Kyoshu-sama’s Message
Grand Ancestor Service
Numazu, Japan
August 3–4, 2019

Congratulations, everyone, on today’s Grand Ancestor Service.
In deep awe and fear of God, I say that, within us, God, the Lord God, lives.
In the same way, within all the ancestors, the Lord God lives.
The master of the ancestors is, without doubt, the Lord God.
How can we say that our ancestors are dead when, actually, the Lord God and our ancestors are alive within us?
How can we, who are fixated on the idea that our ancestors are dead, pacify and save them?
If we truly wish to pacify and save our ancestors, do we not need to recognize the existence of the Lord God who is alive within them?
All the ancestors and all of us are one body with the Lord God.
Just as He does so within us, the Lord God is accomplishing His work of creation within all the ancestors, too – the work of forgiving, purifying and saving all of humanity and, thus, making them all His own children.
The Lord God deems us and our ancestors as one, nurturing and using us together in His work of creation.
That is why, I believe, Meishu-sama taught us that we humans are the “sum total of our ancestors.”

In today’s Grand Ancestor Service, I have prepared a goreiji (ancestor’s tablet) where we can invite and return the souls of our ancestors. But remember: the Lord God is uniting all the ancestors to the Messiah within us, to the central axis within us – we who are the “sum total of our ancestors.” If this is the case, is not each one of us the true goreiji?
I believe that God allows us to use a goreiji so that we can be aware that we, in fact, are the true goreiji.

All humanity and all of our ancestors, paternal and maternal, are united to the name of Messiah. For all of them to receive salvation, the Lord God is using our minds, thoughts and feelings, which are the true goreiji, as His invaluable footholds.
How profound is the work of God!

During ancestor services, we are allowed to perform the ceremonies of inviting and returning the souls of our ancestors. This means that we are given a role to serve in the divine work of inviting many souls into heaven, and, at the same time, by responding to this will of God, we are given a role to serve in the divine work of not only returning the souls of ancestors to heaven but also returning together with them.

We are allowed to breathe. This means that, through our incoming and outgoing breaths, the Lord God is carrying out His work of circulation – the work of inviting and returning the souls of ancestors. God, thus, is advancing His continuous work of creation.

Now then, even though it is true that we acknowledge the existence of God in a very general sense, I feel that we have not seriously thought of the fact that He is the one and only God.

The God who is within us and our ancestors is the Lord God who is one and only.

Meishu-sama wrote that “the God who is in control of our religion is the Lord God.” He taught us that the God we believe in is the “Lord of Creation,” “the single, unique and true God,” “the center of unlimited and absolute power and blessing” and “the source of absolutely everything.”

In his hymns, Meishu-sama wrote,

“*The one who possesses the almighty power is God. / He is the one and only, absolute and unique God. / He is known to us as Jehovah (Yahweh), / And there is no other God besides Him!*”

And also,

“*Jesus Christ preached God the Father. / I preach the Lord God. / My followers, know this as I do: / Jesus and I are preaching the same God!*”

Here, Meishu-sama referred to the Lord God as “Jehovah.” He also called the Lord God the “Heavenly Father.” In short, Meishu-sama is trying to tell us that the God of Meishu-sama, the Lord God and the God of Jesus Christ, God the Father, are the same one and only God.

The fact that the Lord God is the one and only God does not simply mean that He is a unique existence. It also means that He exists in everyone and everything and governs it
We have come to know this only one God through Meishu-sama.

Yet we should not end it by simply knowing and comprehending this fact. I believe we must apply it to ourselves as something that relates directly to us.

We must say to the Lord God, “It is You, O God, the one and only God, who are within me.” I believe voicing out these words to God is an important way to show our reverence and respect to the Lord God who is the Parent of our lives.

In “Words of Prayer,” there is a phrase “God, I acknowledge that you are alive. Within me, You are alive.” I believe we voice these words out with the same purpose – to show our reverence toward God.

The only one God is the only one God of everyone and everything.

First and foremost, we must acknowledge that the only one God exists within each one of us. It is only then that we will be able to acknowledge that the only one God exists within others, within all people, within all the ancestors and within all things in the whole universe.

As we care only about this visible, phenomenal world, we end up thinking that other people and things around us are separate from us.

But is this true when seen through the eyes of God?

Since the Lord God is the only one God, He is not only the center of everyone and everything, but, also, everyone and everything is part of God’s one body.

Within each one of us, God has prepared the Messiah, our central axis, and is uniting all things and all humanity to it as part of His own body.

That is why the Lord God is carrying out the work of creation within us – the work of forgiving, purifying and saving everyone and everything.

In this way, as we are one with the body of the Lord God that is linked to everyone and everything, all that we see, hear and feel are not matters that occur and happen outside of us – they are matters that are connected to the Messiah within us, to the central axis within us. Acknowledging this, I believe, is crucial.

And, through the name of Messiah and together with everyone and everything, we need to return to heaven as ones who are forgiven and saved, surrender all to the Lord God and, at the same time, offer our gratitude to God, for His grace has reached all.
I am truly grateful that, together with all of you, God nurtures and raises me, always uniting me with all my ancestors and all things around me. And, in the name of Messiah, which is one with Meishu-sama, I would like to praise the Lord God who is accomplishing the work of creation within us – the work of making all things new and making all humanity be born anew as His children – Messiahs.

Everyone! We have been made to know the only one God and His true salvation through Meishu-sama! Let us remind ourselves of this grave fact once more.