



## TRUSTWORTHINESS

**M**any people profess faith in God, but just thinking so has little meaning. There must be some outward expression of one's faith in God.

The demonstration of faith is very simple – trustworthiness. We must always speak the truth so that others will have no doubt about our words. Then, they will associate with us without fear of any kind of trouble, knowing that we have a fine and upright character.

It is not really difficult to achieve such a reputation. We should avoid telling lies and committing any dishonest acts, and instead, place the interests of others before our own. By helping them out of their difficulties and showing them unfailing kindness they will be made happier by our presence. In this way we will certainly win their love and respect.

To understand this put yourself in the other position. When we meet such trustworthy individuals we are drawn to them and feel we can turn to them for advice and help whenever we need to do so. It is only natural that lifelong friendships based on total trust grow through such relationships.

Whenever we help someone else our kind deeds should be of a lasting, not a temporary nature. It is like eating rice. At first

it seems to have little taste but it becomes more enjoyable the longer one eats it. Most Japanese people feel they cannot get along without it for even one day. Like rice, we should become enjoyable and indispensable to others.

Unfortunately, there are too many individuals whose nature is exactly the opposite of this. They deliberately do things that invite mistrust and tell lies that are easily exposed. Once their deceits are uncovered they are never trusted again, however virtuous they may be in other ways. Doing this makes no sense.

There are other individuals who never succeed, no matter how hard they work to do so. When we look into the cause of this we often find it is due to their having lost through deceit the trust of those who are associated with them. Exceptions to this are rare. Indeed, trustworthiness is an important asset. Once you have established yours with others you would rarely be in financial difficulty. Those who have money will more than likely be willing to lend you whatever you may need.

While we must be trustworthy in our relationships with others, it is far more important to be worthy of God's trust, the most precious of all. With the trust of God, we can live full and happy lives.

*Meishu-Sama June 18<sup>th</sup> 1949*

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# WE ARE THE SUM TOTAL OF ALL OUR ANCESTORS

**G**ood morning on this Autumn Grand Service. With deep respect, I humbly acknowledge the fact that God's Plan for this world has been advancing and developing on each and every level and dimension, from the past, through the present and in the future. The Supreme God gave his divinity to Meishu-sama, and Meishu-sama is working actively in the spiritual realm, in complete oneness with God, to manifest God's Plan in our physical world. As one of those connected to Meishu-sama, I prayed during the service to praise God, and expressed my sincere gratitude to Meishu-sama for allowing me to welcome this occasion with you today.

I am very grateful to all of you, the members of Izunome, for your sincere efforts and daily participation in God's work. The second phase of construction of the gardens in the Kyoto Sacred Grounds has begun, and I appreciate your efforts in giving hoshi and donation for this project.

During the Autumn Grand Service today and tomorrow, Sandai-sama's art works are on display in the gallery on the second floor of this Hall of Worship. These art works express her warm personality and artistic sense, and when I look at them I get a warm feeling in my heart. Sandai-sama has extensive interest in many areas of art, and is currently practicing this special art form called Nori-zome.

Meishu-sama said that paradise on earth is a world of art, and that art and beauty are indispensable parts of paradise on earth. He also said that Johrei is an art of life, nature farming is an art of agriculture, and our sacred grounds are the art of beauty, and by combining these three aspects we can create paradise on earth.

Art is a creative expression of ourselves. In the same way, our service in God's work through Johrei, through our jobs, our daily lives themselves, are all means and media through which we express our souls, our divine natures given to us by God.

What we do and which means to use, is of course important. But more important is the kind of attitude with which we do it. Art is a creative activity. In the same way, our words and actions convey our heart, our inner being, to this physical world, and are reflected in some visible forms.

We don't have to worry too much about what to do, which means to use, and what to say or how to express it. It is more important to examine our heart, to reflect on our inner attitude, and to be honest with ourselves. In our service to God, we don't have to try to express ourselves, but to try to express Meishu-sama's consciousness. Let's try to be humble instruments of God and serve, not according to our own thinking, but according to Meishu-sama's thought.

In this way, while doing our best to reflect on ourselves and



*Message by Kyoshu-sama  
(Fourth Spiritual Leader, Yoichi Okada)  
Grand Autumn Service, October 1<sup>st</sup> and 1<sup>nd</sup> 2005.  
Hall of Worship, Atami Sacred Grounds, Japan.*

to constantly correct our attitudes, we can try to emulate the beauty of nature, which is an art created by God. We can try to transform our inner consciousness to a better one, and we can become closer, step by step, to the ideal of God. In this way we can practice Meishu-sama's poem: "Paradise on Earth will be a world of beauty – A place where the inner hearts of all its inhabitants are just as beautiful."

If God asked you this question – "who are you?" – how would you answer? You could say, "my name is so and so," using the name you are using in this world. If God said, "Yes, I know you," that would be wonderful. But God might say, "I don't know you, I don't know such a person."

The person you know by your name is the person you are aware of physically. It is not the essence of yourself, it is only the receptacle to accept your essence, the vehicle through which your spiritual essence is expressed. It is our outer existence, of limited nature.

Then, what is our essence? It is our soul, a spark of God – our individualized part of God – which is within us. The soul is divine in nature. It is an invisible source of life, and each one of us has been granted it by God. The soul is our spiritual home, our spiritual essence.

The soul, a part of God, does not live in the limited material dimension, but lives in the eternal, limitless spiritual level. Our soul, which is our essence, wears the garment of mind and body on its outside so it can live in this world and can grow to be an instrument of God.

Therefore, if God asked us "who are you?" we can answer, "I am connected to Meishu-sama, who can bring the divine light to this world," because we have been guided by Meishu-sama to this spiritual path and we are now aware of our spiritual essence.

We have to deepen our understanding and awareness of our spiritual essence, and cultivate our proper vehicle for this essence, so that we can function properly as instruments of God. If we have this attitude, perhaps God will look at us and remember us, recognize us, and welcome us into paradise.

What is our human nature at present? Within myself, I have two opposing aspects, two opposing sides. On one side I have the feelings of joy, love and happiness, and on the other side I have anger, sorrow and agony in my heart. Sometimes I am happy and

other times I am gloomy. I have love and also hatred in my heart. I like certain things, and I dislike certain things. I have belief, and I have doubt, suspicion and worries. I have hope and expectations, and I have despair and resignation. I have some humility inside me, but certainly I have a lot of arrogance.

These two opposite aspects within me are constantly pushing me, pulling me, and driving me in different directions. Constant struggles between these two sides probably helped my own spiritual growth and strengthened my personality. But it is not a harmonious, positive element for me. I don't have much spiritual strength or wisdom, so I cannot tell which side is good or bad. I cannot control or discipline either one of the feelings. These two sides are constantly fighting with each other within myself.

Then, I wonder why I am affected by this constant struggle between the two opposing sides. That reminds me of Meishu-sama's teaching that we are all the reflection and synthesis of numerous ancestors, that I am connected through numerous spiritual cords with all of my ancestors. Our consciousness is connected to the egos, thoughts and consciousness of countless volumes of ancestors who ever lived on earth since the beginning of humanity.

The history of humanity was mainly the history of conflicts among people, struggles and confusion, and denial and disregard of God. The inharmonious and disorderly consciousness of our many ancestors is reflected on our mind, and we are influenced by it, and we cannot have everlasting peace of mind.

Then, what can we do in this situation? I believe that when the feelings of anger or hatred, or doubt or anxiety come to our mind, we don't have to suppress it or deny it at all. As Meishu-sama said, we can create a second self, and we ourselves become observers and look at this second self objectively.

Of course, this is not an easy task. When we reflect on our own feelings, we often suppress and hide our actual emotions.

Our own thoughts and emotions are taking place within us, but they are influenced by other people and outside circumstances.

We often feel that these emotions and thoughts of ourselves  
c o m e  
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outside, and we cannot observe our own thoughts objectively.

However, an important spiritual training is becoming an observer and observing ourselves objectively, and I believe we all must do it at least once a day. Since we are the end result of the synthesis of our numerous ancestors, the thoughts and feelings of our ancestors are reflected in us and we feel them as if they were our own thoughts and feelings. Through this process, it is possible for our ancestors to be purified, forgiven and saved.

God sent us to this earth so that He can use us as his instruments to create paradise on earth. Each one of us can lead our ancestors to God and Meishu-sama, so we are a kind of tour guide for our ancestors, group leaders and representatives of our ancestors. Our ancestors are counting on us, as their guides and as guideposts, to be elevated to paradise.

We don't have to ignore or reject all those negative thoughts that arise within ourselves, those thoughts and feelings that are uncomfortable to us. We can observe them objectively. We don't have to reject those ancestors who are very distant from the Light and blessings of God. We can reflect on them, think of them, and we need to tell the ancestors that they are receiving God's blessings and forgiveness and salvation through Meishu-sama. Those ancestors are alive within us, as consciousness and thought, even though they are not here physically; so we need to tell our ancestors this good news, as if we were telling it to ourselves.

After that, we need to offer ourselves and leave ourselves in God's hands, so that we, "together with our ancestors," can return to God, which is the source of our life. In this case, when I say "together with our ancestors," it means together with our families, friends, acquaintances, all other related people, and all of humanity on this earth and their ancestors, because our ancestors are, after all, connected with the ancestors of all of humanity on earth.

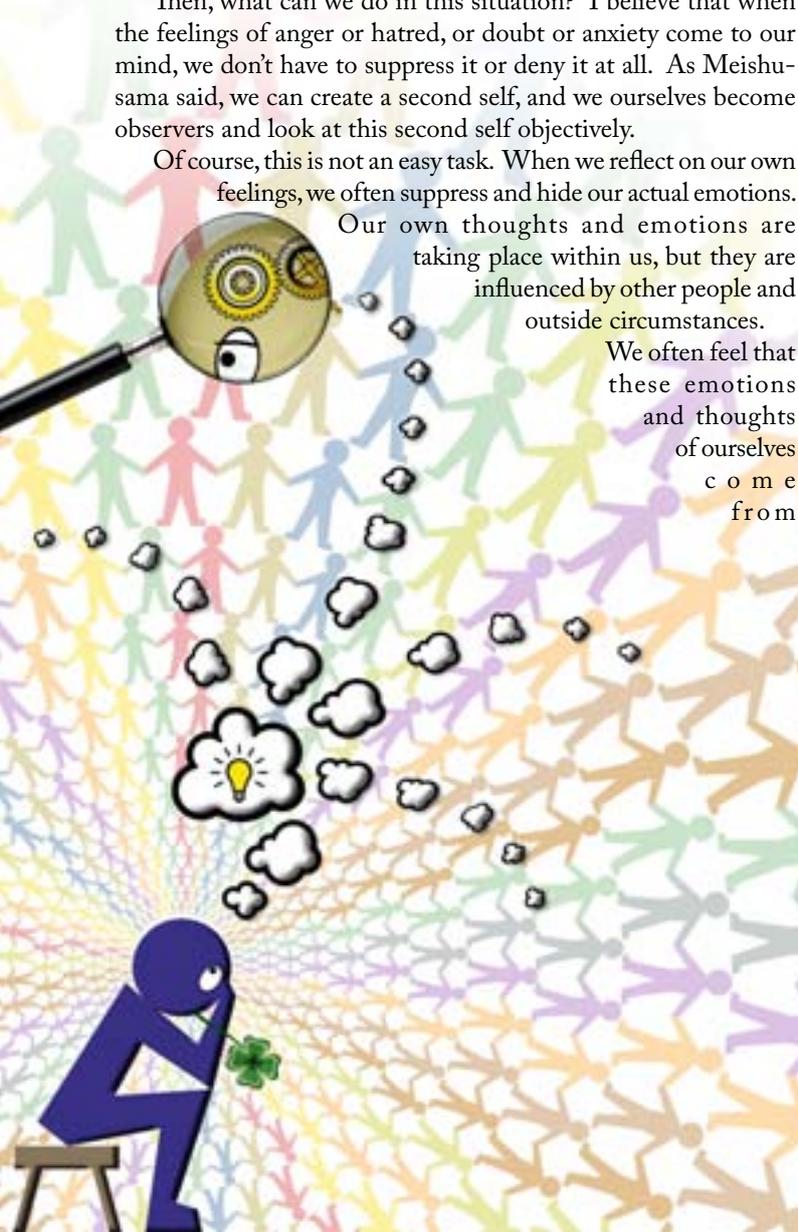
We human beings have made use of all other minerals, plants and animals created by God, for nourishing our bodies and for our comfort and benefit. But we thought that we owned them, and we controlled them and used them for ourselves. We need to be grateful to all these creatures and things, and we have to have a desire to return to God "together with these animals, plants and minerals." In this way, once we realize that we represent all creatures and things, that we represent all of humanity in our spiritual path, I believe we can truly serve God as his useful instruments.

In order for us to become useful and worthy instruments of God, we have to become free from the conflicts of two sides within ourselves, free from the constant conflict between good and bad within ourselves. Of course it is important for us to try to improve our thoughts and keep them positive, but we cannot make our personalities perfect while living in this world. We try to have positive thoughts such as gratitude, love, faith and Makoto, but the opposite thoughts, negative thoughts, always accompany those positive thoughts.

After all, our thoughts and our personalities are the products of this world, and in this limited physical world the two forces of good and evil are constantly in conflict, and we cannot escape from the conflict while living in this world. If we want to live in heaven, where we can walk the eternal path of life, we have to ask God to accept our humanness and personalities as they are, even though they are not perfect.

How is it possible for God to accept our imperfect personalities? Herein lies the significance of Meishu-sama, who was newly born as Messiah before his transition.

We usually say Meishu-sama's teachings, but ultimately they are the teachings of God. We have to realize that we



have been given the teachings of God. Meishu-sama taught us the teachings of God, in conformity with the current age and situation, and suitable to the condition of human understanding at the time.

He dictated his teachings and revised them many times, and put them in a special box for that purpose. He treated his written drafts carefully as something very important, just like we treat his original calligraphy carefully. He called his own teachings “God’s teachings” or “divine writings,” and encouraged his followers to read them thoroughly, repeatedly, over and over again.

This indicates that Meishu-sama was clearly aware that his writings were not just writings of a man, a philosophy of a man, but sacred recordings of God’s Will.

Above anything else, Meishu-sama put into practice these teachings of God Himself. Everything that we are doing now as our church activities, such as Johrei, nature farming, art, and the construction of miniature paradises, we are doing patterned after what Meishu-sama started and practiced.

Meishu-sama said the year before his passing that he was newly born as a messiah. This means he was not only born in this world from his parents, but he was born again in heaven in the spiritual realm as a genuine child of God, who is the source of all life, and as a person to succeed and join in the flow of the eternal consciousness.

Meishu-sama was born on this earth plane, and formed and cultivated his ego and personality. But his personality became in harmony with God’s Will and was accepted by God. He followed God’s teachings and put them into practice, and eventually was able to be born in the spiritual realm as God’s genuine child.

Therefore, if we want our humanness and personality to be purified and accepted by God, we have to put our humanness and personality first in the hands of Meishu-sama, and be connected to Meishu-sama, because he fulfilled God’s wish and was newly born in heaven. In this way, following the example of Meishu-sama, we ourselves can fulfill God’s wish and be born newly in heaven in the spiritual realm.

We would like to serve in Meishu-sama’s divine work of saving humanity and creating paradise on earth. It means to reflect and manifest on this earth the paradise that exists in the spiritual realm. We are here on this earth as God’s instruments, as means and tools to be used by God. By the way, where is that paradise? Is that paradise somewhere in a very distant place, at



*Kyoshu-Sama greeting members at the Atami Sacred Grounds.*

the far end of the universe? We have been sent here to earth from heaven, which is limitless and eternal. If so, paradise must be within ourselves. Paradise within ourselves is invisible. It is not easy to believe and accept something invisible. It is not easy for us to find that invisible paradise within ourselves, but we have to understand that it indeed exists, and accept it.

In order to do that, we need to think about it, and remember it, many times, repeatedly. This process of thinking and remembering has a major influence and impact spiritually:

*“The fact that I live now means that my life is not just a physical life, but it has a spiritual life, a reflection of paradise, which is eternal and endless. I was born with a mind, which is somehow connected with paradise, a world of very high vibration. My thinking is somehow connected with paradise.”*

*“Meishu-sama wants to use me as his hand and foot, as his instrument. In the past I used my mind and my brain as my own mind, and used it mainly for my selfish ways. But from now on, I want to give my mind to Meishu-sama and accept Meishu-sama as my mind, so that Meishu-sama can guide me, teach me, and train me.”*

*“I would like to return to heaven, which is the beginning and source of my life. The turning from night to day in the spiritual realm is completed, and Meishu-sama is working to reflect paradise in the spiritual realm to this world. As one connected to Meishu-sama, I want to be accepted by him together with many other people, and I would like to serve in this new activity of Meishu-sama.”*

I would like to have these thoughts all the time.

I want all of you to think and remember the paradise within yourself, and try to return to that paradise in your own way. Thoughts from paradise, from heaven, come to us from above, and are beyond our human intellect and human words. We don’t have to try to grasp them and rationalize them based on human intelligence. If we put trust in Meishu-sama, and leave the result in Meishu-sama’s hands, he will give us support and strength, and supplement and complete our imperfect thoughts.

In concluding my message today, I pray that God’s abundant blessings and light be bestowed upon all of you, and upon all of humanity and all the life forms and all things. I also pray that we can be used in God’s work, and be allowed to serve in Meishu-sama’s divine work.

Thank you very much.



# THE SOUND OF CONSTRUCTION

(Excerpt from *The Light from the East*, Vol. II)

**T**he Sacred Grounds at Hakone and at Atami were built by professionals working together with volunteer groups of followers. Parties of young and old, men and women, gathered from all over the country. Those people - members of the affiliated branch churches - volunteered as representatives of their branches. People who could not go themselves encouraged those who could to give their best efforts. The volunteers who participated felt they had been given a chance to serve, and they were filled with joy and enthusiasm. Depending on their physical strength, the men worked on cutting away steep slopes, carrying unwanted earth away in handcarts, or assisting the landscape gardeners. The women worked at lighter construction tasks and took turns preparing food and cleaning up afterward. When it rained and work was halted, both men and women ground sticks of lamp black to prepare ink for Okada's painting and calligraphy.

Among the volunteers were people whose cases had been declared hopeless by doctors but who had been restored to health through Johrei. Now they were able to perform heavy physical labour and serve without ill effects. Volunteers' applications poured in from all over the country, and many people went. However, care was taken to accept a proportional number of volunteers from each branch so that each branch would know that its contribution was equal to that made by every other branch. Although post-war social conditions were still chaotic, the volunteers who gave themselves to construct the Sacred Grounds were able to feel the presence of God all around. They slept under one roof and ate at the same table with others who were similarly dedicated, and they found in the joy of being able to serve an experience for which there was no substitute. The chance to meet with Okada, who came almost every day to inspect the work, gave them a special sense of reward and joy that dispelled the weariness of labour.

All of the volunteers considered the grounds sacred gardens of God, and they gave dedicated service. On the jobs they constantly kept in mind that they were creating a model for an ideal society. Being involved in constructing a miniature of Paradise, they realised that what they did at the grounds in Hakone and Atami would be projected onto society at large. This was their shared belief, and they took pride in it. A sense of mission was reflected in the way they worked.

Whenever the newly assigned tasks were demonstrated on the site by people in charge, and even though the volunteers might feel tired, they were willing to give the work a try themselves and raced to be first to try. Volunteers at the Sacred Grounds simply wished to give service and expected nothing in return. They provided their own pocket money and food. Nevertheless, followers all over Japan donated generous gifts of rice and other food for the volunteers. The offerings were sent out of belief that the volunteers were serving as the donors' representatives. The members of the work parties, in turn, felt the goodwill of the other followers in such contributions and accepted them with

deep gratitude.

Among the many volunteers, however, there were some unruly people who had been sent to help with the construction simply because their families had been unable to cope with them. After their families and ministers had tried everything, they were still unreformed, and the only hope was that the light of the Sacred Grounds might prove beneficial. That was how one gang of ruffians were sent to join the work parties at Atami in April 1952. All of them were unusually brawny youths, but they had no interest in giving service. They would spend all their time making fun of those who were doing constructive tasks. They would disobey the leaders' instructions and were even impertinent and disrespectful. Then a rash of incidents occurred, in which volunteer workers' money, watches, and other possessions began to disappear. Ultimately everyone agreed that the young hoodlums were probably the culprits. Although some people wanted to get to the bottom of things immediately, they realised that could prove counterproductive. Thus they decided that until the ruffians reformed of their own volition everyone would pray for them and try to watch events carefully.

Not long after people began to pray for the youngsters, some improvement in their attitude became noticeable. They seemed to realise the unfairness of them not taking part while the others worked so hard and began to work with the others. Once they put themselves into their tasks, their performance was astounding. They could do two or three times the work the others were able to do. After they began to apply themselves to the job, the money and other valuables that had disappeared returned to the places from which they had been taken. Apparently the former delinquents had quietly replaced the property while



*Meishu-Sama inspecting construction works at the Atami Sacred Grounds*

people were out working. Eventually their term of volunteer service came to an end. At the dinner held in appreciation of the Labour service, the leader of the unruly youths suddenly stood up and said that by getting to know everyone during the period of service, he and his companions had realised that their former way of life was mistaken and that they were going to change and live in an upright way. As he made this statement, tears filled his eyes, and he apologised for the way he had acted at first. Following him the others in his group got up one by one and apologised. Deeply moved by the young men's sincerity, the other members of the work party wished them well.

This was not an isolated incident. By participating in this volunteer labour many people experienced personal spiritual growth and were able to make a fresh start in life. Among them were some who were particularly dedicated and they decided to give themselves completely to religious work as a career.

Okada trusted the workers implicitly and set no specific working hours. He also left deadlines up to the people in charge.

Given such freedom, all were highly motivated to do their best. Stimulated by the earnestness of the volunteers, the professional Artisans also came to see theirs as God-given work and, instead of treating the job as just another task, did their part with joy and willingness. "Everyone worked in peace and harmony," Okada wrote. "There were no labour problems that had to be solved. As I looked around to see how everyone was doing, I could see that all were eager to do their best to make things the way I wanted them. It was obvious that the results were excellent in a way rarely seen. I often saw work going on until late at night under the lights."

From his experiences as a businessman, as well as from the divine revelations he received regarding the ideal world, Okada realised that the Artisans working on the Sacred Grounds enjoyed the ideal labour relations that should prevail. When workers put heart and soul into the job, they support the supervisors. The supervisors then consider the workers welfare, and work gets done in a peaceful and harmonious atmosphere. Efficiency

increases and business prospers. This was a good example.

The major construction at Hakone and Atami was done soon after the war when equipment and materials were limited. Thus, as mentioned earlier, the work was done almost entirely by hand. On large projects involving so much human labour, accidents are inevitable. Yet, with the protection of God, there were relatively few mishaps, and serious injuries were miraculously avoided.

... During the summer of 1945 when Mountain-view Lodge was being thatched, a young man who was helping in the landscaped garden got one of his hands caught between two rocks and he started bleeding profusely. Okada passed by just then. As soon as he saw what had happened he started to give Johrei from over 3 metres away. The blood, which had been flowing copiously, soon clotted, and the whole incident was over in three minutes. After making sure that everything was all right, Okada left. People nearby, however, were beside themselves in awe, and they kept looking in Okada's direction as he continued on his way.

## DEDICATION IN THE CONSTRUCTION OF EUROPE'S HEADQUARTERS IN PORTO



On the 20<sup>th</sup> and 21<sup>st</sup> of November 2010, around 100 Johrei members from the UK, Spain and Portugal headed to Porto in northern Portugal for a weekend's dedication on the site for the New Izunome Kyodan Headquarters for Europe. Fourteen members from the UK took part in the dedication, guided by Min. Erico Tavares. During the two days on site, they practised Johrei intensively and dedicated themselves in various tasks, despite the heavy rainfall which prevented most of the actual gardening. The whole group felt they were able to dedicate together with their ancestors and so they returned home overwhelmed with happiness. Below are some of the experiences they reported.



Maggie – London



*20th of November 2010*

18 months ago I went on a Johrei pilgrimage to the sacred grounds in Japan. On the 19-hour flight I had a terrible headache right in the centre of my head, a very sharp pain which neither eating nor drinking could help. I thought, "Perhaps this is a purification" and I began to say thank you and surrender my ancestors to God. Then, out of the blue, I suddenly remembered being four years old and running on a low wall next to a great waterfall, with my father running with me, holding my left hand to keep me from falling. Then suddenly I felt him sitting next to me on the plane, holding my left hand once more. I knew everything would be all right, that he was going to Japan right along with me and I wasn't on my own. I was very moved because he had died just six months before and he was the reason I was going to dedicate at the sacred grounds. I cried in deep gratitude and love - and the pain in my head eased.

I started having a cold two days ago before flying here to Porto and I had to fly with blocked sinuses, which was painful. Last night I had the great luck to sleep in the room where my host has a picture of Meishu-Sama hanging and I walked in with deep gratitude, realising that it was going to be an eventful night. Many problems played in my head and I thanked Meishu-Sama and asked for help. Immediately the sinus pain became very sharp only now it was in the middle of my head. I cried at once and again the pain eased as catarrh began to drain out of my head and I was able to see reasons and solutions for these problems and to sleep a little, with much gratitude. - I hardly ever get headaches or colds.

Earlier today I was dedicating in the food tent by cutting the cakes and when it was time for the service I didn't realise there was still some sugar drying on the finger of my left

hand. When Minister Natalia began giving group Johrei I began to scratch this finger absentmindedly as it was itching. And suddenly I remembered that my father often used to absentmindedly scratch this same finger in exactly the same way. Immediately I could feel my father's presence very strongly and tears of love and gratitude began to roll down my face, I am sure he is here with me, very pleased and dedicating with me.

When the rain stopped I was able to join others in heavy gardening work as if I were 20 years younger and still gardening for the London Borough council! and as if I had no spinal injury or any illness! I was very happy dedicating in the new garden!

[ I walked onto the plane in my gardening boots, covered in Meishu-Sama's mud, and I 'forgot' my shoes in paradise! - I guess I'll just have to go back! ]

Minister Eric was here a month or two back and he told us that helping to build Europe's Headquarters felt just like the Kyoto sacred grounds in Japan. I was very excited because when I went to Kyoto, each time we walked through a gateway I felt a stronger, tangible forcefield; that the closer we got to Meishu-Sama's house, the more intense the light became.

When we were planning to come here I had a deep sense that we were to be building God's own garden, and that it was a tremendous honour and permission. I wanted to walk in on my own, quietly, to see what I noticed. I felt the first forcefield while walking through the gate and I could see the beginnings of the moss garden and Korin's painting taking shape. But a few feet above the present land I could sense or see for a moment everything completed; the flowers (Bougainvillea), the winding pathways, the water Gardens, a zigzag pathway, songbirds and fruit trees...

Here on this land I could feel that this really is God's divine garden and that everything is already completed in the spiritual realm -- We just need to move a few things...

Supat Curry - England



On the day of our departure, before joining the others, I decided to call Moon to make sure everything was all right for her journey to the airport. She told me that she was in despair, because she could not get to the airport. So I asked her not to worry about it, because I would pick her up.

At that moment, one of my employees in my pub told me I needed to collect from Moon's town more bottles of a drink, of which we were out of stock.

Everything went smoothly. I collected both Moon and the drinks. When I got back, I realised the drink wasn't out stock after all, my employee hadn't been able to find it. Thanks to God!

At the site for Europe's Headquarters, for half an hour before the Morning Prayer, I gave Johrei to Mrs Mendoza and guided all the ancestors who were manifesting through her. I felt great relief, joy and inner strength during the Amatsu-Norito prayer, which brought me to tears.

I learned something very important during my dedication in Porto. I have always had conflict with my husband when I do Johrei activities -- I even lost my first marriage because of this conflict -- because I always put Meishu-Sama first. I asked the tall lady minister there how others manage this conflict. She said "By God's law of order, the husband must come first in the home: Meishu-Sama gave you your husband; the husband comes first, the wife comes second, and the children come third at home."

I asked what happens when they all need me at the same

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time -- what do I do? She replied "Ask your husband what you should do". So I phoned my husband and told him this. And for the first time he was very happy, and also very happy for me to come to Porto and to the London Johrei centre and he said that he would support me from now on! Now I am very happy too, and very grateful!

On our first day at the site for the European Headquarters, a lady I know had strong manifestations immediately that she began receiving Johrei. I talked to the spirit of her ancestor; I told her I felt very strongly that she was my ancestor too. I made a donation at the altar of all the money I had for the ancestor in spirit. This spirit was distressed that she had no money. I felt very strongly that this lady was purifying on my behalf and I felt so very grateful that I cried and cried -- She is me and I am her. I was giving her Johrei but I was crying in such gratitude. As I gave donation I learned: We are the same;



your illness is also mine.

Today I am back in the UK dedicating at the London Johrei centre. I learned in Porto what it would mean if I was ill and purifying and unable to come to the centre. You have to pray and ask permission first. If there is still conflict -- you're not ready. Even 10 years ago ancestral clouds made it difficult for me to do Johrei dedications. There are 12 people in my household now, and at the moment five of them are in purification. I feel it is only because they are sick and purifying that I'm able to be well enough to come to the Johrei centre and offer my weekly dedication today; they are purifying on my behalf. Now I know that whenever someone has a purification I can make a donation of gratitude on their behalf, because we are all the same -- your ancestor is mine, the best way to put this knowledge into practice is to make a donation. It was very important for me to learn this in Porto.

## PROGRAMME - LONDON JOHREI CENTRE - FEBRUARY 2011

| Activity  | Day - date            | Time  |
|---|-----------------------|---|
| General Cleaning Dedication   | Friday - 4/02/2011    | All day long  |
| <b>MONTHLY THANKSGIVING SERVICE</b> - All Welcome !   | Saturday - 5/02/2011  | 6pm   |
| <b>Ikebana Sangetsu Classes</b> - All Welcome !<br>(For more information please ask Deise or Minister Eric) | Saturday - 26/02/2011 | 1 <sup>st</sup> group: 1-3pm/2 <sup>nd</sup> group: 3-5pm |
| <b>Monthly Prayer for Salvation of the Ancestors</b><br>(and Ohikari Presentation Service)                  | Saturday - 26/02/2011 | 6pm   |

### OTHER IMPORTANT INFORMATION

Regular opening hours: Monday - Friday 9am - 9:30pm  
Saturdays 9am - 8:30pm

**SOUTH LONDON HOME JOHREI** - Monthly Thanksgiving Service - 20/02/2011 - 3pm

For Johrei Assistance (outside the London Johrei Centre) please contact:

- Mr Flavio Costa (North London) - 07904 640931
- Lucia Murphy (South London) - 07966910482 / 02086701728

For emergencies or outside London area:

- Min. Eric - 07771722369 / Min. Eduardo - 07791045662

London Johrei Centre



## JOHREI CENTRES IN EUROPE

### UNITED KINGDOM



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### GREECE



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