

## **Greeting by Masaaki-sama**

**October 27, 2019, Atami**

Grand Ancestor Service for Brazilian Members in Japan

**November 1, 2019, Lisbon**

Grand Ancestor Service &  
International Membership Conference – Portugal

**November 3, 2019, Frankfurt**

Grand Ancestor Service &  
International Membership Conference – Germany

Good morning! How are you?

Today's service is for ancestors, and I think Kyoshu-sama will speak about ancestors and so I would like to talk about something different. I would like to talk about Kyoshu-sama. Is that ok?

As all of you are aware, Kyoshu-sama is being persecuted. Kyoshu-sama is criticized for his messages. It is being said that his messages are against Meishu-sama, against the teachings of Meishu-sama, and against Meishu-sama's will. But is this accusation really true? I don't think so.

Take this example: Kyoshu-sama is criticized that he is negating Johrei because he speaks often about sonen.

People who criticize Kyoshu-sama say that the practice of Johrei is the most important practice and the most important teaching for the followers of Meishu-sama. And they say that Kyoshu-sama is negating Johrei because he speaks too much about sonen.

But what does Meishu-sama say about this point? For us, what Meishu-sama says is the most important point, is it not?

One year before he passed away, Meishu-sama purified. Meishu-sama suffered from a brain hemorrhage. Soon after this purification, Meishu-sama said to those close to him that "Johrei is not as important now. From here on, we enter the world of sonen." Maybe, up until now, we did not know about these words of Meishu-sama. However, Meishu-sama said this. And Meishu-sama did not say this just once. Meishu-sama said these words many times, repeatedly, to people close to him.

Given that Meishu-sama left us these words, would Kyoshu-sama be against Meishu-sama?

I don't think so.

What is more, what I would like to say is that Kyoshu-sama is not at all negating Johrei. Kyoshu-sama is teaching us that, in our daily life, we experience many emotions, many feelings – both positive and negative. Kyoshu-sama is teaching us about the importance of surrendering these emotions, these feelings to God, through the name of Messiah.

Why are we able to surrender our feelings to God? It is because God's hand exists within us. God's hand exists within us and is always channeling Johrei within us. God envelopes us with His light. I believe that Kyoshu-sama is teaching us that this hand of God, which exists within us, is the true hand of Johrei.

Another example: Kyoshu-sama is criticized that he is negating reincarnation just because he speaks about "being born anew." Well, what does Meishu-sama say about this also?

When Meishu-sama had his brain hemorrhage purification, he called many reverends and ministers to his home in Japan, and on that occasion, he said that he was born anew as the Messiah. He emphasized that it was different from reincarnation. Meishu-sama said this point many times, too.

If Meishu-sama left us these words, would Kyoshu-sama be contradicting Meishu-sama? No, right?

One more example: Kyoshu-sama is criticized for speaking with Christians. But what does Meishu-sama say about this point as well?

In 1950, Meishu-sama established World Church of Messiah. At that time, he was interviewed by our church's newspaper, and there, Meishu-sama said that World Church of Messiah, Meishu-sama's church, would work in concert with Christianity. He also said that World Church of Messiah would become extremely close to Christianity.

Meishu-sama did not say that Christianity would become extremely close to World Church of Messiah. Instead, Meishu-sama said that World Church of Messiah, Meishu-sama's church, would become extremely close to Christianity. I am surprised by these words, since the norm would be for Meishu-sama to say that Christianity would become extremely close to World Church of Messiah. However, Meishu-sama is placing Christianity in the

center through these words.

Therefore, if Meishu-sama had not left these words, these examples from his life, then perhaps, the criticisms toward Kyoshu-sama would be just. But everything that I have mentioned here are Meishu-sama's true words. They are Meishu-sama's true deeds.

One day, maybe, we might meet with Meishu-sama in heaven and he might ask us, "I said that 'Johrei is not as important now. From here on, we enter the world of sonen.' What did you do about it?" Or, Meishu-sama might ask us, "I said that our religion would work in concert with Christianity. What did you do about it?" Or, he might ask us, "I said that World Church of Messiah would become extremely close to Christianity. What did you do about it?"

One day, Meishu-sama may ask us these questions.

I believe that Kyoshu-sama is preparing us so that we may answer Meishu-sama with confidence.

In truth, we have ignored these words for a long time. There have been many reverends, many ministers up until now. There are many people who have studied the teachings of Meishu-sama in its totality, but, until today, no one was able to understand Meishu-sama's true will.

Meishu-sama wants to convey his true will to us, his followers, so he uses Kyoshu-sama, and is trying to convey his true wishes. It is through Kyoshu-sama that Meishu-sama wants to convey his true feelings to us.

I believe this. I believe that Meishu-sama is working through Kyoshu-sama.

If this were not true, then why would Meishu-sama have prepared the Holy Seat of Kyoshu? Why?

Meishu-sama prepared the Holy Seat of Kyoshu to convey his true will to his followers. I believe in this, and I think that you are here today because you believe in this, too.

I believe that the time has arrived. The time has come for Meishu-sama's true will to manifest.

Let us, united with Kyoshu-sama, achieve it together.