

FFWPU Europe and the Middle East: Demian Dunkley says, Don't Be Silent During War of Ideas

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Rev. Demian Dunkley, President of the [Family Federation for World Peace and Unification](#) in North America, delivering his message on November 4, 2025 outside the Seoul Detention Center, South Korea.

With the Mother of Peace detained, it's a time for conviction, courage, faith, making your voice heard! Don't be silent!

Extracts from a message delivered by Rev. Demian Dunkley, President of the [Family Federation for World Peace and Unification](#) in North America, on November 4, 2025 outside the Seoul Detention Center, South Korea, where Mother Han is being detained. Transcribed from video originally posted by [The Monarch Report](#) 4th Nov. 2025.

See also [Health Concerns: 82-Year-Old Pretrial Detainee](#)



From a large demonstration rally in support of [Mother Han](#) near Seoul City Hall November 2, 2025 organized by Incheon, Gyeonggi Northern Diocese of the [Family Federation for World Peace and Unification](#). The rally had the theme "One Heart, One Peace Rally for Religious Freedom and Peace". It was attended by about 2,000 persons

It all starts with my conviction.

What are we doing here? What is [Mother](#) doing here [in the detention center]? Is it right or not? If it's not right, then why?

And we can analyze all of the motivations and all of the issues, but right now, we have the [Mother of Peace](#) in the detention center and the Korean government, the Korean prosecutors are making a martyr out of her. Is that really a time to be quiet?

I'm telling you, when [Mother](#) says to us, "Don't worry about me, just worry about one another," I'm telling you now as a man, as a brother, as a son, and as the chairman and president of the [Church](#) in America and Continental Director of the USA and Canada, I'm telling you, "This is not a time to not worry about [Mother](#)!"

In that sense, we should stand up and we should speak up. We should have our conviction. It starts with my conviction.



From a large demonstration rally in support of [Mother Han](#) near Seoul City Hall November 2, 2025 organized by Incheon, Gyeonggi Northern Diocese of the [Family Federation for World Peace and Unification](#). The rally had the theme "One Heart, One Peace Rally for Religious Freedom and Peace". It was attended by about 2,000 persons

Who is she? If I'm clear who she is, then how on earth could it possibly be okay for her to be stuck in there [the detention center]?

It's not okay.

And yes, we should make our families and our communities loving environments, and we should, you know, go about our daily lives.

And you know what? Sometimes I'm thinking when I'm going about my daily life, which is constantly working on this situation, I'm sitting in a restaurant, or I'm sitting in a hotel, or I'm sitting back home and I'm eating a hot plate of food that [Mother](#) can't have.

And I'm thinking, "Demian, is it really okay for you to sit here and eat this meal?"

And what occurs to me is, yes, because you have to eat well, you have to rest your body because you are in the middle of a war. We are fighting a war.

But it's not just a war of guns and bullets, or it's not even a legal war. It's a war of ideas.

How is it possible that so many people around the world still do not understand the time we're living in and who she is?

I believe who she is. And I really have never been in this kind of situation. I couldn't imagine ever being in this kind of situation.

But it starts with my conviction. [Holy Mother Han](#), the Mother of Peace, [God's Only Begotten Daughter](#), [True Mother](#), Dr. [Hak Ja Han](#), that same little girl that was barely six or seven years old when she risked her life with her mother and grandmother to cross the Korean border between north and south so that they could physically survive long enough, so that she could dedicate her entire life to preserving herself or her entire life to living for the sake of humanity.



From a large demonstration march in support of [Mother Han](#) from Seoul City Hall to Namdaemun November 2, 2025 organized by Incheon, Gyeonggi Northern Diocese of the [Family Federation for World Peace and Unification](#). The march had the theme "One Heart, One Peace Rally for Religious Freedom and Peace". It was attended by about 2,000 persons

Surely you can recognize she's that kind of a person.

So why is she here [in the detention center]? Is she the mastermind of some devious criminal idea to take over Korea through subversive acts? Really?



Demonstrators protesting in support of [Mother Han](#) outside Seoul Detention Center November 7, 2025.

The only thing [Mother](#) is guilty of is loving [God](#) and being willing to risk her entire life to manifest that love, guilty of loving [God](#) and feeling and believing with all of her might [God's](#) dream and being willing to give her entire life to realizing that dream. She can't do it alone. She needs to do it with us.

And so those of us who have been touched by the [True Parents'](#) love, who have been touched by the [True Parents'](#) blessing, whether you're standing up in your nation, or whether you're coming here to visit and to pray outside the detention center, or maybe even have a chance to glimpse [Mother](#), we don't know how many days, how many weeks or even months - years maybe - this kind of situation can continue.

So how long before we stand up, and we say, "Release the [Mother of Peace](#)!"?

Because this is completely incorrect, unnecessary overstepping, unfair treatment, unprecedented selective prosecution is called persecution.

And when it's towards a religious leader who's being stopped and blocked from leading a worldwide religious movement, that's called religious persecution.

And when members in this church, in this country feel unsafe to speak to the media or unsafe to speak to their neighbors about what's happening, that's the effect of religious persecution.

When individual freedoms and rights are suppressed, that's not called freedom. It's called repression when you're denied your individual rights to believe and to stand in your faith.



From a prayer vigil outside Seoul Detention Center October 20, 2025 for [Mother Han](#) to be released

They're not saying, "You're wrong to believe what you believe. You just did this, so you're now having to pay this price."

No. But the result of their action is that our members in Korea are afraid. Our leaders are afraid.

So what will you do? What will I do? I'm telling you, as an American member and as the leader of the North American continent, I'm not going to be quiet. I'm not going to shut up.

I don't have to be rude about it. I don't have to be aggressive about it, but I'm going to be alive about it. In my conviction, this is not right. It's got to change.

And there should be none of us that are satisfied until this problem is solved. Yes.

In the meantime, we should eat. Yes.

In the meantime, we should love one another. Yes.

In the meantime, we should create sanctuaries in our church where many people want to come. Why?

Because the more they push [Mother](#) down, the more we will rise up. The more they try to shut her voice down, the more her dream and her voice will be heard.

Because it's [God](#)'s dream, which means it's your dream and my dream and it's worth fighting for.

If it's worth her being stuck in that detention center, crawling on her hands and knees, eating crappy food, if it's worth her, the [Mother of Peace](#), being in that to prove it, then what would it take for us to stand up?

What is it worth for us? What is it worth for us to stand up and say it?

It starts with my conviction. It starts with your conviction.

Do you believe God? Do you feel the grace and love of [God](#)? Do you believe that [Father](#) and [Mother](#) are people who have given their entire lives to something that's worth fighting for?

Until now, when she is 82, almost 83, she is still fighting for it under these circumstances.

So, yes, we should go about our daily lives and build our communities, but not with some kind of attitude that everything's going to be okay, just let it go its course.

No, we need to build our communities because thousands and millions of people are going to want to ask you, find you, because they're going to be interested.

The more they push her down, the more people will be curious. The more they silence her, the more [God](#)'s voice will be heard.

So get your homes ready! Get your communities ready!

And in the meantime, yes, get online! Because we are an online ministry now. We are online missionaries now. Not missionaries in sackcloth clothing holding candles, in prayer only. We are out there like warriors telling people the truth.

We are at war. And it's a war of ideas.

So what is your idea? It has to come from your conviction. It has to come from my conviction. So we have to get our minds straight, get our words straight and then speak up. Don't be quiet! Speak up! [...] I don't know how many people are standing up.

Stand up! Stand up with me! Follow me! Let's create an online army of missionaries who are fighting in this war of ideas!

It's a war of ideas, okay? And it's not about politics. It's really about, "Are we children of [God](#) or not? Are we willing to stand up for [God](#) or not? Not in an isolated way, but in a together way and in a beautiful, harmonious way!"



Rev. Demian Dunkley, President of the [Family Federation for World Peace and Unification](#) in North America, on November 4, 2025 outside Seoul Detention Center, South Korea

That's what I wanted to say.

Faith! Freedom! Peace! Release the [Mother of Peace](#) right now!

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A symposium was held on 1st November in Shizuoka City to exchange views on the [dissolution order](#) issued against the [Family Federation for World Peace and Unification](#) (formerly the [Unification Church](#)), the issues surrounding its [corporate liquidation](#), and Japanese attitudes toward religion.

The event was hosted by the *Shizuoka Prefectural Association for the Protection of Fundamental Human Rights and Freedom of Religion* and drew about 200 participants, with a live broadcast streamed online.

Rev. Shindō Mizuta (水田真道), chief priest of Kongōji Temple (Myōshinji branch of the Rinzai school) in Numazu City, raised concerns about the *Ministry of Education, Culture, Sports, Science and Technology's* recent (20th October) guidelines for the [liquidation](#) of “designated religious corporations” subject to strengthened financial monitoring. He pointed out issues with the clause stating that “the liquidator has the authority to manage and dispose of all property belonging to the liquidated corporation.”

From a religious standpoint, he explained that “donation” is “a form of spiritual training performed without attachment or expectation of return,” and criticized the policy strongly, saying,

“It is unreasonable that not only assets obtained through unlawful acts but also donations sincerely offered by believers are subject to disposal.”



Rev. Shindō Mizuta (水田真道), chief priest of Kongōji Temple in Numazu City.

Screenshot from video by [FFWPU](#)



Rev. Haruhisa Nakagawa (中川晴久), pastor of Christian Church of the Lord's Sheep in Yokohama, here in Shizuoka 1st Nov. 2025. Screenshot from video by [FFWPU](#)

Rev. Haruhisa Nakagawa (中川晴久), pastor of *Christian Church of the Lord's Sheep* in Yokohama, who has been addressing cases of abduction and forced faith-breaking [[See editor's note below](#)] suffered by [Family Federation](#) members, condemned the actions of deprogrammers, saying, “Third parties intervene in families, causing serious divisions and conflicts, and even exploiting them politically. It's truly unforgivable.” He added, “In my estimation, there may be more than 10,000 victims.”

Islamic commentator Humayun A. Mughal expressed concern that “religious hate has increased in Japan over the past year,” and appealed for mutual respect, saying,

“People may hold different beliefs and ideologies, but in the end, what matters most are human beings, life, and the soul. Peace begins from there.”



Religious commentator and journalist Humayun Mughal, here in Shizuoka 1st Nov. 2025. Screenshot from video by [FFWPU](#)

Featured image above: Participants at the symposium. From left: Rev. Shindō Mizuta (水田真道), chief priest of Kongōji Temple of the Myōshinji branch of the Rinzai school; Islamic commentator Humayun A. Mughal, and Rev. Haruhisa Nakagawa (中川晴久), pastor of the Lord's Sheep Christian Church; – afternoon of 1st November in Shizuoka City, Shizuoka Prefecture. Photo: Takahide Ishii (石井孝秀).

[Editor's note: Coercive faith-breaking (“deprogramming”) in Japan refers to the practice of coercively attempting to separate individuals from their religious affiliations or beliefs, typically through intervention by family members, professional faith-breakers (deprogrammers) or organizations hostile to new religious movements (NRMs). This phenomenon often targets members of such movements, e.g. relatively large faiths like the [Family Federation](#) or Jehovah's Witnesses, but also smaller groups like Happy Science (Kōfuku no Kagaku) and other newer religious movements.

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Also subject to faith-breaking attempts: *Members of Soka Gakkai.*
Here students belonging to the faith in 2001. Photo: Wikimedia Commons. License: [CC ASA 3.0 Unp](#). Cropped

However, also Soka Gakkai, a Buddhist-based lay organization with more than 8 million Japanese members, and affiliated with Nichiren Buddhism, has occasionally been subject to faith-breaking attempts.

The practice gained attention in the latter half of the 20th century, particularly in the 1980s and 1990s. Parents or concerned family members often hired faith-breakers who taught them how to abduct and forcibly detain believers. Almost all such cases involved confining the individual believer and cutting him or her off from the religious community. During the confinement, the believer was subjected to intense questioning or indoctrination designed to break his or her faith. The aim was to “rescue” the person from what the family often had been tricked by faith-breakers or lawyers to regard as harmful influence from the religious organization.

Critics of forced de-conversion argue that it violates fundamental human rights, including freedom of thought, religion, and association. Reports of psychological trauma and accusations of unlawful detention have sparked debates over its ethical and legal implications. In response, some religious groups, particularly NRMs, have lobbied for greater protections against such practices.

Japanese courts have been inconsistent in addressing cases of coercive faith-breaking. While some verdicts have condemned the practice as illegal detention, others have been more lenient, citing family concerns about “mental health” or alleged “exploitation” as mitigating factors.]

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