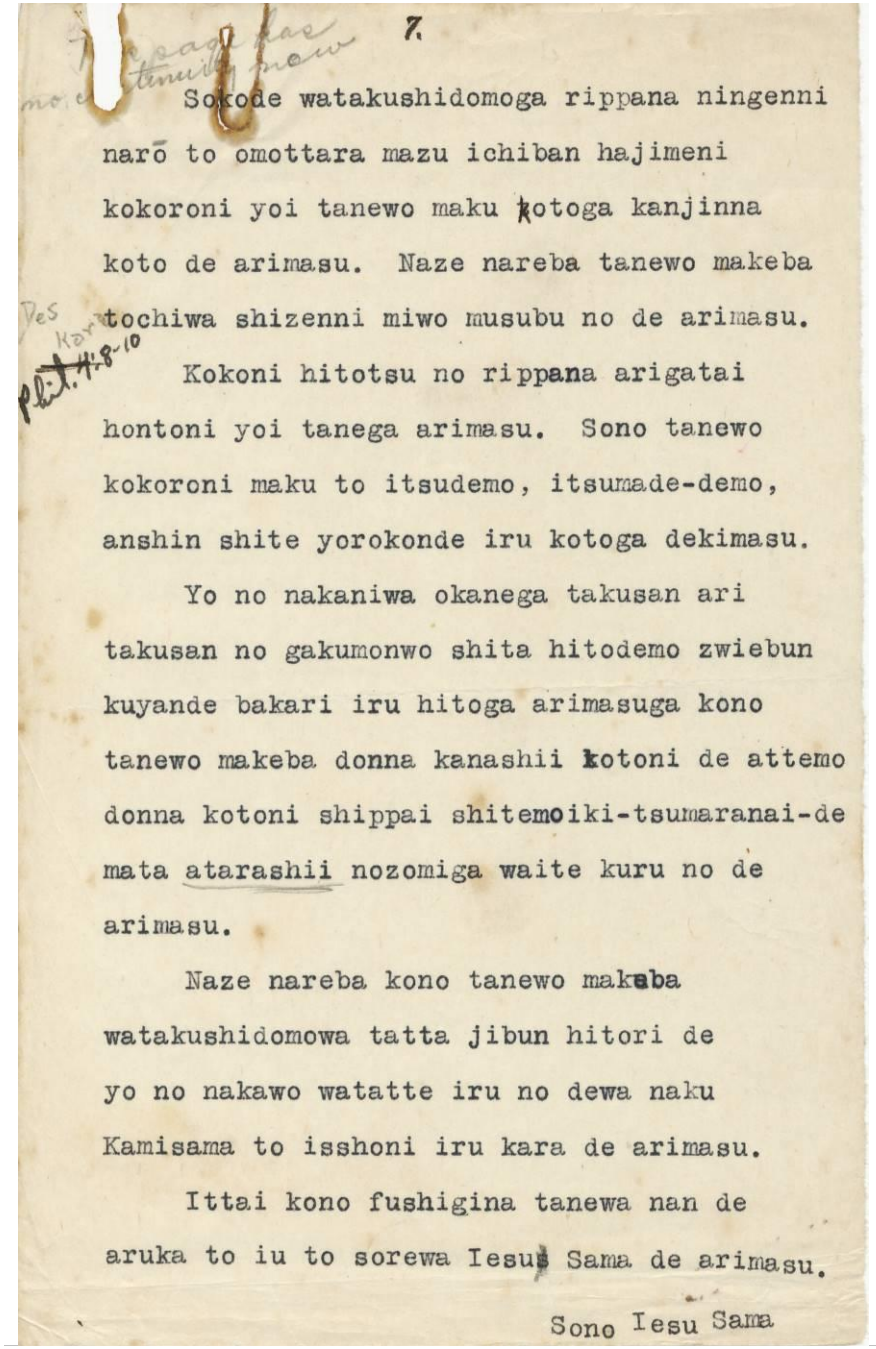
owari

17

でしょう。私どもがキリストによってまかれた種を成長さすために、私どものすべての努力をもったら、神様は必ず私どもにいい結果、いい実をいつかは実らしてくださることとぞんじます。

終わり





7.

Sokode watakushidomoga rippana ningenni narō to omottara mazu ichiban hajimeni kokoroni yoi tanewo maku kotoga kanjinna koto de arimasu. Naze nareba tanewo makeba tochiwa shizenni miwo musubu no de arimasu.

Kokoni hitotsu no rippana arigatai hontoni yoi tanega arimasu. Sono tanewo kokoroni maku to itsudemo, itsumade-demo, anshin shite yorokonde iru kotoga dekimasu.

Yo no nakaniwa okanega takusan ari takusan no gakumonwo shita hitodemo zwiebun kuyande bakari iru hitoga arimasuga kono tanewo makeba donna kanashii kotoni de attemo donna kotoni shippai shitemoiki-tsumaranai-de mata atarashii nozomiga waite kuru no de arimasu.

Naze nareba kono tanewo makeba watakushidomowa tatta jibun hitori de yo no nakawo watatte iru no dewa naku Kamisama to isshoni iru kara de arimasu.

Ittai kono fushigina tanewa nan de aruka to iu to sorewa Iesus Sama de arimasu.

Sono Iesu Sama

7.

Sokode watakushidomoga rippana ningenni narō to omottara mazu ichiban hajimeni kokoroni yoi tanewo maku kotoga kanjinna koto de arimasu. Naze nareba tanewo makeba *Desu kara* tochiwa shizenni miwo musubu no de arimasu.

*Pli 4:8-10*Kokoni hitotsu no rippana arigatai hontoni yoi tanega arimasu. Sono tanewo kokoroni maku to itsudemo, itsumade-demo anshin shite yorokonde iru kotoga dekimasu.

Yo no nakaniwa okanega takusan ari takusan no gakumonwo shita hitodemo zwiebun kuyande bakari iru hitoga arimasuga kono tanewo makeba donna kanashii kotoni de attemo donna kotoni shippai shitemo iki-tsumaranai-de mata atarashii nozomiga waite kuru no de arimasu.

Naze nareba kono tanewo makeba watakushidomowa tatta jibun hitori de yo no nakawo watatte iru no dewa naku Kamisama to isshoni iru kara de arimasu.

Ittai kono fushigina tanewa nan de aruka to iu to sorewa Iesu Sama de arimasu.

Sono Iesu Sama

18

そこで私どもが立派な人間になろうと思ったら、まず一番初めに、心によい種をまくことが肝心なことであります。なぜなれば、種をまけば土地は自然に身をむすぶのであります。

ここに一つの立派な、ありがたい、ほんとによい種があります。その種を心にまくといつでも、いつまででも安心して喜んでいることができます。

世の中にはお金がたくさんあり、たくさんの学問をした人でも、ずいぶん悔やんでばかりいる人がありますが、この種をまけばどんな悲しいことにであってもどんなことに失敗しても、行きつまらないで、また新しい望みがわいてくるのであります。

なぜなれば、この種をまかば私どもはたった自分一人でとの仲をわたっているのではなく神様と一緒にいるからであります。

いったいこの不思議な種はなんであるかというと、それはイエス様であります。

Soono Iesu Sama

aruka to in to aorewa Iesu Sama de arimasu.

Ittsi kono Tanigima tamewa nan de

Kamisama to isshoni iru koto de arimasu.

Yo no nakawo watatte iru no dewa naku

watakushidomowa tatta jibun nitori de

Naze nareba kono tamewo makeba

arimasu.

mata atarashii nozomiga waite kuru no de

donna kotoni shippai aitemoiki-taumarasi-de

tamewo makeba donna kanashii kotoni de atteno

kuyande peikari iru hitoga arimasuga kono

takusan no gakumonwo shita hitodemo zaiabun

Yo no nakaniwa okanega takusan ari

anshin shite yorokonde iru kotoga dekimasu.

kokoroni maku to itandemo, itawashe-demo,

nontoni yoi tanega arimasu. Sono tamewo

Kokoni hitotsu no rippana arigatai

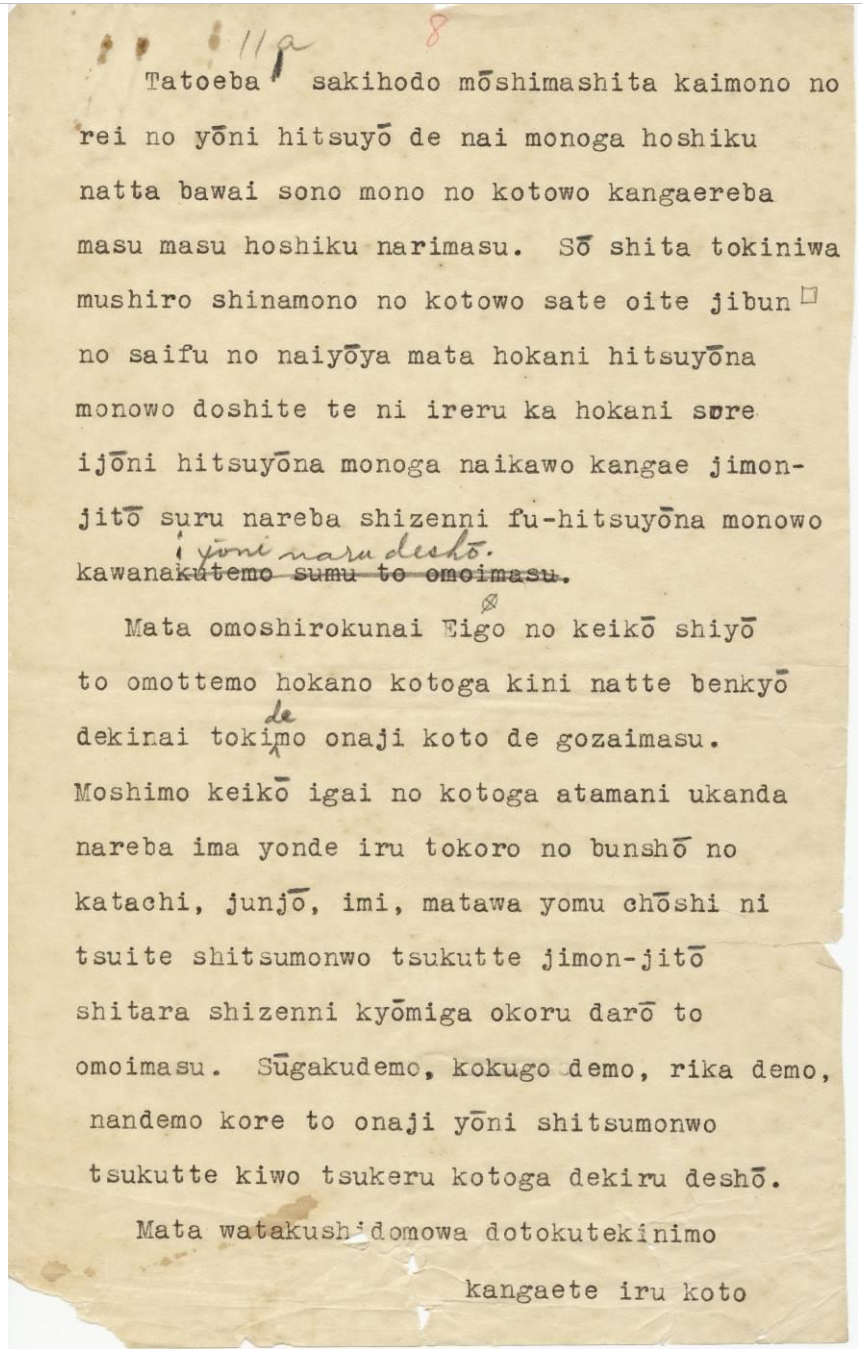
tochiwa shizenni miwo mamoru no de arimasu.

koto de arimasu. Naze nareba tamewo makeba

kokoroni yoi tamewo maku kotoga kanjima

naro to omottara mazu ichiban hajimeni

Soko watakushidomoga rippana ningenni



11a 8

Tatoeba sakihodo mōshimashita kaimono no rei no yōni hitsuyō de nai monoga hoshiku natta bawai sono mono no kotowo kangaereba masu masu hoshiku narimasu. Sō shita tokiniwa mushiro shinamono no kotowo sate oite jibun □ no saifu no naiyōya mata hokani hitsuyōna monowo doshite te ni ireru ka hokani sore ijōni hitsuyōna monoga naikawo kangae jimon-jitō suru nareba shizenni fu-hitsuyōna monowo kawana ~~kutemo sumu to omoimasu.~~i yōni naru deshō.

Mata omoshirokunai Eigo no keikō shiyō to omottemo hokano kotoga kini natte benkyō dekinai toki demo onaji koto de gozaimasu. Moshimo keikō igai no kotoga atamani ukanda nareba ima yonde iru tokoro no bunshō no katachi, junjō, imi, matawa yomu chōshi ni tsuite shitsumonwo tsukutte jimon-jitō shitara shizenni kyōmiga okoru darō to omoimasu. Sūgakudemo, kokugo demo, rika demo, nandemo kore to onaji yōni shitsumonwo tsukutte kiwo tsukeru kotoga dekiru deshō.

Mata watakushidomowa dotokutekinimo

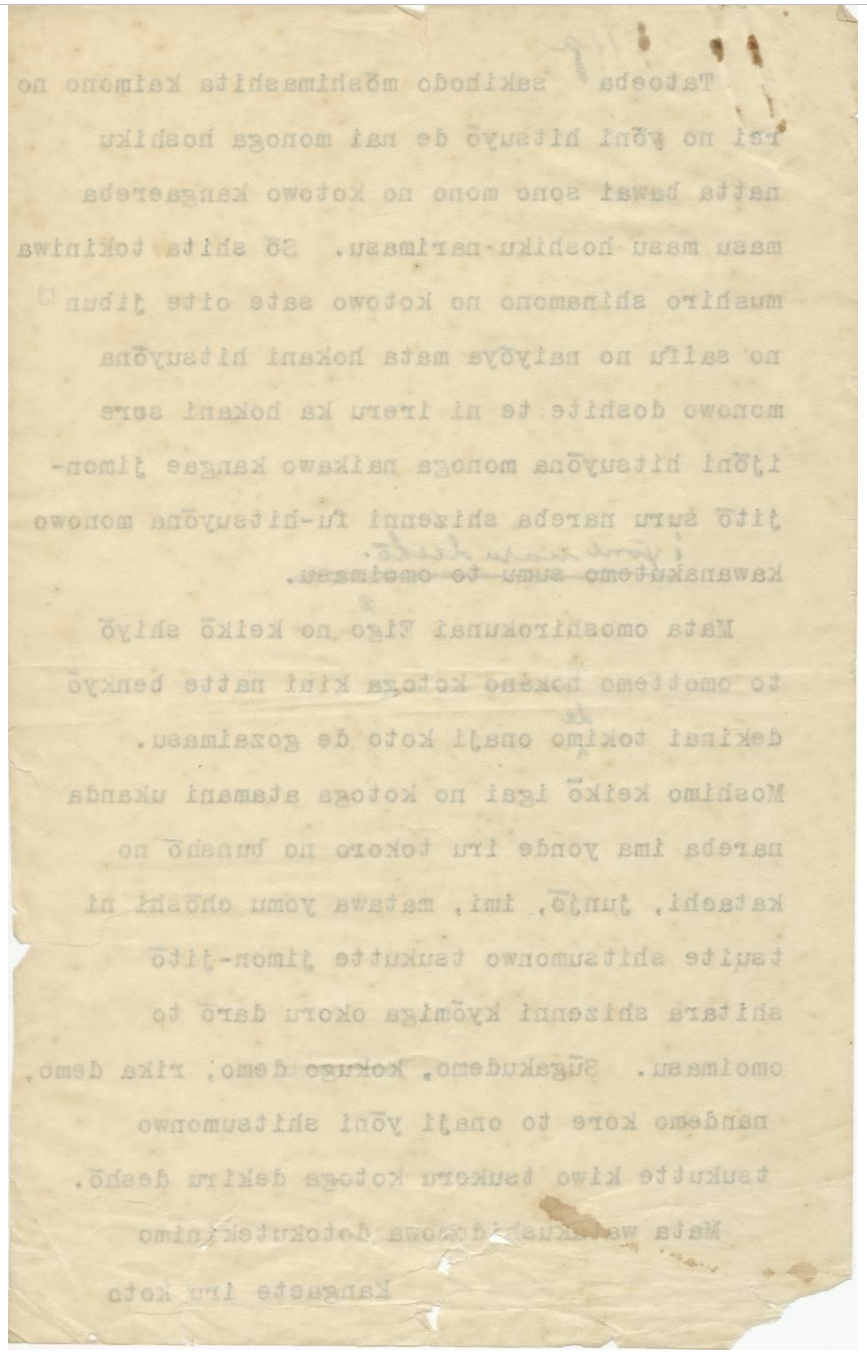
kangaete iru koto

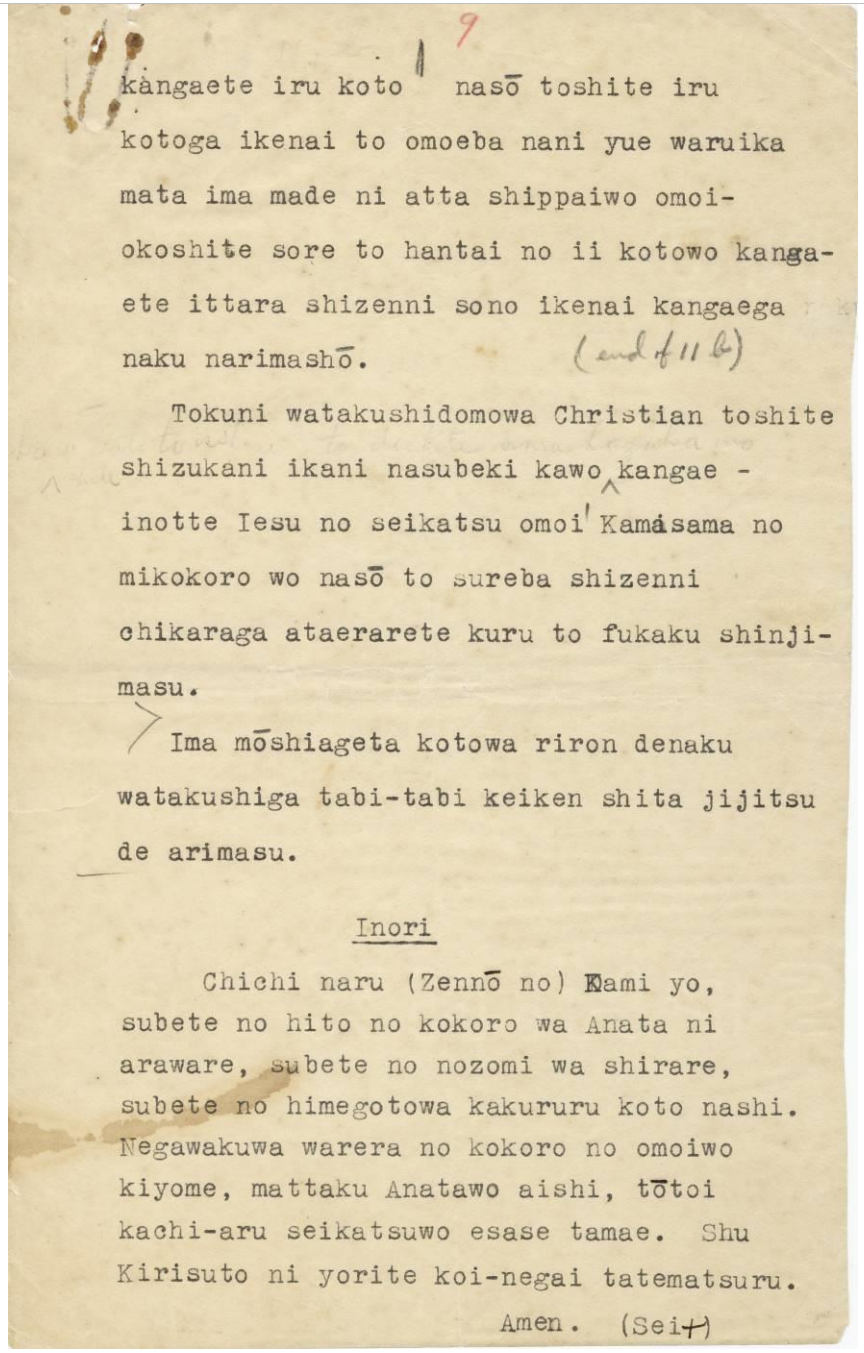
19

たとえば、先ほど申しました買い物の例のように、必要でないものがほしくなった場合、そのもののことを考えればますますほしくなります。そうしたときにはむしろ品物のことをさておいて、自分の財布の内容やまたほかに必要なものをどうして手に入れるか、ほかにそれ以上に必要なものがないかを考え、自問自答をするなれば自然に不必要なものを買わないようになるでしょう。

また、面白くない英語の稽古しようと思っても、ほかのことが気になって勉強できないときでも、同じことでございます。もしも傾向以外のことが頭に浮かんだならば、今読んでいるところの文章の形、順序、意味または読む調子について質問をつくって自問自答したら、自然に興味が起こるだろうと思います。数学でも、国語でも、理科でも、なんでもこれと同じように質問をつくって気をつけることができるでしょう。

また私どもは道徳的にも





9

kangaete iru koto nasō toshite iru kotoga ikenai to omoeba nani yue waruika mata ima made ni atta shippaiwo omoi-okoshite sore to hantai no ii kotowo kangaete ittara shizenni sono ikenai kangaega naku narimashō. (end of 11b)

Tokuni watakushidomowa Christian toshite shizukani ikani nasubeki kawo kangae - inotte Iesu no seikatsu omoi Kamisama no mikokoro wo nasō to sureba shizenni chikaraga ataerarete kuru to fukaku shinjimasu.

> Ima mōshiageta kotowa riron denaku watakushiga tabi-tabi keiken shita jijitsu de arimasu.

Inori

Chichi naru (Zennō no) Kami yo, subete no hito no kokoro wa Anata ni araware, subete no nozomi wa shirare, subete no himegotowa kakururu koto nashi. Negawakuwa warera no kokoro no omoiwo kiyome, mattaku Anatawo aishi, tōtoi kachi-aru seikatsuwo esase tamae. Shu Kirisuto ni yorite koi-negai tatematsuru.

Amen. (Sei+)

9

kangaete iru koto nasō toshite iru kotoga ikenai to omoeba nani yue waruika mata ima made ni atta shippaiwo omoi-okoshite sore to hantai no ii kotowo kangaete ittara shizenni sono ikenai kangaega naku narimashō. (end of 11b)

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Inori

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Amen. (Sei+)

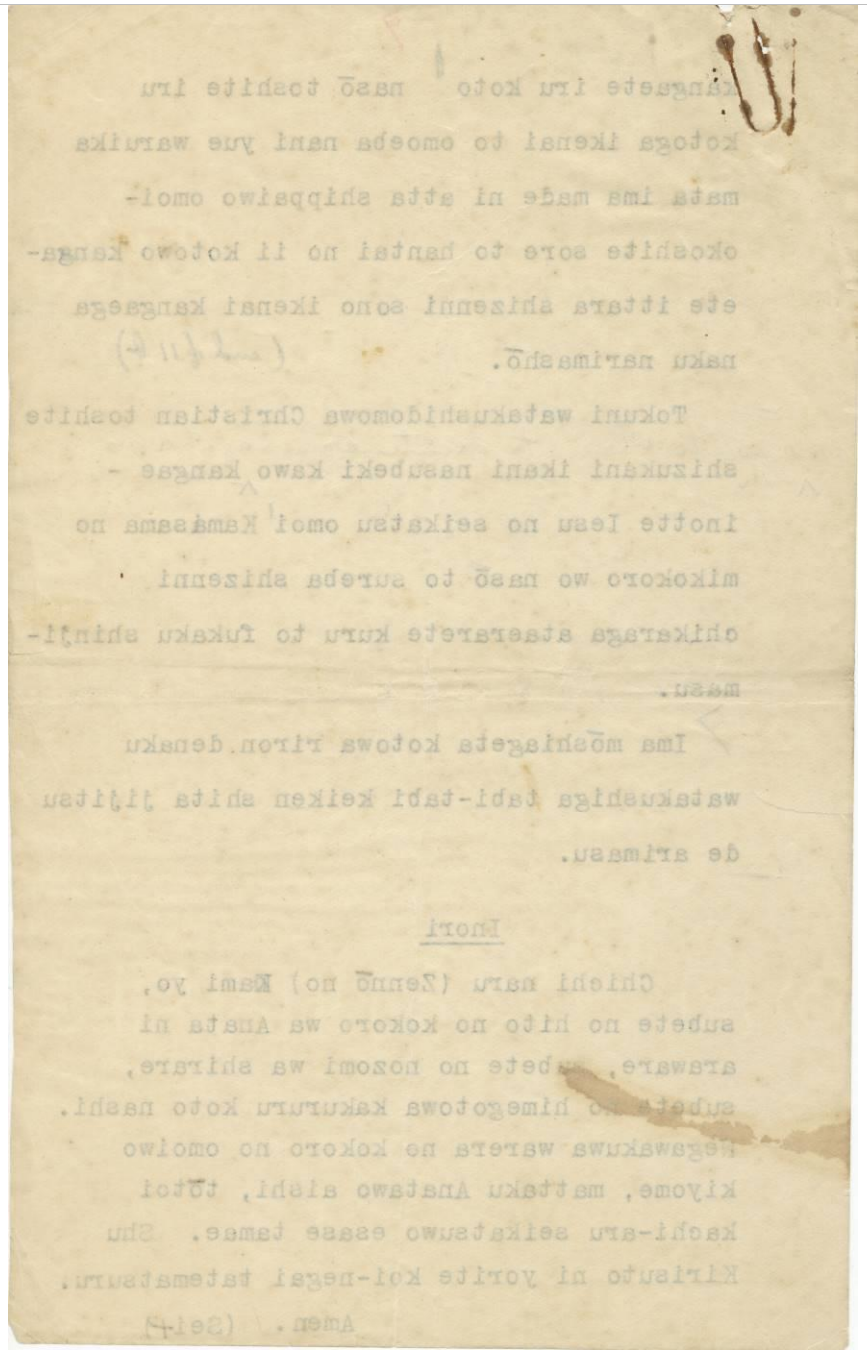
考えていること、なそうとしていることがいけないと思えば、なにゆえ悪いか、また今までにあった失敗を思い起こして、それと反対のいいことを考えていったら、自然にそのいけない考えがなくなりましょう。 (end of 11b)

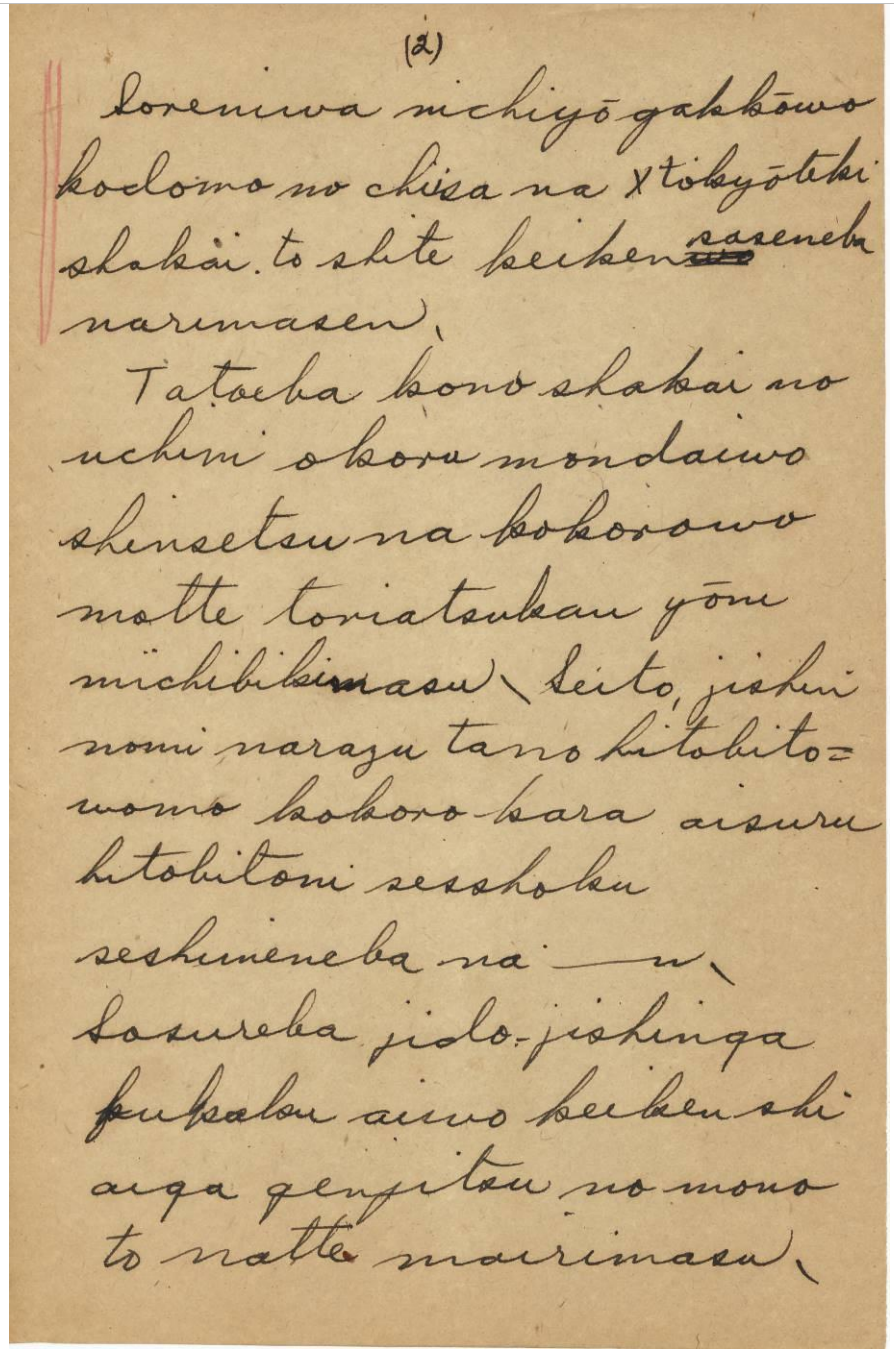
特に、私どもはクリスチャンとして静かにいかになすべきかを考え、祈って、イエスの生活、思い、神様のみ心をなそうとすれば、自然に力が与えられてくると深く信じます。

今、申し上げたことは、理論でなく、私がたびたび経験した事実であります。

祈り

父なる(全能の)神よ、すべての人の心はあなたに表れ、すべての望みは知られ、すべての秘め事は隠るることなし。願わくは我らの心の思いを清め、まったくあなたを愛し、尊い価値ある生活を得させ給え。主キリストによってこい願い奉る。 アーメン





(2)

Soreniwa nichiyō gakkōwo kodomo no chiisa na Xtokyōteki shakai. to shite keiken ~~wo~~ saseneba narimasen.

Tatoeba kono shakai no uchini okoru mondaiwo shinsetsu na kokorowo motte toriatsukau yōni michibikimasu. Seito, jishin nomi narazu tano hitobito=womo kokoro-kara aisuru hitobitoni sesshoku seshimeneba na___n. Sasureba jido-jishinga fukaku aiwo keiken shi aiga genjitsu no mono to natte mairimasu.

(2)

Soreniwa nichiyō gakkōwo kodomo no chiisa na Xtokyōteki shakai to shite keiken ~~wo~~ saseneba narimasen.

Tatoeba kono shakai no uchini okoru mondaiwo shinsetsu na kokorowo motte toriatsukau yōni michibikimasu. Seito, jishin nomi narazu tano hitobito=womo kokoro-kara aisuru hitobitoni sesshoku seshimeneba na___n. Sasureba jido-jishinga fukaku aiwo keiken shi aiga genjitsu no mono to natte mairimasu.

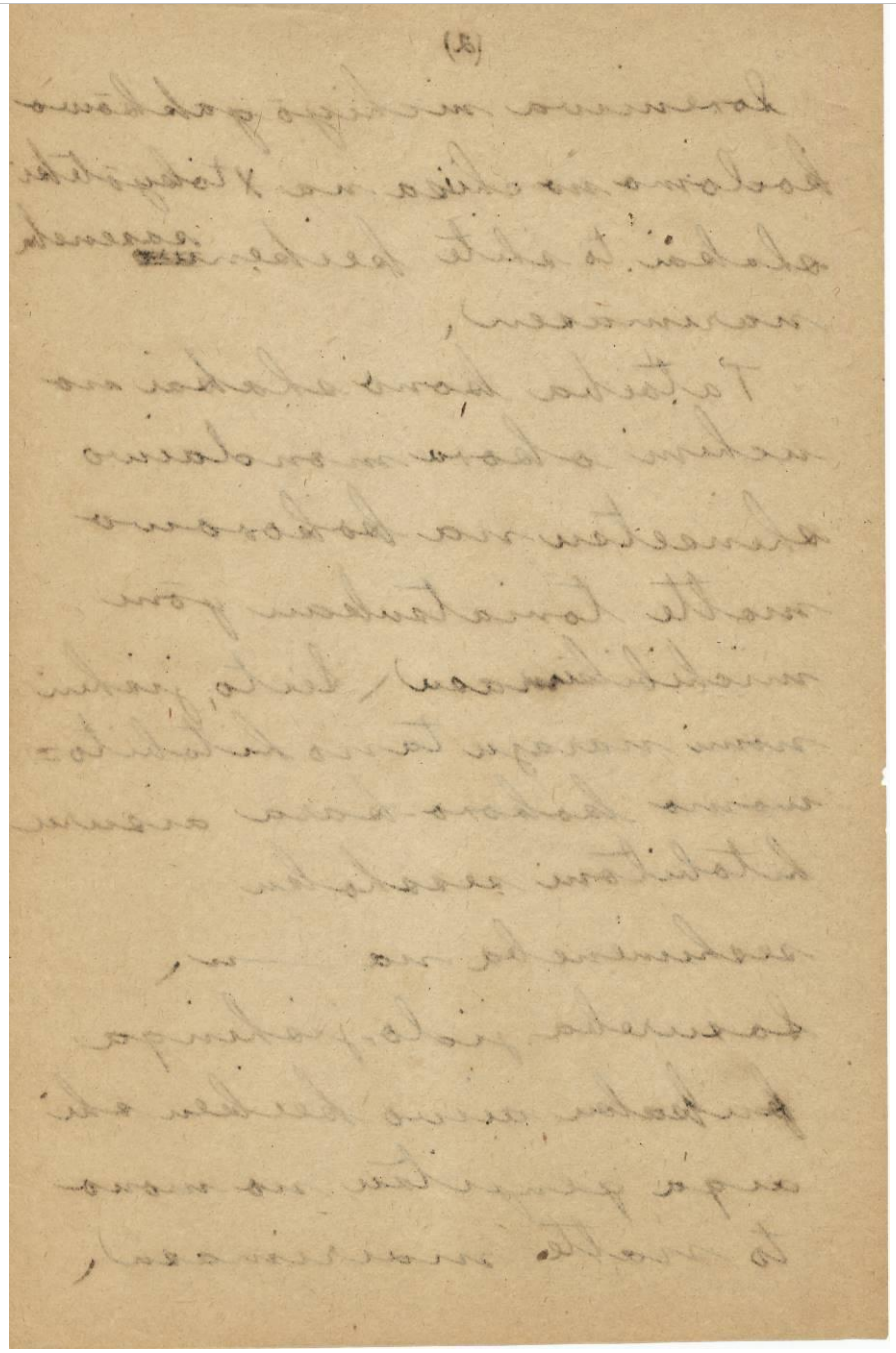
1

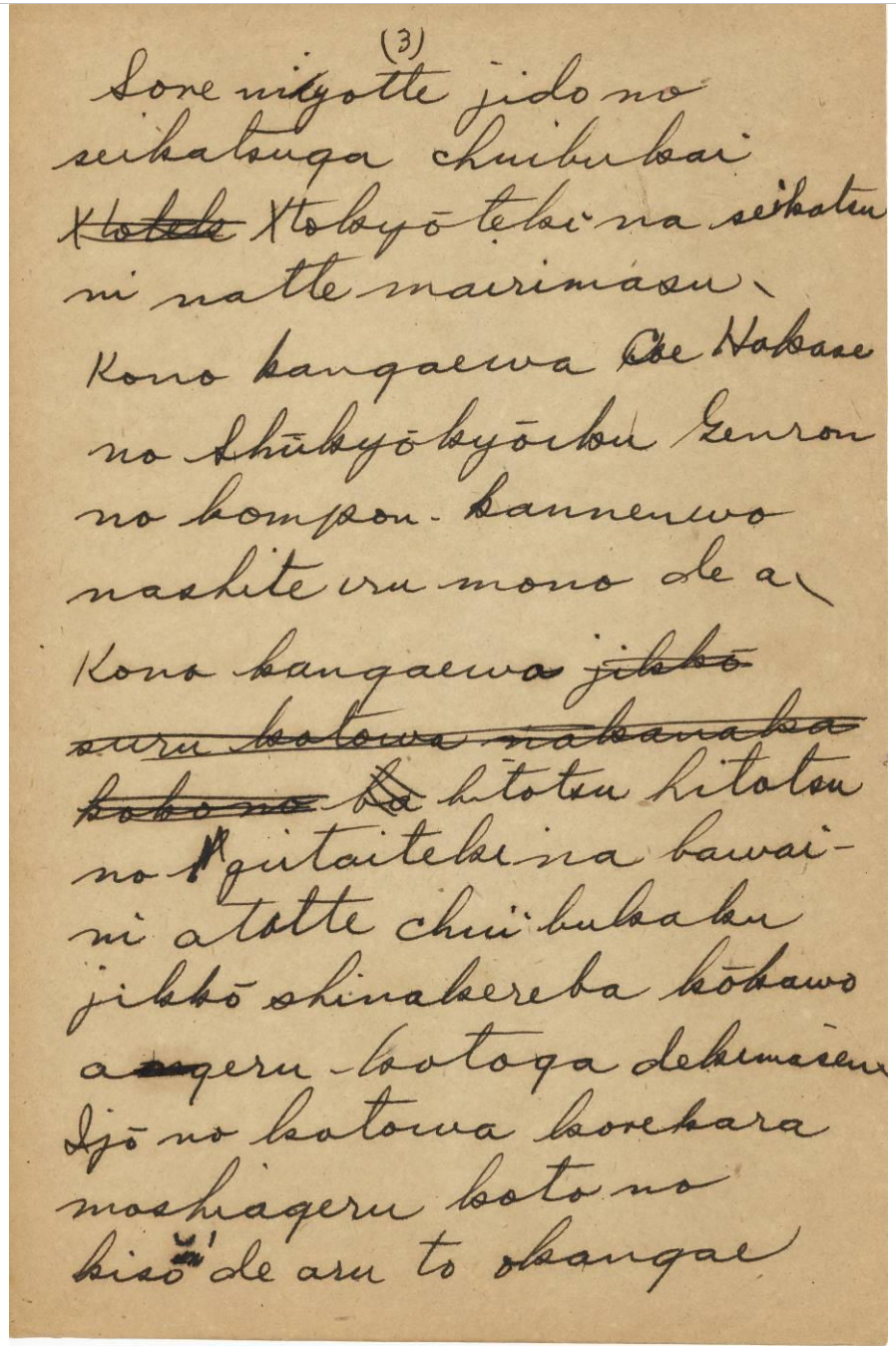
それには日曜学校を　　（日付記載なし）

それには、日曜学校を子どもの小さなキリスト教的社会として、経験させねばなりません。

たとえば、この社会のうちに起こる問題を親切な心をもってとり扱うように導きます。生徒自身のみならず、他の人々をも心から愛する人々に接触せしめなければなりません。さすれば児童自身が深く愛を経験し、愛が現実のものとなってまいります。

(1) が見当たらない




(3)
Sore ni yotte jido no
seikatsuga chuibukai
~~Xtoteki~~ Xtokyōteki na seikatsu
ni natte mairimasu.
Kono kangaewa Abe Hakase
no Shūkyōkyōiku Genron
no kompon kannenwo
nashite iru mono de a.
Kono kangaewa ~~jikkō~~
~~suru koto wa nakanaka koko no~~
~~ba~~ hitotsu hitotsu
no gutaitekina bawai-
ni atatte chui bukaku
jikkō shinakereba kōkawo
ageru kotoga dekimasen.
Ijō no kotowa korekara
moshiageru koto no
kisŏ de aru to
okangae

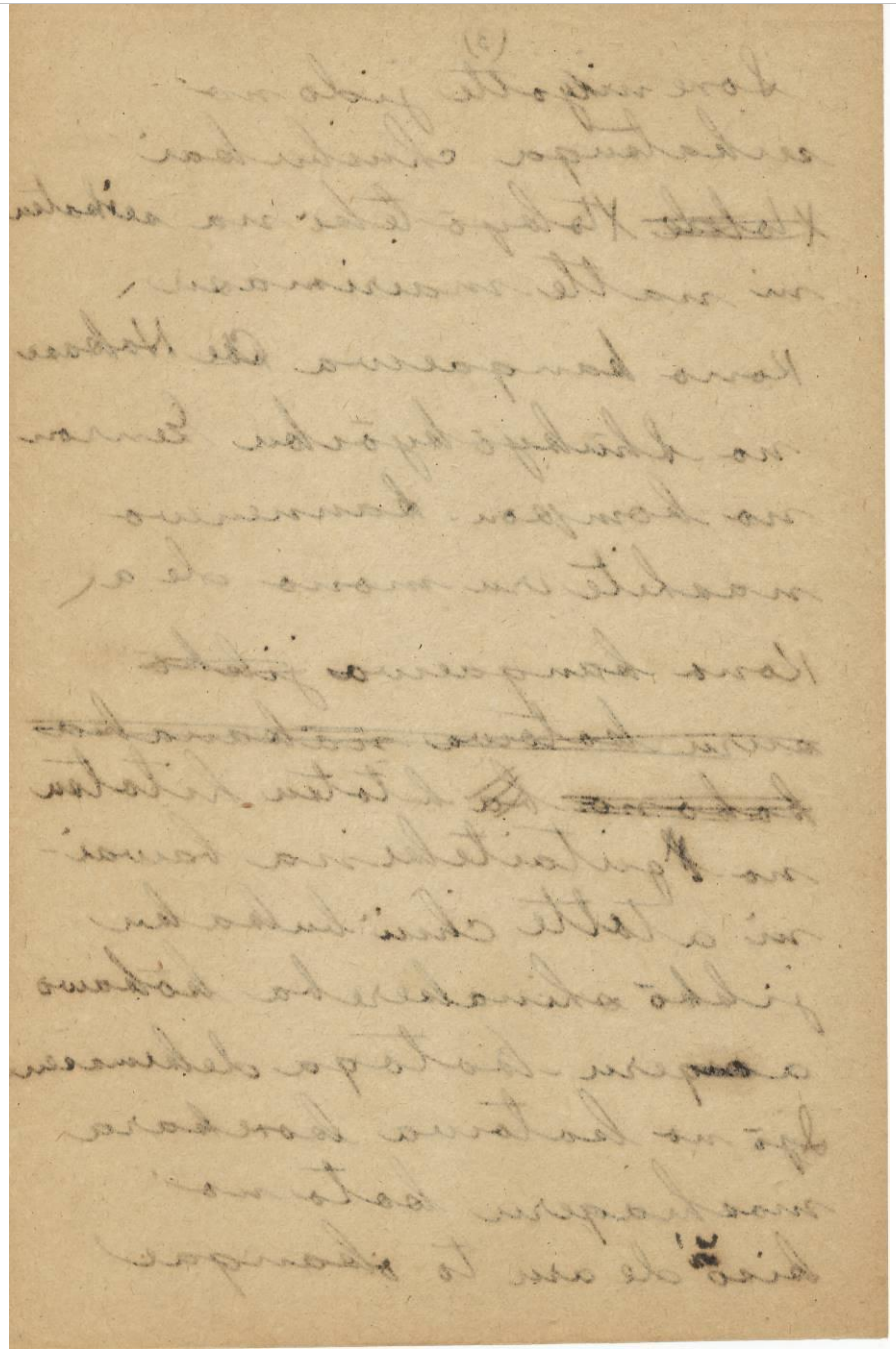
(3)

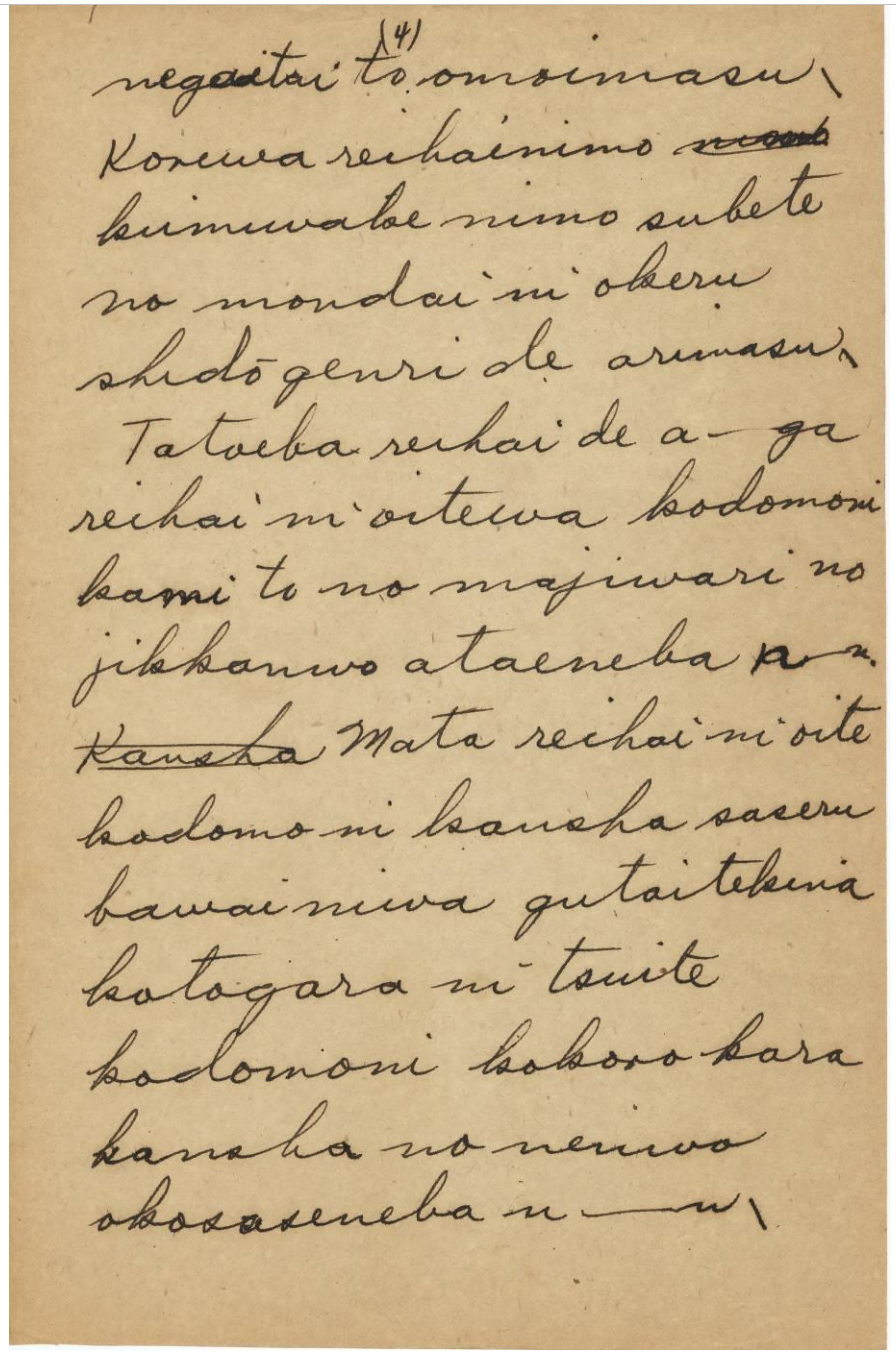
Sore ni yotte jido no seikatsuga chuibukai ~~Xtoteki~~ Xtokyōteki na seikatsu ni natte mairimasu. Kono kangaewa Abe Hakase no Shūkyōkyōiku Genron no kompon kannenwo nashite iru mono de a. Kono kangaewa ~~jikkō suru kotowa nakanaka koko no ba~~ hitotsu hitotsu no gutaitekina bawai-ni atatte chui bukaku jikkō shinakereba kōkawo ageru kotoga dekimasen. Ijō no kotowa korekara moshiageru koto no kisŏ de aru to okangae

2

それによって児童の生活が注意深いキリスト教的な生活になってまいります。この考えは阿部博士の宗教教育原論の根本観念をなしているものであります。この考えは一つ、ひとつの具体的な場合にあたって注意深く実行しなければ効果をあげることができません。以上のことはこれから申し上げることの基礎であるとお考え

《参照》
阿部博士：阿部重孝？(1890.2.11～1939.6.5)
宗教教育原論　東京大学卒・文学士　東京大学教授



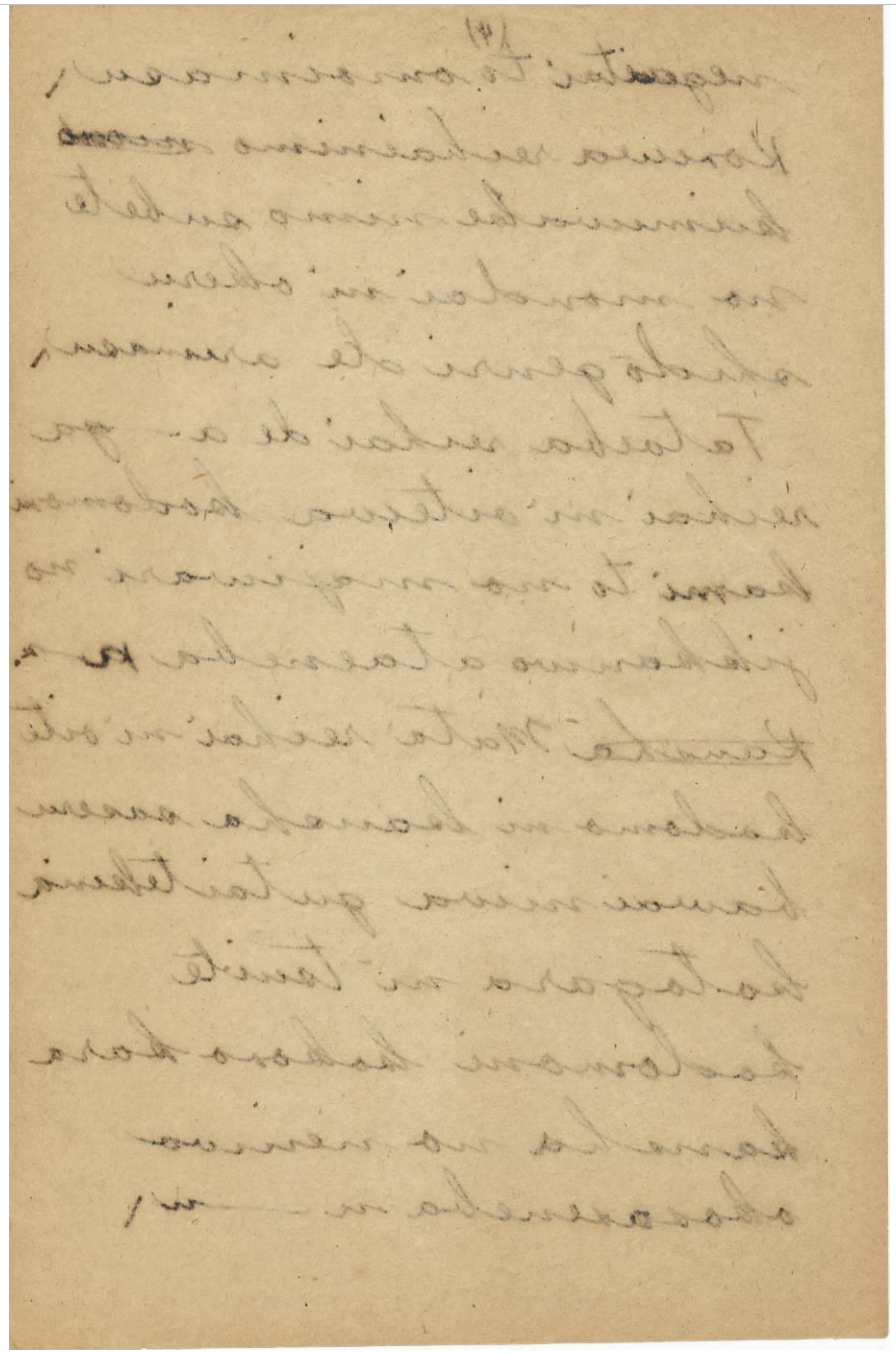

(4)
negaitai to omoimasu.
Korewa reihainimo ~~nichi~~
kumiwake nimo subete
no mondai ni okeru
shidō genri de arimasu.
Tatoeba reihai de a-ga
reihai ni oitewa kodomoni
kami to no majiwari no
jikkanwo ataeneba n-n.
~~Kansha~~ Mata reihai ni oite
kodomo ni kansha saseru
bawai niwa gutaitekina
kotogara ni tsuite
kodomoni kokoro-kara
kansha no nenwo
okosaseneba n--n.

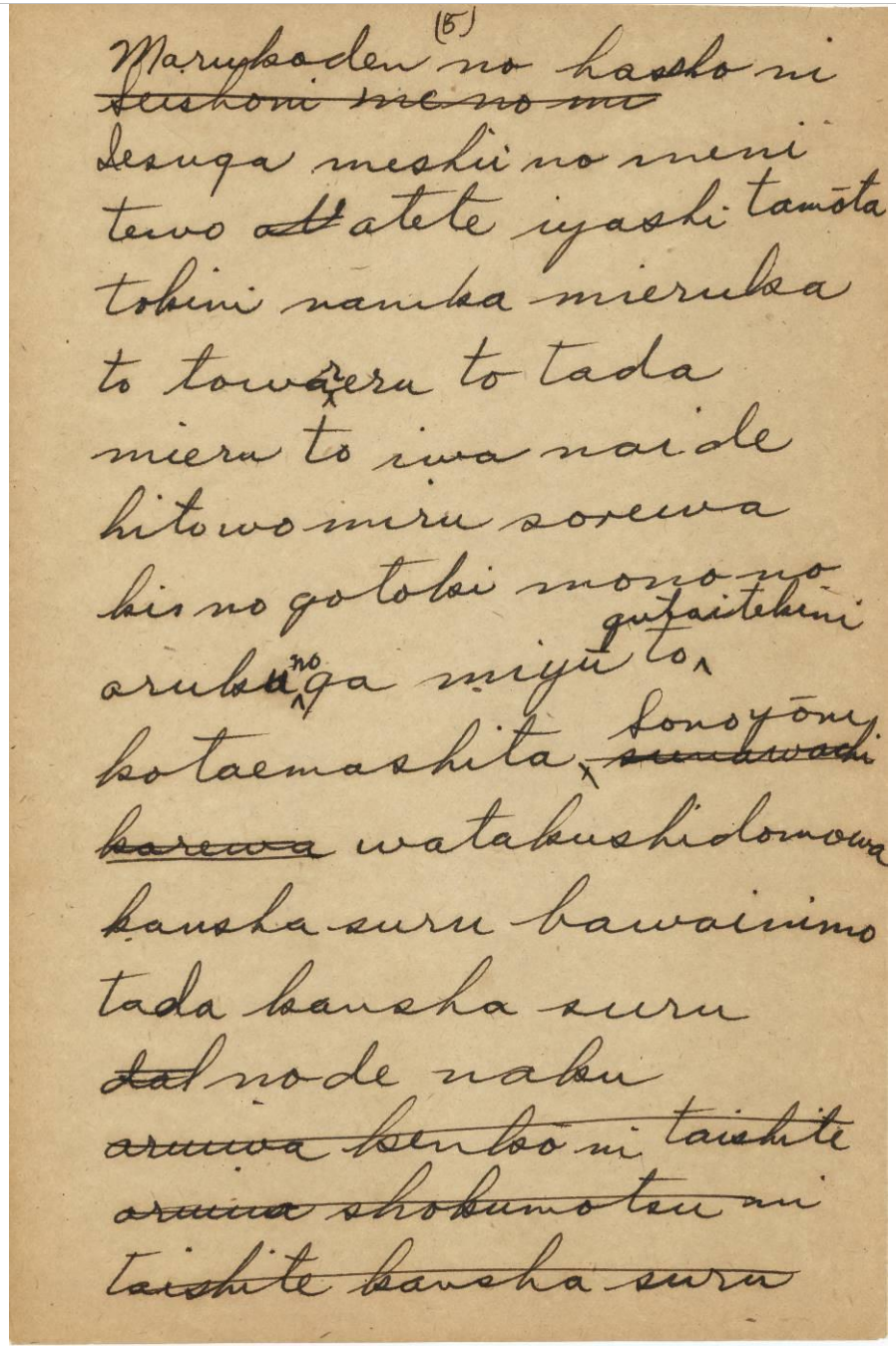
(4)

negaitai to omoimasu.　Korewa reihainimo ~~nichi~~o kumiwake nimo subete no mondai ni okeru shidō genri de a___ga reihai ni oitewa kodomoni kami to no majiwari no jikkanwo ataeneba n___n.　~~Kansha~~ Mata reihai ni oite kodomo ni kansha saseru bawai niwa gutaitekina kotogara ni ysuite kodomoni kokoro kara kansha no nenwo okosaseneba n____n.

3

願いたいと思います。これは、礼拝にも、組み分けにも、すべての問題における指導原理でありますが、礼拝においては、子どもに神との交わりの実感を与えねばなりません。また礼拝において子どもに感謝させる場合には、具体的な事柄について、子どもに心から感謝の念を起させねばなりません。



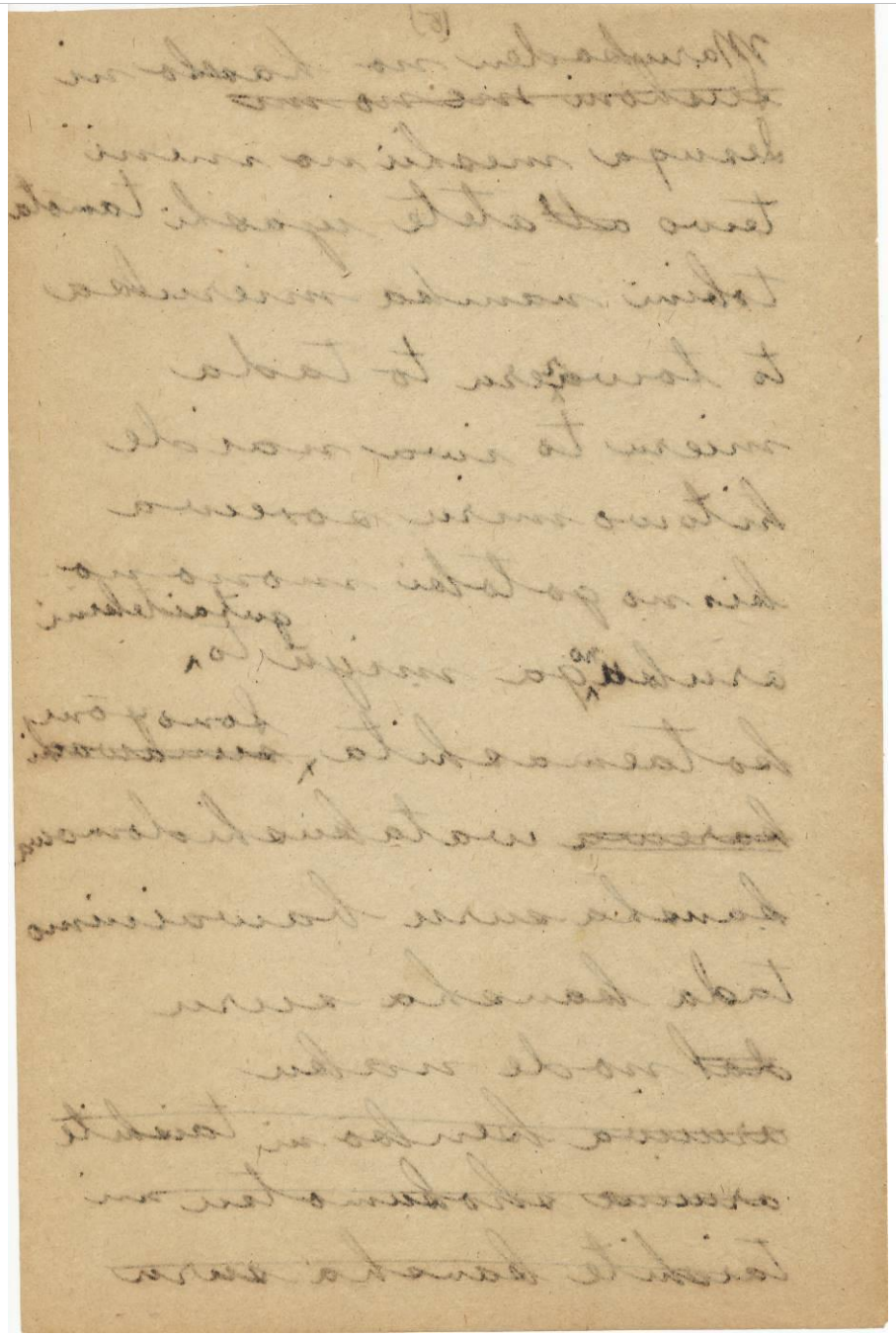

(5)
Marukoden no kasho ni
~~Seishoni mono mi~~
Iesuga meshii no meni
tewo ~~at~~ atete iyashi tamōta
tokini nanika mieruka
to towa^reru to tada
mieru to iwa nai de
hito wo miru sorewa
ki no gotoki mono no
aruku^noga miyū to
gutaitekini
kotaemashita.
~~Sonoyōni~~
~~Sunawachi~~
~~karewa~~ watakushidomowa
kansha suru bawainimo
tada kansha suru
~~dak~~ node naku
~~aruiwa konkō ni taishite~~
~~aruiwa shokumotsu ni~~
~~taishite kansha suru~~

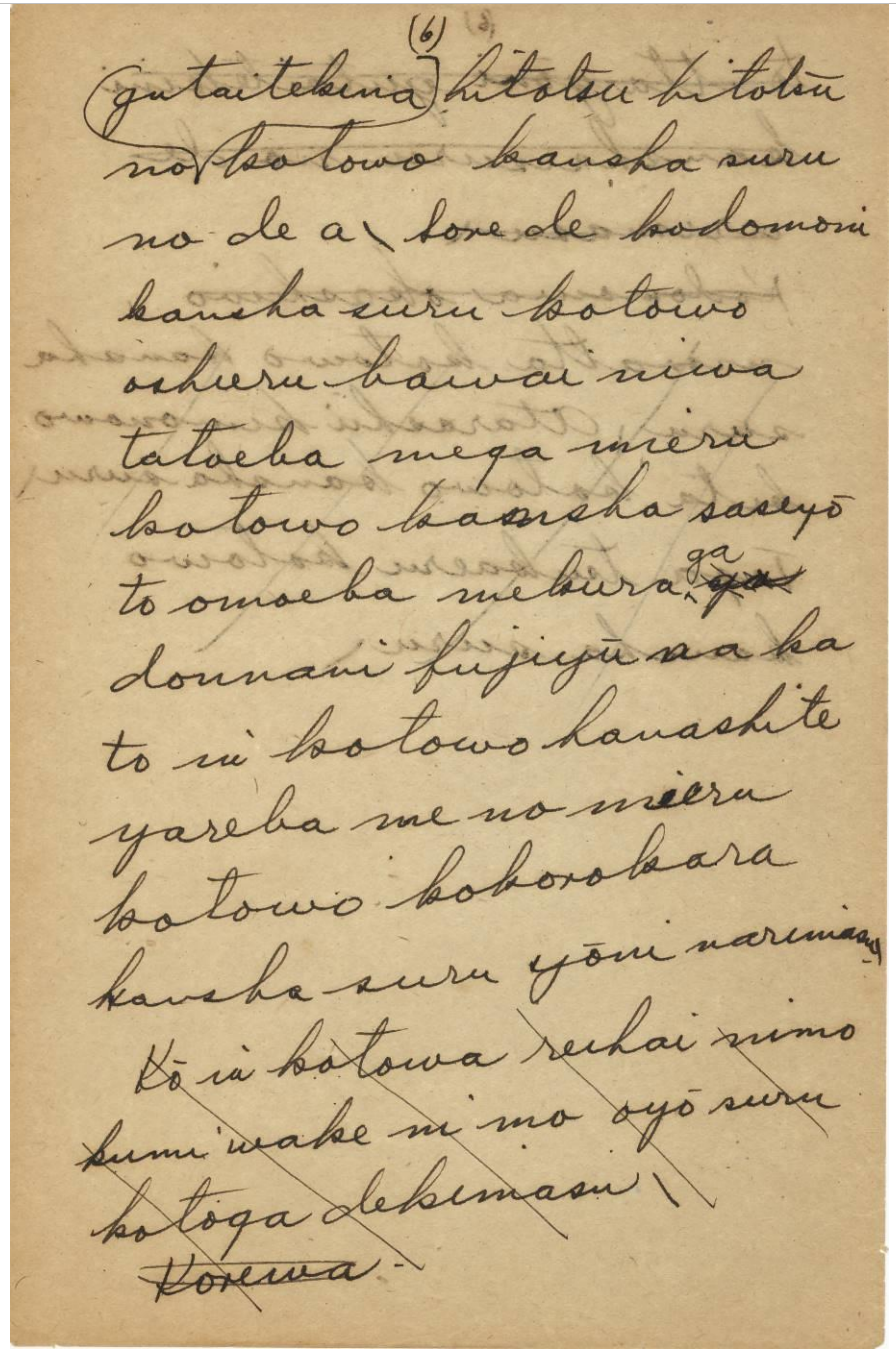
(5)

Marukoden no kasho ni ~~*Seishoni mono mi*~~ *Iesuga meshii no meni tewo* ~~*at*~~ *atete iyashi tamōta tokini nanika mieruka to towa^reru to tada mieru to iwa nai de hito wo miru sorewa ki no gotoki mono no aruku^noga miyū to ^gutaitekini kotaemashita.* ~~*Sunawachi karewa*~~ *watakushidomowa kansha suru bawainimo tada kansha suru* ~~*dak*~~ *node naku* ~~*aruiwa konkō ni taishite aruiwa shokumotsu ni taishite kansha suru*~~

4

マルコ傳の箇所にイエスがめしいの目に手を当てていやし給うたときに、なにか見えるかと問われると、ただ見えると言わないで、人を見る、それは木のごとき者の歩くのが見ゆと、具体的に答えました。私どもは感謝する場合にも、ただ感謝するのでなく




(6)
gutaitekina hitotsu hitotsu
no kotowo kansha suru
no de a\ sore de kodomoni
kansha suru kotowo
oshieru bawai niwa
tatoeba mega mieru
kotowo kansha saseyō
to omoeba mekura, ga ~~ga~~
donnani fujiyū naka
to iu kotowo hanashite
yareba me no mieru
kotowo kokorokara
kansha suru yōni narimasu
Kō iu kotowa reihai nimo
kumi wake ni mo oyō suru
kotoga dekimasu\
~~Korewa~~

(6)

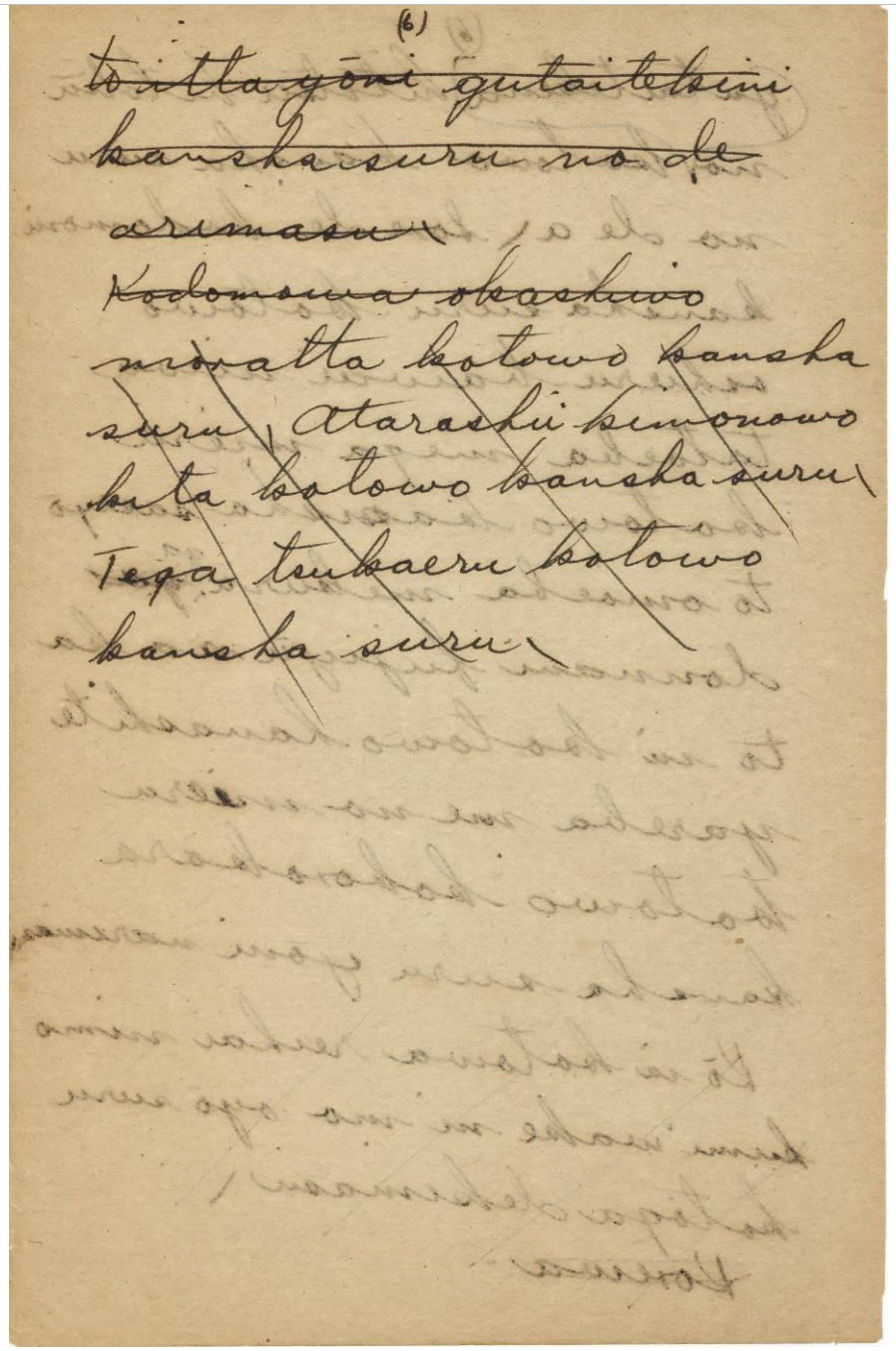
gutaitekina hitotsu hitotsu no kotowo kansha suru no de a.　Sore de kodomoni kansha suru kotowo oshieru bawai niwa tatoeba mega mieru kotowo kansha saseyō to omoeba mekura ~~ga~~ ga donnani fujiyū naka to iu kotowo hanashite yareba me no mieru kotowo kokorokara kansha suru yōni narimasu.

Kō iu kotowa reihai nimo kumi wake ni mo oyō suru kotoga dekimasu.

Korewa

5

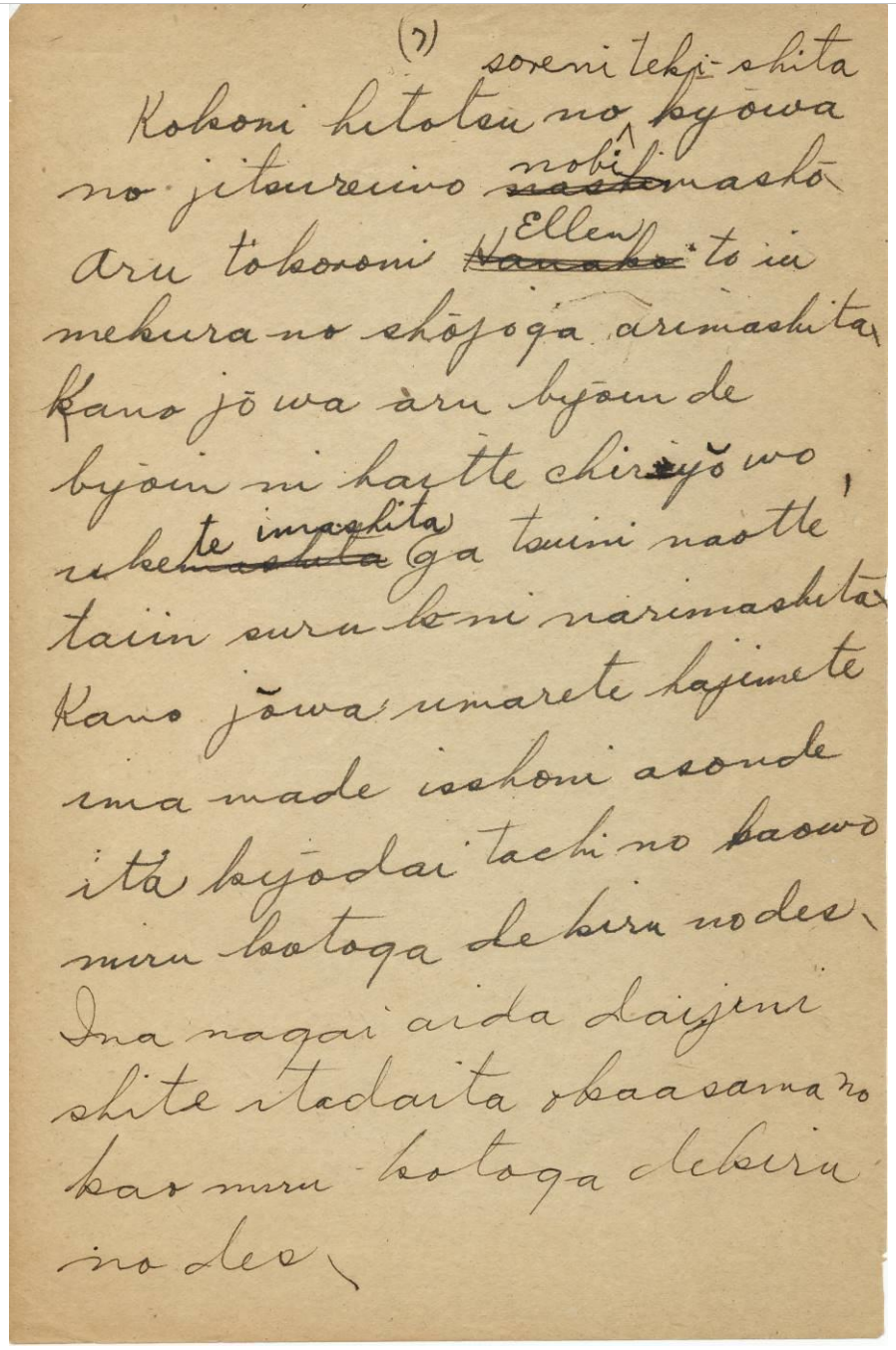
一つ、ひとつの具体的なことを感謝するのであります。それで子どもに感謝することを教える場合には、たとえば目が見えることを感謝させようと思えば、めくらがどんなに不自由なかということを話してやれば、目の見えることを心から感謝するようになります。



(6)

~~to itta yōni gutaitekini kanshasuru no de arimasu.~~

Kodomowa okashiwo moratta kotowo kansha suru. Atarashii kimonowo kita kotowo kansha suru. Tega tsukaeru kotowo kansha suru.


(7)
soreni teki-shita
Kokoni hitotsu no kyōwa
no jitsureiwo nobimashō
aru tokoroni ~~Hanako~~ Ellen to iu
mekura no shōjo ga arimashita
Kano jō wa aru byōin de
byōin ni haitte chiryō wo
uke~~mashita~~te imashita ga tsuini naotte
taiin suru ko_ni narimashita
Kano jōwa umarete hajimete
ima made isshoni asonde
ita kyōdai tachi no kaowo
miru kotoga dekiru no des、
Ina nagai aida daijini
shite itadaita okaasama no
kao miru kotoga dekiru
no des、

(7)

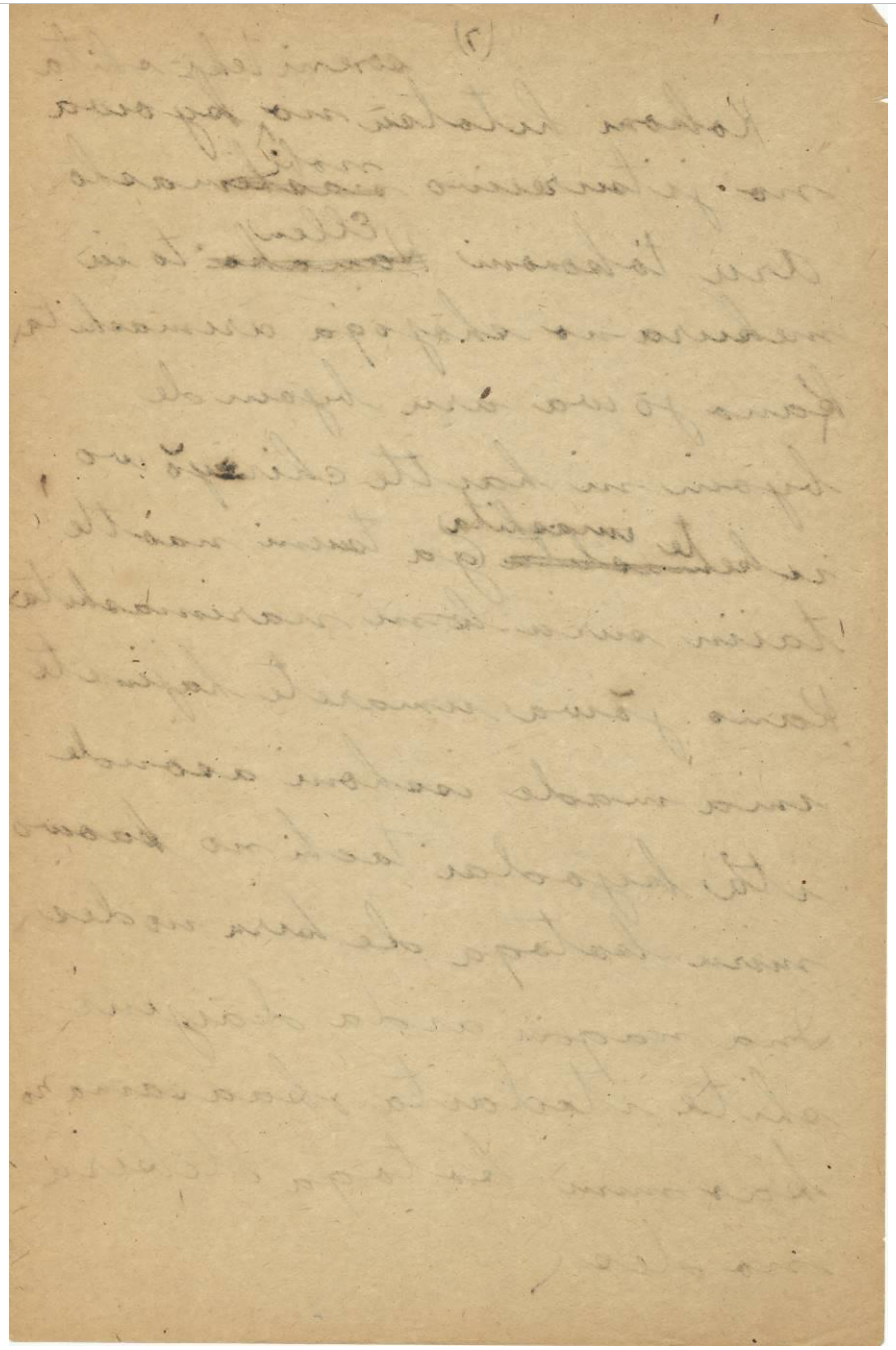
Kokoni hitotsu no ^soreni teki-shita kyōwa no jitsureiwo ~~nachi~~nobimashō.

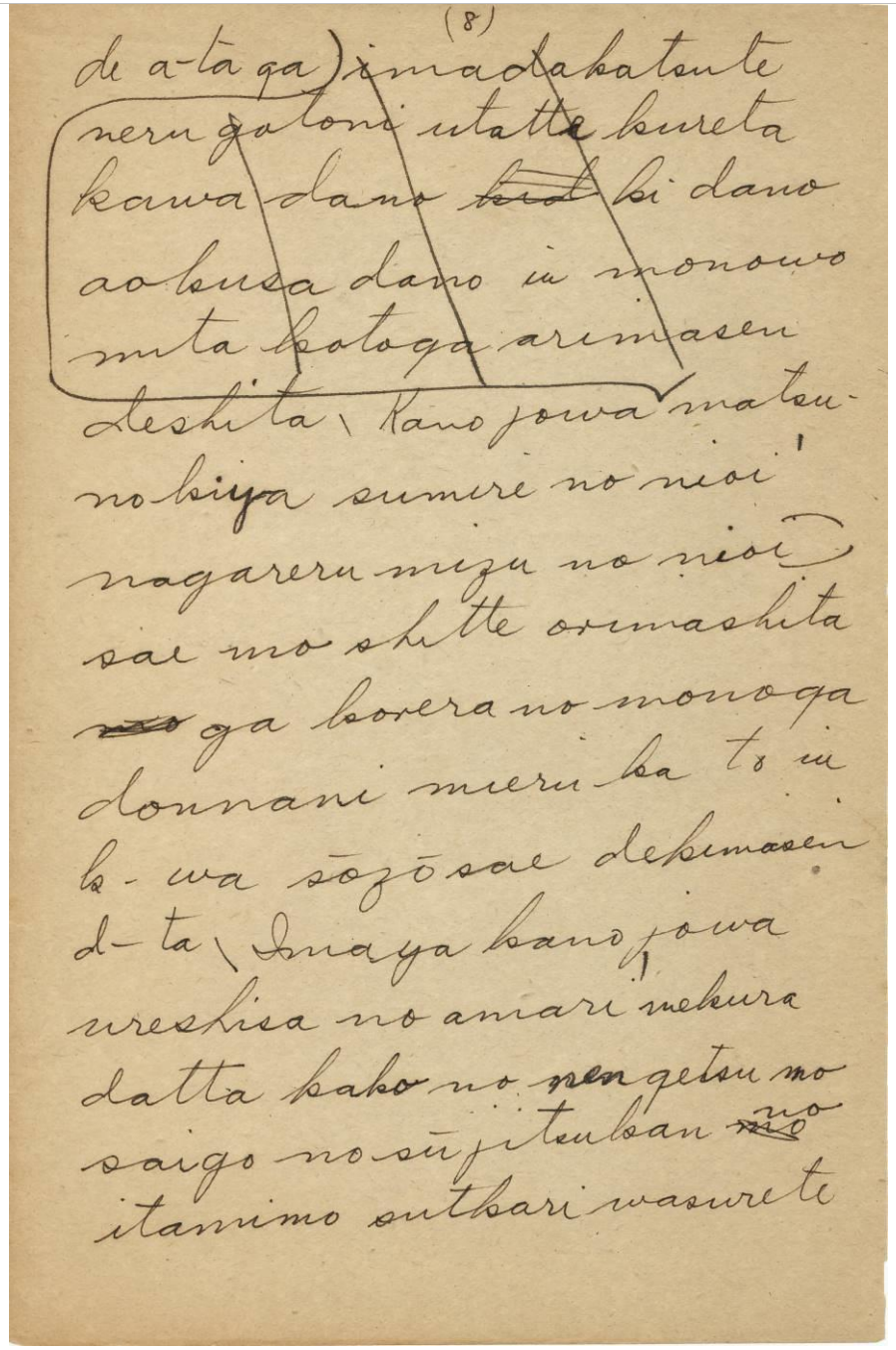
Aru tokoroni ~~Hanako~~ Ellen to iu mekura no shōjo ga arimashita. Kano jōwa aru byōin de byōin ni haitte chiryō wo uke~~mashita~~te imashita ga tsuini naotte taiin suru k_ni narimashita. Kano jōwa umarete hajimete ima made isshoni asonde ita kyōdai tachi no kaowo miru kotoga dekiru no des. Ina nagai aida daijini shite itadaita okaasama no kao miru kotoga dekiru no des.

6

ここに一つのそれに適した協和の実例を述べましょう。

あるところにエレンというめくらの少女がありました。彼女はある病院で、病院に入って治療を受けていましたが、ついに治って退院することになりました。彼女は、生れて初めて、今まで一緒に遊んでいた兄弟たちの顔を見ることができるのです。いな、長い間大事にしていただいた、お母様の顔、見ることができるのです。



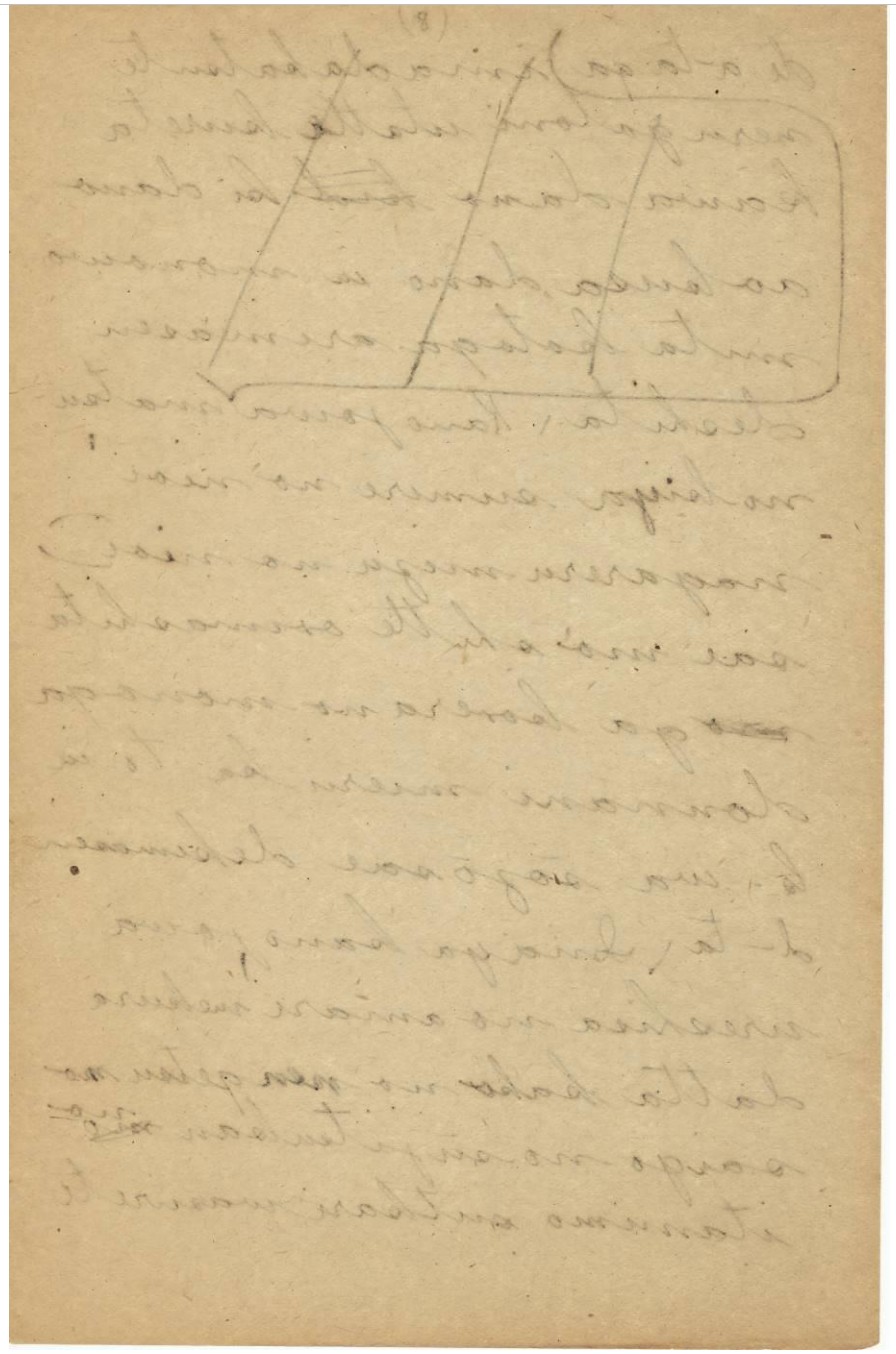

(8)
de a-ta ga imada katsute
neru gotoni utatte kureta
kawa dano ~~kid~~ ki dano
aokusa dano iu monowo
mita kotoga arimasen
deshita. Kano jowa matsu-
no kiya sumire no nioi
nagareru mizu no nioi
sai mo shitte orimashita
~~nio~~ ga korera no monoga
donnani mieru
ka to iu k-wa sōzōsae dekimasen
d-ta. Inaya kano jowa
ureshisa no amari mekura
datta kako no nengetsu mo
saigo no sūjitsuban ~~no~~
itamimo sutkari wasurete

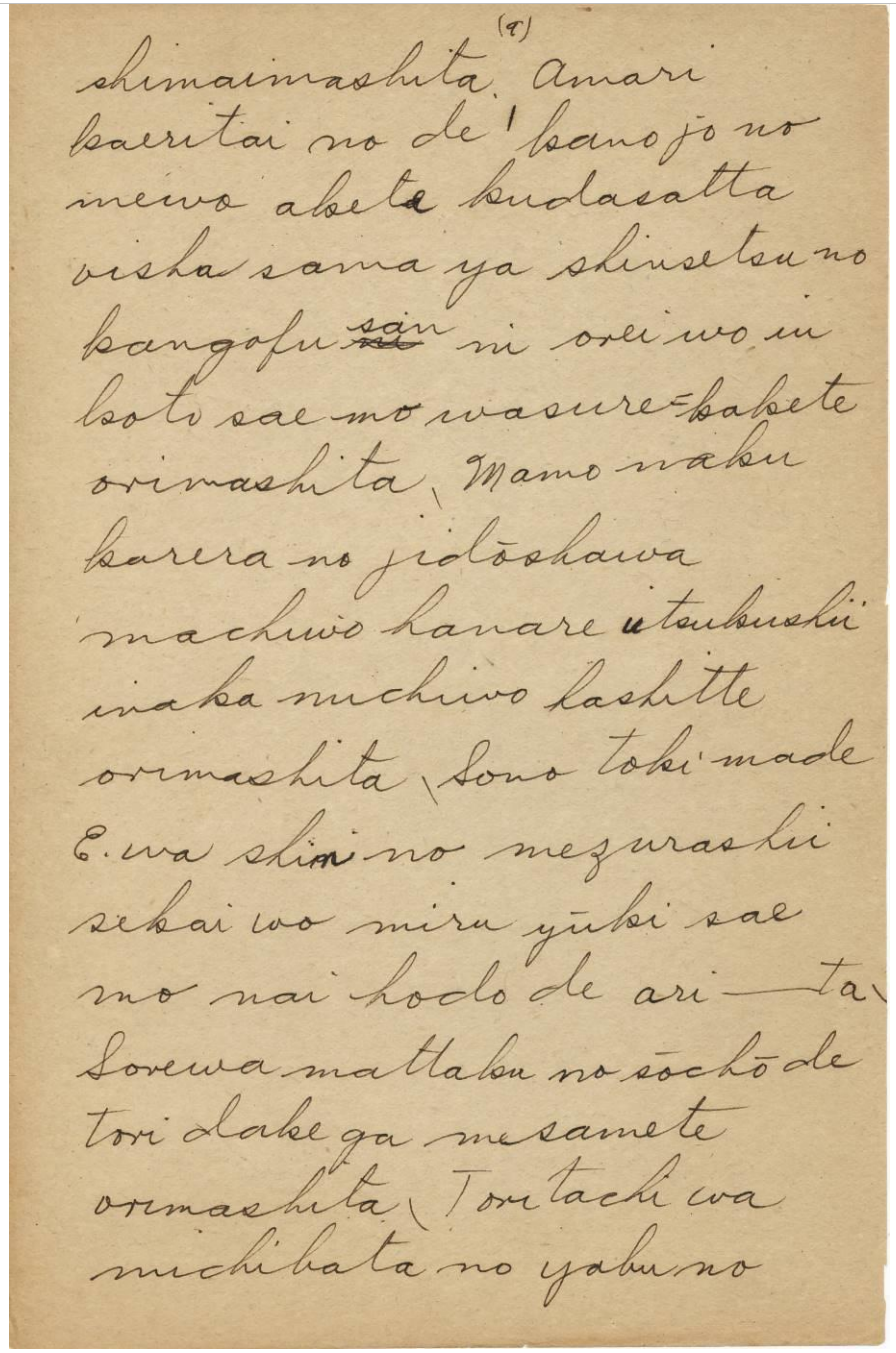
(8)

de a_ta ga imada katsute neru gotoni utatte kureta kawa dano ~~kid~~ ki dano aokusa dano iu monowo mita kotoga arimasen deshita. Kano jowa matsu-no kiya sumire no nioi nagareru mizu no nioi sai mo shitte orimashita ~~nio~~ ga korera no monoga donnani mieru ka to iu k_wa sōzōsae dekimasen d_ta. Inaya kano jowa ureshisa no amari mekura datta kako no nengetsu mo saigo no sūjitsukan ~~no~~ no itamimo sutkari wasurete

8

でありましたが、彼女はマツの木や、スミレの匂い、流れる水の匂いさえも知っておりましたが、これらのものがどんなに見えるかということは、想像さえできませんでした。否や、彼女はうれしさのあまり、めくらだった過去の年月も、最後の数日間の痛みも、すっかり忘れて



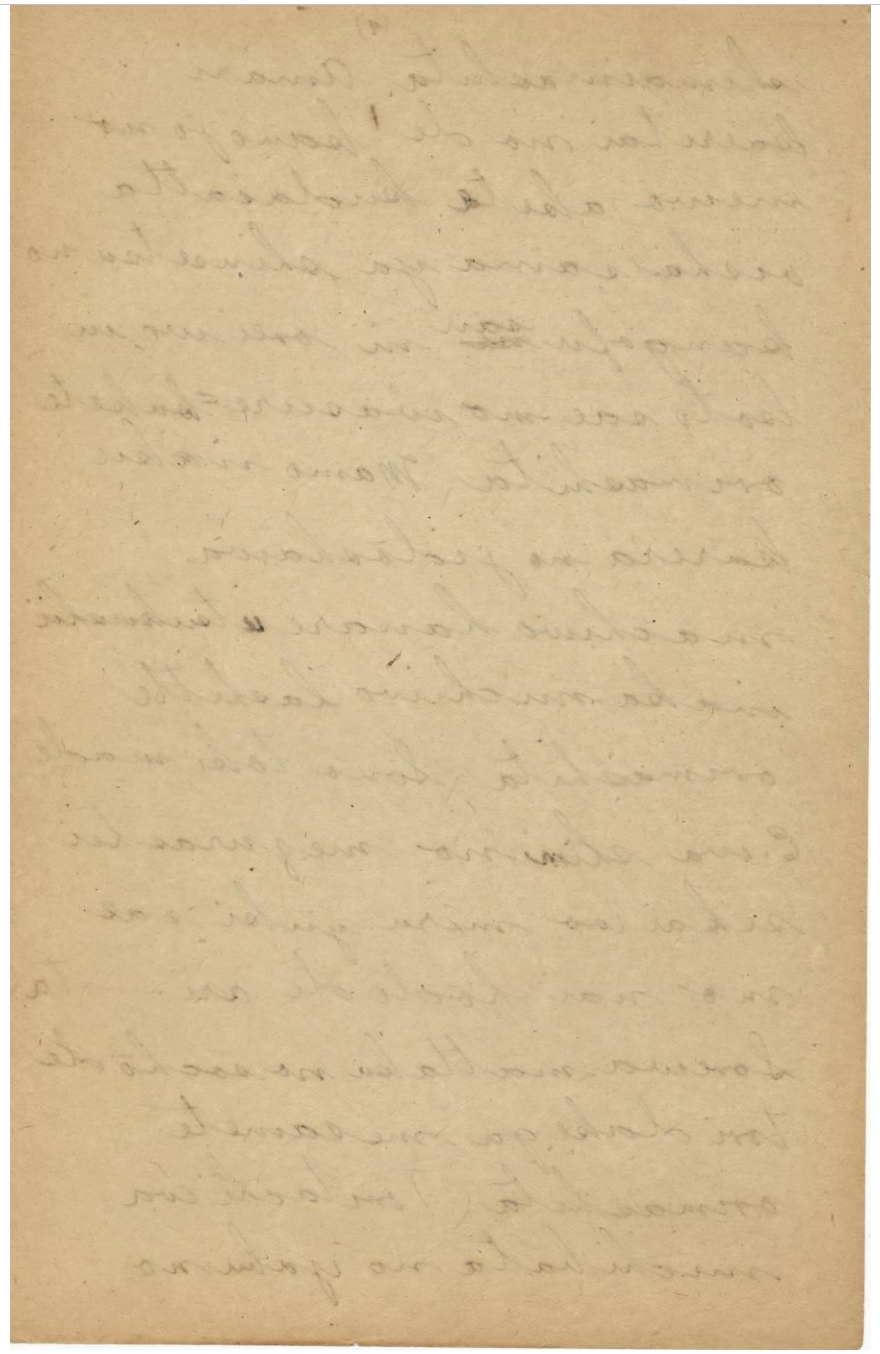

(9)
shimaimashita. Amari
kaeritai no de' kano jo no
mewo akete kudasatta
oisha sama ya shinsetsu no
kangofu ~~san~~ ni orei wo iu
koto sae mo wasure-kakete
orimashita. Mamo naku
karera no jidōshawa
machiwo hanare utsukushii
inaka michiwo hashitte
orimashita. Sono toki made
E.wa shin no mezurashii
sekai wo miru yūki sae mo
no nai hodo de ari——ta.
Sorewa mattaku no sōchō de
tori dake ga mesamete
orimashita. Tori tachi wa
michibata no yabu no

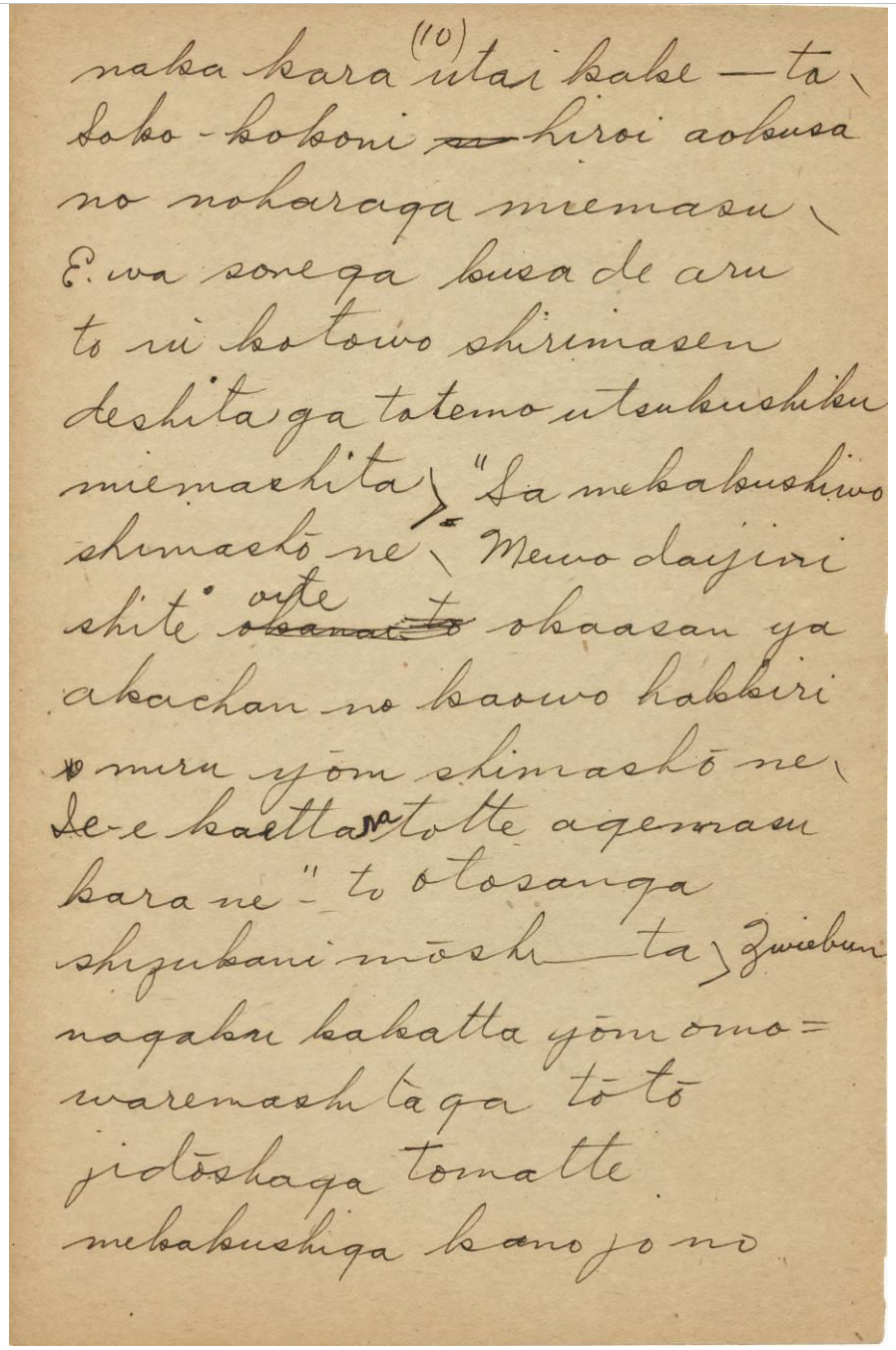
(9)

shimaimasita. Amari kaeritai no de' kano jo no mewo akete kudasatta oisha sama ya shinsetsu no kangofu ~~san~~ san ni orei wo iu koto sae mo wasure-kakete orimashita. Mamo naku karera no jidōshawa machiwo hanare utsukushii inaka michiwo hasjitte orimashita. Sono toki made E.wa shin no mezurashii sekai wo miru yūki sae mo nai hodo de ari___ta. Sorewa mattaku no sōchō de tori dake ga mesamete orimashita. Tori tachi wa michibata no yabu no

9

しまいました。あまり帰りたいので、彼女の目を開けてくださったお医者様や、親切の看護婦さんに、お礼を言うのことさえも忘れかけておりました。間もなく彼らの自動車は町を離れ、美しい田舎道を走っておりました。その時までエレンは真の珍しい世界を見る勇気さえもないほどでありました。それはまったくの早朝で、鳥だけが目覚めておりました。鳥たちは道端の藪の



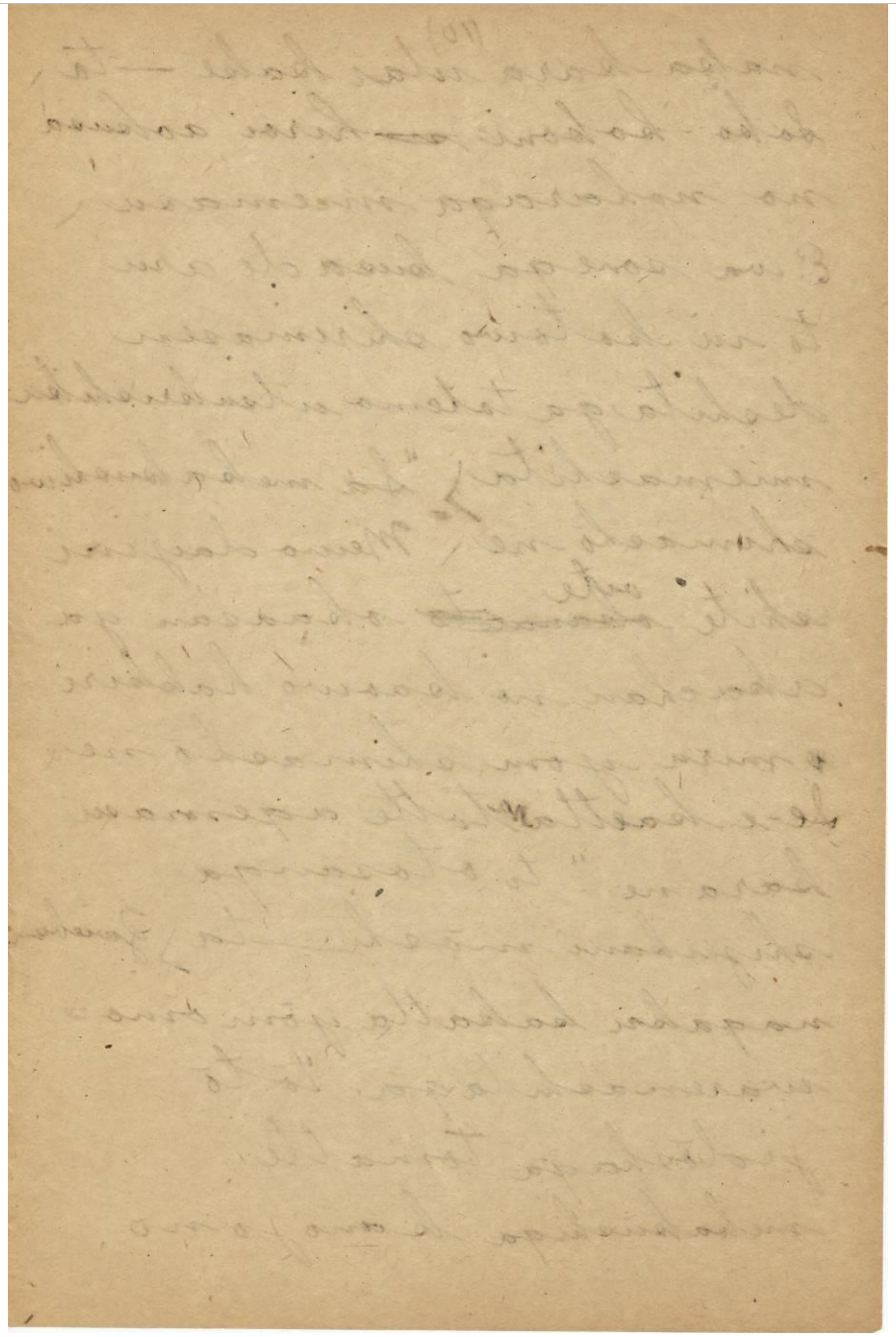

(10)
naka kara utai kake — ta
Soko-kokoni ~~si~~ hiroi aokusa
no noharaga miemasu
E.wa sorega kusa de aru
to iu kotowo shirimasen
deshitaga totemo utsukushiku
miemashita "Sa mekakushiwo
shimashō ne Mewo daijini
shite ~~okanaito~~ oite okaasan ya
akachan no kaowo hakkiri
miru yōni shimashō ne
Ie-e kaettara totte agemasu
kara ne" to otosanga
shizukani mōshi — ta Zwiebun
nagaku kakatta yōni omo=
waremashitaga tōtō
jidōshaga tomatte
mekakushiga hano jo no

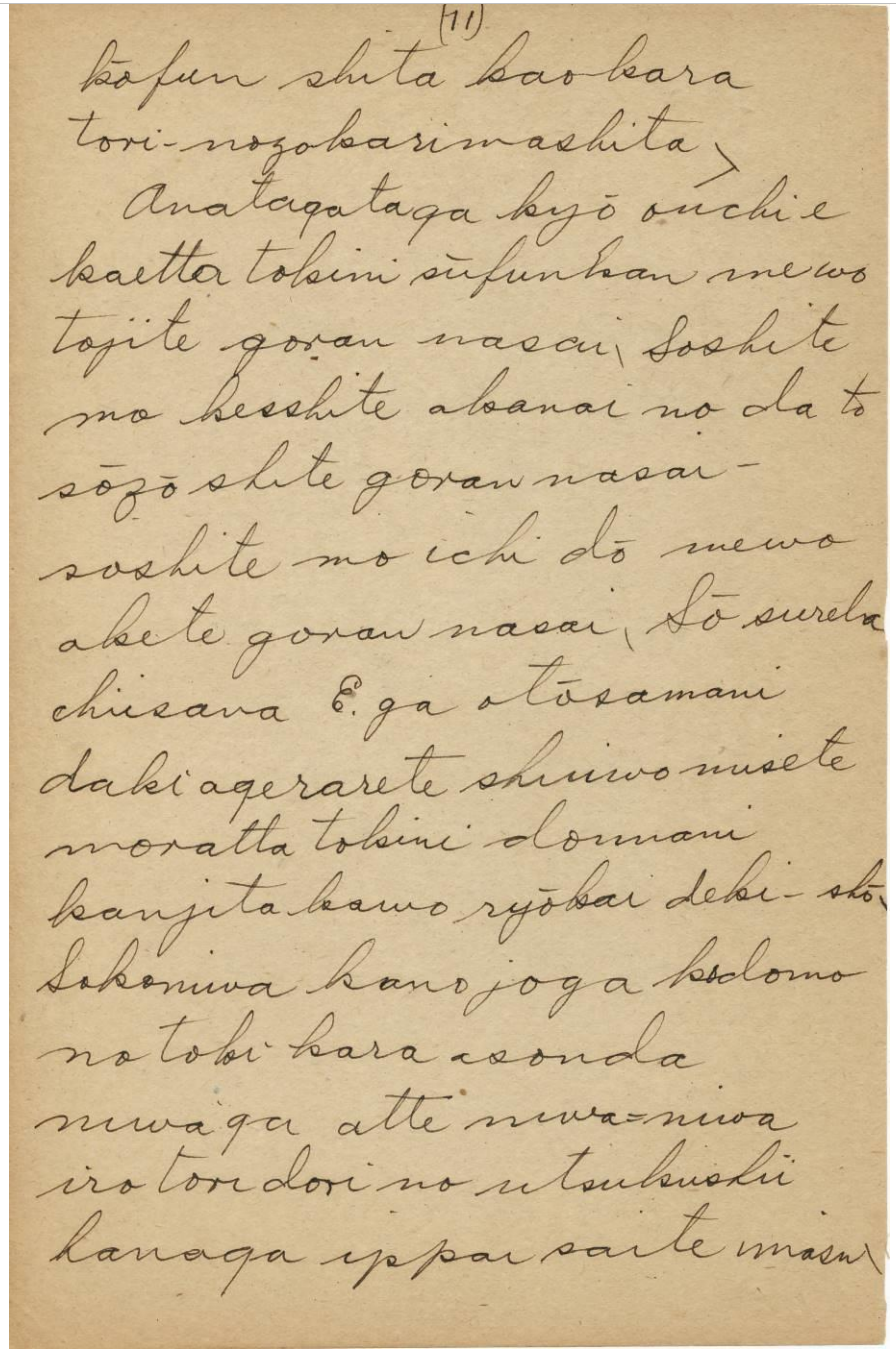
(10)

naka kara utai kake ___ta. Soko –kokoni ~~si~~ hiroi aokusa no nobaraga miemasu. E.wa sorega kusa de aru to iu kotowo shirimasen deshitaga totemo utsukushiku miemashita」 "Sa mekakushowo shimashō. Mewo daijini shite ~~okanaito~~ oite okaasan ya akachan-no kaowo hakkiri s miru yōni shimashō ne. Ie-e kaettara totte agemasu kara ne." to otosanga shizukani mōshi____ta」 Zwiebun nagaku kakatta yōni omo=waremashitaga tōtō jidōshaga tomatte mekakushiga hano jo no

10

中から歌いかけました。そこここに広い青草のノバラが見えます。エレンはそれが草であるということを知りませんでしたが、とても美しく見えました。「さぁ、目隠しをしましょう。目を大事にしておいて、お母さんや赤ちゃんの顔をはっきり見るようにしましょうね。家へ帰ったら取ってあげますからね」と、お父さんが静かに申しました。ずいぶん長くかかったように思われましたが、とうとう自動車が止まって、目隠しが彼女の




(11)
kōfun shita kao-kara
tori-nozokarimashita」
Anatagataga kyō ouchi e
kaetta tokini sūfunkan mewo
tojite goran nasai. Soshite
mo kesshite akanai no da to
sōzō shite goran nasai-
soshite mo ichi dō mewo
akete goran nasai. Sō sureba
chiisana E.ga otōsamani
daki agerarete shuiwo misete
moratta tokini donnani
kanjita kawo ryōkai deki__shō.
Sokoniwa kano joga kodomo
no toki kara asonda
niwa ga atte niwa-niwa
iro toridori no utsukushii
hanaga ippai saite imasu.

(11)

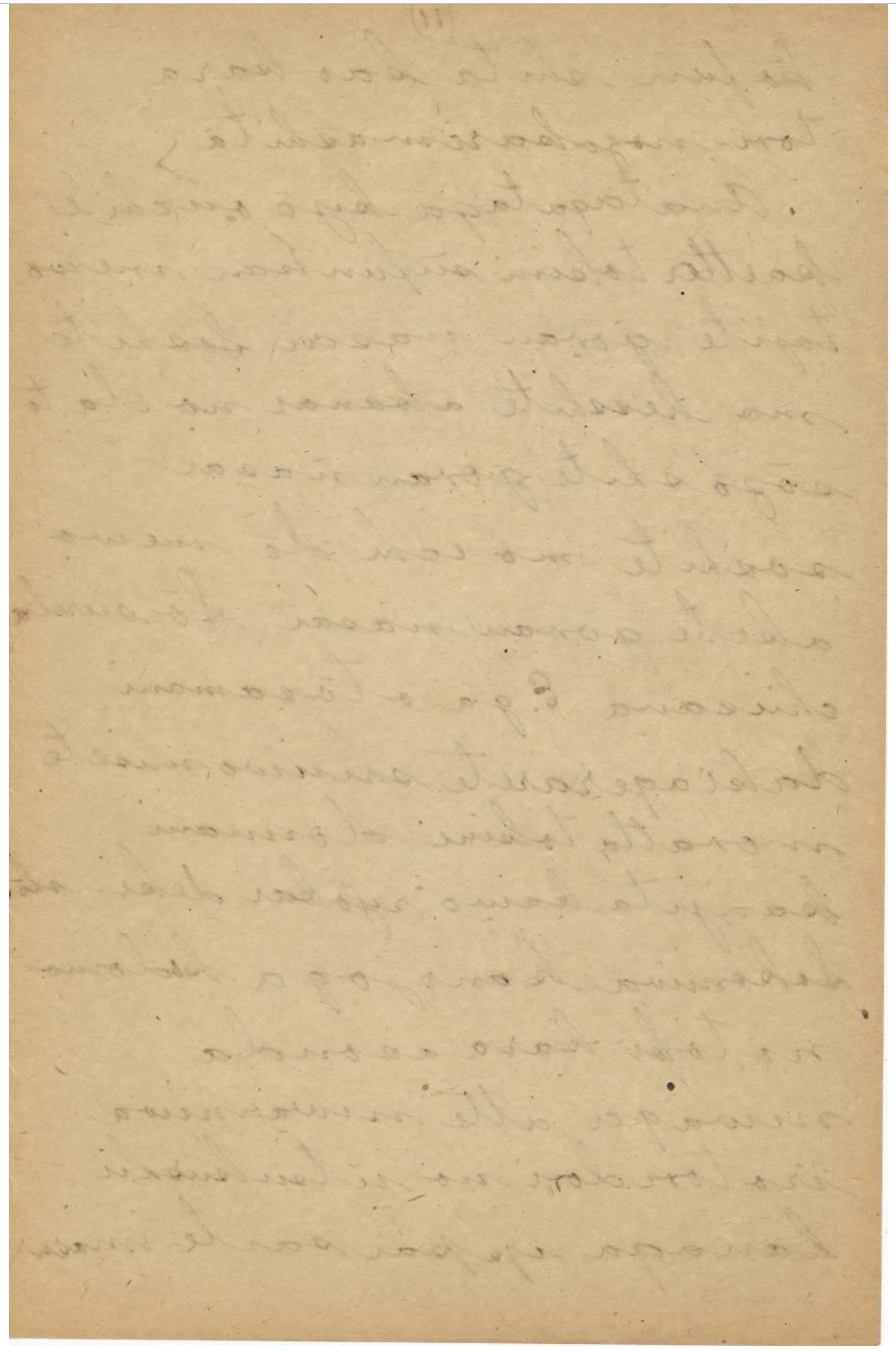
kōfun shita kao-kara tori-nozokarimashita」

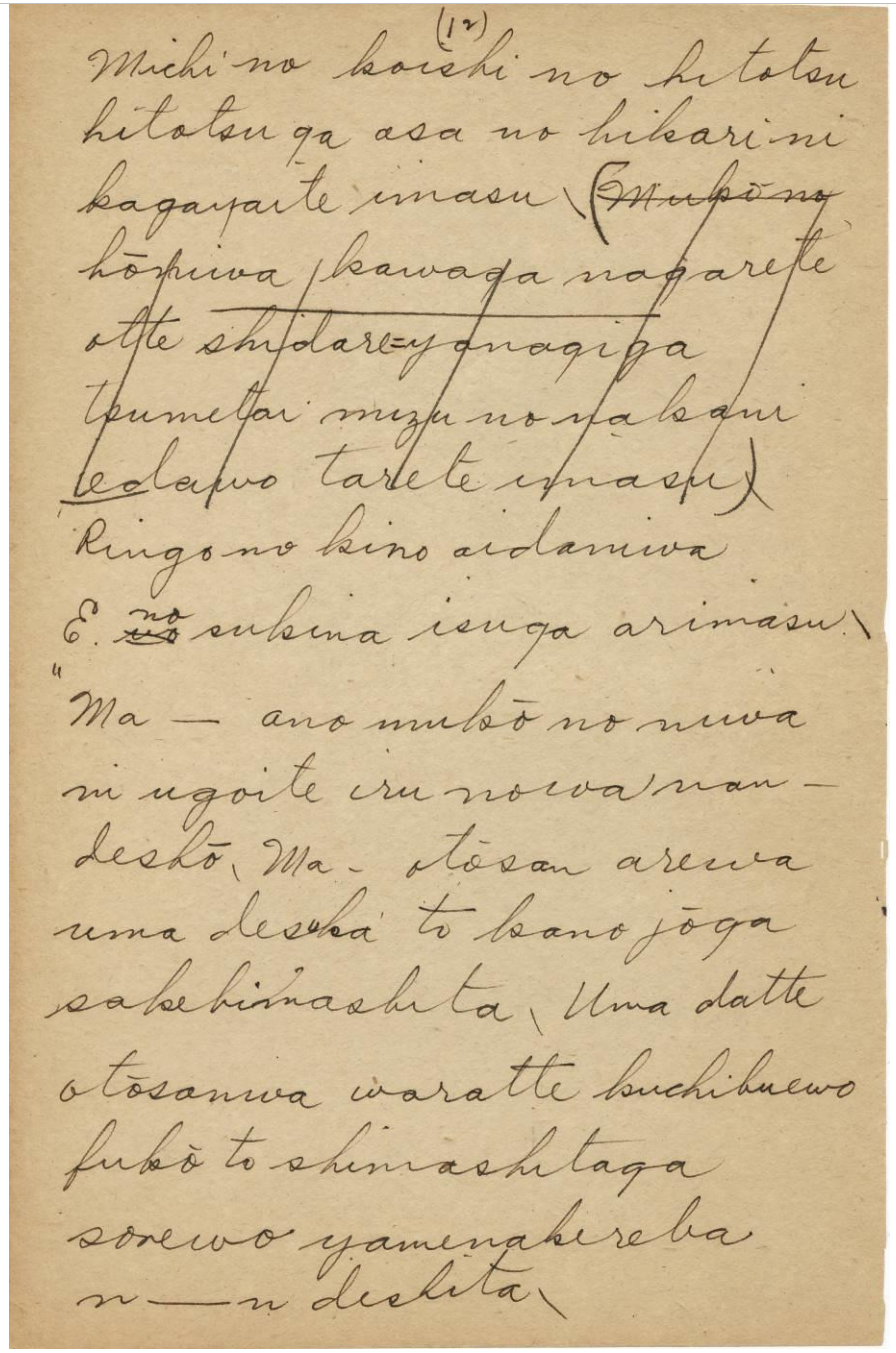
Anatagataga kyō ouchi e kaetta tokini sūfunkan mewo tojite goran nasai. Soshite mo kesshite akanai no da to sōzō shite goran nasai. Soshite mo ichi dō mewo akete goran nasai. Sō sureba chiisana E.ga otōsamani daki agerarete shuiwo misete moratta tokini donnani kanjita kawo ryōkai deki__shō. Sokoniwa kano joga kodomo no toki kara asonda niwa ga ate niwa-niwa iro toridori no utsukushii hanaga ippai saite imasu.

11

興奮した顔から取り除かれました。

あなた方が今日お家へ帰った時に、数分間目を閉じてごらんなさい。そして、も決して開かないのだと想像してごらんなさい。そしても一度目を開けてごらんなさい。そうすれば、小さなエレンが、お父様に抱き上げられて周囲を見せてもらった時に、どんなに感じたかを了解できるでしょう。そこには彼女が子どもの時から遊んだ庭があっ、庭には色とりどりの美しい花が咲いています。



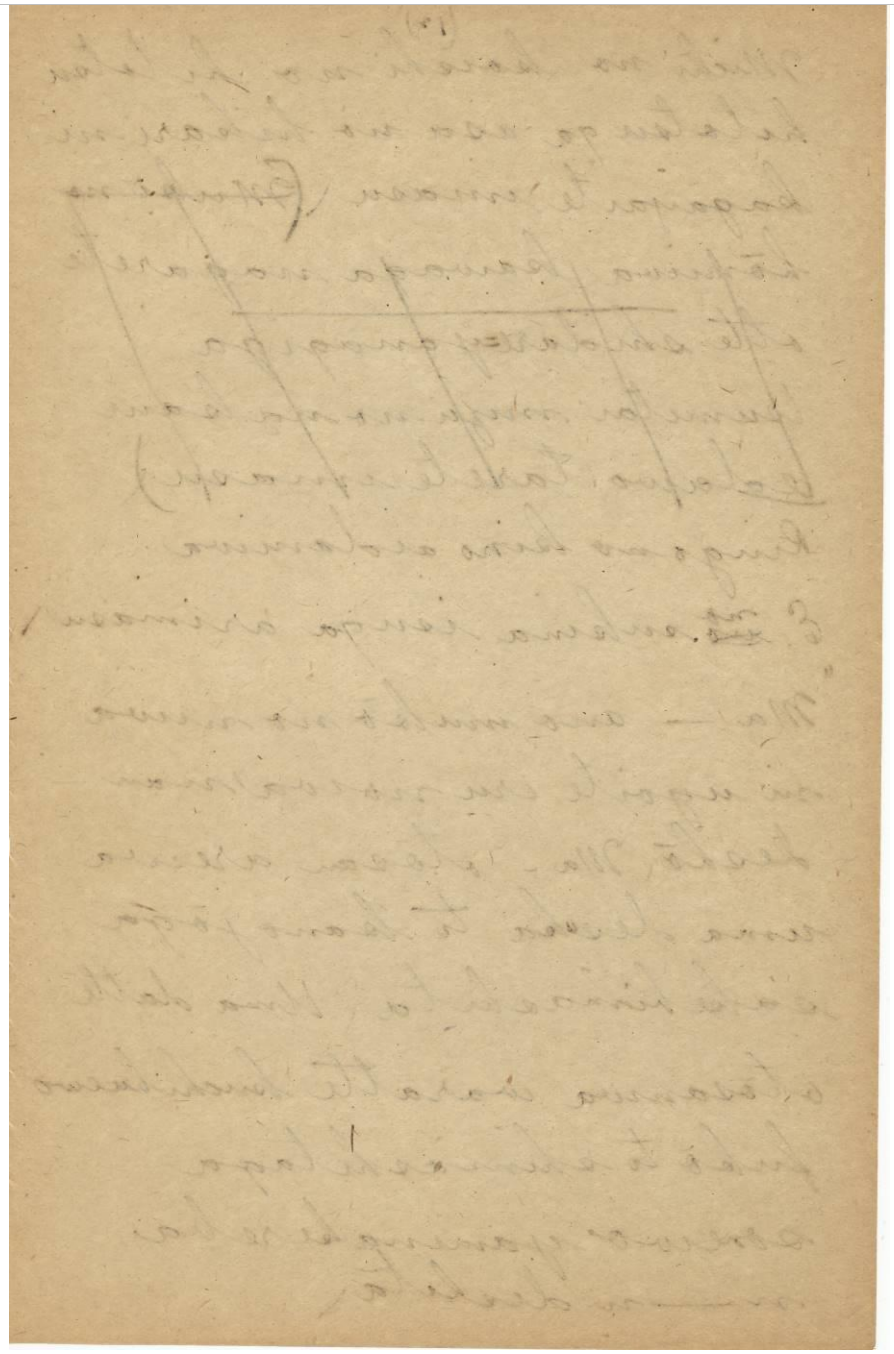


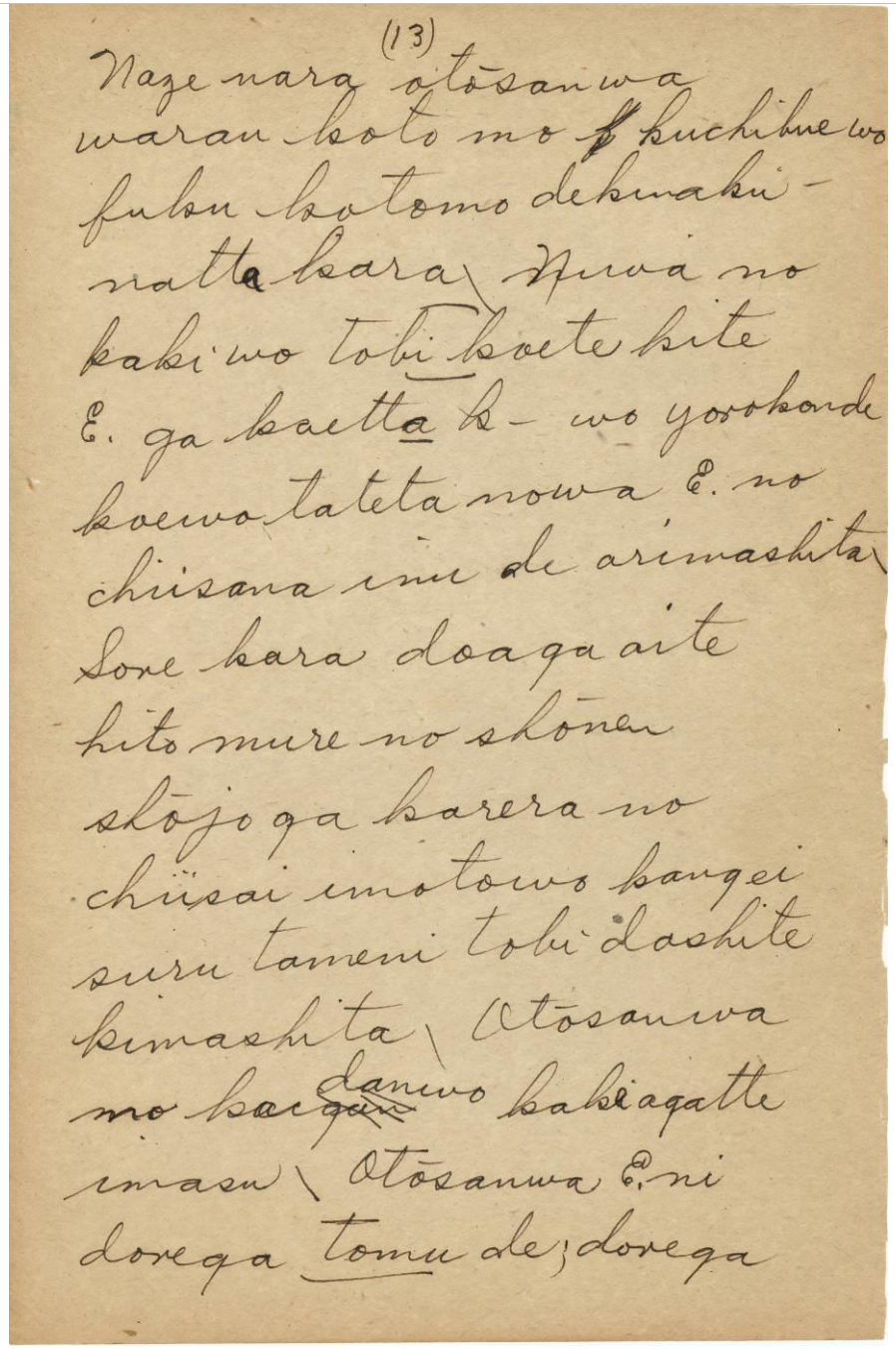
(12)

Michi no koishi no hitotsu hitotsu ga asa no hikari ni kagayaite imasu. (~~Mukāno~~ hōniwa kawaga nagarete otte shidare=yanagi ga tsumetai mizu no nakani edawo tarete imasu.) Ringo no kino aidaniwa E.~~wo~~ no sukina isuga arimasu. "Ma___ ano mukō no niwa ni ugoite iru nowa nan-deshō. Ma__ otōsan arewa uma desuka to kano joga sakebimashita. Uma datte otōsanwa waratte kuchibuewo fukō to shimashitaga sorewo yamenakereba n____n deshita.

12

道の小石の一つ、ひとつが朝の光に輝いています。リンゴの木の間には、エレンの好きな椅子があります。「まぁ、あのむこうの庭に動いているのはなんでしょう。まぁ、お父さん、あれはウマですか」と彼女が叫びました。ウマだって、お父さんは笑って口笛を吹こうとしましたが、それをやめなければなりませんでした。



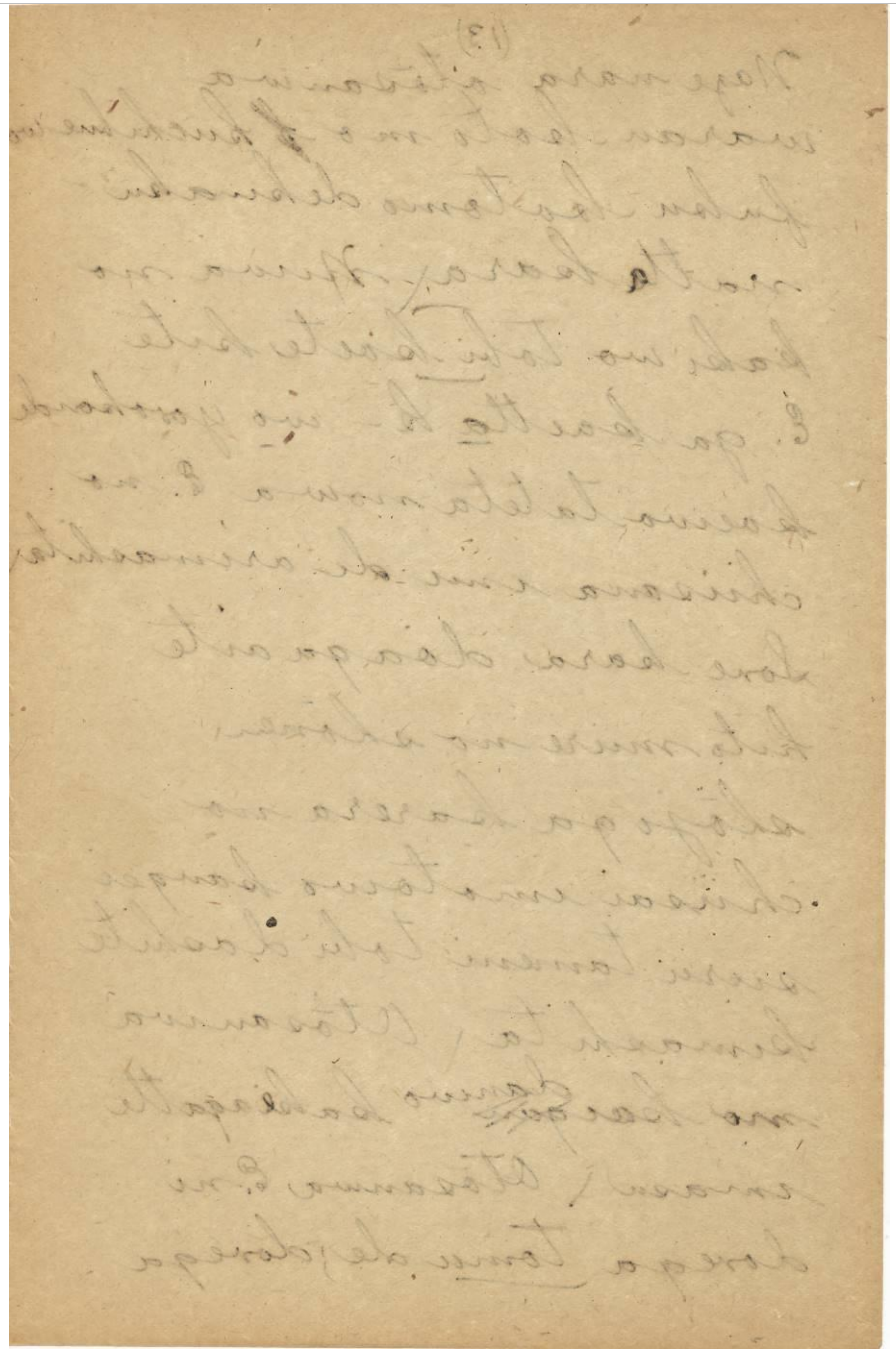

(13)
Naze nara otōsanwa
warau koto mo ~~f~~kuchibuewo
fuku kotomo dekinaku-
natta kara, Niwa no
kakiwo tobi koete kite
E. ga kaetta k- wo yorokonde
koewo tateta nowa E. no
chiisana inu de arimashita,
Sore kara doaga aite
hito mure no shōnen
shōjo ga karera no
chiisai imotowo kangei
suru tameni tobi dashite
kimashita, Otōsanwa
no ~~kan~~danwo kakiagatte
imasu, Otōsanwa E.ni
dorega tomu de; dorega

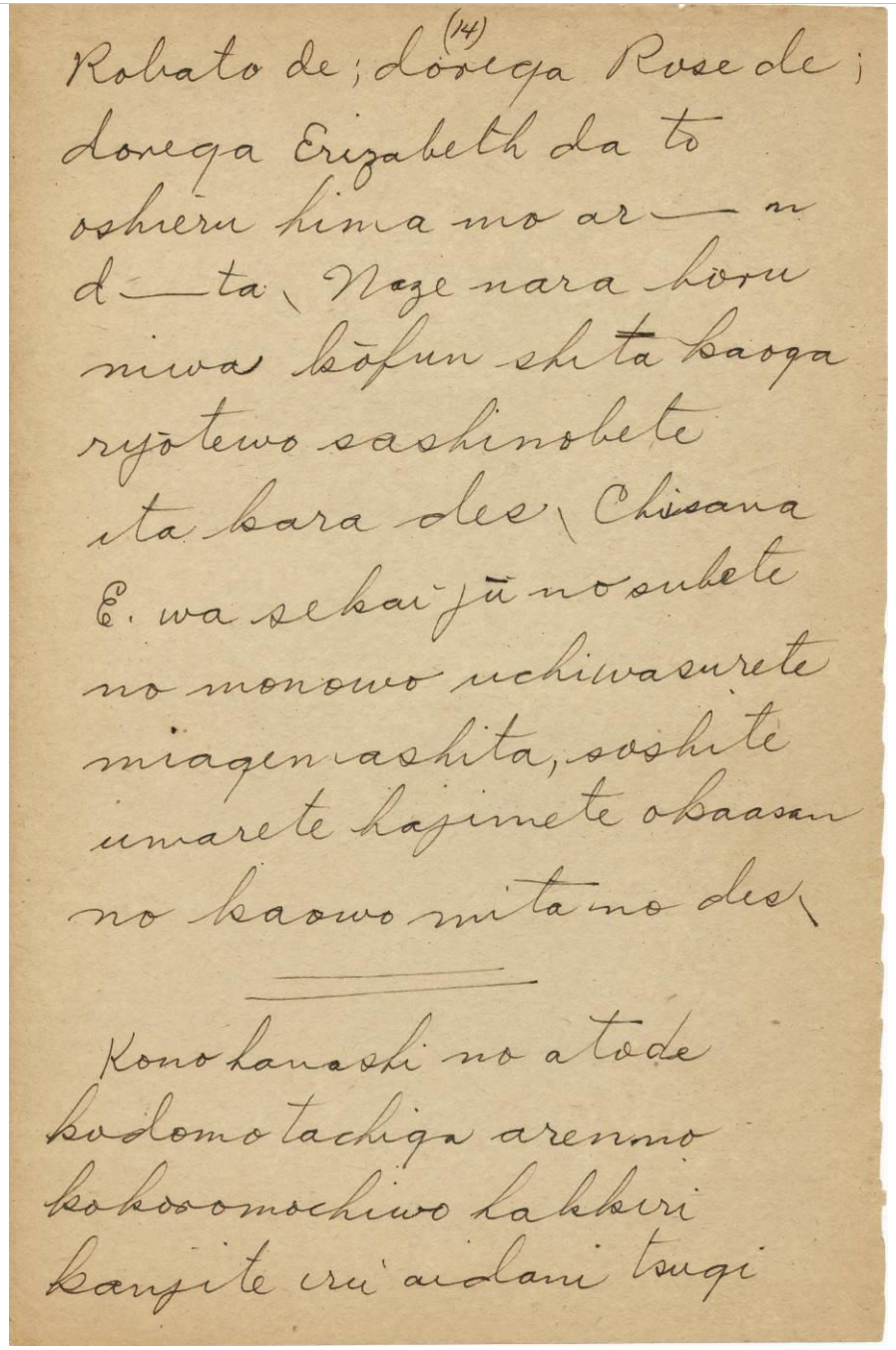
(13)

Naze nara otōsanwa warau koto mo ~~f~~kuchibuewo fuku kotomo dekinaku-natta kara. Niwa no kakiwo tobi koete kite E. ga kaetta k__ wo yorokonde koewo tateta nowa E. no chiisana inu de arimashita. Sore kara doaga aite hito mure no shōnen shōjo ga karerano chiisai imotowo kangei suru tameni tobi dashite kimashita. Otōsanwa mo kai~~gen~~danwo kake agate imasu. Otōsanwa E.ni dorega Tomu de; dorega

13

なぜなら、お父さんは笑うことも、口笛を吹くこともできなくなったから。庭の垣を飛び越えてきてエレンが帰ったことを喜んで声を立てたのは、エレンの小さな犬でありました。それからドアが開いてひと群れの少年、少女が彼らの小さい妹を歓迎するために、飛び出してきました。お父さんは階段をかけ上がっています。お父さんは、エレンにどれがトムで、どれが




(14)
Robato de; dorega Rose de;
dorega Erizabeth da to
oshieru hima mo ar—n
d—ta, Naze nara horu
niwa kōfun shita kaoga
ryōtewo sashinobete
ita kara des, Chiisana
E. wa sekai jū no subete
no monowo uchiwasurete
miagen-ashita, soshite
umarete hajimete okaasan
no kaowo mita no des,

Kono hanashi no atode
kodomo tachiga arenno
kokoromochiwo hakkiri
kanjite iru aidani tsugi

(14)

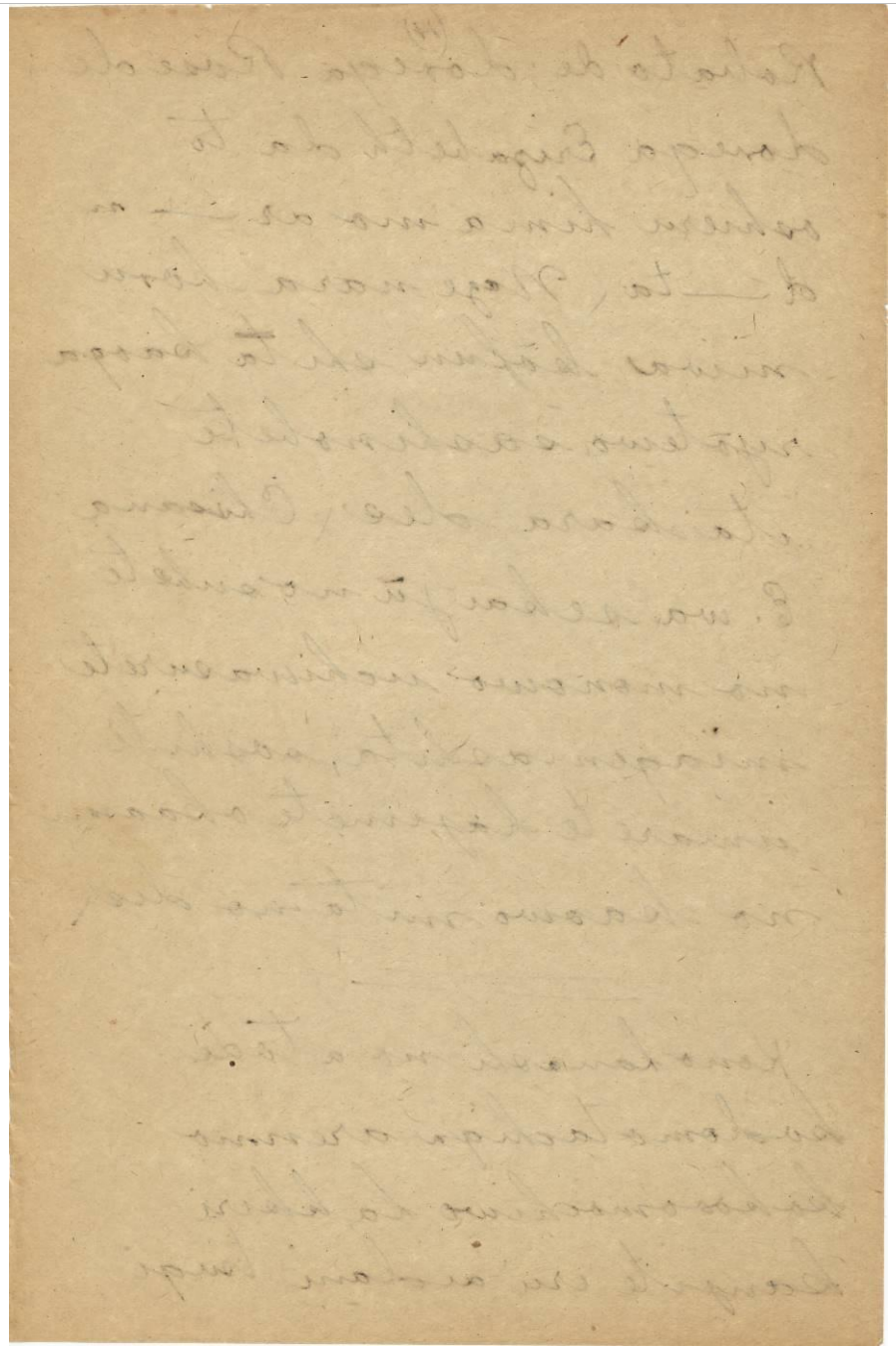
Robato de; dorega Rose de; dorega Erizabeth da to oshieru hima mo ar____n d___ta. Naze nara horu niwa kōfun shita kaoga ryōtewo sashinobete ita kara des. Chiisana E. wa sekai jū no subete no monowo uchiwasurete umarete hajimete okaasan no kaowo mita no des.

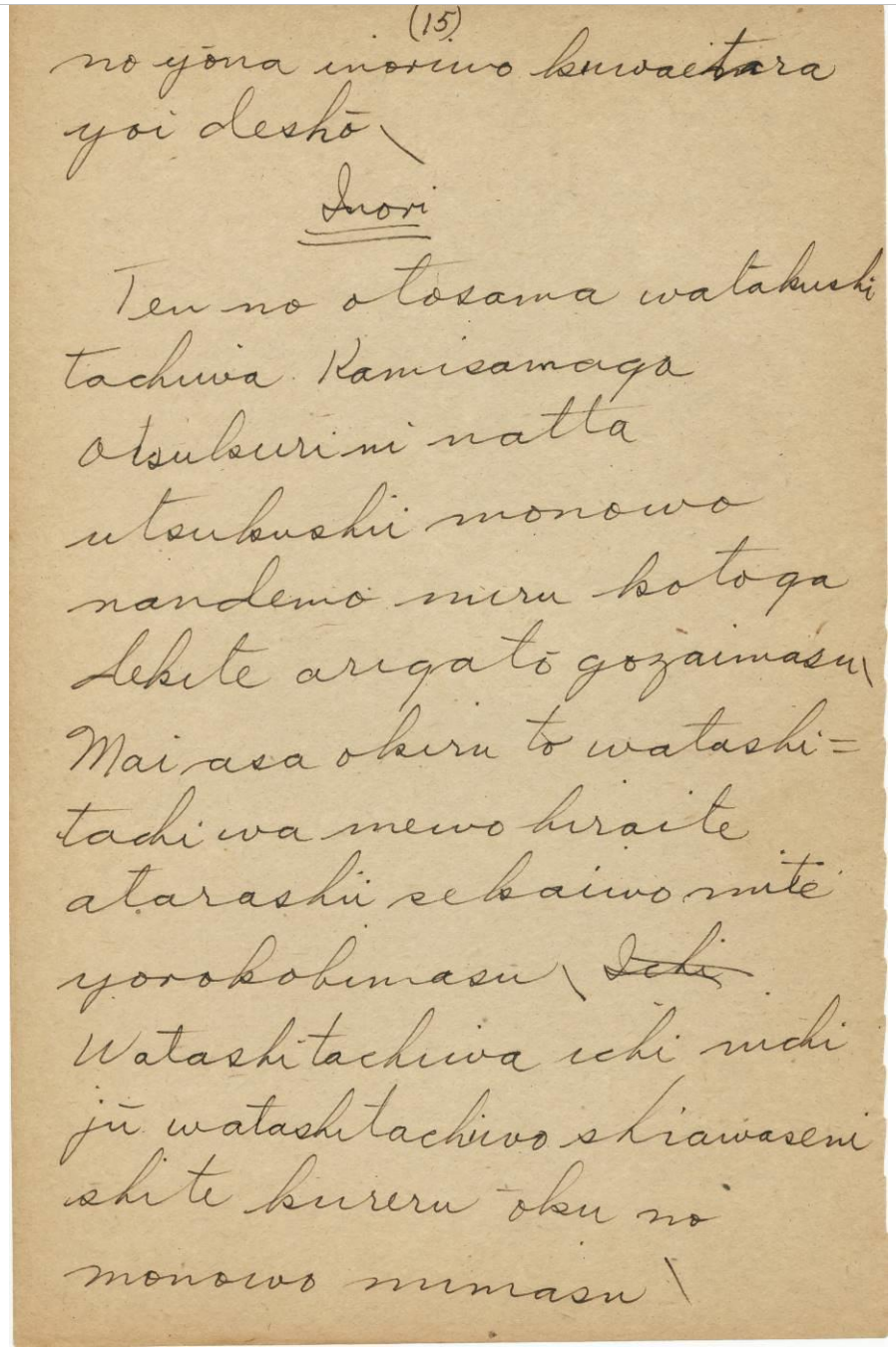
Kono hanashi no atode kodomo tachiga arenno kokoromochiwo hakkiri kanjite iru aidani tsugi

14

ロバートで、どれがローズで、どれがエリザベツだと教える暇もありませんでした。なぜならホールには興奮した顔が両手を差し伸べていたからです。小さなエレンは世界中のすべてのものをうち忘れて、生まれて初めてお母さんの顔を見たのです。

この話のあとで、子どもたちがエレンの心持ちをはっきり感じている間に、次




(15)
no yōna inorimo kuwaetara
yoi deshō\
Inori
Ten no otosama watakushi
tachiwa Kamisamaga
otsukurini natta
utsukushii monowo
nandemo miru kotoga
dekite arigatō gozaimasu\
Mai asa okiru to watashi=
tachi wa mewo hiraite
atarashii sekaiwo mite
yorokobimasu\ Ichi
Watashitachiwa ichi nichi
jū watashitachiwo shiawaseni
shite kureru oku no
monowo mimasu\

(15)

no yōna inoriwo kuwaetara yoi deshō.

Inori

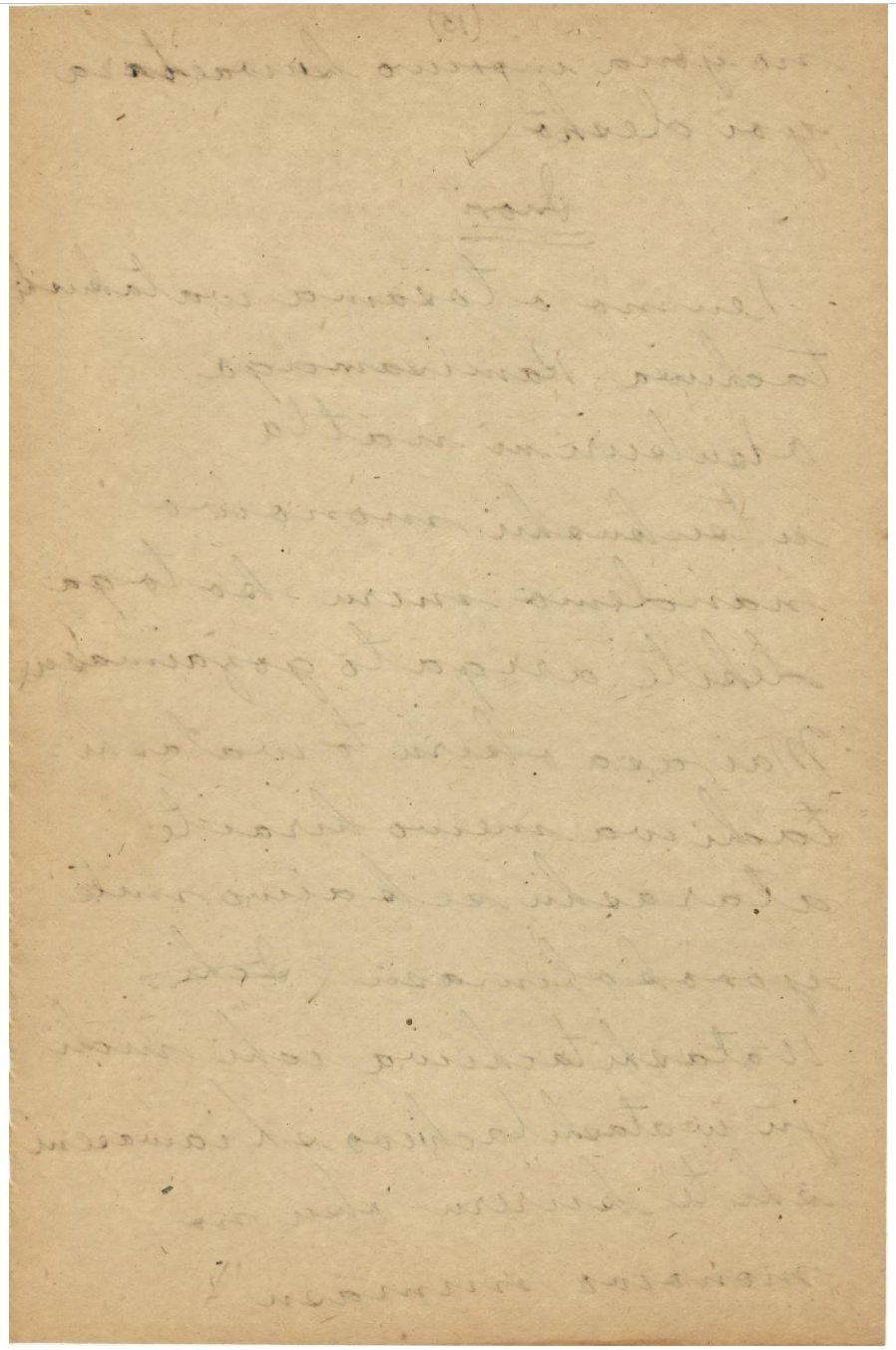
Ten no otosama watakushi tachiwa Kamisamaga otsukurini natta utsukushii monowa nandemo miru kotoga dekite arigatō gozaimasu. Mai asa okiru to watashi= tachi wa mewo hiraite mite yorokobimasu. ~~Ichi~~ Watakushitachiwa ichi nichi jū watashitachiwo shiawaseni shite kureru ōku no monowo mimasu.

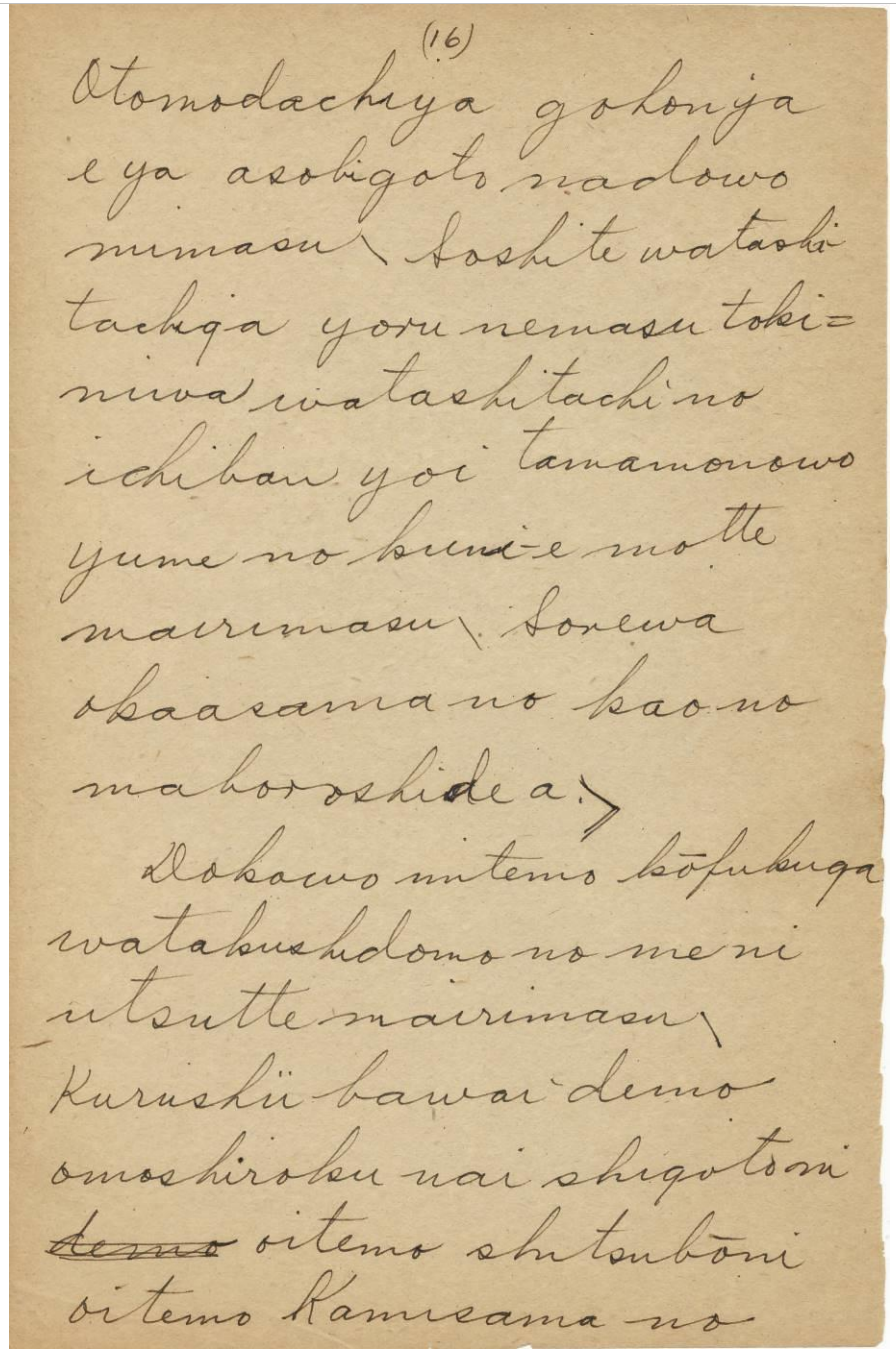
15

のような祈りを加えたらよいでしょう。

祈り

天のお父様、私たちは、神様がお作りになった美しいものは、なんでも見ることができて、ありがとうございます。毎朝起きると私たちは目を開いてみて喜びます。私たちは、一日中私たちを幸せにしてくれる多くのものを見ます。




(16)
Otomodachiya gohonya
e ya asobigoto nadowo
mimasu\ Soshite watashi
tachiga yoru nemasu toki=
niwa watashitachi no
ichiban yoi tamamonowo
yume no kuni-e motte
mairimasu\ Sorewa
okaasama no kao no
maboroshide a:>
Dokowo mitemo kōfukuga
watakushidomo no me ni
utsutte mairimasu\
Kurushii bawai demo
omoshiroku nai shigoto ni
~~demo~~ oitemo shitsubōni
oitemo Kamisama no

(16)

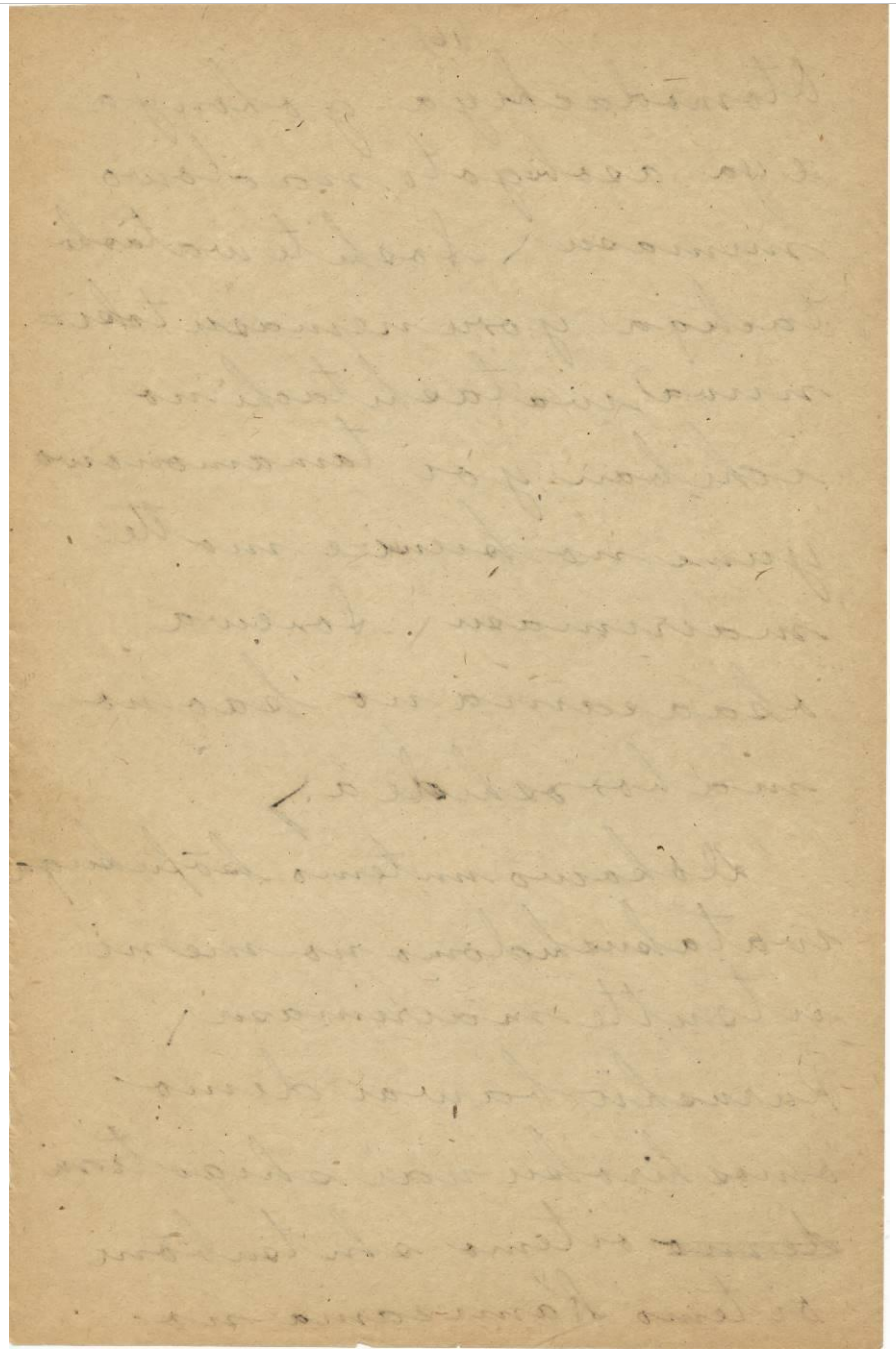
Otomodachiya gohon ya e ya asobigoto nadowo mimasu.　Soshite watshitachiga yoru nemasu toki=niwa watashitachi no ichiban yoi tamamonowo yume no kuni-e motte mairimasu.　Sorewa okaasama no kao no maboroshide a.>

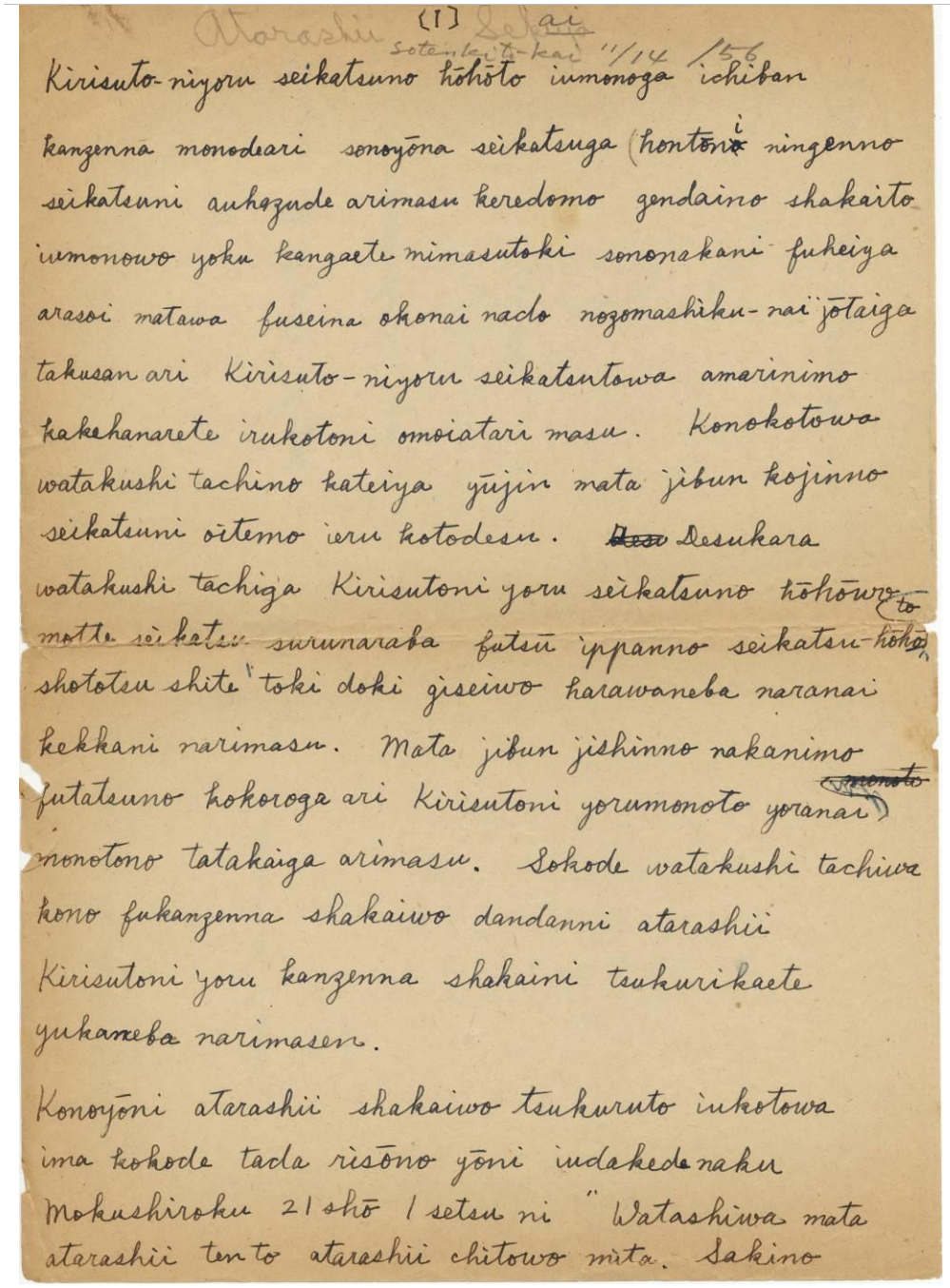
Dokowo mitemo kōfukuga watakushidomo no me ni utsutte mairimasu.　Kurushii bawai demo omoshiroku nai shigoto ni ~~demo~~ oitemo shitsubōni oitemo Kamisama no

16

お友だちや、ご本や、絵や、遊びごとなどを見ます。そして、私たちが夜寝ます時には、私たちの一番よい賜物を夢の国へ持ってまいります。それはお母様の顔の幻であります。

どこを見ても、幸福が私どもの目に映ってまいります。苦しい場合、面白くない仕事においても、失望においても、神様の




Atarashii 〔1〕 Sekai
Soten ki to-kai 11/11/56
Kirisuto-niyoru seikatsuno hōhōto iumonoga ichiban
kanzenna monodeari sonoyōna seikatsuga (hontōni
ningenno seikatsuni auhazude arimasu keredomo
gendaino shakaito iumonowo yoku kangaete
mimasutoki sononakani fukeiya arasoi matawa
fuseina okonai nado nozomashiku-nai jōtaiga
takusan ari Kirisuto-niyoru seikatsutowa
amarinimo kakehanarete irukotoni omoiatari masu.
Konokotowa watakushi tachino kateiya yūjin
mata jibun kojinno seikatsuni oitemo ieru
kotodesu. ~~Dosu~~ Desukara watakushi tachiga
Kirisutoni yoru seikatsuno hōhōwo motte
seikatsu surunaraba futsū ippanno seikatsu-hōhō
shototsu shite toki doki giseiwo harawaneba
naranai kekkani narimasu. Mata jibun jishinno
nakanimo futatsuno kokoroga ari Kirisutoni
yorumonoto yoranai monotono tatakaiga
arimasu. Sokode watakushi tachiwa kono
fukanzenna shakaiwo dandanni atarashii
Kirisutoni yoru kanzenna shakaini tsukurikaete
yukaneba narimasen.
Konoyōni atarashii shakaiwo tsukuruto iukotowa
ima kokode tada risōno yōni iudakedenaku
Mokushiroku 21 shō 1 setsu ni "Watashiwa mata
atarashii ten to atarashii chitowo mita. Sakino

Atarashii〔1〕Sekai

Soten ki to-kai 11/11/56

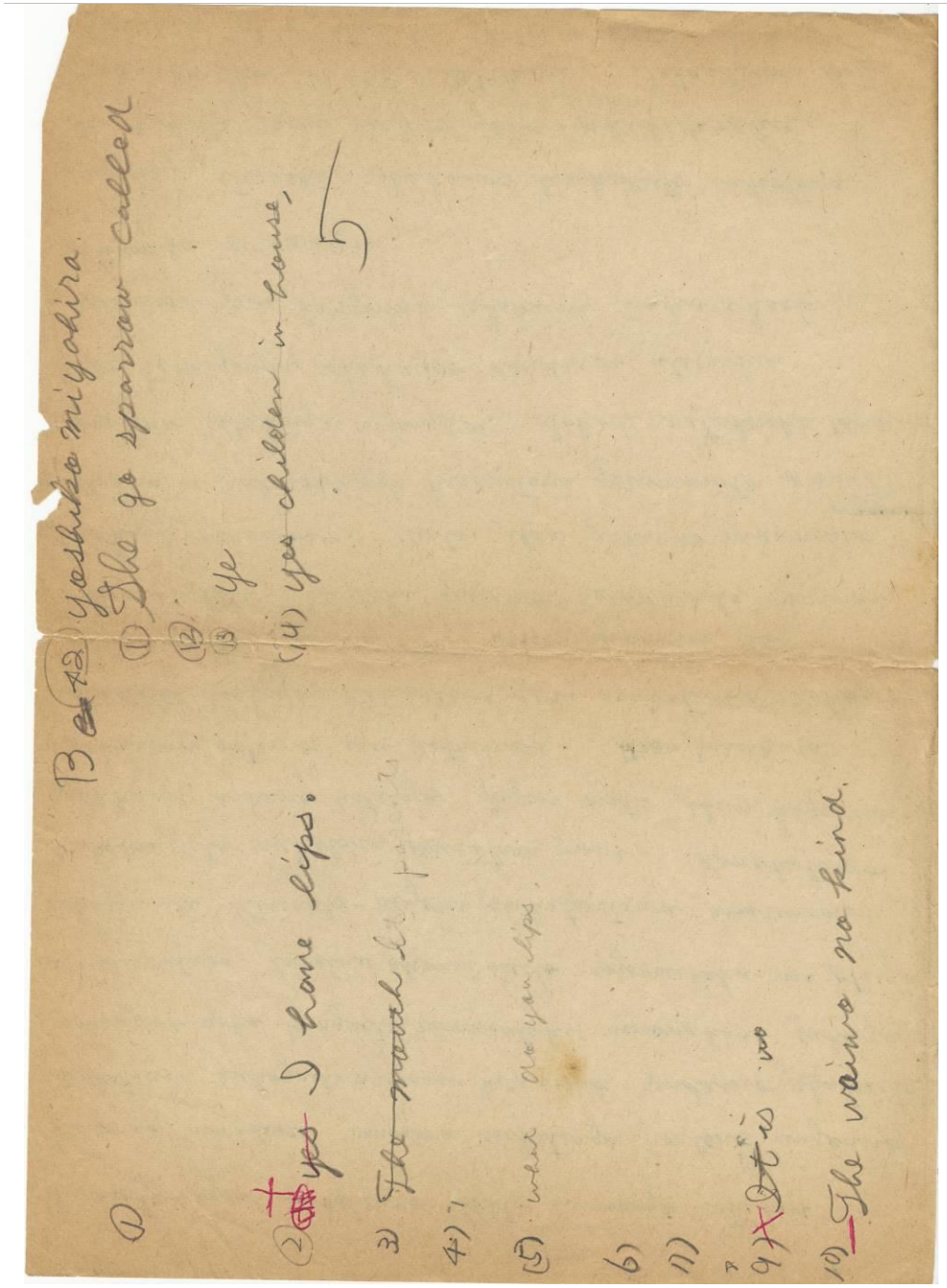
Kirisuto-niyoru seikatsuno hōhōto iumonoga ichiban kanzenna monodeari sonoyōna seikatsuga (hontōni ningenno seikatsuni auhazude arimasu keredomo gendaino shakaito iumonowo yoku kangaete mimasutoki sononakani fukeiya arasoi matawa fuseina okonai nado nozomashiku-nai jōtaiga takusan ari Kirisuto-niyoru seikatsutowa amarinimo kakehanaretae irukotoni omoiatari masu. Konokotowa watakushi-tachino kateiya yūjin mata jibun kojinno seikatsuni oitemo ieru kotodesu. ~~Dosu~~ Desukara watakushi tachiga Kirisutoni yoru seikatsuno hōhōwo motte seikatsu surunaraba futsū ippanno seikatsu-hōhō to shototsu shite toki doki giseiwo harawaneba naranai kekkani narimasu. Mata jibun jishinno nakanimo futatsuno kokoroga ari Kirisutoni yorumonoto yoranai ~~monoto~~ monotono tatakaiga arimasu. Sokode watakushi tachiwa kono fukanzenna shakaiwo dandanni atarashii Kirisutoni yoru kenzenna shakaini tsukurikaete yukaneba narimasen.

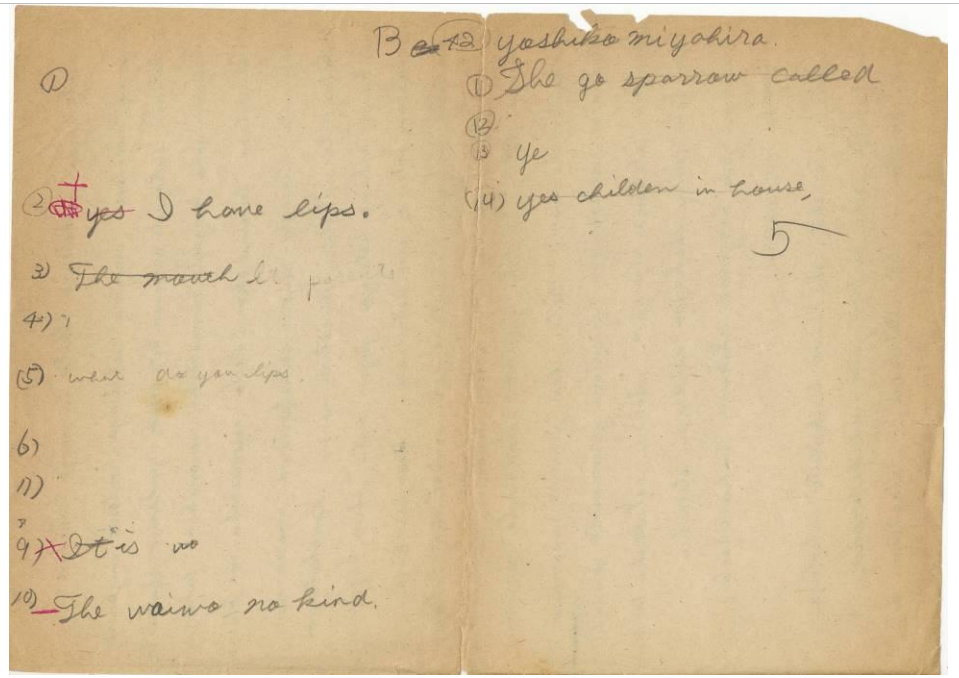
Konoyōni atarashii shakaiwo tsukuruto iukotowa ima kokode tada risōno yōni iudakedenaku Mokushiroku 21 shō 1 setsu ni "Watakushiwa mata atarashii ten to atarashii chitowo mita. Sakino

新しい世界　　1956/1/11(早天祈祷会)

キリストによる生活の方法というものが一番完全なものであり、そのような生活が本当に人間の生活に合うはずでありますけれども、現代の社会というものをよく考えてみます時、その中に不敬や、争い、または不正な行いなど望ましくない状態がたくさんあり、キリストによる生活とはあまりにもかけ離れていることに思い当たります。このことは私たちの家庭や友人また自分個人の生活においてもいえることです。ですから」私たちがキリストによる生活の方法をもって生活するならば、普通一般の生活方法と衝突して、ときどき犠牲を払わねばならない結果になります。また自分自身の中にも二つの心があり、キリストによるものと、よらないものとの戦いがあります。そこで私たちがこの不完全な社会をだんだんに新しいキリストによる完全な社会に作り変えてゆかねばなりません。

このように新しい社会をつくるということは、今ここでただ理想のように言うだけでなく、黙示録 21 章 1 節に「わたしはまた、新しい天と新しい地とを見た。先の





B 42 Yoshiko Miyahira

①

② +Yes I have lips.

③ The mouth lt? pas????

④ -i

⑤ When Are you lips.

⑥

⑦

⑧

⑨ × It is wo

⑩ _ The waiwo no kind.

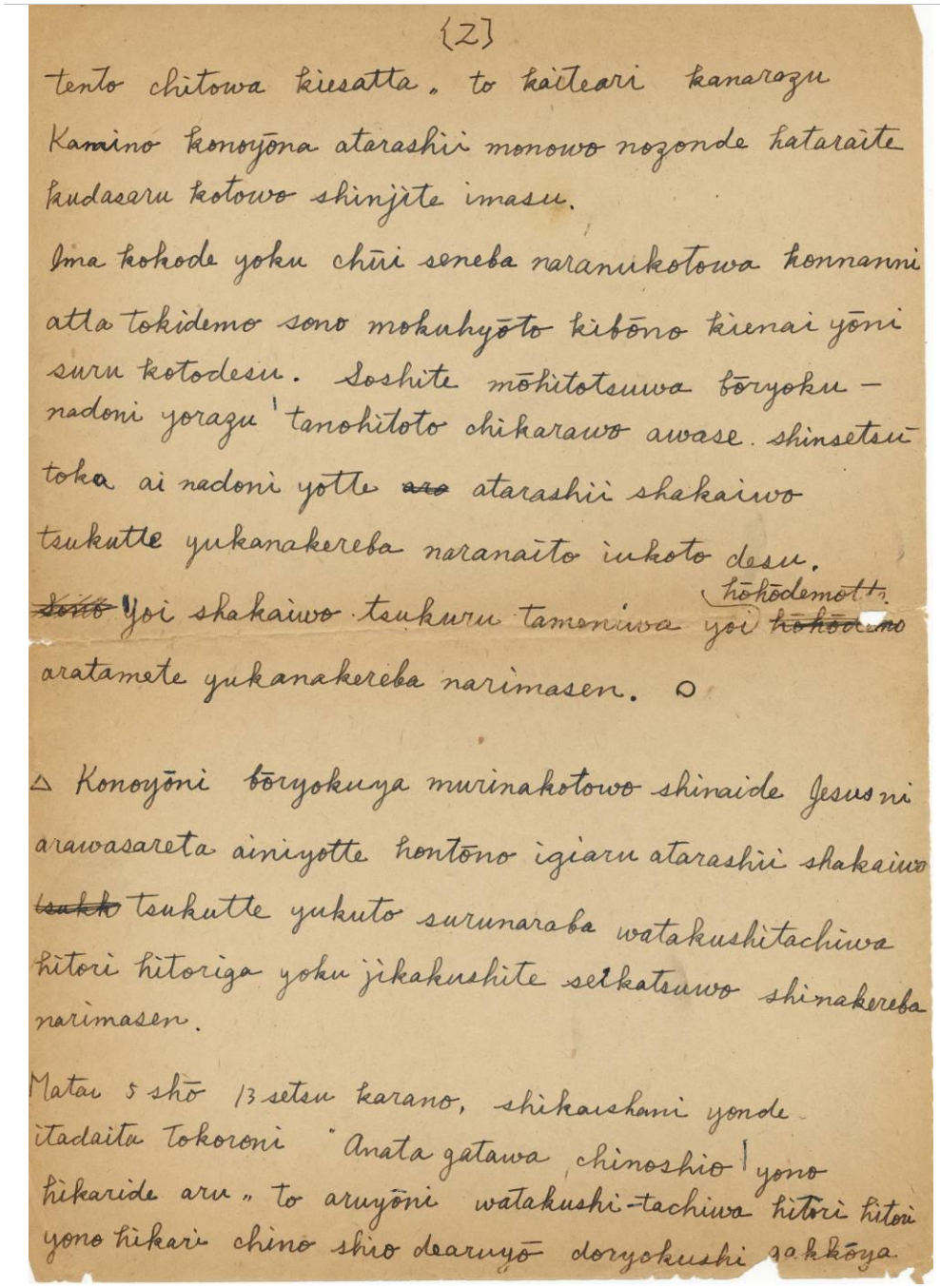
⑪ She go soattow called

⑫

⑬ Ye

⑭ Yes childen inhouse

5



{2}

tento chitowa kiesatta. To kaiteari kanarazu Kamino konoyōna atarashii monowo nozonde hataraite kudasaru kotowo shinjite imasu.

Ima kokode yoku chūi seneba naranukotowa konnanni atta tokidemo sono mokuhyōto kibōno kienai yōni suru kotodesu. Soshite mōhitotsuwa bōryoku-nadoni yorazu tanohitoto chikarawo awase. shinsetsu-toka ai nadoni yotte ~~aru~~ atarashii shakaiwo tsukutte yukanakereba naranaito iukoto desu. ~~Sono~~ Yoi shakaiwo tsukuru tameniwa hōhōdemotte yoi ~~hōhōdemo~~ aratamete yukanakereba narimasen. ○

△ Konoyōni bōryokuya murinakotowo shinaide Jesus ni arawasareta ainiyotte hontōno igiaru atarashii shakaiwo ~~tsukk~~ tsukutte yukuto surunaraba watakushitachiwa hitori hitoriga yoku jikakushite seikatsuwo shinakereba narimasen.

Matai 5 shō 13 setsu karano, shikaishani yonde itadaita tokoroni "Anata gatawa chinoshio yono hikaride aru" to aruyōni watakushi-tachiwa hitori hitori yono hikari chino shio dearuyō doryokushi gakkōya

〔2〕

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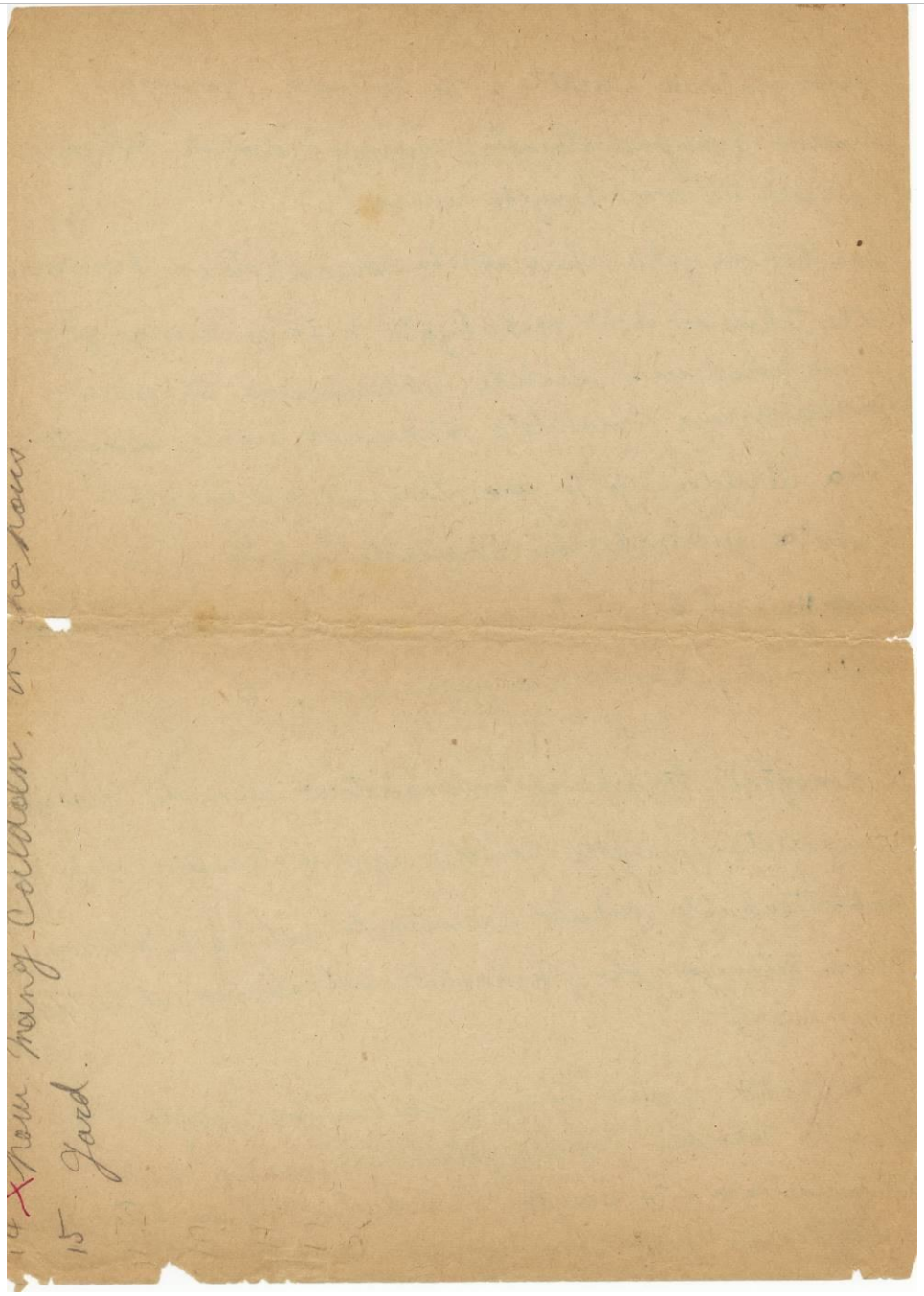
2

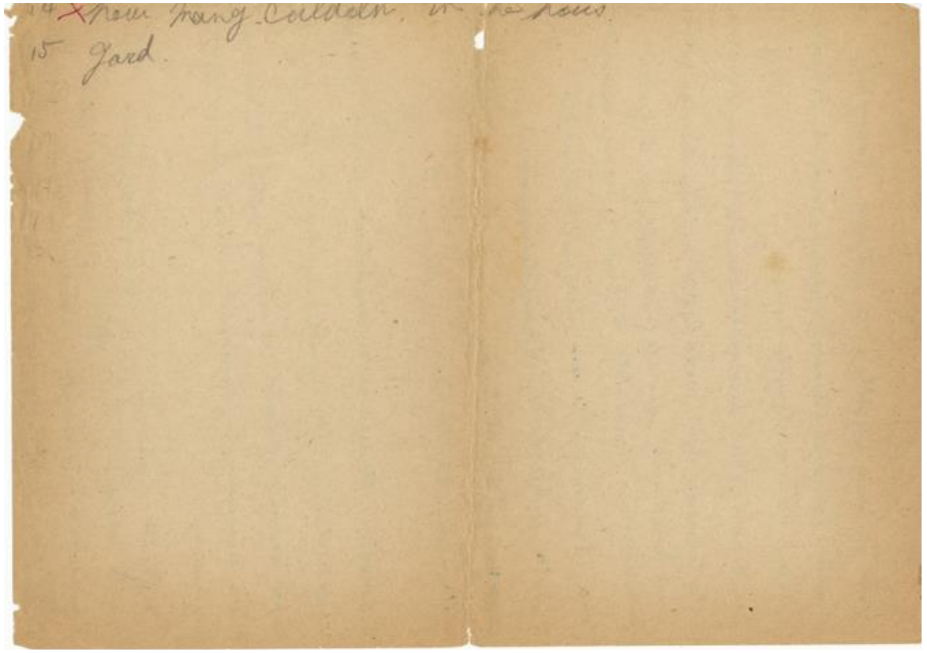
天と地とは消え去った」。と書いてあり、必ず神のこのような新しいものを望んで働いてくださることを信じています。

今ここでよく注意せねばならぬことは、困難にあった時でも、その目標と希望の消えないようにすることです。そしてもう一つは暴力などによらず、他の人と力を合わせ、親切とか愛などによって、新しい社会をつくってゆかなければならないということです。よい社会をつくるためには、よい方向でもって改めてゆかなければなりません。

このように暴力や無理なことをしないで、イエスに表された愛によって本当の意義ある新しい社会をつくってゆくとするならば、わたくしたちは一人、ひとりがよく自覚して生活をしなければなりません。

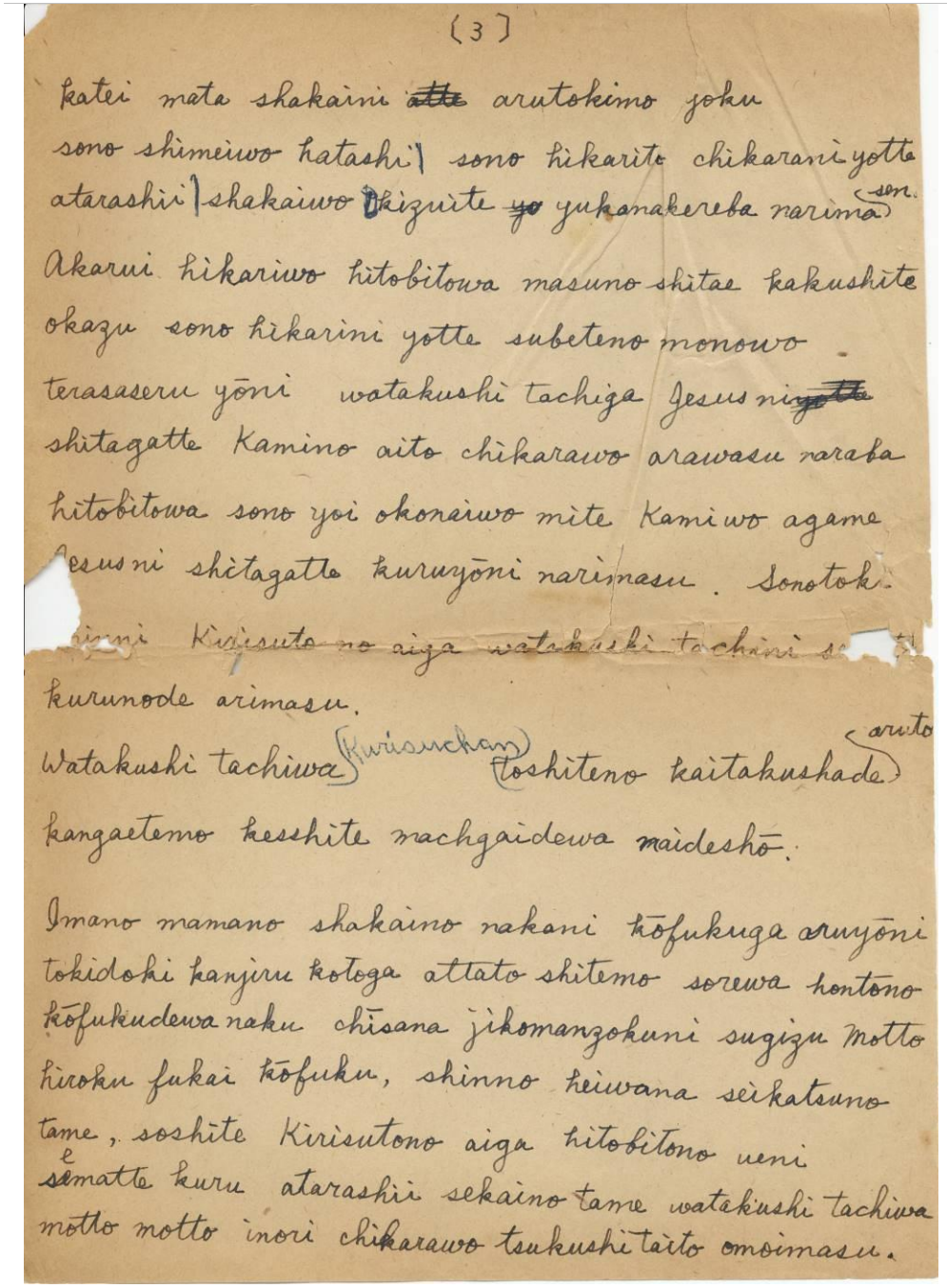
マタイ伝5章13節からの、司会者に読んでいただいたところに、「あなたがたは地の塩・・・・世の光である」とあるように、私たちは一人、ひとり世の光、地の塩であるよう努力し、学校や





⑭ ×New Mani Children ????????

⑮ Gard


〔3〕

katei mata shakaini ~~atte~~ arutokimo yoku sono shimeiwo hatashi | sono hikarito chikarani yotte atarashii | shakaiwo (kizuite ~~yo~~ yukanakereba narimasen.

Akarui hikariwo hitobitowa masuno shitae kakushite okazu sono hikarini yotte subeteno monowo terasaseru yōni watakushi tachiga Jesus ni~~yotte~~ shitagatte Kamino aito chikarawo arawasu naraba hitobitowa sono yoi okonaiwo mite Kamiwo agame Jesus ni shitagatte kuruyōni narimasu. Sonotoki ???inni Kirisuto no aiga watakushi tachini s????

kurunode arimasu.

Watakushi tachiwa (Kurisuchan toshiteno kaitakushade (aruto

kangaetemo keshite machgaidewa naidesho.

Imano mamano shakaino nakani kōfukuga aruyōni tokidoki kanjiru kotoga attato shitemo sorewa hontono kōfukudewa naku chīsana jikomanzokuni sugizu motto hiroku fukai kōfuku, shinno heiwana seikatsuno tame, soshite Kirisutono aiga hitobitono ueni (e)sematte kuru atarashii sekaino tame watakushi tachiwa motto motto inori chikarawo tsukushi taito omoimasu.

(3)

katei mata shakaini ~~atte~~ arutokimo yoku sono shimeiwo hatashi | sono hikarito chikarani yotte atarashii | shakaiwo kizuite yo yukanakereba narimasen. Akarui hikariwo hitobitowa masuno shitae kakushite okazu sono hikarini yotte subeteno monowo terasaseru yōni watakushi tachiga Jesus ni~~yotte~~ shitagatte Kamino aito chikarawo arawasu naraba hitobitowa sono yoi okonaiwo mite Kami wo agame Jesus ni shiagatte kuruyōni narimasu. Sonotoki ???inni Kirisuto ni aiga watakushi tachini s????? kurunode arimasu.

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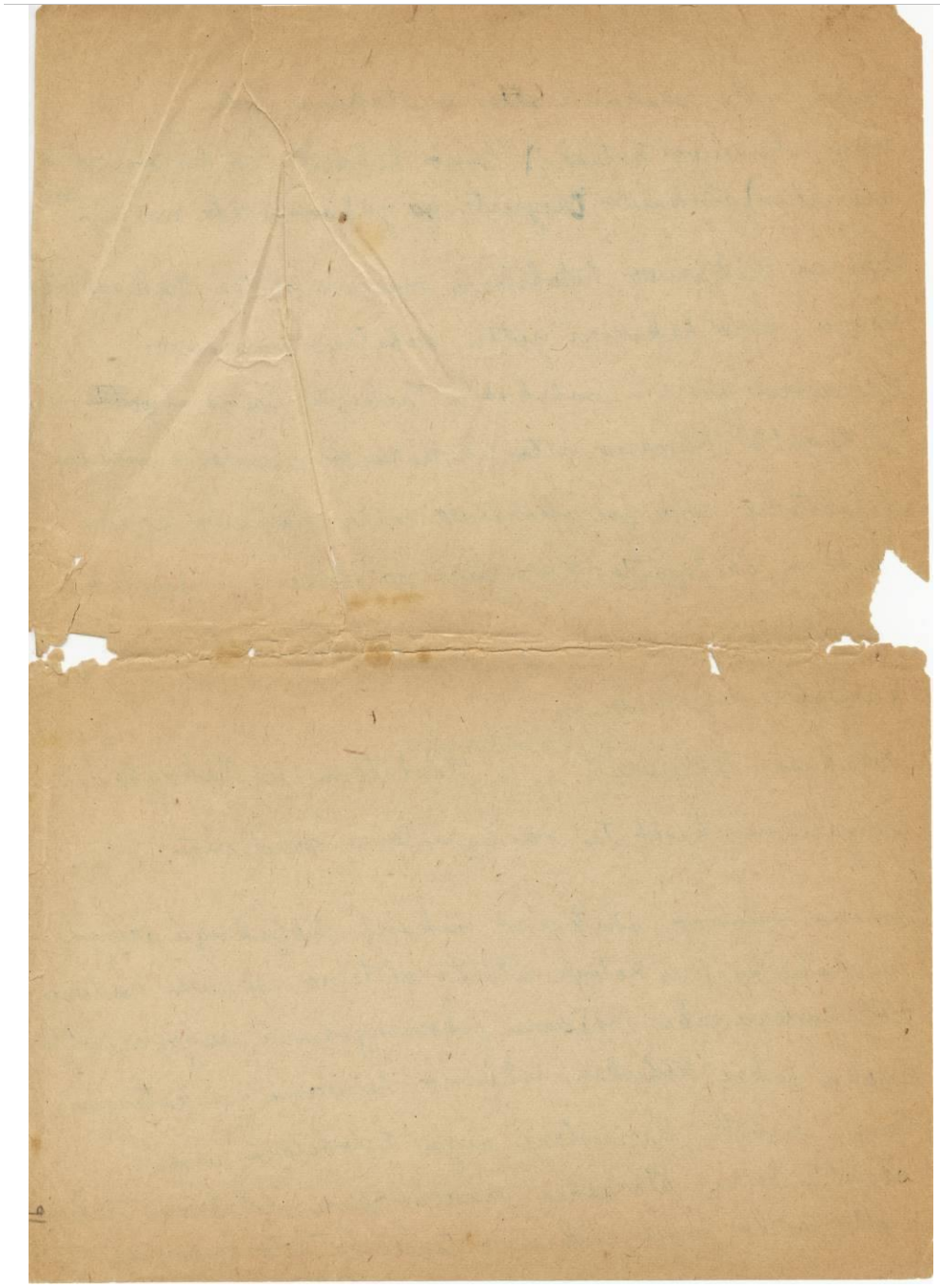
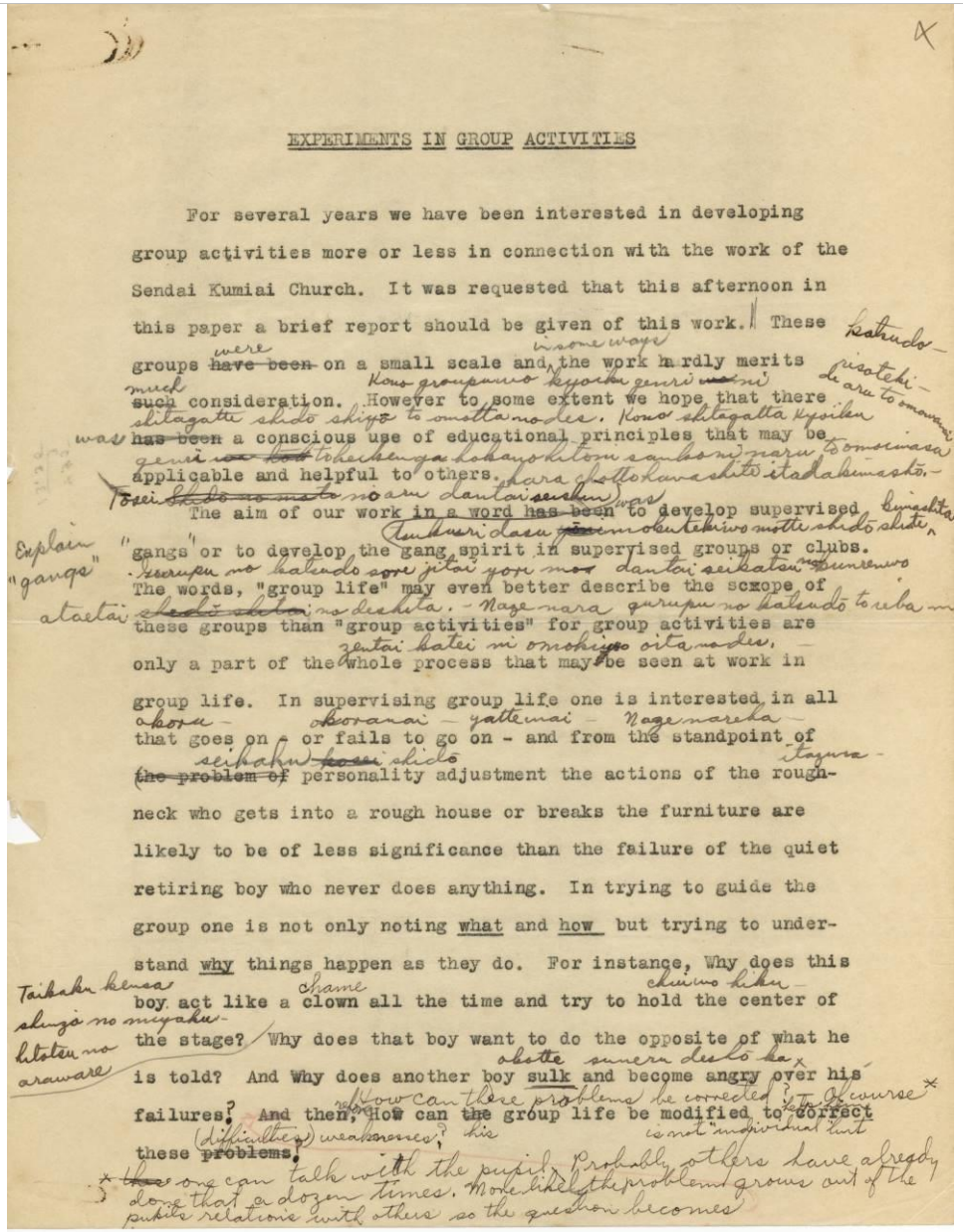
3

家庭また社会にあるときも、よくその使命を果たし、その光と力によって新しい社会を築いてゆかなければなりません。明るい光を人々は枡の下へ隠しておかず、その光によってすべてのものを照らさせるように私たちがイエスに従って神の愛と力を表わすならば、人々はそのよい行いを見て、神を崇め、イエスに従ってくるようになります。

私たちは、クリスチャンとしての開拓者であると考えても、決して間違いではないでしょう。

今のままの社会の中に幸福があるように、ときどき感じることがあったとしても、それはほんとの幸福ではなく、小さな自己満足に過ぎず、もっと広く深い幸福、真の平和な世界のため、そしてキリストの愛が人々の上に迫ってくる、新しい世界のため、私たちはもっと、もっと、祈り、力をつくしたいと思います。





EXPERIMENTS IN GROUP ACTIVITIES

For several years we have been interested in developing group activities more or less in connection with the work of the Sendai Kumiai Church. It was requested that this afternoon in this paper a brief report should be given of this work. These groups ~~have been~~ were on a small scale and the work hardly merits much consideration. However to some extent we hope that there ~~has been~~ was a conscious use of educational principles that may be applicable and helpful to others.

The aim of our work in a word ~~has been~~ was to develop supervised "gangs" or to develop the gang spirit in supervised groups or clubs. The words, "group life" may even better describe the scope of these groups than "group activities" for group activities are only a part of the whole process that may be seen at work in group life. In supervising group life one is interested in all that goes on - or fails to go on - and from the standpoint of ~~the problem of~~ personality adjustment the actions of the rough-neck who gets into a rough house or breaks the furniture are likely to be of less significance than the failure of the quiet retiring boy who never does anything. In trying to guide the group one is not only noting what and how but trying to understand why things happen as they do. For instance, Why does this boy act like a clown all the time and try to hold the center of the stage? Why does that boy want to do the opposite of what he is told? And Why does another boy sulk and become angry over his failures? And then, How can the group life be modified to correct these ~~problems~~ (difficulties)?

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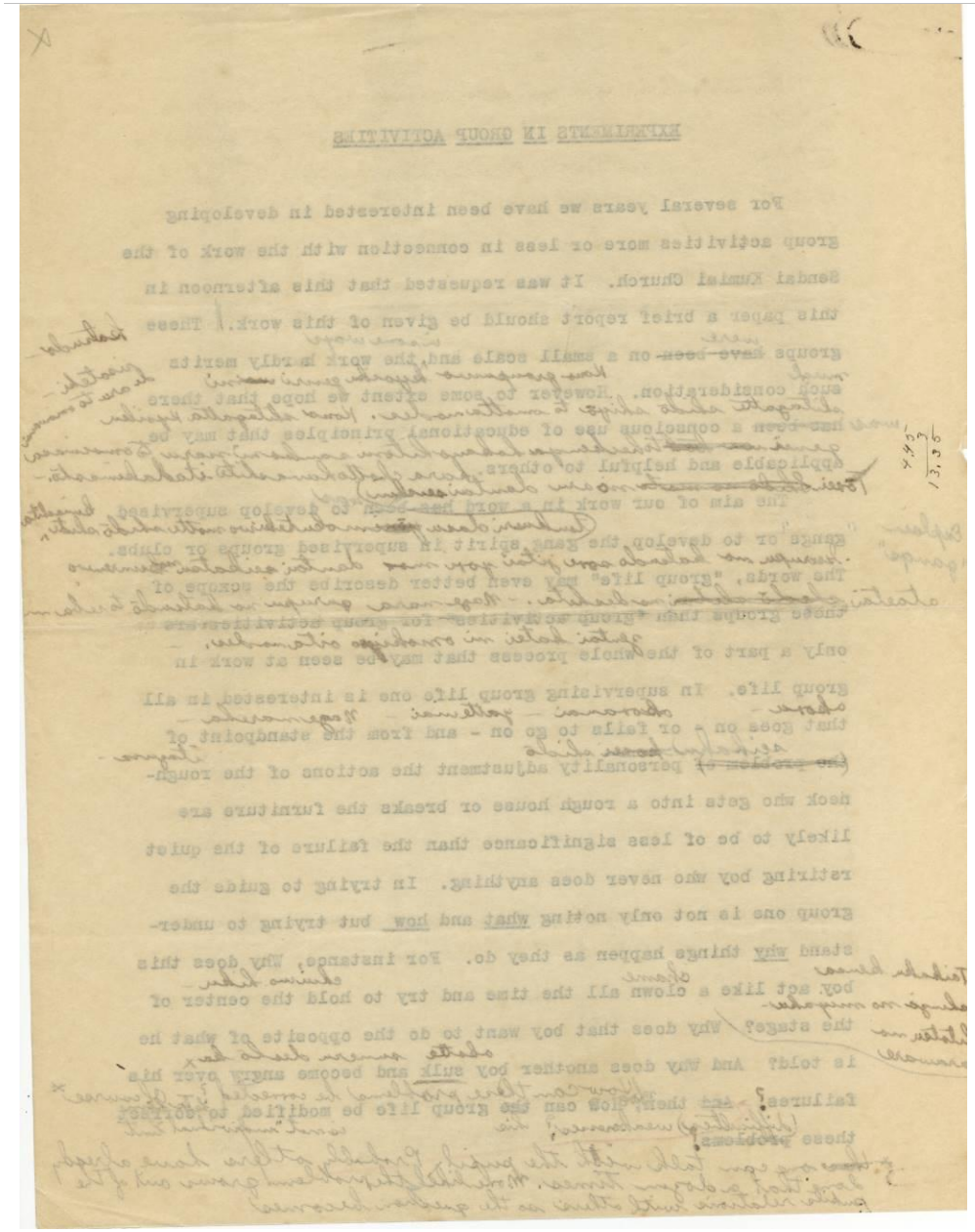
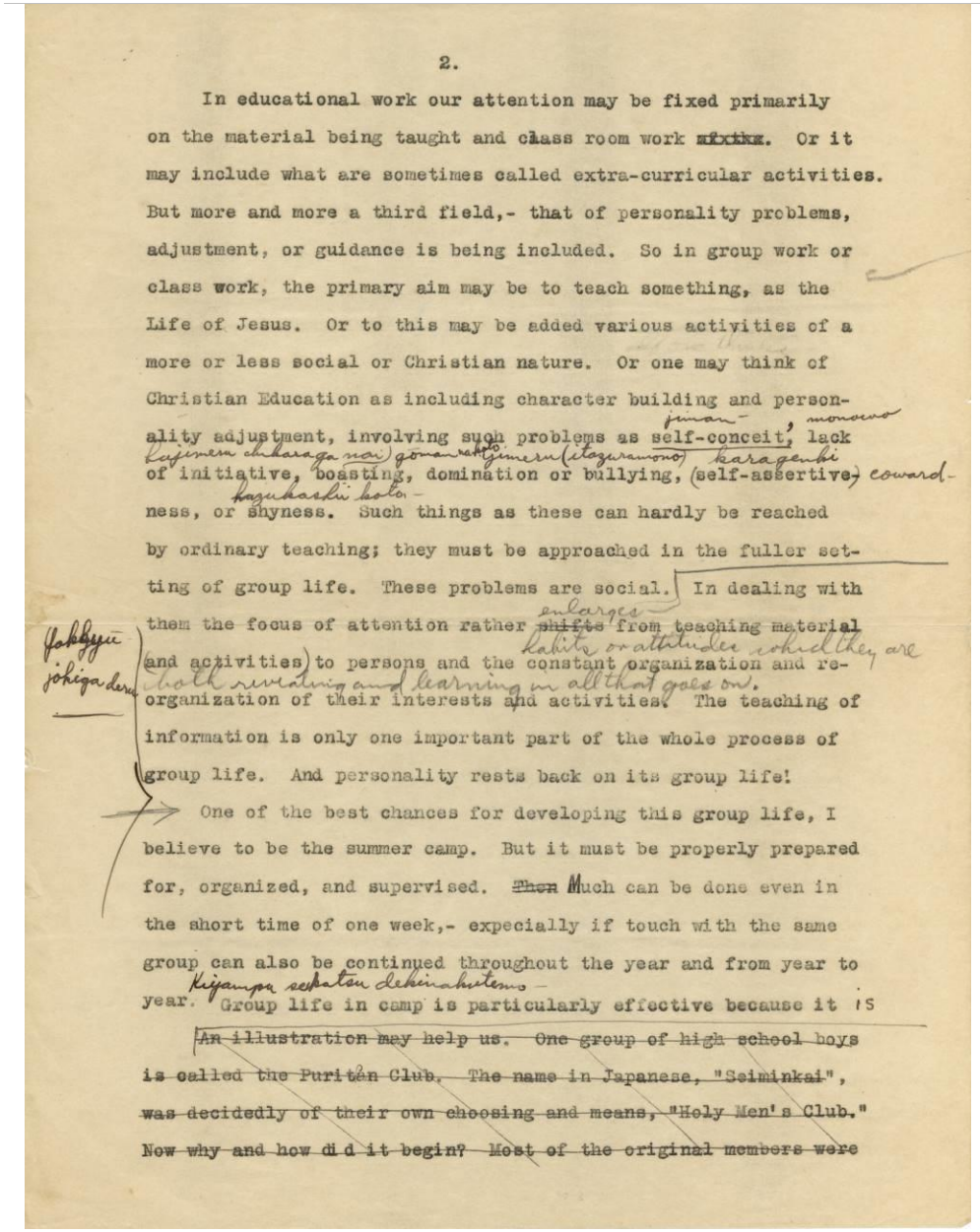
1

EXPERIMENTS IN GROUP ACTIVITIES （日付記載なし）

このグループを教育原理に従って指導しようと思ったのです。この従った教育原理と経験がほかの人に参考になると思います。統制のある団体





2.

In educational work our attention may be fixed primarily on the material being taught and class room work ~~mxxkx~~. Or it may include what are sometimes called extra-curricular activities. But more and more a third field,- that of personality problems, adjustment, or guidance is being included. So in group work or class work, the primary aim may be to teach something, as the Life of Jesus. Or to this may be added various activities of a more or less social or Christian nature. Or one may think of Christian Education as including character building and personality adjustment, involving such problems as self-conceit, lack of initiative, boasting, domination or bullying, (self-assertive-) coward-ness, or shyness. Such things as these can hardly be reached by ordinary teaching; they must be approached in the fuller setting of group life. These problems are social. In dealing with them the focus of attention rather ~~shifts from teaching material~~ (and activities) to persons and the constant organization and re-organization of their interests and activities. The teaching of information is only one important part of the whole process of group life. And personality rests back on its group life!

One of the best chances for developing this group life, I believe to be the summer camp. But it must be properly prepared for, organized, and supervised. ~~Then~~ Much can be done even in the short time of one week,- expecially if touch with the same group can also be continued throughout the year and from year to year. Group life in camp is particularly effective because it is

~~An illustration may help us. One group of high school boys is called the Puritan Club. The name in Japanese, "Seiminkai", was decidedly of their own choosing and means, "Holy Men's Club." Now why and how did it begin? Most of the original members were~~

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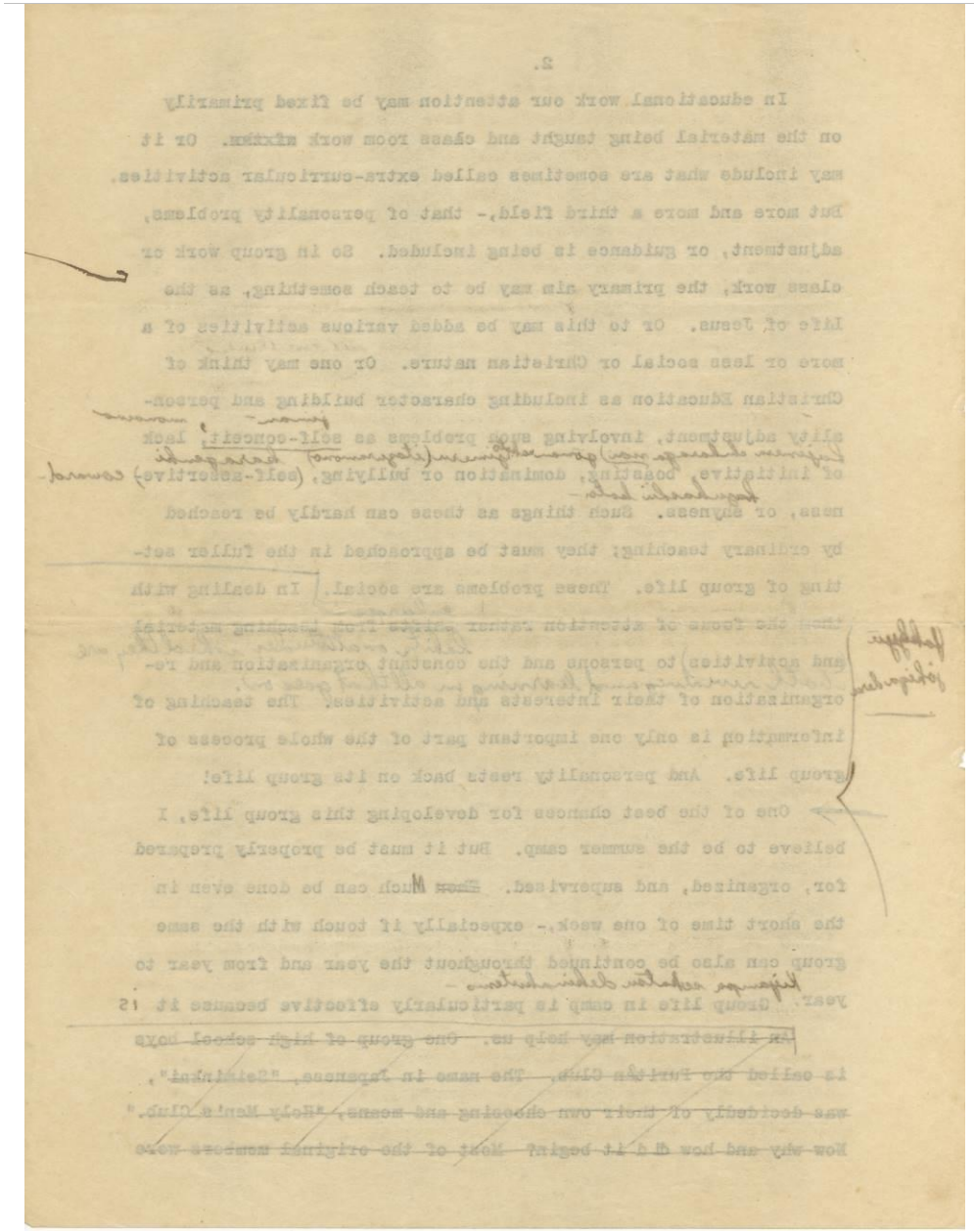
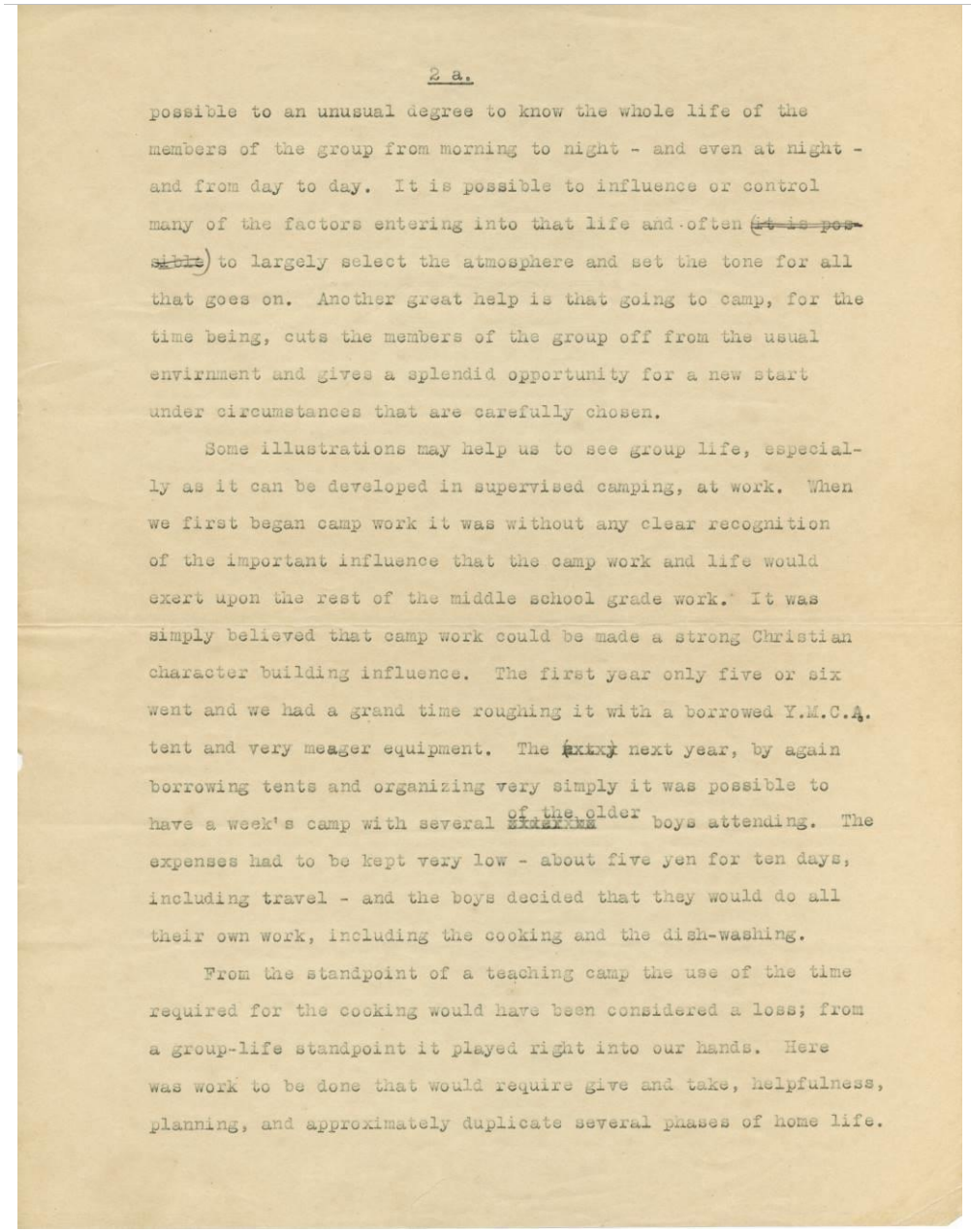




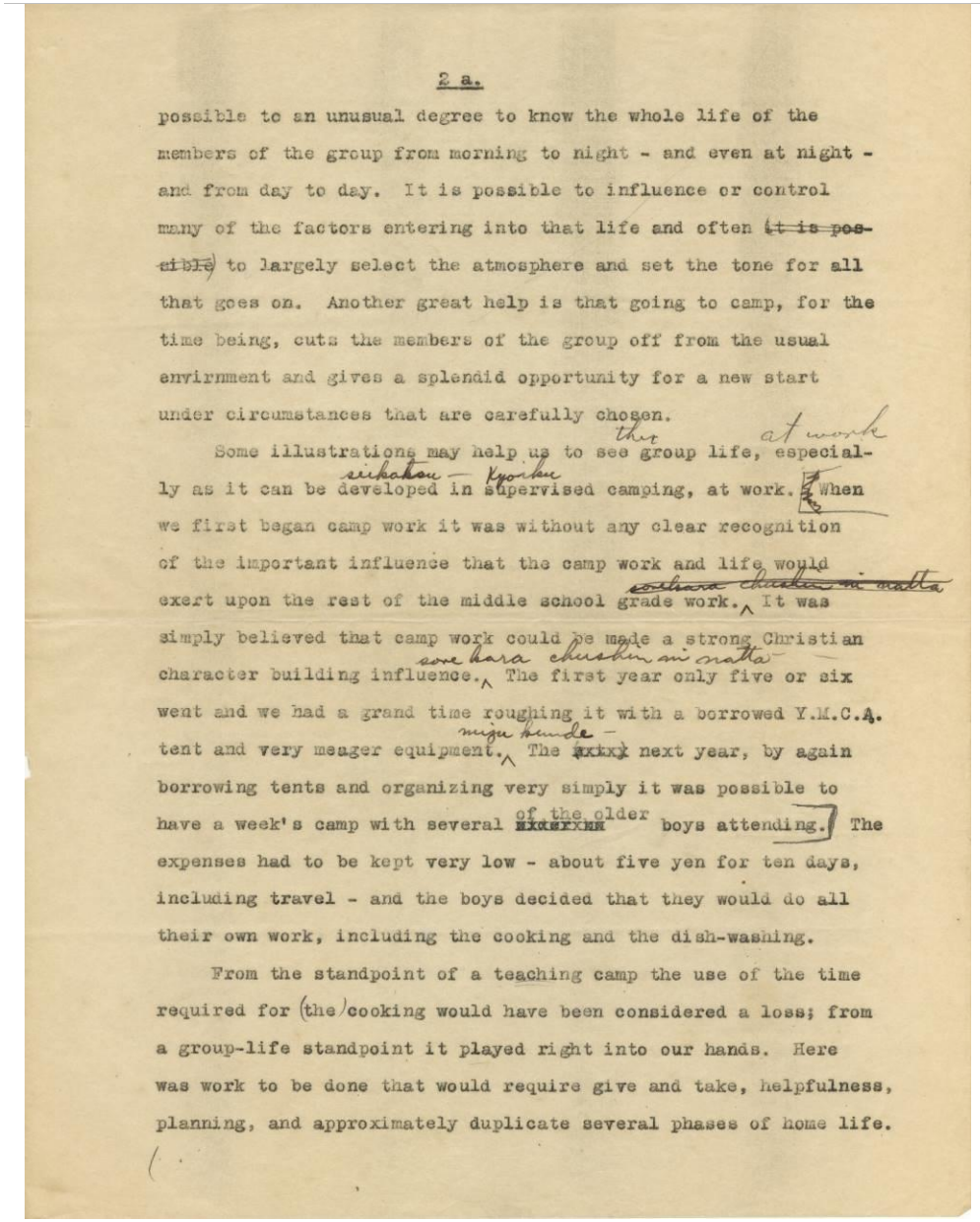
2 a.

possible to an unusual degree to know the whole life of the members of the group from morning to night - and even at night - and from day to day. It is possible to influence or control many of the factors entering into that life and often (~~it is possible~~) to largely select the atmosphere and set the tone for all that goes on. Another great help is that going to camp, for the time being, cuts the members of the group off from the usual envirnmemt and gives a splendid opportunity for a new start under circumstances that are carefully chosen.

Some illustretions may help us to see group life, especially as it can be developed in supervised camping, at work. When we first began camp work it was eithout any clear recognition of the important influence that the camp work and life would exert upon the rest of the middle school grade work. It was simply believed that camp work could be made a strong Christian character building influence. The first year only five or six went and we had a grand time roughing it with a borrowed Y.M.C.A.tent and very meager equipment. The next year, by again borrowing tents and organizing simply it was possible to have a week's camp with several of the older boys attending. The expenses had to be kept very low - about five yen for ten days, including travel - and the boys decided that the dish-wash- ing.

From the standpoint of a teaching camp the use of the time required for the cooking would have been considered a loss; from a group-life standpoint it played right into our hands. Here was work to be done that would require give and teke, helpfulness, planning, and approximately duplicate several phases of home life.

3



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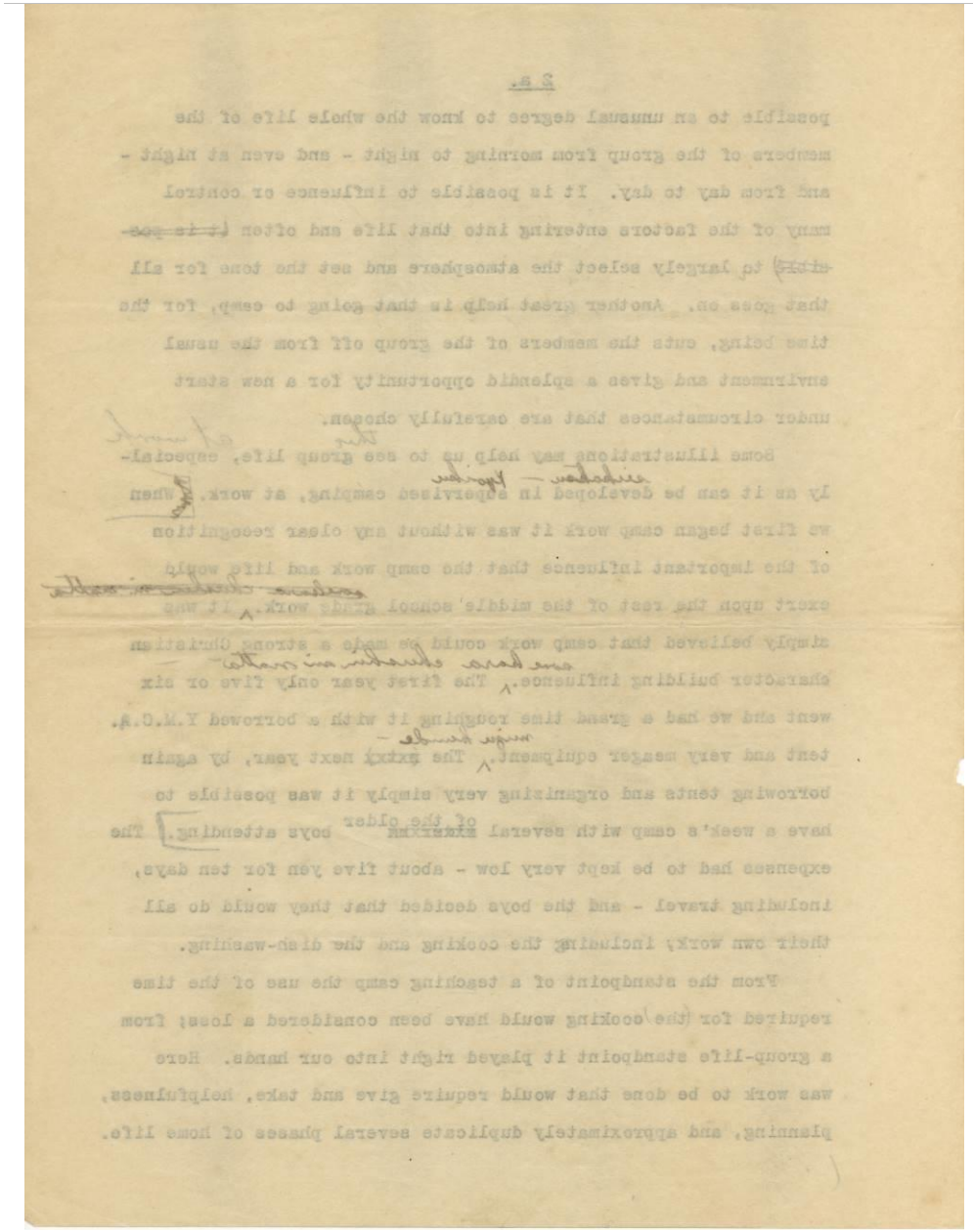

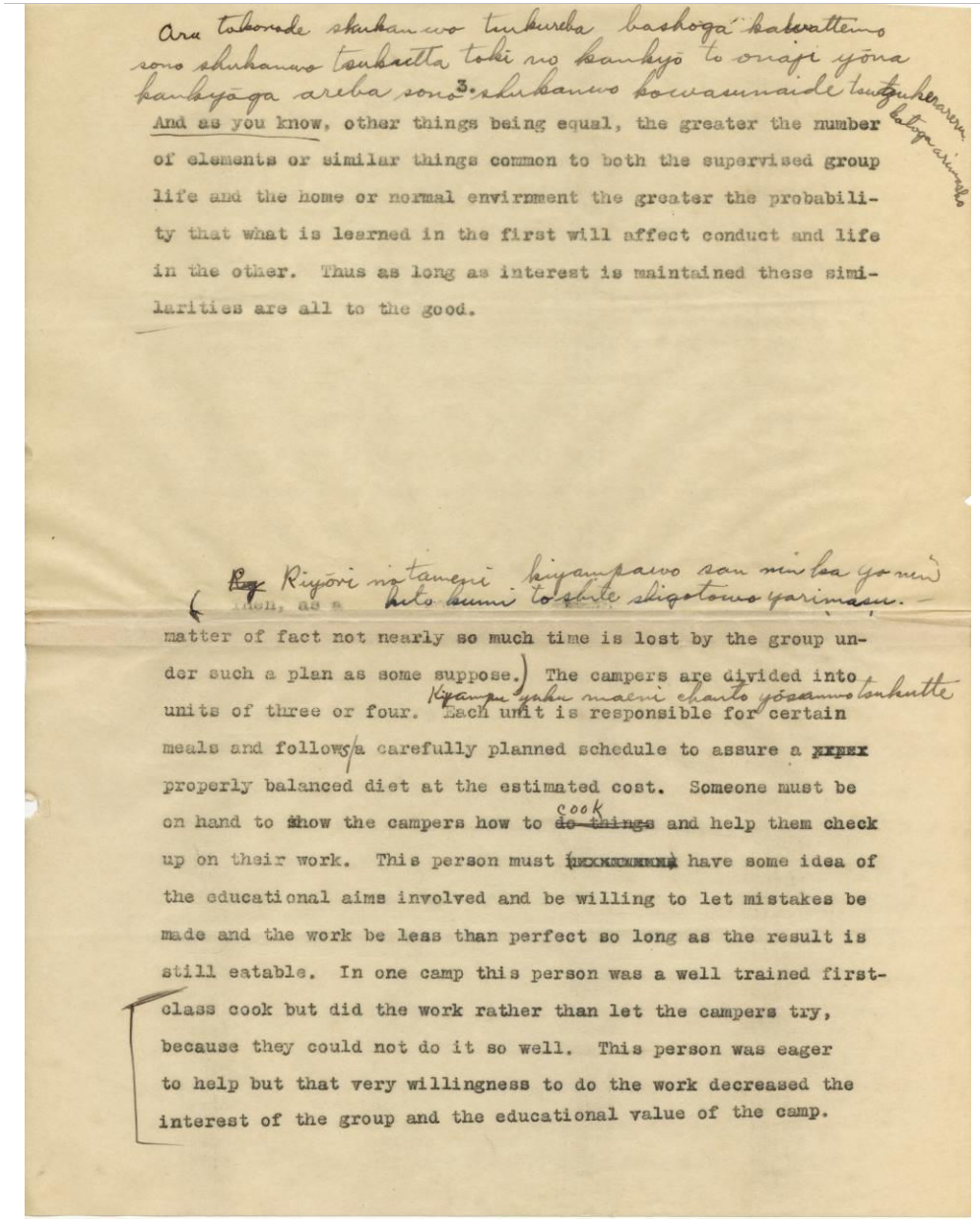

Aru tokorode shukanwo tsukureba bashoga kawattemo sono shukanwo tsukatta toki no kankyō to onaji yōna kankyōga areba, sono shukanwo kowasunaide tsuzukerareru kotoga arimasho

And as you know, other things being equal, the greater the number of elements or similar things common to both the supervised group life and the home or normal envirpment the greater the probability that what is learned in the first will affect conduct and life in the other. Thus as long as interest is maintained these similarities are all to the good.

Riyōri no tameni kiyanpawo san nin ka yo nin hito kumi to shite shigotowo yarimasu.

(Then, as a matter of fact not nearly so much time is lost by the group under such a plan as some suppose.) The campers are divided into units of three or four. Each unit is responsible for certain meals and follows a carefully planned schedule to assure a properly balanced diet at the estimated cost. Someone must be on hand to show the campers how to do things cook and help them check up on their work. This person must have some idea of the educational aims involved and be willing to let mistakes be made and the work be less than perfect so long as the result is still eatable. In one camp this person was a well trained first-class cook but did the work rather than let the campers try, because they could not do it so well. This person was eager to help but that very willingness to do the work decreased the interest of the group and the educational value of the camp.

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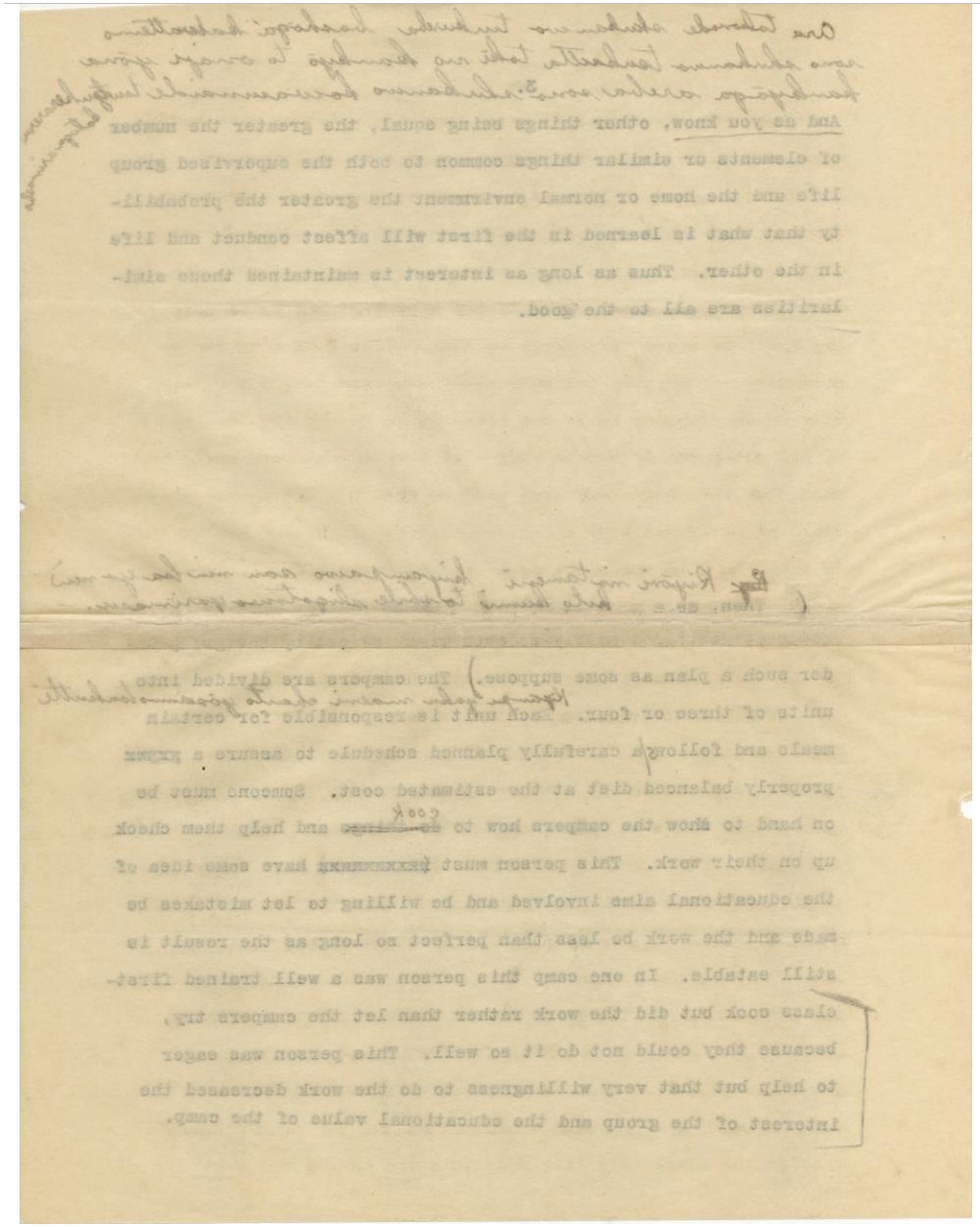
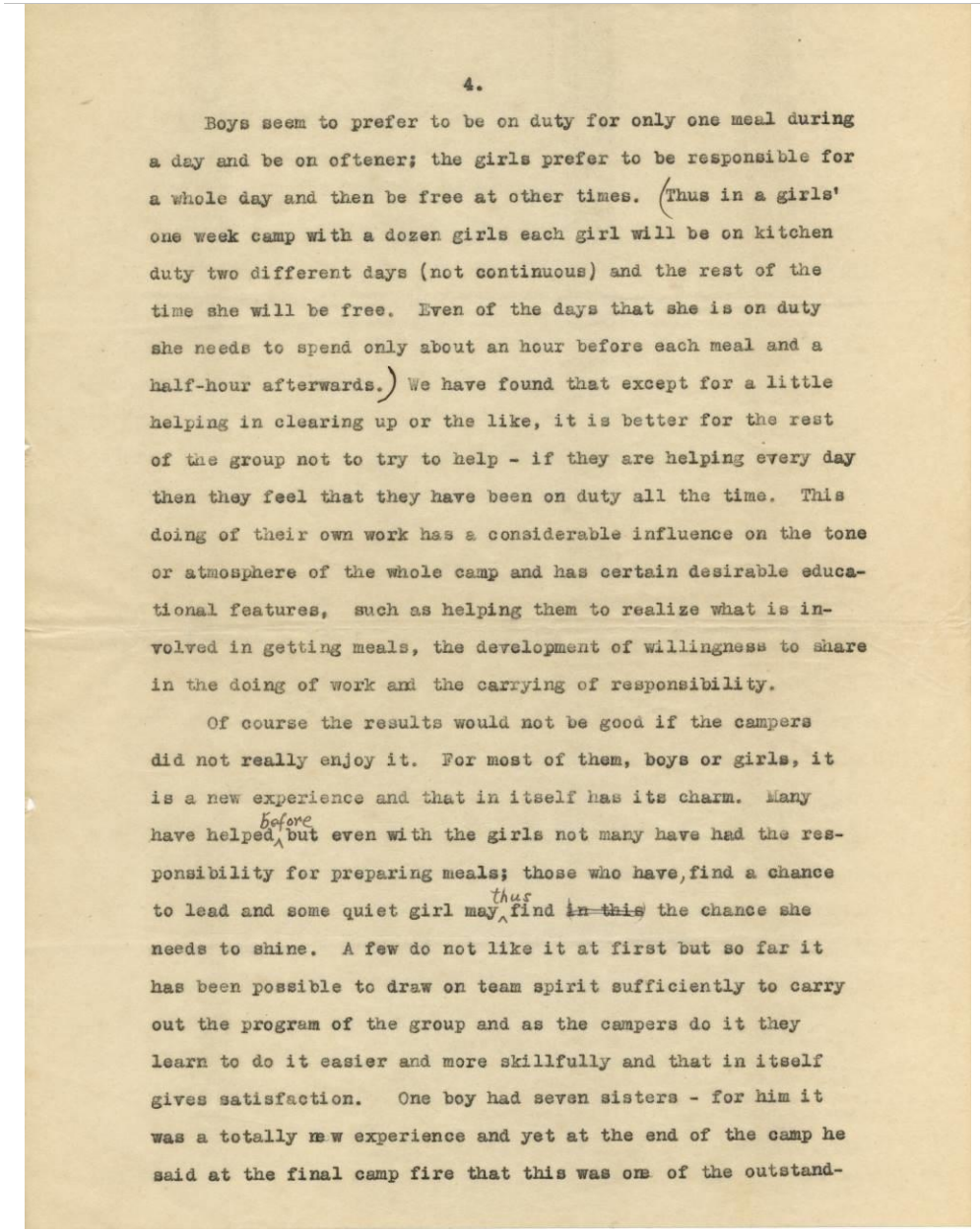
5

あるところで習慣をつくれば、場所が変わってもその習慣を使った時の環境と同じような環境があればその習慣を壊さないで続けられることがありましょう。

料理のためにキャンパーを三人か四人一組として仕事をやります。





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Boys seem to prefer to be on duty for only one meal during a day and be on oftener; the girls prefer to be responsible for a whole day and then be free at other times. (Thus in a girls' one week camp with a dozen girls each girl will be on kitchen duty two different days (not continuous) and the rest of the time she will be free. Even of the days that she is on duty she needs to spend only about an hour before each meal and a half-hour afterwards.) We have found that except for a little helping in clearing up or the like, it is better for the rest of the group not to try to help - if they are helping every day then they feel that they have been on duty all the time. This doing of their own work has a considerable influence on the tone or atmosphere of the whole camp and has certain desirable educational features, such as helping them to realize what is involved in getting meals, the development of willingness to share in the doing of work and the carrying of responsibility.

Of course the results would not be good if the campers did not really enjoy it. For most of them, boys or girls, it is a new experience and that in itself has its charm. Many have helped before but even with the girls not many have had the responsibility for preparing meals; those who have, find a chance to lead and some quiet girl may thus find ~~in this~~ the chance she needs to shine. A few do not like it at first but so far it has been possible to draw on team spirit sufficiently to carry out the program of the group and as the campers do it they learn to do it easier and more skillfully and that in itself gives satisfaction. One boy had seven sisters - for him it was a totally new experience and yet at the end of the camp he said at the final camp fire that this was one of the outstand-

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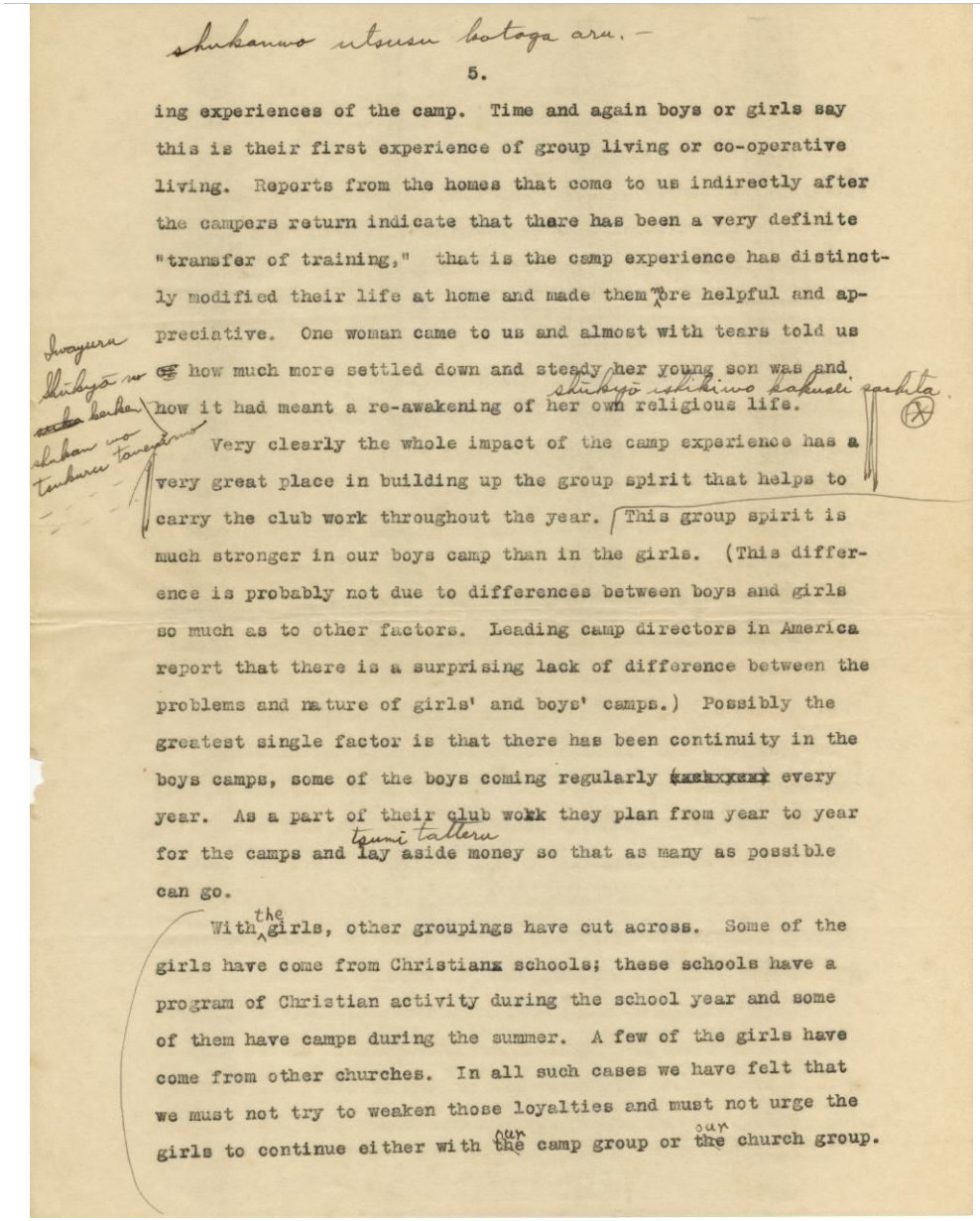

shukanwo utsusu hotoga aru.—

5.

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Very clearly the whole impact of the camp experience has a very great place in building up the group spirit that helps to carry the club work throughout the year. This group spirit is much stronger in our boys camp than in the girls. (This difference is probably not due to differences between boys and girls so much as to other factors. Leading camp directors in America report that there is a surprising lack of difference between the problems and nature of girls' and boys' camps.) Possibly the greatest single factor is that there has been continuity in the boys camps, some of the boys coming regularly every year. As a part of their club work they plan from year to year for the camps and lay aside money so that as many as possible can go.

With the girls, other groupings have cut across. Some of the girls have come from Christians schools; these schools have a program of Christian activity during the school year and some of them have camps during the summer. A few of the girls have come from other churches. In all such cases we have felt that we must not try to weaken those loyalties and must not urge the girls to continue either with our camp group or our church group.

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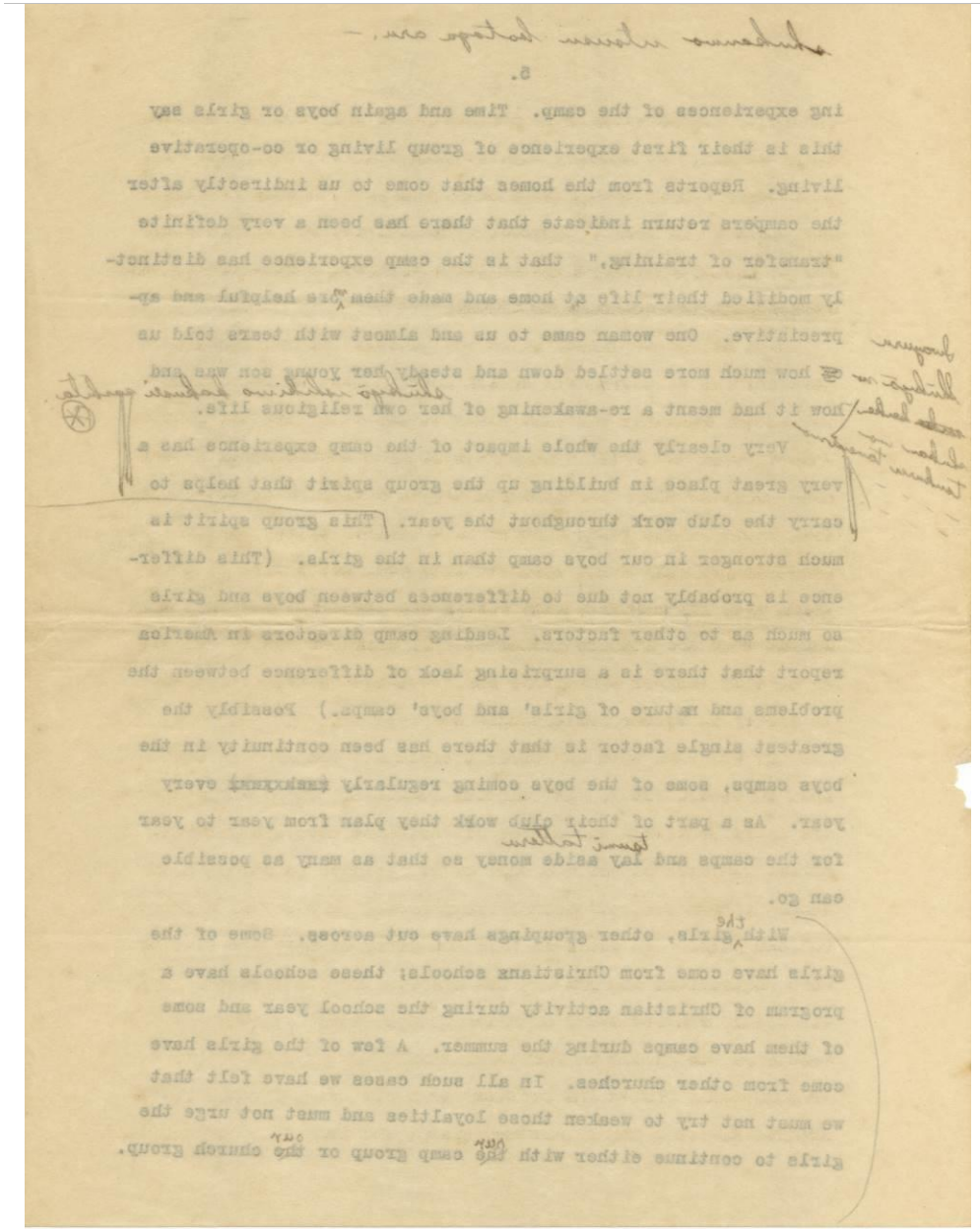

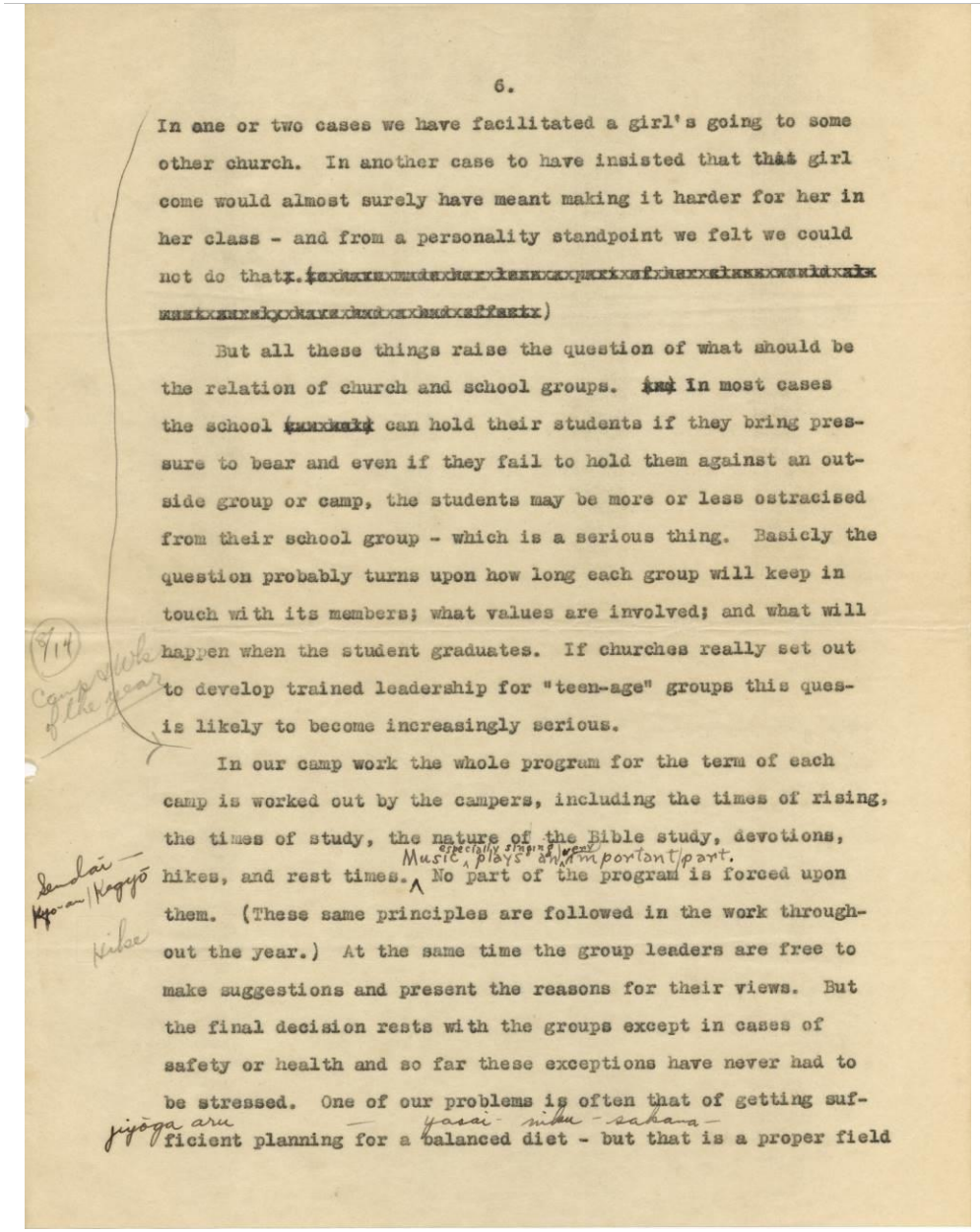

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In one or two cases we have facilitated a girl's going to some other church. In another case to have insisted that this girl come would almost surely have meant making it harder for her in her class - and from a personality standpoint we felt we could not do that.

But all these things raise the question of what should be the relation of church and school groups. In most cases the school can hold their student if they bring pressure to bear and even if they fall to hold them against an outside group or camp, the students may be more or less ostracisedfrom their school group - which is a serious thing. Basicly the question probably turns upon how long each group will keep in touch with its members; what values are involved; and what will happen when the student graduates. If churches really set out to develop trained leadership for “tean-age” groups this ques-is likely to become increasingly serious.

In our camp work the whole program for the term of each camp is worked out by the campers, including the times of rising, the times of study, the nature of the Bible study, devotions, hikes, and rest time. *Music especialy singing plays an very important part.* No part of the program is forced upon them. (These same principles are followed in the work throughout the year.) At th same time the group leaders are free to make suggestions and present the reasons for their views. But the final decision rests with the groups except in cases of safety or healthand so far these exceptions have never had to be stressed. One of our problems is often that of getting sufficient planning for a balanced diet - but that is a proper field

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ikita na program

7.

for education. Another is that of sufficient breadth of program rather than a purely recreational or play program. (However Even the latter might have very definite character training values.) Yet the boys, themselves, put in a two hour study period for school subjects one year. That was too long but now for two years they have held to a one hour study period and some of them feel they could not come to camp if they did not faithfully observe that time. In securing interest in nature study we have failed so far. Some three years ago we got an able young man to come out for a couple of days. He was likable and knew his material but he was a bit technical and somehow our approach failed to capture the imagination of the campers, especially the boys. (This year we are trying another approach - that of combining nature information with a treasure hunt. Also) an informal jaunt in the woods with the noting of trees and plants may bring help. This latter plan has been used once or twice during the year.

The cooking of rice is a simple enough thing if a few simple rules or directions are followed. Yet every once in a while someone thinks they can do better by guessing at the amount of water than by measuring it. Well, burned rice is not so bad - in fact some say that burning rice improves the flavor - if the burning is not too terrible. Then washing the burned kettle reminds one rather forcibly that there was something wrong somewhere. Only once in six years has there been so much water used that the rice was a sickly mush that gave one gave one an aweful feeling in the pit of the stomach. — Allow Failure — Training the aim. —

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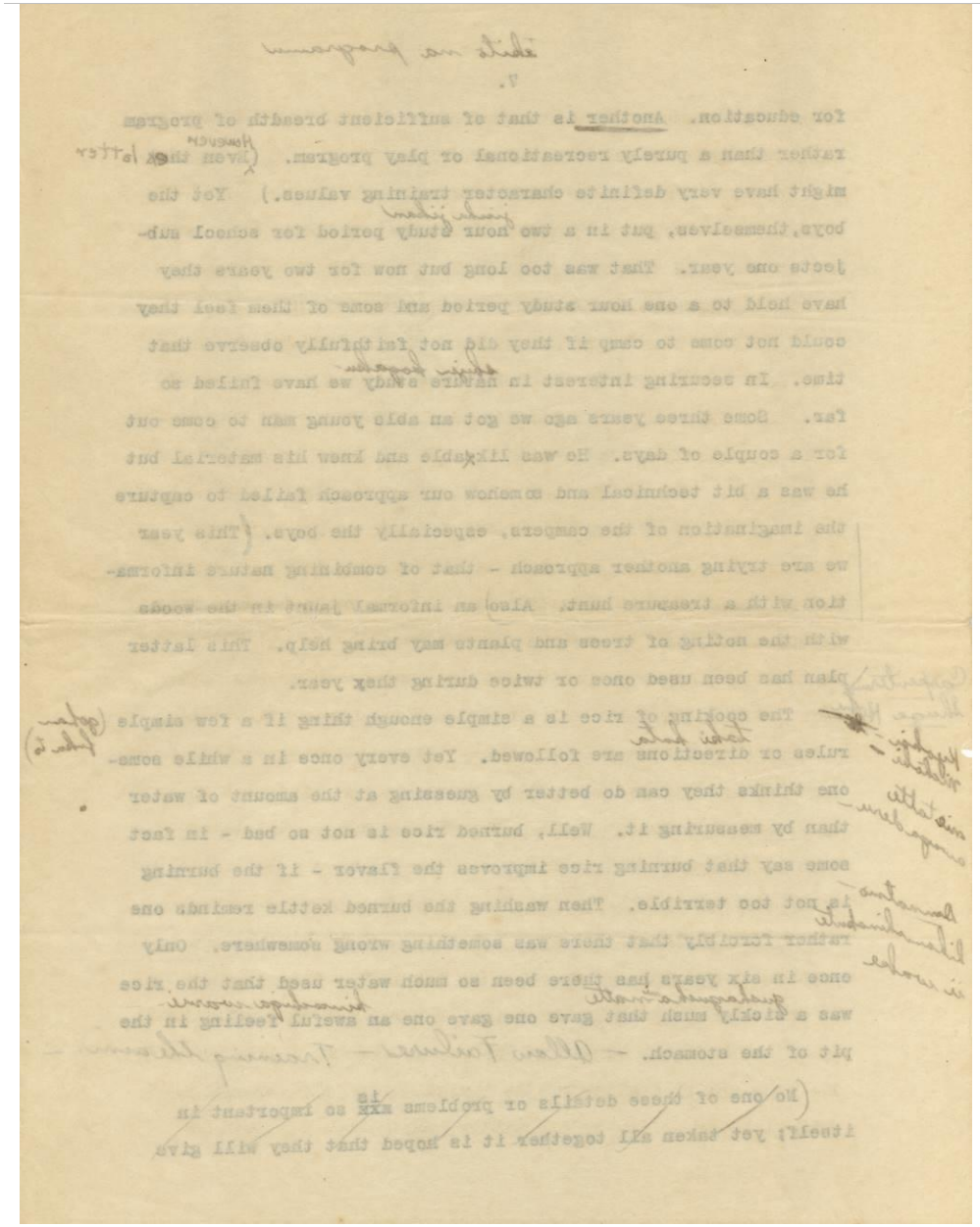

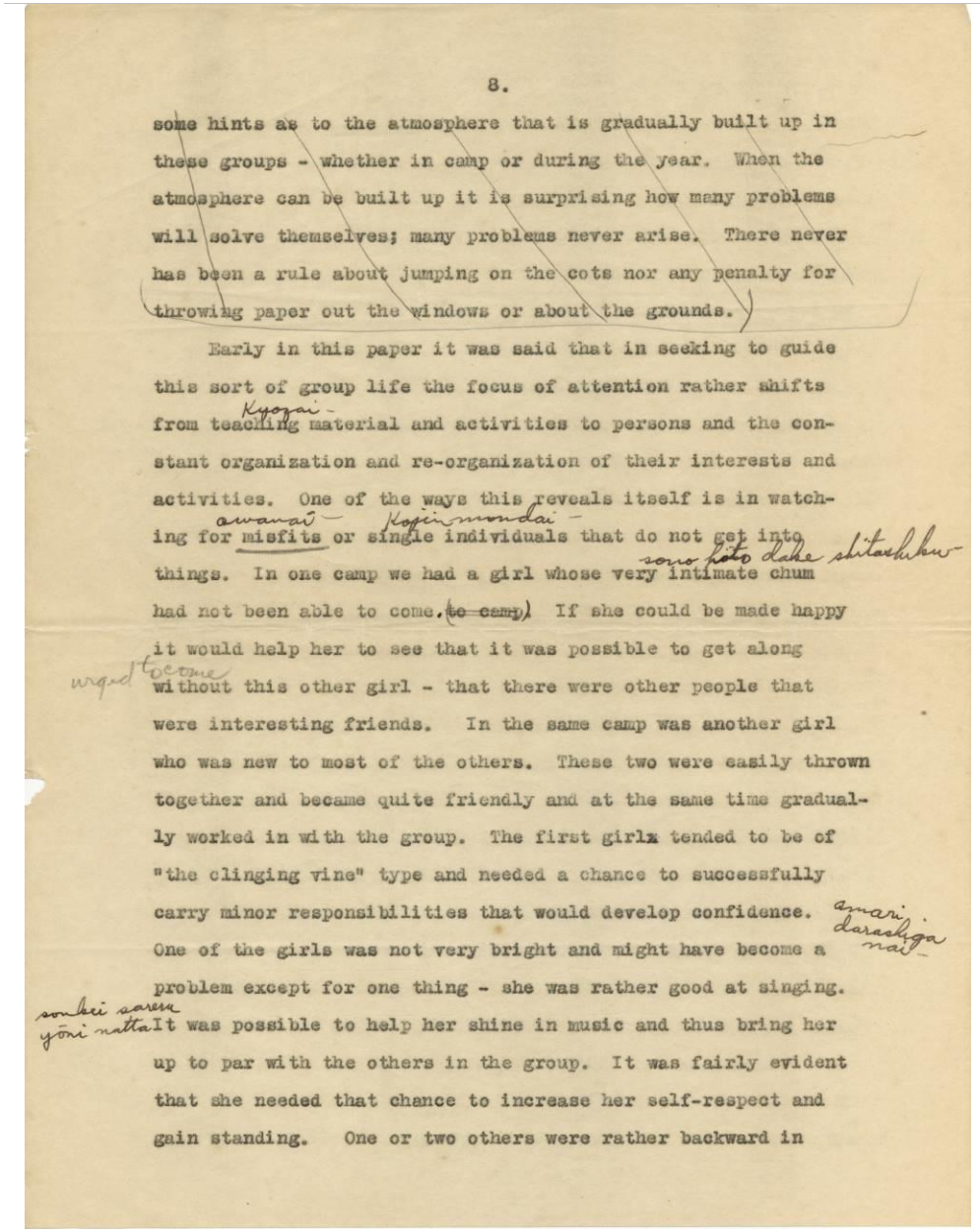

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Early in this paper it was said that in seeking to guide this sort of group life the focus of attention rather shifts from teaching material and activities to persons and the constant organization and re-organization of their interests and activities. One of the ways this reveals itself is in watching for misfits or single individuals that do not get into things. In one camp we had a girl whose very intimate chum had not been able to come. ~~(to camp.)~~ If she could be made happy it would help her to see that it was possible to get along without this other girl - that there were other people that were interesting friends. In the same camp was another girl who was new to most of the others. These two were easily thrown together and became quite friendly and at the same time gradually worked in with the group. The first girl tended to be of "the clinging vine" type and needed a chance to successfully carry minor responsibilities that would develop confidence. One of the girls was not very bright and might have become a problem except for one thing - she was rather good at singing. It was possible to help her shine in music and thus bring her up to par with the others in the group. It was fairly evident that she needed that chance to increase her self-respect and gain standing. One or two others were rather backward in

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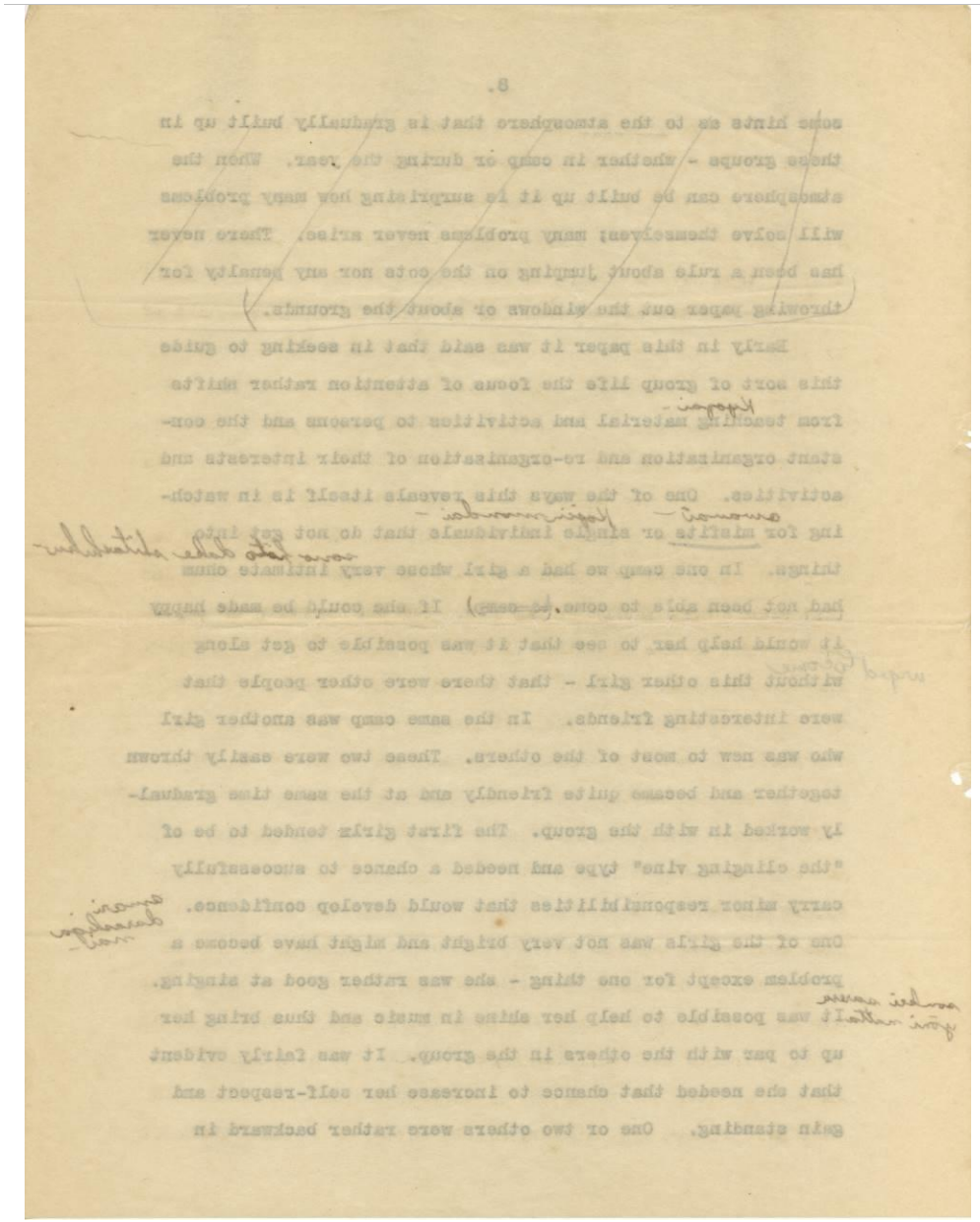

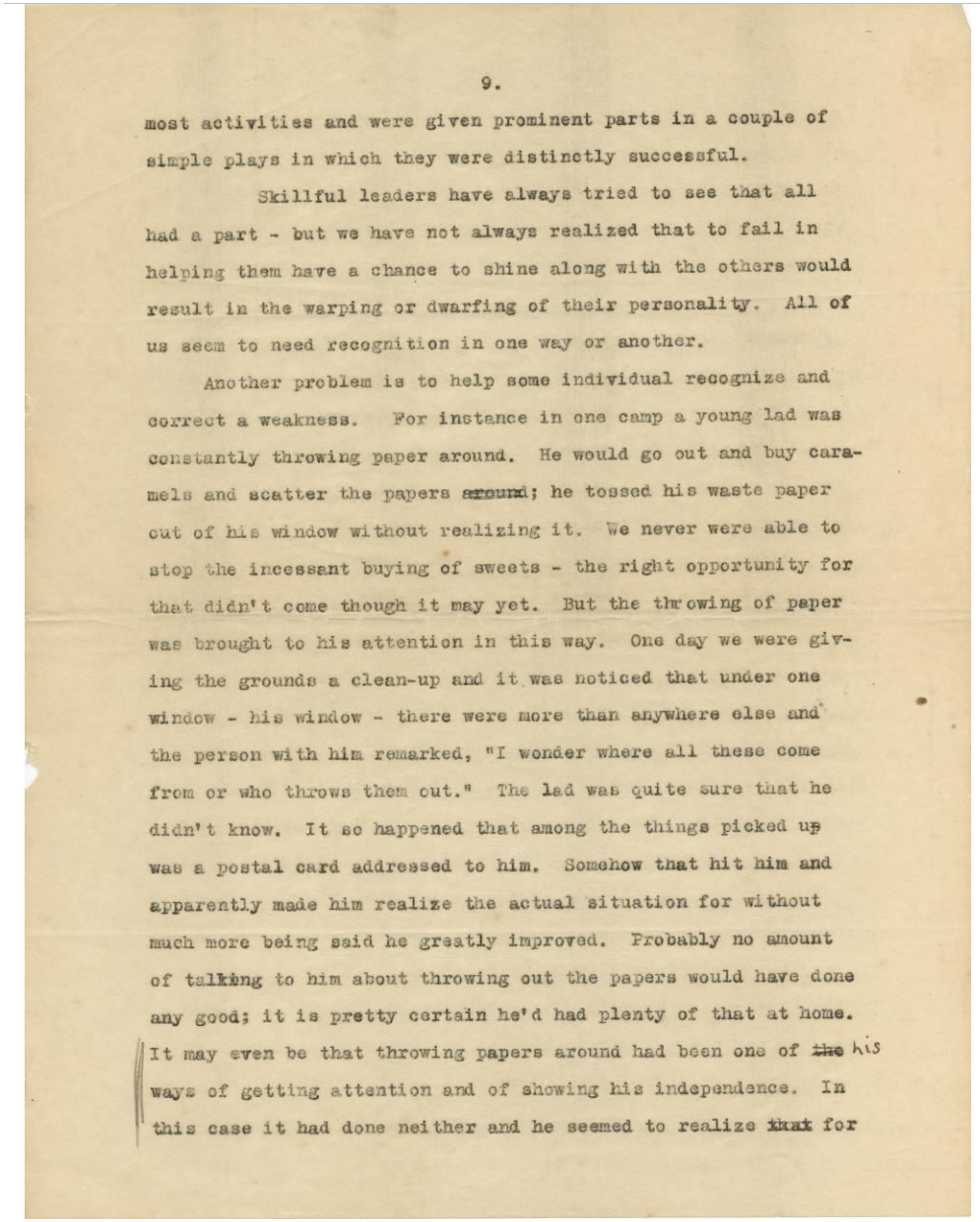

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Skillful leaders have always tried to see that all had a part - but we have not always realized that to fail in helping them have a chance to shine along with the others would result in the warping or dwarfing of their personality. All of us seem to need recognition in one way or another.

Another problem is to help some individual recognize and correct a weakness. For instance in one camp a young lad was constantly throwing paper around. He would go out and buy caramels and scatter the papers ~~around~~; he tossed his waste paper out of his window without realizing it. We never were able to stop the incessant buying of sweets - the right opportunity for that didn't come though it may yet. But the throwing of paper was brought to his attention in this way. One day we were giving the grounds a clean-up and it was noticed that under one window - his window - there were more than anywhere else and the person with him remarked, "I wonder where all these come from or who throws them out." The lad was quite sure that he didn't know. It so happened that among the things picked up was a postal card addressed to him. Somehow that hit him and apparently made him realize the actual situation for without much more being said he greatly improved. Probably no amount of talking to him about throwing out the papers would have done any good; it is pretty certain he'd had plenty of that at home. It may even be that throwing papers around had been one of ~~the~~ his ways of getting attention and of showing his independence. In this case it had done neither and he seemed to realize ~~that~~ for

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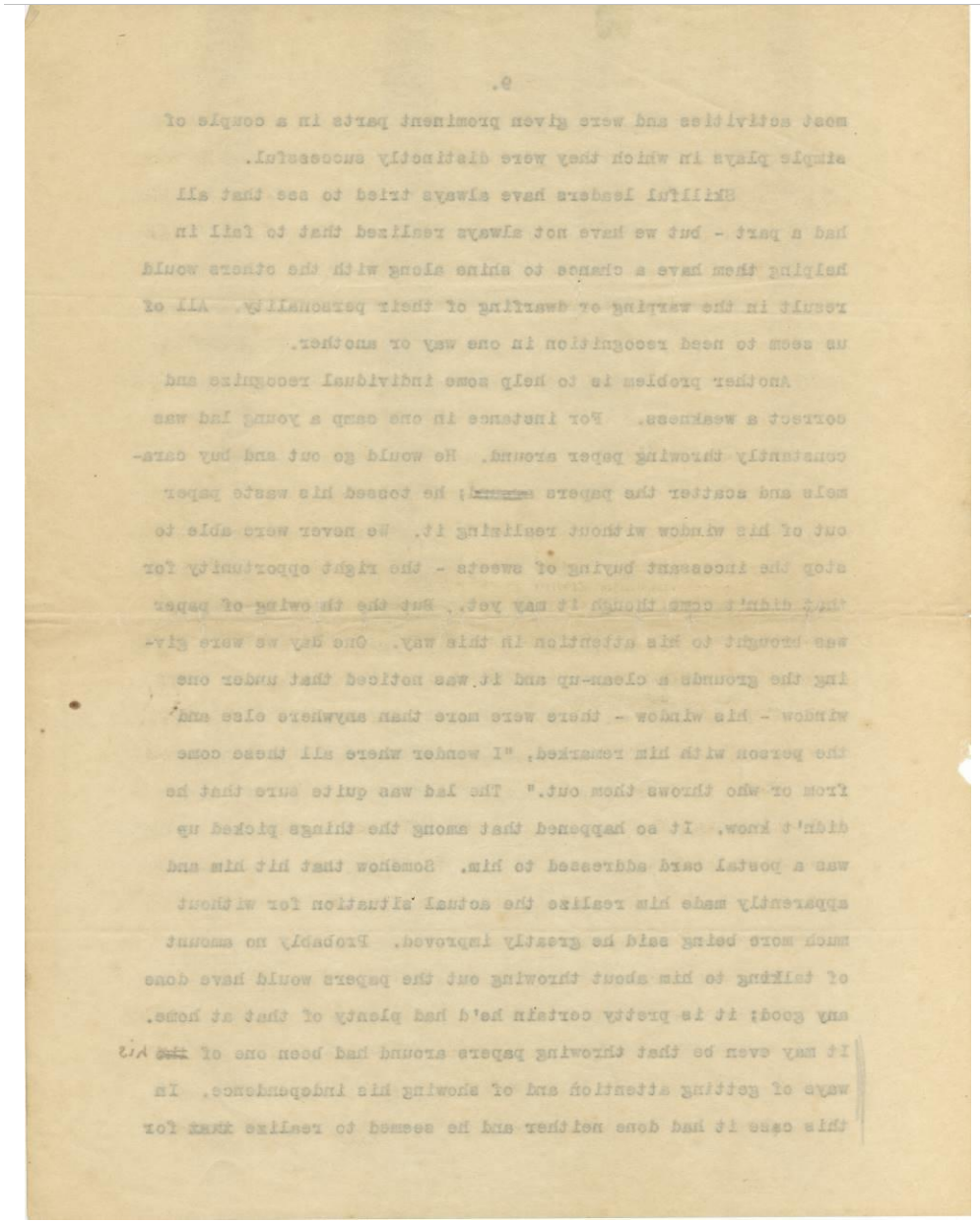

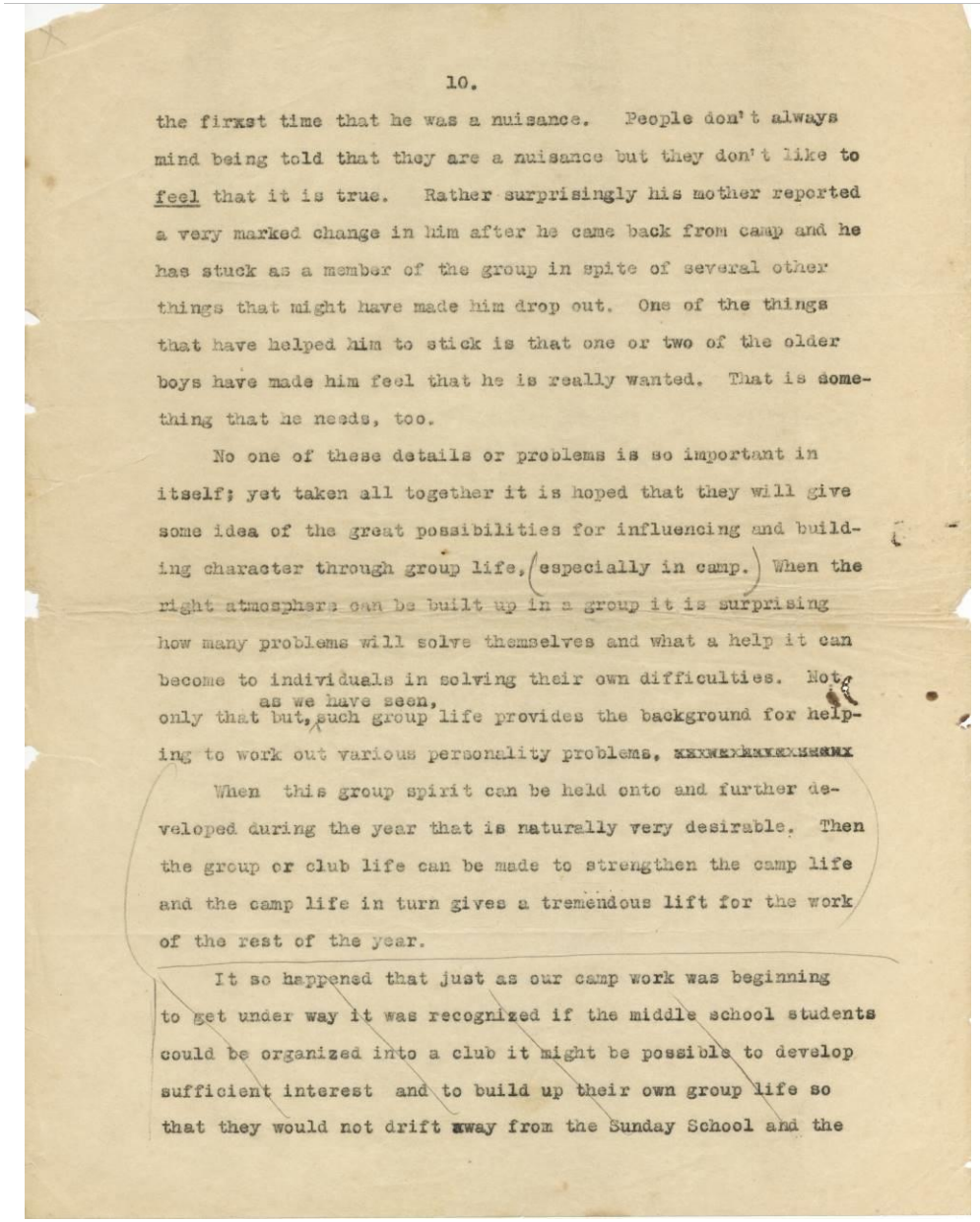

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No one of these details or problems is so important in itself; yet taken all together it is hoped that they will give some idea of the great possibilities for influencing and building character through group life, especially in camp. When the right atmosphere can be built up in a group it is surprising how many problems will solve themselves and what a help it can become to individuals in solving their own difficulties. Not only that but, as we have seen, such group life provides the background for helping to work out various personality problems, xxxxxxxxxxxxxxx

When this group spirit can be held onto and further developed during the year that is naturally very desirable. Then the group or club life can be made to strengthen the camp life and the camp life in turn gives a tremendous lift for the work of the rest of the year.

It so happened that just as our camp work was beginning to get under way it was recognized if the middle school students could be organized into a club it might be possible to develop sufficient interest and to build up their own group life so that they would not drift xway from the Sunday School and the

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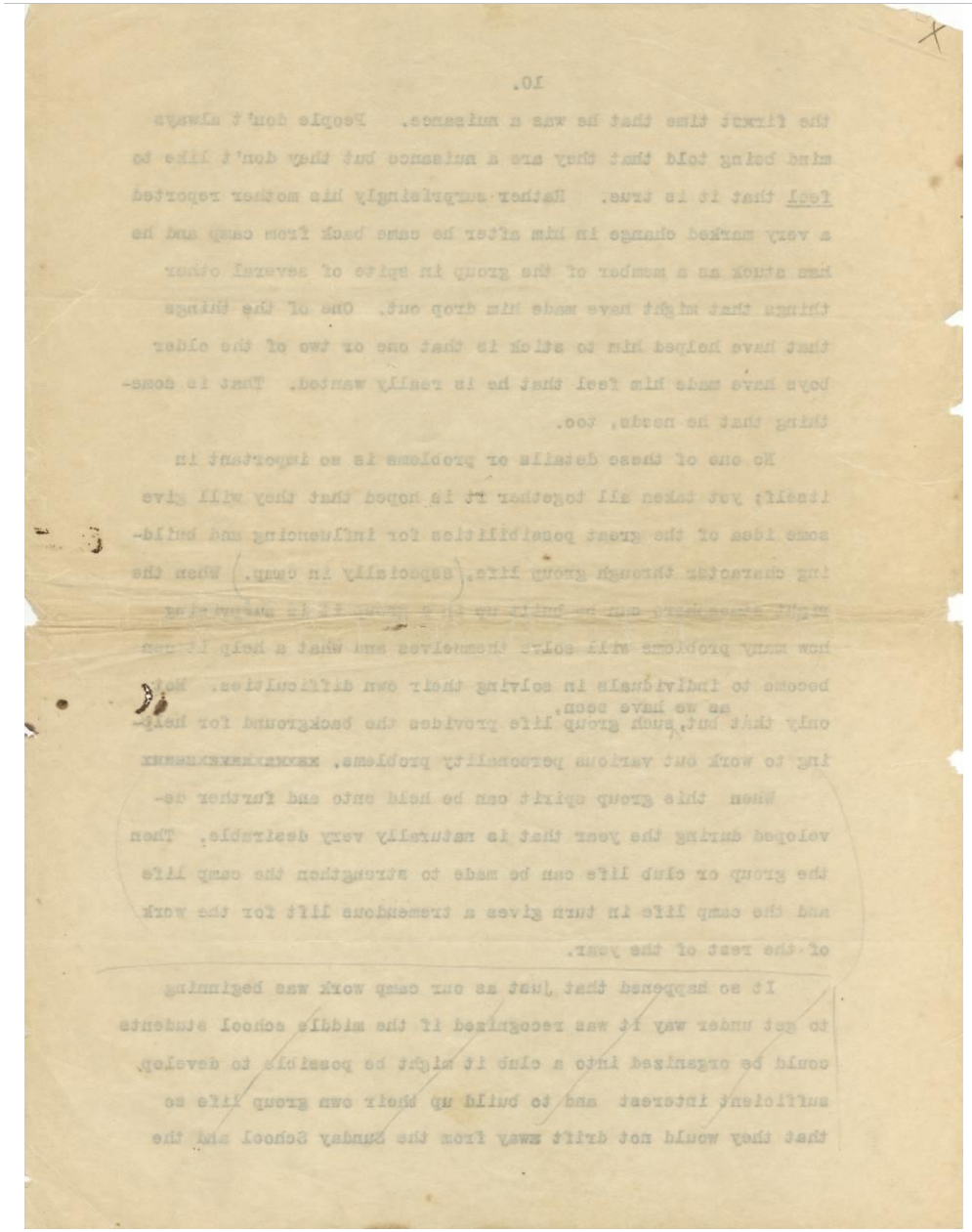

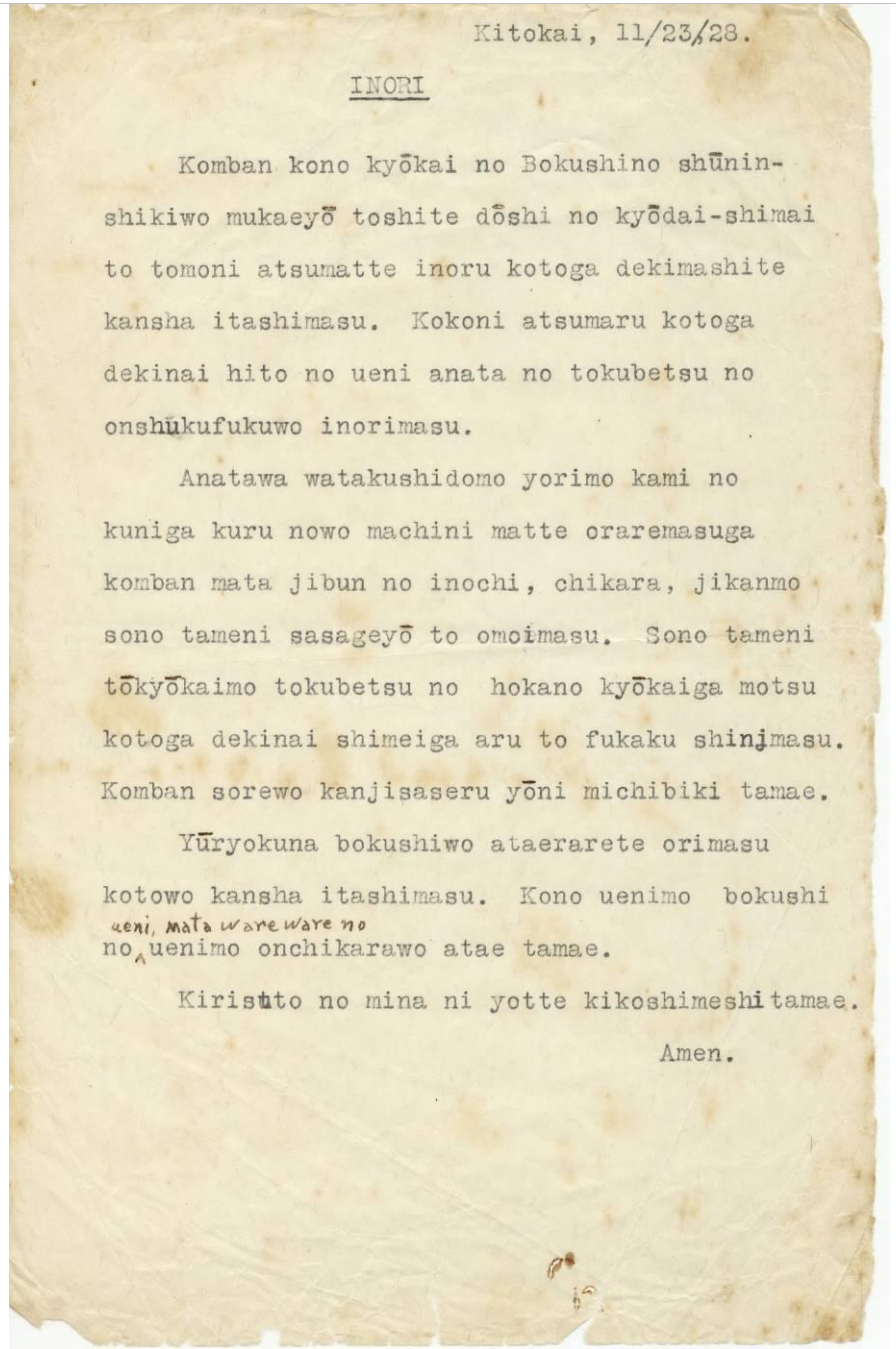

Kitokai, 11/23/28.

INORI

Komban kono kyōkai no Bokushino shūnin-shikiwo mukaeyō toshite dōshi no kyōdai-shimai to tomoni atsumatte inoru kotoga dekimashite kansha itashimasu. Kokoni atsumaru kotoga dekinai hito no ueni anata no tokubetsu no onshukufukuwo inorimasu.

Anatawa watakushidomo yorimo kami no kuniga kuru nowo machini matte oraremasuga komban mata jibun no inochi, chikara, jikanmo sono tameni sasageyō to omoimasu. Sono tameni tōkyōkaimo tokubetsu no hokano kyōkaiga motsu kotoga dekinai shimeiga aru to fukaku shinjimasu. Komban sorewo kanjisaseru yōni michiniki tamae.

Yūryokuna bokushiwo ataerarete orimasu kotowo kansha itashimasu. Kono uenimo bokushi no uenimo onchikarawo atae tamae.

Kirisuto no mina ni yotte kikoshimeshi tamae.

Amen.

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Kirisuto no mina ni yotte kikoshimeshi tamae.

Amen.

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祈り 1928/11/23(祈祷会)

今晩、この教会の牧師の就任式を迎えようとして、同志の兄弟姉妹とともに集まって祈ることができまして感謝いたします。ここに集まることができない人の上に、あなたの特別の御祝福を祈ります。

あなたは、私どもよりも神の国が来るのを待ちに待っておられますが、今晩また自分の命、力、時間も、そのために捧げようと思います。そのために当教会も特別の、ほかの教会が持つことができない使命があると深く信じます。今晩、それを感じさせるように導きた給え。

有力な牧師を与えられておりますことを感謝いたします。この上にも、牧師の上に、またわれわれの上にもお力を与え給え。

キリストの御名によって聞し召し給え。

Kitoksi, 11/23/28.

INORI

Kombun kono kyōkai no Dokushino shūnin-
shikiwo mukaeyō tosshite dōshi no kyōdai-shimai
to tomoni utsumukte inoru kotoga dekimasshite
kamsha itashimasu. Kokoni utsumuru kotoga
dekinai hito no umi ueta no tokubetsu no
onmyōkufukumo inorimasu.

Anatawa watakushidomo yorimo kami no
kuniga kuru nowo mashini matte oraremasuga
kombun meta jibun no inochi, chikara, jikanno
sono tamoni asaseyō to omoimasu. Sono tamoni
tōkyōkaimo tokubetsu no hokano kyōkaiga motsu
kotoga dekinai shimeiga aru to fukaku shinjimasu.
Kombun aorewo kenjitsuni yōni michibiki tamae.

Yūryokuna bokushimo utsutsuete orimasu
kotowo kamsha itashimasu. Kono ueimo bokushi
no ueimo onchikaraewo atae tamae.

Kirisuto no mine ni yotte kikoshimeshi tamae.

Amen.