

FFWPU EUROPE & THE MIDDLE EAST

Passing the Flame

Shared Responsibility across Generations



Hotel Olsanka, Prague, Czech Republic
January 16–18, 2026

Prepared by FFWPU EUME HQ
Email address for comments, questions: euHQ@ffwpu-eu.org



As we celebrate the Lunar New Year of 2026, the Year of the Fire Horse and the 14th Year of Cheonil Guk, we present this report of our decisive conference for our movement in Europe and the Middle East. In Prague, more than 150 leaders came together under the theme “Passing the Flame”, recognizing that generational transition is no longer a distant consideration but a present responsibility.



With our True Mother still undergoing a lonely and sacrificial course in Korea, we stand at a providential turning point: honouring the faith, sacrifice, and perseverance of those who have carried the mission for decades, while intentionally preparing and empowering the next generation to step forward with clarity, confidence, and heart.

Our meeting was not simply about organizational adjustments, it was about inheritance. Leadership transition, strengthening our public voice in challenging times, and launching a continental Youth Department are all expressions of one deeper calling — to build a movement that is spiritually alive, structurally healthy, and future-oriented. Across our continent, we see both unprecedented opportunity and serious external challenges. In such a time, we must respond not with fear or defensiveness, but with unity, transparency, and renewed conviction in our identity as a community centered on Heavenly Parent and True Parents.

“Passing the Flame” therefore represents more than a meeting; it represents a mindset. The flame of faith, responsibility, and love must be consciously handed over and courageously received. This requires humility from those passing leadership on, courage from those stepping forward, and trust between generations. If we move together — with clear processes, open communication, and a shared vision — we can ensure that the fire does not diminish, but burns brighter in the hands of a new generation prepared to lead Europe and the Middle East with wisdom, integrity, and hope.

Dr. Michael Balcomb, Continental Director, FFWPU Europe and Middle East

Friday, January 16 – The Launch

On Friday evening, after a [welcome by Dr. Michael Balcomb](#), we had short introductions to the three main topics, focusing on the goals for the weekend:

- [Public Image and Presentation Intro Slides](#) and [Weekend Overview](#)
- [Leadership Transition Intro Slides](#) and [Weekend Overview](#)
- [EUME Youth Department Kickoff Slides](#) and [Weekend Overview](#)

Followed by introductions to each of the organizations that would have shorter breakout sessions on Saturday afternoon, during our “Marketplace” sessions:

- [Universal Peace Federation](#)
- [International Association for Youth and Students for Peace](#)
- Cheonbo EUME Branch
- [Blessed Family Department](#)
- Witnessing

The evening ended with Resonance Prayer, led by the Cheonbo EUME Branch.





Saturday, January 17 – The Deep Dive

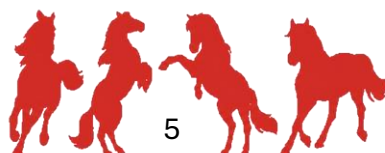
Saturday started with a choice of HDH or Sports. After breakfast we jumped into longer presentations about each of the three main topics.

EUME Youth Department Kickoff: The Youth Department Organizing Committee (Yujin Colleter, Sarah Ahmed, and Mickey La Hogue) introduced themselves and what they've done since starting in June 2025. They presented the [results of the EUME-wide Youth survey](#) as well as the [SWOT \(Strengths, Weaknesses, Opportunities, Threats\) Analysis](#) that they conducted regarding the situation of Youth in EUME. Finally, they presented their ideas for how the new department could be structured, and set expectations regarding the voluntary nature of the role and the time commitment.

Leadership Transition: Before the weekend, Bogdan Pammer and Rafael Guinard had sent out some reading that participants could do to familiarize themselves with a few [Leadership Transition Guides and Examples from around the Continent](#). On Saturday morning, they started off by presenting the results of a participant survey surrounding experiences with transitions within and outside of our movement - whether it was an inheritance, moving into or out of a career position, or moving into or out of a FFWPU/movement position, most participants had not had great experiences with transitions (however those within FFWPU/the movement had, on average, been more

difficult than those outside). The rest of the session included pair sharing about personal experiences, examples of leadership transitions that went well, and input regarding the process, environment, and timeline of transitions. They used a [presentation](#) to guide the program. The report on leadership transition emphasized that the process is a holistic effort involving both the older generation "passing down" and the younger generation "stepping up".

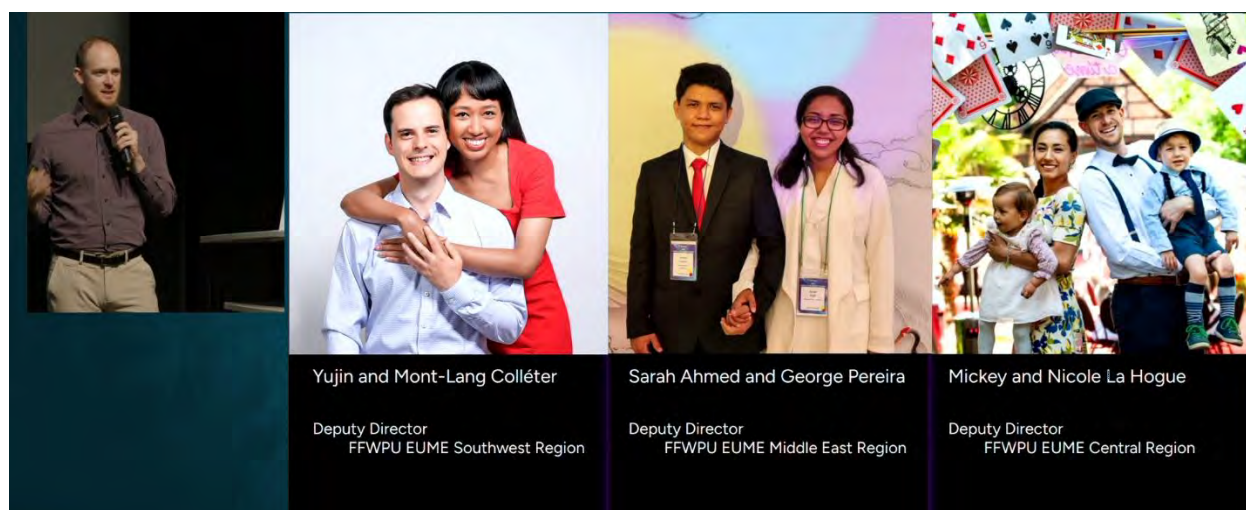
- Process vs. Environment: Successful transition requires a linear, clearly organized process occurring within a supportive "positive gradient" environment.
- Roadblocks: Key obstacles identified include a lack of clear vision and the younger generation's fear of being overwhelmed or alone in their responsibilities.
- Proposed Solutions: Leaders recommended creating clear job descriptions, setting boundaries to prevent burnout, and moving away from "one-size-fits-all" management and instead implementing 1-on-1 personal mentorship to ensure new leaders feel supported.



Public Image and Presentation: Who we are, and our problems in Korea / Japan:

Before the weekend, pre-reading was sent out to familiarize all the participants with the current situations in [Korea](#) and [Japan](#). Then Dr. Balcomb presented [the challenges in Korea](#) and Mr. Jongin Park gave us a [summary of the situation](#). Mr. Umberto Angelucci shared about his personal experience in Korea recently and Mr. Jacques Marion presented on the [current situation facing our movement in Japan](#). Finally, based on a thorough list of example questions and answers about the situations in [Korea](#) and [Japan](#), participants were given the opportunity to roleplay as interviewer and interviewee and give each other [feedback and scores](#) on their responses.

After lunch, participants could choose to continue working on one of the three main topics.



EUME Youth Department Kickoff: After songs, an opening prayer, and ice breakers, the organizing team presented the draft vision and mission statement for the new department: Vision Statement: “A vibrant, united Pure Water generation centered on Heavenly Parent and True Parents—embodying our faith, strengthening local communities, and leading a culture of peace across Europe and the Middle East.”

Mission Statement: “To care for and empower the youth of Europe and the Middle East as owners of the future, by providing spiritual guidance, leadership development, and meaningful community.”

The team then asked participants for their feedback on how to improve the Vision and Mission and collected responses. Next, the organizing team presented the idea for the three branches of the new department: Activities (organizing programs and events), Administration and Communication (managing policies, processes, and information flow), and Affiliates (coordinating with other FFWPU EUME departments as well as grassroots/other organizations). After hearing about the three branches, participants were asked to break out into three corresponding groups based on their interests and discuss

the roles and responsibilities of each of the branches. Upon return to the larger group, each of the three groups presented their results and then participants discussed in pairs about which branch they would be most interested in supporting. Before ending, participants had the chance to sign themselves up or nominate a friend for one of these roles.

Leadership Transition: The [afternoon session](#) consisted of input and discussions regarding Action Planning that leaders could do as they prepare for a transition, followed by a look at how to address Road Blocks in the path. Participants were given the chance to sit in a “Hot Seat” where they publicly discussed and worked on their particular transition situation as an example for all the participants.



Public Image and Presentation: How do we witness in 2026?: The meeting highlighted widespread frustration over ineffective internal communication, where rigid hierarchies often cause information to stall or vanish. This gap leaves members feeling powerless and prevents the movement from utilizing their collective talents. To address this, participants urged the creation of a professional, two-way communication system—such as a centralized intranet or FAQ database—to replace unreliable, informal updates with a verified “source of truth.” To improve public image, the group emphasized shifting from a reactive stance to one of proactive, honest storytelling, especially in the face of negative media. Participants proposed structural solutions like pastor-approved forums and “WhatsApp-style” structured channels to ensure consistency and transparency. Ultimately, success depends on aligning with International HQ to provide leaders with the clear historical narratives and professional PR tools needed to represent the organization with confidence and pride.

Next, we began with our “Marketplace” sessions, which was an opportunity for participants to join one of many different organizations/topics and either learn about a new area or further develop something they are already familiar with.

The Marketplace Sessions:

1. Universal Peace Federation [summary](#), [presentation](#), and [IAPP “Starter Kit”](#)
2. Leadership Transition [summary](#)
3. International Association for Youth and Students for Peace [summary](#) and presentations about [YSP Portugal](#), [Prague Peace Cup 2025](#), and [Erasmus+ programs](#)
4. Cheonbo EUME Branch [summary](#) and [presentation](#)
5. Blessed Family Department [summary](#)
6. Witnessing [summary](#) and [presentation](#)
7. Public Image and Presentation [summary](#) and [slides](#) and [notes](#)
8. Universal Peace Federation & International Association for Youth and Students for Peace Joint Session [summary](#) and presentations about [the Balkan International Youth Summit for Peace 2025](#) and [“Soccer for Peace”](#)
9. EUME Youth Department [summary](#)

After dinner, we heard an [update](#) from BFD EUME Director Marea Toreson about the 2026 Blessing that will be held in Korea!

We then had a powerful Worship Evening led by the UK Resonance Band (feel free to use their [presentation](#) for your own local worship service!) and closed the night with Vigil Prayer led by the CheonBo EUME Branch.



Sunday, January 18 – Moving Forward

After HDH and breakfast, we held a **Sunday Service** that was livestreamed across the continent. Check out the [full recording](#) or jump to:

- [Sermon by FFWPU International Director General Rev. Ken Doo](#) with [slides](#)
- [Report from the Director of World Mission HQ Mission Department, Rev Masatate Kajikuri](#) with [slides](#)
- [Transition Ceremony](#) for 15 National Leaders from across EUME, who will be beginning the process of passing the flame on to a successor in their nation



Next, we had **Final Reports and Action Plans** from each of our main topics, which also provided a comprehensive summary of the weekend. Watch the [full recording](#) or jump to:

- [Leadership Transition Report and Action Plan](#) with [slides](#)
 - Next Steps:
 - Regional Directors and Vice Directors to facilitate transition in each country with the National Leaders
 - National Leaders to action their next identified step in consultation with their central figure
 - Sharing resources and best practices around Leadership Transition
- [Public Image and Presentation Report and Action Plan](#) with [slides](#)
 - [Follow FFWPU EUME](#) on social media
- [EUME Youth Department Kickoff Report and Action Plan](#) with [slides](#)
 - Next Steps:
 - Organizing committee will update Mission and Vision Statements based on feedback, and finalize the Department structure
 - [Register for Foundations 2026](#) (and/or invite a friend to do so!)
 - [Sign up](#) to find out more about joining the new Youth Department
 - Upcoming events:
 - Foundations: February 23 - March 13
 - 14-day DP Workshop: July 24 - August 6
 - Prague Peace Cup - European Culture and Sports Festival: August 13 - 16
 - Youth Leader Training: Mid-October

Finally, we heard **Reports from our Marketplace Sessions** that had taken place the day before. Watch the [full recording](#) or jump to:

- [Universal Peace Federation](#)
 - Core Vision: UPF is positioned as a “service engine” to support national and local leaders.
 - IAACP (Arts and Culture): Plans to move away from using artists as mere “servants” and instead build a professional network across EUME with dedicated national coordinators.
 - IAPP (Parliamentarians): The 2026 goal is to establish at least three working groups, including a Balkan group, to engage former, current, and future parliamentarians through the creation of policy papers.

- IAAP (Academia): Developing forums in alliance with HJI to better explain core values like mutual prosperity.
- [International Association of Youth and Students for Peace](#)
 - Strategy: Increasing visibility of programs and sharing success stories from Erasmus Plus projects.
 - Methodology: Utilizing “Action Labs” where youth use the “5 Whys” technique to identify the root causes of environmental and social issues.
 - Key Event: The Balkan Youth Summit is scheduled for October 1–4, 2026.
 - Soccer for Peace: An initiative focused on conflict resolution, specifically bringing Israeli and Palestinian youth together through sports.
- [Witnessing](#)
 - Online Engagement: A heavy focus on online witnessing and the power of social media for outreach.
 - Personal Development: Strategy centers on members "winning in life" to naturally attract others to the community.
 - Local Actions: Plans include implementing standardized membership forms and refreshing Divine Principle materials using resources from Ukraine.
- [EUME Cheonbo Branch](#) with [slides](#)
 - **40-Day Yeongseong Workshops** (2026):
 - **1st** Bad Camberg, Germany: February 25 – April 5
 - **2nd** Moscow: June 22 – July 31
 - **3rd** Mullet Training Center, Albania: July 1 – August 9
 - **21-day Yeongseong Workshops** (2026)
 - **8th** Livingstone House, UK: September 4 – September 24
 - **9th** Colle Mattia, Italy: September 29 – October 19
 - **Short-term workshops**
 - **7 days** Chamarande, France: April 17 – 26
 - **14 days** Glanow, Poland: May 27 – June 11
 - **7 days** Chisinau, Moldova: June 13 – 19

The following programs/dates are not firm:

- **7 days** Vienna, Austria: November 5 – 12
- **7 days** Budapest, Hungary: November 13 – 19

- **10 days** Yeongseog WS Glory House, Netherlands: November 19 – 30
- **21 days** Nordic Yeongseong Workshop: December 1 – 22

○ **Heavenly EUME HJ CheonBo Special Events**

- Bad Camberg, Germany: March 20 – 21
- Chamarande, France: April 10 – 11
- Glanow, Poland: May 29 – 30
- Moscow, Russia: June 27 – 28
- Tirana, Albania: August 1 – 2
- Livingston House, UK: September 25 – 26

- Focus: Programs center on ChamBumo-Ron, Korean Epic, Divine Principle, Prayer Devotion, and specialized Ansu sessions.

● **Blessed Family Department**

- Target Demographics: Divided support into four groups: blessed couples, singles, elders/aging members, and young families.
- Action Points: Regular check-ins for matching candidates and creating social groups (e.g., baking or “husbands’ groups”) to foster community support.

Before closing comments from Dr. Balcomb, participants gave [feedback on the Sunday Service](#), as well as [feedback on the weekend as a whole](#).

After lunch, we had one last opportunity to gather, this time with the members of our specific Regions (North-East, South-West, Central, Balkans, and Middle East) to discuss what we learned from the weekend and what our own personal next steps are.





Main Topics and Discussions

Detailed Explanation



Main Topic Description: Leadership Transition

Our movement has reached a providential moment in which generational transition is no longer a future question, but a present responsibility. True Mother has clearly called us to raise and empower the next generation of leaders, especially the pure-water generation, while honoring the long years of faith, sacrifice, and service offered by current leaders. This transition is not simply a change of roles; it is an act of inheritance that must be prepared with prayer, clarity, and mutual trust.

These sessions are designed to support current leaders and emerging leaders together, creating a shared understanding of where we are in the generational leadership transition and how we move forward responsibly. We will work with a common framework for leadership inheritance that has already been tested in several nations and aligns with the guidance given at the continental level.

Morning Plenary Session

The morning session will focus on awareness, discernment, and personal positioning. Through guided reflection, discussion, and shared input, each participant will be invited to honestly assess where they currently stand in the generational leadership transition—whether as a leader preparing to pass on responsibility, a leader already mentoring the next generation, or a potential successor discerning a calling to greater responsibility.

By the end of the morning session, each participant should:

- Understand the overall journey of generational leadership transition
- Clearly identify their current role and position within that journey
- Clarify the *very next concrete step* they are called to take, spiritually and practically, in order to advance this transition in their context

Afternoon Parallel Session

The afternoon session will move from understanding to action. Participants will work individually and in small groups to develop a realistic and context-specific action plan for generational leadership transition in their nation or area of responsibility. This includes identifying timelines, people to involve, and practical steps for mentoring, discernment, and handover.

We will also openly address the challenges that often accompany transition—such as fear of loss, lack of prepared successors, unclear processes, or resistance within the community—and work together to identify potential solutions rooted in faith, transparency, and shared responsibility.

By the end of the afternoon session, participants will have:

- A clear action plan for generational leadership transition in their context
- Identified key roadblocks that could hinder the process
- Practical and realistic approaches to addressing those challenges
- A renewed commitment to support both outgoing and incoming leaders

These sessions aim to help us move forward together—honoring the past, taking responsibility in the present, and preparing a strong foundation for the future—so that the leadership of our movement can be inherited with peace, dignity, and confidence, in unity with Heavenly Parent and True Parents.

Presenters: Bogdan Pammer and Rafael Guignard



Main Topic Description: Public Image and Presentation

Our movement stands at a defining moment. Across Asia, unprecedented challenges including the imprisonment in Korea of our True Mother, and government efforts to dissolve the church in Japan have placed our faith and mission under intense scrutiny. These trials remind us that the path of righteousness often encounters resistance, yet they also call us to respond with wisdom, unity, and unwavering conviction.

This weekend, we will address both the practical and spiritual dimensions of this season of trial. The Saturday morning session will provide clarity on the current situation and equip pastors with thoughtful, balanced talking points for media engagement and congregational guidance—speaking truth without defensiveness, and hope without fear. We will also practice our responses in small groups.

The Saturday afternoon session will focus on building a positive narrative that reflects our identity as peacemakers and servants of humanity, using resources such as websites, publications, and social media. Together, we will explore proactive steps to strengthen our communities, foster alliances, and demonstrate our commitment to transparency and service.

Above all, the goal of these sessions is to provide an opportunity to reaffirm our faith, renew our purpose, and turn adversity into testimony. United in prayer and action, we will shine as a beacon of hope in challenging times.

Presenters: Michael Balcomb, Umberto Angelucci, Jacques Marion, Jongin Park, Mateo Ziko, Cintia Cabral, and others



Main Topic Description: Youth Department Kickoff

This weekend, we unite with a shared purpose: to shape a Youth Department that empowers and cares for young people across Europe and the Middle East. Our young people are the future of our communities, and this is our opportunity to develop activities, teams, and ways of working that help them grow in faith, leadership, and a sense of belonging.

Our sessions are an invitation to contribute. Every voice matters – whether through ideas, experience, or energy. While we have an initial vision for the department's mission, vision, and structure, it is through collaboration over the weekend that we will refine it, clarify roles, and begin building it together.

Our goals for the weekend are to:

- Review and agree on the mission and vision guiding the Youth Department
- Develop and strengthen a structure that functions effectively across our continent
- Identify individuals ready to take on volunteer roles
- Finalize a 2026 calendar of activities that empowers young people

This is a chance to be creative, work together, and invest in the next generation. By sharing ideas, skills, and commitment, we can build a Youth Department that is welcoming, nurturing, and inspiring—a space where young people can thrive and grow as a united generation, guided by the love of Heavenly Parent and True Parents.

Presenters: Youth Department Organizing Committee – Sarah Ahmed, Mickey La Hogue, and Yujin Colléter



Marketplace Session Descriptions:

1. Universal Peace Federation

“How can UPF contribute to success in your nation”

Highlighting UPF assets:

- Vision for peace beyond political and religious divides
- Outreach to international/national institutions (UN, Parliaments, Religious Centers, etc.) – UPF Partners
- Platform for broad outreach: “8 pillars” (UPF Associations)

Sample Projects:

- IAPP Working Groups with Parliamentarians (Hod Ben Zvi)
- IAACP Art and Culture (Eva Pejkovski)

Discussion, Q&A

2. Leadership Transition

For those who missed the Leadership Transition Parallel Track (13:30-15:30), this session will help you move from understanding to action. Participants will work individually and in small groups to develop a realistic and context-specific action plan for generational leadership transition in their nation or area of responsibility. This includes identifying timelines, people to involve, and practical steps for mentoring, discernment, and handover.

By the end of this session, participants will:

- Have a clear action plan for generational leadership transition in their context
- Identified key roadblocks that could hinder the process
- Practical and realistic approaches to addressing those challenges

3. International Association for Youth and Students for Peace

The YSP session will explore the real needs of youth in different communities and how YSP responds to those needs. It will also showcase the impact of YSP in bringing young people together within the movement and inspiring youth to make a positive difference in society.

The following highlights will be featured:

- YSP role in the Unification movement and impact on society (e.g. ERASMUS +)- Andrei Esanu

- Peace Cup Project - Viera Gregurkova
- YSP UK Chapter Example - Sophia Nicholls

By the end of the session, participants will have a clear understanding of YSP's vision and goals, and practical guidance on how they can start or support a YSP chapter in their community.

4. Cheonbo EUME Branch

The Cheonbo EUME branch will help convey the value and importance of Cheonshimwon Vigil Prayer in our daily lives and the positive effect it can have. Additionally, we will share our plans for 2026 and help you figure out how to get involved. Q&A will also be included.

5. Blessed Family Department

Part of the mission of the Blessed Family Department is to provide the support and education needed to empower Blessed Families. Each Blessed Family goes through cycles in their lives of Blessing, giving birth, raising the next generation, matching and Blessing the next generation, and eventually preparing for our ascension into the next world. In the BFD session we want to create working groups to address the key issues affecting the families in our communities, brainstorm practical steps to support these families, and connect to the resources that are already out there.

6. Witnessing

Join us as we uncover the powerful impact of offline and online witnessing through innovative strategies for both first and second generations. The session will feature firsthand insights and demonstrations of effective digital witnessing tools.

7. Public Image and Presentation

Bridging the Gap: Information & Communication

Our movement currently faces a critical communication challenge: information often stalls within a strict hierarchy, leaving members frustrated and valuable ideas underused. To grow, we must move toward a more responsive, two-way flow of information. This session focuses on building a practical "Information Hub" designed to:

- Centralize Knowledge: Disseminate timely, accurate updates from the center to all levels.

- Enable Two-Way Flow: Create direct channels for local inquiries, proposals, and feedback with guaranteed follow-up.
- Identify Next Steps: We will move beyond theory to discuss realistic resourcing, governance, and the establishment of an advisory group to test these solutions.

We invite you to help us design a communication structure that honors your expertise and empowers our collective mission.

8. Universal Peace Federation & International Association for Youth and Students for Peace Joint Session

“Developing national / regional projects”

- The Mitrovica Project in Kosovo – Sept. 2025 (Ejona Icka) – a model project of cooperation for peace. Youth and community leaders from both Kosovo and Serbia got together in a reconciliation event.
- “Soccer for Peace” took place in Italy and San Marino (Hod Ben Zvi) bringing Palestinian and Israeli children to play soccer together. Starting in 2015 every year until 2019.
- Panel discussion
- Q&A

9. Youth Department

Especially for those who could not attend the invite-only Parallel Track session (13:30-15:30), this will be an interactive session to share ideas, explore potential projects, discuss opportunities, and contribute to shaping the future of the Youth Department.



JANUARY 2026

Public Image

FAMILY FEDERATION FOR WORLD PEACE & UNIFICATION

Goals

AN OPPORTUNITY TO REAFFIRM OUR FAITH

RENEW OUR PURPOSE

TURN ADVERSITY INTO TESTIMONY

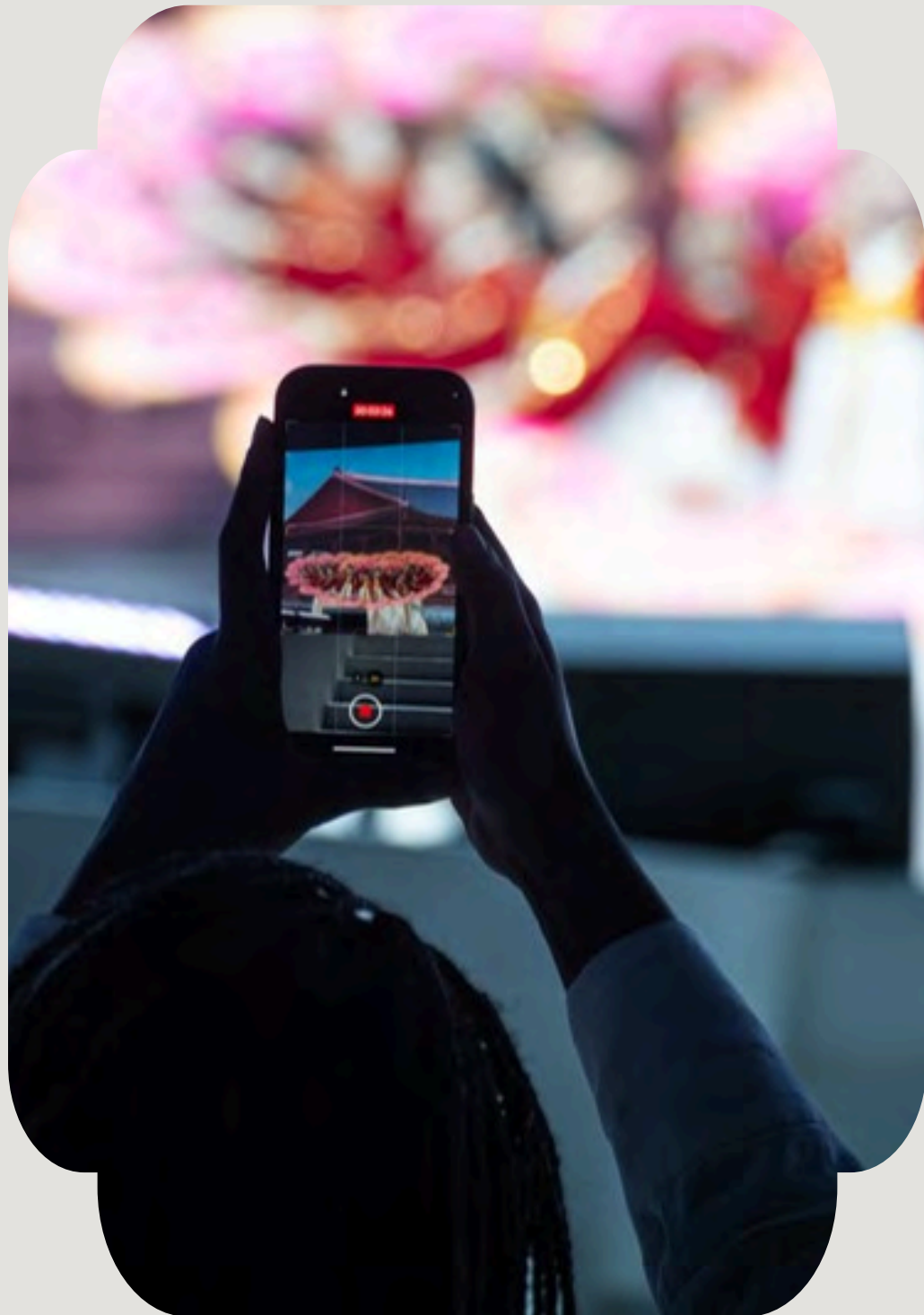
**WE CAN FEEL INFORMED AND CONFIDENT
TO SPEAK ABOUT THE PUBLIC IMAGE**

Saturday morning

- The situation in South Korea
- Report from Japan
- 30-second answers and model reply
- Breakout sessions



Saturday afternoon



- Our media assets
- Proactive Steps Overview
- Q & A - Open discussion & recommendations

Thank you!



@familyfedeume

Credits: Tim Berger

Generational Leadership Transition

European Leaders Meeting
Prague, January 16 - 18



A family of six is walking through tall, dry grass on a hill. In the foreground, a man in a dark jacket and light shirt is walking towards the right. Behind him, a woman with short white hair is smiling. To her right, a young woman with long blonde hair is also smiling. Further back, a young boy is walking. On the far right, a man is carrying a young child on his shoulders. The background shows a clear blue sky and distant hills.

The two sides to generational transition

Someone inherits, and Someone passes down

This weekend, we will explore both
perspectives.

Youth Department Weekend Objectives

Objective 1: Finalize mission description and vision for Youth Department.

Objective 2: Finalize Youth Department structure.

Objective 3: Identify individuals who could be part of the Youth Department and assign them to specific branches or teams and roles.

Objective 4: Finalize our schedule of major activities for 2026.



UPF: Your Partner in National Success



**EU
Parliament
Brussels
Nov. 19, 2025**

UPF Associations

8 Pillars to Amplify Your Impact



• **ISCP** Heads of State



• **IAFLP** First Ladies and Women Leaders



• **IAPP** Parliamentarians & Governance



• **IAPD** Religious Leaders



• **IMAP** Media



• **IAED** Business, Trade, Commerce



• **IAAP** Academics



• **IAACP** Arts & Culture

Interactive: How Can We Serve You?

Let's Design Your National Project

- Which Pillar speaks to your nation's current needs?
- How can we support your Youth Leaders today?



IAPP

Opening High-Level Doors

Governance in Action

Parliamentarian Working Groups

**Hod Ben
Zvi**

- **Case Study:** The Balkan Working Group
 - **Result:** Moving from "Talk" to "Track II Diplomacy"
 - **Opportunity:** Replicating this engine in your region



IAACP

Reaching the Next Generation Culture & Arts: The Soul of Peace

**Eva
Pekovski**

- Bridging the Generational Gap
- Using Beauty to Open Closed Hearts
- Youth-Led Cultural Festivals
- Making Peace "Visible".

UPF-YSP Cooperation - Empowering the Future **Mitrovica Peace Project**

- **Focus:** Young Leaders as Peace-Builders
- **Highlight:** Reconciling Kosovar and Serb communities



UPF-YSP Cooperation - Empowering the Future **Football for Peace**

.....

- **Focus:** Young Leaders as Peace-Builders
- **Highlight:** Football for Peace - Arab and Israeli children



IAYSP EUME

International Association of Youth and Students for Peace Europe and Middle East.



LIVING THE CALLING IAYSP EUME

Through our day-to-day work and programs, we aim to live the faith, walk in the example, and follow the dream of True Parents, by creating a space where youth live and work for the world, support one another, and help society become a better place.



IAYSP EUROPE AND MIDDLE EAST

Erasmus+

2025



TWO ERASMUS+

INNOV8PEACE

Design Thinking for Youth Peacebuilders
Peace Designer Training | Austria, Rumania, North Macedonia

Regional Reach & Impact



Co-funded by
the European Union

Youth Democracy & Digital Advocacy Program (YDDAP)

Empowered **30 youth** from **5 countries** with democratic literacy, digital advocacy skills, and tools to amplify their voices.

INNOV8PEACE

Equipped **72 young** peacebuilders with design-thinking methods to create practical community solutions and strengthen cross-border cooperation.

Youth
Democracy
and Digital
Advocacy
Program





- 10 countries actively implementing PDT
- 397 + young people trained across the region
- Dozens of community peace projects created
- University partnerships supporting peace education
- Cross-border youth cooperation strengthened

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WHAT SOME OF THE PDT LOOKED LIKE





Youth Initiatives

Across the Region's Chapters 2025





From

*Austria, UK, Germany, Hungary, Czech Republic, Lebanon
Moldova, Romania, Kosovo, and Beyond”*



PEACE CUP

Prague 2025



PEACE CUP *at a Glance*

130+ youth

Ages 15–39

20+ countries

Youth for Peace Festival

Peace Cup Sports Tournament

Contributing to SDGs 3, 4, 5, 10, 16, and 17.

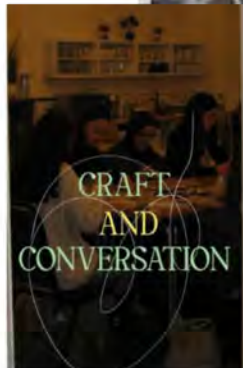


BALKAN
International Youth
Summit for Peace 2025
WORLD MEETS IN MITROVICA | KOSOVO





Christmas
Dinner



A SUCCESSFUL STORY **YSP UK**

Through its youth-led approach, YSP UK has become a powerful third space where young people come together to connect, grow, strengthen their skills, and positively shape their communities, with strong support from other providential NGOs such as the Family Federation.



IAYSP EUME

Leadership & Strategic Development

In July 2025, we held the re-election and leadership changes for the IAYSP EUME Presidency, Secretary General, and Vice President, with active contributions from regional representatives. At the same time, the **Strategic Development** Program was launched, supported by Headquarters and the regional teams. The program includes a workshop led by **Kyrrill Sattlberger**, who is assisting Headquarters in compiling a comprehensive three-year strategy. This strategy is currently being finalized and will be shared and extended across the region for implementation.



IAYSP EUME

way forward 2026

As IAYSP EUME continues to grow, develop its internal capacity, and advance its strategic direction, our work this year has been strongly supported through meaningful collaboration with a range of partner organizations. In particular, we have worked closely with UPF, FFWPU, CARP, and other providential organizations that have made significant contributions to the progress of our various chapters. That being said, we have:

- Strengthened collaboration through Erasmus+ partnerships and joint initiatives
- Cooperation (**Partnership**) with **FFWPU Moldova, CARP Romania, UPF Kosovo, University of Tetovo, and Laial e.V. (Germany)**
- Partnerships supporting educational, cultural, and youth leadership activities across the region
- **Peace Cup in Czech Republic** implemented in cooperation with **IAYSP EUME**, local providential organizations, **Family Federation**, and the European office
- Continued close coordination with IAYSP International / U.S. team, ensuring alignment, knowledge exchange



thank you
ayyap eume team

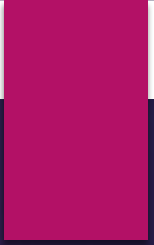


BFD EUME Mission

Providing the support and education needed to **empower blessed families** to carry on True Parents' tradition and create loving, supportive communities.

The Circle of Blessed Life





See you there!

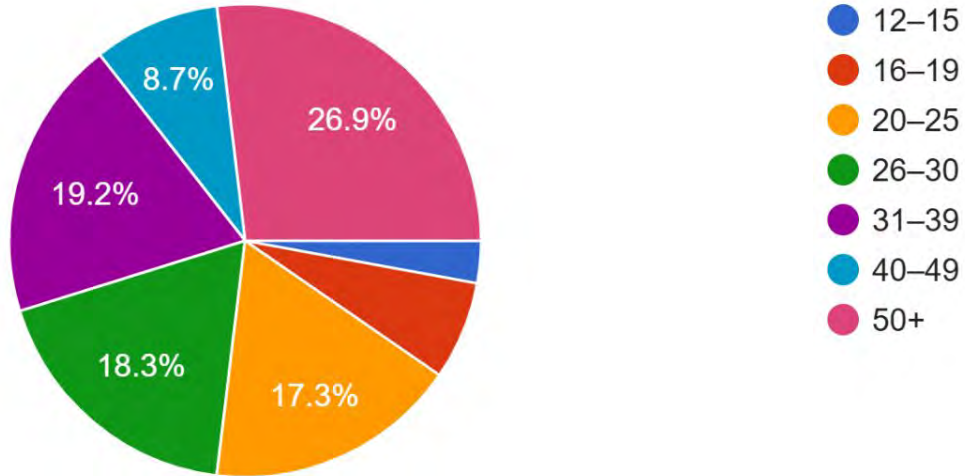
EUME Youth Department Feedback & Suggestions Survey

Key Insights from Survey Responses (AI-Assisted)

About the Survey

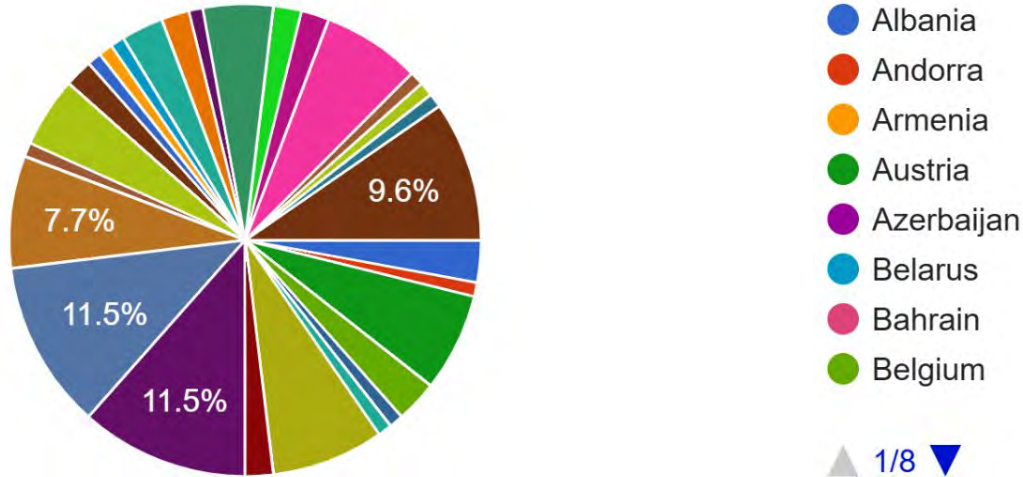
- **Number of responses:** 104
- **Timeframe:** 24 October to 15 November 2025 (3 weeks and 2 days)
- **Target:** EUME Youth members and the wider community (aged 12+)
- **Purpose:** To gather insights to inform the development of the Youth Department

Who Responded? (Age)



The target youth group (18–39) makes up almost half of the total responses, providing strong insights for the Youth Department.

Who Responded? (Nation)



*Responses are widely distributed across EUME,
but the majority come from nations with bigger FFWPU communities,
like Germany, France, and the UK.*

Key Takeaways from Past Youth Programs

A. Community & Connection

- Sense of family and international unity
- Opportunities to meet, connect, and share across nations
- Team-building activities, sports, retreats, workshops

B. Spiritual & Personal Growth

- Deep study of Divine Principle (DP) and faith workshops
- Testimonies, lectures, and reflection time
- Activities combining Spirit-Truth-Action (prayer, meditation, challenge days)

C. Practical Life Skills & Leadership

- Responsibility and teamwork in program activities
- Fundraising, service projects, volunteering
- Leadership opportunities, mentoring, and progressive responsibility

D. Fun, Creativity & Balance

- Music, arts, sports, outdoor activities, nature retreats
- Social events, cultural experiences, and playful learning
- Moments of inspiration and joy

Key Lessons from Past Youth Programs

1. Organizational & Structure Issues

- Confusing or unclear objectives
- Poor planning & last-minute communication
- Overly rigid rules & dogmatism
- Programs too dependent on one leader

2. Program Content & Delivery

- Long, monotonous lectures; low interactivity
- Unrealistic spiritual goals & excessive pressure
- Overemphasis on theoretical teaching
- Lack of practical application

3. Social & Cultural Challenges

- Division between generations & cultures
- Exclusion of non-native participants
- Cliques & lack of inclusivity

4. Ethical & Safety Concerns

- Questionable fundraising practices
- Physically demanding activities without safeguards
- Insufficient mentoring & emotional support

One Priority for the New Youth Department

1. Faith & Identity Formation

- Divine Principle & True Parents' vision
- Preparation for the Blessing & purity
- Helping youth discover purpose & value
- Strengthening spirituality & daily growth

2. Mentorship, Care & Inclusion

- Mentorship & pastoral care
- Reaching inactive / disconnected youth
- Supporting both 1st, 2nd & 3rd generation
- Ensuring quality education

3. Strong Local Communities

- Strengthening grassroots & local initiatives
- Supporting national youth leaders
- Creating welcoming environments for witnessing
- Inreach before outreach

4. Connection, Communication & Unity

- Acting as a communication hub
- Connecting youth across Europe & Middle East
- Supporting existing organisations
- Representing youth needs in leadership

Biggest Challenges Facing Youth in EUME Today

1. Faith, Identity & Meaning

- Weak personal connection to God & True Parents
- Gap between belief and daily life
- Loss of identity as Blessed Children
- Confusion around values, purity, family & purpose

2. Division, Confusion & Trust

- Community fractures and polarization
- Conflicting teachings and unclear direction
- Youth feeling pulled to take sides
- Erosion of trust in leadership & institutions

3. Care, Belonging & Mental Health

- Lack of mentorship & pastoral care
- Loneliness, anxiety, addiction, shame
- Few safe spaces to be honest & vulnerable
- Youth not feeling heard or taken seriously

4. Community Life & Engagement

- Weak or aging local communities
- Inactive or drifting youth, poor follow-up
- Lack of meaningful roles & responsibility
- Overload, burnout, external pressures

EUME SWOT Analysis

**Focusing on Next-Generation Growth
(Leadership Development)**

SWOT Analysis: Focusing on Next-Generation Growth (Leadership Development)

Strengths

1. **Growing Youth Leadership:** More members of the younger and second generation are taking on leadership roles, particularly as National Leaders in nations such as France, Italy, Sweden and the UK.
2. **Decades-Long History of Youth-Led Programs:** EUME has a continuous tradition of youth-led programming, including summer and winter workshops, held annually without interruption. Over the years, these programs have evolved and are often forward-thinking in addressing diverse experiences and needs.
3. **Inclusivity & Cultural Exchange:** Within and outside of our movement, the wide diversity of cultures and nationalities across EUME provides youth leaders with significant exposure to different perspectives, fostering empathy, cross-cultural understanding, and collaboration. Within the movement, members have the easiest access to programs and events, enabling them to share experiences and learn from peers across countries.
4. **High Level of Education and Professionalism:** Young people in the movement bring strong educational backgrounds and professional skills, contributing effectively to leadership, program planning, and the execution of initiatives.
5. **Increasing Digital Engagement & Literacy:** Youth show enthusiasm for online platforms and hybrid forms of education, training, and ministry. EUME social media presence has grown in both reach and professionalism, amplifying the impact of youth initiatives.

SWOT Analysis: Focusing on Next-Generation Growth (Leadership Development)

Weaknesses

1. **Lack of Succession Planning & Overload of Responsibilities** There are no structured pathways for second-generation members to assume roles or responsibilities. Many youth are hesitant to take on even minor roles, as those who do are often asked to take on more and more. High expectations from leadership, parents, and society can result in fatigue, disillusionment, or disengagement, discouraging sustained active involvement.
2. **Limited Spirit and Active Engagement Among Youth:** In the past, members had a clear vision that guided their involvement. Today, however, the vision is often perceived as too lofty or out of reach, which can discourage enthusiasm, proactive engagement, and motivation. This sense of distance further constraints leadership development and organisational vitality.
3. **Low Youth Involvement in Decision-Making and Vision:** Some youth feel unheard or excluded from shaping the movement. This contributes to apathy and weak ownership, reducing motivation to contribute meaningfully to the movement's goals.
4. **Absence of a Comprehensive Youth Leadership Programme:** EUME lacks a structured leadership programme. Existing initiatives, such as EMPOWER, while currently the only initiative (a 1-year, faith-focused, missionary-oriented programme), are not designed as leadership pathways and are not accessible to all youth. EUME young adults cannot realistically participate in programmes like UPA, which require 4–6 years in Korea.
5. **Isolation & Limited Support:** Youth leaders may experience loneliness, particularly in countries with small communities, and have minimal interaction with peers across other countries. Current system provides insufficient pastoral care or mentorship for emerging leaders.
6. **Fragmented Programmes & Resources:** Grassroots initiatives operate in isolation, with little collaboration or sharing of materials. This fragmentation limits opportunities for young leaders to learn from one another and hampers the development of effective leadership practices.

SWOT Analysis: Focusing on Next-Generation Growth (Leadership Development)

Opportunities

1. **Youth Department Development:** The planned youth department (spring 2026) will organise youth leader training, new sports and culture assemblies, and workshops to support current leaders and cultivate new talent, while supporting the ongoing youth efforts in the continent.
2. **Mentorship Chains & Leadership Pipelines:** The clear desire for mentorship presents a major opportunity to create structured pathways from junior to senior leadership. For example, predecessors remain as advisors without decision-making authority, while new leaders are trained by serving as assistant pastors. This approach ensures continuity and fosters the development of future leaders.
3. **Revitalisation of Inactive Youth:** There is an opportunity to reconnect with second-generation members born in the 1980s and 1990s who may feel left behind. A continental approach could successfully re-engage hundreds, reviving their participation and strengthening the youth network.
4. **Digital Ministry & Online Platforms:** Youth engagement requires improved communication channels. The creation of a centralised website and a strong online presence (WhatsApp, Instagram) will provide scalable, unified, and accessible support for all youth.
5. **Creation of Cross-National Programmes (Service, Arts, Missions):** The diversity of youth in EUME presents opportunities to foster innovative solutions and strengthen community bonds, for example through service projects, creative arts initiatives, praise/music activities, and continental youth summits.

SWOT Analysis: Focusing on Next-Generation Growth (Leadership Development)

Threats

1. **Limited Resources & Compensation:** Most youth leaders are unpaid or receive inadequate support, which restricts participation and long-term sustainability. Young leaders are not inspired by financial situation of elder leaders and are hesitant to follow in their footsteps. Drop in tithing participants and amount from 1st to 2nd gen exacerbates the financial situation.
2. **Failure to “Pass the Baton” to the Next Generation:** A few instances of unsupportive elder leaders/members, combined with internal politics, create tensions and weaken cohesion, discouraging youth from taking on leadership roles. If the shift from traditional "first generation" leaders (joined 40-50+ years ago, did full-time church work for years/decades) to younger/second-generation leaders (now in their 20s and 30s, most with secular careers) is mishandled, the continent faces a leadership drought in the next 10 years.
3. **Spiritual Disconnection and Cultural Trust Gap:** Much of the providence unfolds in Korea, and information often reaches EUME youth only as condensed summaries. Rapid developments, language barriers, and physical distance make it challenging for youth to stay informed, leaving some feeling disconnected from True Parents and the heart of the providence. Additionally, differences in the church situation in Korea and in EUME and language barriers raise the risk of an “us vs. them” mentality.
4. **Potential Digital Overload or Miscommunication:** Youth want better digital communication, but poorly managed platforms, use of outdated media (like email), or inconsistent messaging can create confusion, disengagement, or failure to reach the youth. Streamlined, youth-friendly channels are essential to maintain clarity and engagement.

Leadership Transition Examples

In preparation for the Leadership Transition session we invite you to explore some examples of recent successful Leadership Transition processes in the EUME Region.

Former West Sub-Region

Here is the Step by Step Leadership Transition Process that was used successfully in the former EUME West Sub-Region for the following Leadership transitions

1. National Leadership in the Netherlands
2. National Leadership in France
3. Subregional Vice-President in the West Region

 Leadership Succession - A 12 Step Guide.pdf

United Kingdom

Here are several links that show the innovative application and nomination process implemented in the UK for the recent National Leadership transition:

1. [Announcement for application and nomination for the National Leadership Position](#)
2. [Video explanation about the position and selection process](#)
3. [National Leader Selection Process Update](#)
4. [National Leader Final Announcement](#)

South-West Region

Here are some of steps of South-West Director search that is currently happening:

1.  Spiritual Pre-Condition for the South-West Director Search
2.  Regional Director – FFWPU EUME Southwest
3.  Application and Nomination Launch in the Southwest Region
4.  Announcement for the position in the EUME Region
5.  Announcement for the position in the US

Leadership Succession: A 12-Step Guide

Process Developed by Julika Labrooy

1

Inviting Heavenly Parent

- **Spiritual Condition:** Begin with a condition of 40 days (or multiple conditions of 40 days, depending on the situation) preferably as a trinity (the Subregional President, Subregional Vice President, and the National Presidents of your EUME region).
- **Purpose:** Dedicate this time to prayer and meditation to seek guidance, aligning oneself as a tool for Heavenly Parent, while setting aside personal preferences.

2

Announcement and Collective Prayer Support

- **Make an Announcement:** Announce the leadership search on subregional level to make the need known, e.g., during a subregional online Sunday service.
- **Invite Community Participation:**
 - Ask members to pray and share any insights or dreams they may receive about the potential new leader.
 - Encourage individuals to consider whether they feel called to this role themselves.
 - Share the intention to encourage new and young leadership, as expressed by EUME President and True Mother.

3

Seeking and Sharing Insights

- **Seek Insights from current Leaders:** Contact existing national, community and department leaders for their suggestions on potential candidates.
- **Review and Reflect:** Pray over the suggested names and seek Heavenly Parent's guidance about who might be prepared for leadership.
- **Observe and Interact:** Attend local events/workshops to observe and interact with potential candidates in person.
- **Inform & Consult:** Engage with the EUME Vice President & Subregional President; share findings and ask for their insights/considerations.

4	Initial Contact with Potential Candidates • Contact Process: - Reach out first to the candidate's National Leader/parents, then to the candidate directly. - Introduce the idea of the role and discuss preliminary expectations. - If candidate is open/considering the position; start a Prayer Condition together.
5	Candidate's Prayerful Consideration • Invitation to the Candidate for Reflection: - Together with the candidate; pray and reflect on the position for 21 or 40 days. - If appropriate, invite the candidate's parents or spouse to join in the prayer condition. - Pray for the candidate's clarity and guidance during this period.
6	Post-Condition Follow-up • Follow-up: - After the prayer and reflection period, schedule a video call with the candidate. - Ask them what they have learned and whether they feel ready to accept the position.
7	Recommendation and Confirmation • Recommendation: Shortly after confirming the candidate's interest, the subregional President submits a recommendation to the EUME President. • Confirmation: Typically, confirmation of the candidate's selection is received shortly within a few days, from the EUME President.
8	Administrative Preparation • Formal Documentation: Coordinate with the EUME office to gather all necessary documents for the leadership transition. • Guide Candidate: Assist the new leader in completing and submitting the required paperwork. • Higher Approvals: Once the paperwork is complete, it is forwarded to HQ for final approval by True Mother, which may take several months.

9	Planning the Transition Timeline • Define Terms: Discuss with the current and incoming leaders when the official handover will occur. • Handover Ceremony: Schedule a ceremonial event to mark the transition.
10	Inform Key Community Members • Meet with Elders and Youth Leaders: Privately share the news of the new leader with senior community members and youth group representatives.
11	Official Announcement • Subregional Announcement: Share the official announcement online, either during a subregional or national Sunday service. • Express Gratitude: Thank members for their prayers and support during the discernment process. • Announce Ceremony: Share details of the upcoming handover ceremony.
12	Ongoing Support for the New Leader • Regular Check-Ins: Offer ongoing support to the new leader, meeting monthly or bi-monthly to provide guidance, answer questions, and offer encouragement.

Disclaimer:

The process may vary slightly depending on the specific country or position. The following serves as a general guideline for leadership succession in the EUME region. In each case to date, only one qualified candidate has accepted the role, thus avoiding the need for a formal selection process. If multiple candidates are qualified, a selection process will need to be developed.

Parallel Tasks:

During the process, you will need to develop the role's mission description with input from the Subregional President, Subregional Vice Presidents, and the National Presidents. Continuously refine the description, incorporating feedback and adapting it to evolving needs.



COMMS TEAM UK

December 18, 2024 | Activities, Announcements, Articles | FFWPU UK, Job Advert, Job Advertisement, National Director, True Parents

Final Call For The Next National Director For The UK Community!

Do you feel called to be our next National Director or would like to nominate someone who you believe is worthy of the job? Applications close on January 31st!

EMBARKING ON THE NEXT SEVENTY YEARS...

FFWPU UK is seeking to appoint a new National Director!

About FFWPU UK

For over 70 years the Family Federation for World Peace and Unification has been striving to be a beacon for hope and unity in the United Kingdom. Since the arrival of the first missionaries in 1954, FFWPU UK has dedicated itself to promoting peace, family values, and interfaith harmony. Our organisation has grown from humble beginnings to become a newly incorporated CIO (charitable incorporated organisation) and a vibrant community spanning several generations that touches the lives of diverse individuals across the nation.

Achievements:

- **Community Building:** Over the decades, FFWPU UK has established numerous community centres and programs that foster a sense of belonging and support for families and individuals. One of our flagship projects is The Blessing marriage ceremony, bringing together thousands of couples to pledge and promote stronger families as the cornerstone for world peace.
- **Educational Initiatives:** We have launched various educational programmes that emphasise character development, leadership, and the importance of family values. Central to these programmes are the teachings of the Divine Principle, which guide us towards living happy and spiritually rewarding lives in healthy and loving relationships.
- **Interfaith Activities:** FFWPU UK, together with our affiliates, has been at the forefront of promoting interfaith dialogue and cooperation, bringing together people from diverse religious backgrounds to work towards common goals.
- **Youth Empowerment:** Our youth programs have empowered young people to become leaders in their communities, instilling in them the values of service, integrity, and compassion.
- **Charitable Work:** Through our charitable initiatives, we have provided support to those in need, both locally and internationally, demonstrating our commitment to making a positive impact in the world.

As we look towards the next seventy years, FFWPU UK is seeking to develop in its mission to engage individuals, families, societies and nations to create a world centred on true love. It will not be an easy road ahead, however, if you resonate with this calling, we invite you to join us on this journey to live for the sake of others and lead our efforts in making a difference as peacemakers and unifiers.

The FFWPU Trustees

Summary of the Role

Job Title: National Director/CEO

Reports To: The Trustees (in the UK) and the FFWPU Regional Director (in Europe)



THE TRUSTEES BOARD

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Summary of the Role

Job Title: National Director/CEO

Reports To: The Trustees (in the UK) and the FFWPU Regional Director (in Europe)

Position Status: Full-Time and exclusively for FFWPU, UK

Location: Based in the UK; regular travel to London HQ is required and occasional trips abroad for international leader's meetings. Candidates must be eligible to work in the UK.

Salary: 60k to 80k per annum depending on experience (previously voluntary).

Term of service: The National Director will serve as a CEO for a term of three years, which is renewable up to a further two terms.

Key Roles & Responsibilities

The role of the National Director is to guide and oversee the life and direction of a thriving FFWPU community on behalf of and representing the True Parents (spiritual) and the UK Trustees (legal). The UK National Director will be responsible for:

Maintaining spiritual integrity: uphold the traditions of the FFWPU community and celebrate our culture whilst also building a clear national identity for the charity as a peace and unity movement. The National Director will seek to understand the providential direction of our time and relate it to the FFWPU UK community by visiting and listening to the communities and sharing in fellowship to create a strong and united FFWPU community throughout the UK.

Strategic leadership and planning: The National Director will have a firm grasp of the purpose, values and strategy of the FFWPU Community and the ability to align ordained and lay staff and key leadership teams with its mission. To accomplish this, the National Director will work as leader of a Senior Management Team, consisting of the Director of Ministry and the Director of Operations and Finance. This team will be responsible for strategic planning and implementation, working together with local pastors, committees, departments, affiliates and grantees in setting and achieving community-oriented goals.

Developing talent and capacity building: The National Director, together with the senior management team, is responsible for creating a positive organisational culture. By engaging and overseeing staff training and development, they will effectively mentor, evaluate and manage employees and volunteers, including attracting and retaining volunteers and missionaries from overseas.

Public representation: Represent FFWPU UK within the UK and on the international stage and articulate our ideas for the wider goals of restoring and healing families as the "school of love." Together with a PR team, the National Director will advocate for the FFWPU by attending public policy meetings and hearings and building partnerships and alliances, making sure the views of the FFWPU are known to policy makers and to the public.

Oversees administration and financial management: The National Director will ensure that the systems, practices, policies and resources of the FFWPU Community responsibly and effectively support its ministry activities. Working together with the Director of Finance and Operations, they will ensure financial management is meeting good practices on both HQ and community levels, including the effective use of FFWPU UK properties in a way that contributes to the purposes of FFWPU UK. The National Director, however, is not involved in the day-to-day management of properties. In recognition of the UK's providential role, the National Director will seek ways to collaborate with and benefit other communities by liaising and reporting to EUME and international FFWPU leaders on a regular basis.

Why should I apply

This is an exciting opportunity for a candidate to be part of a dynamic and evolving organisation where changes have been made to the National Director role to make it more feasible and enjoyable. As part of a restructuring, the National Director will play an integral role in shaping the future by having a direct say in the recruitment of key positions, including the Director of Ministry. This position, which is now fully resourced and full-time, providing the National Director with the time and support to focus on transforming our blessings into a thriving community. This is an ideal role for a self-starter with a vision to build and grow the FFWPU UK community, balancing both the practical and spiritual aspects of the work. The candidate will benefit from the support of the current National Director to ensure a smooth handover, and can build on previous work to shape a compelling vision and strategic plan for the next three years and beyond.

How to apply

Potential candidates for this role can either apply directly or be nominated by active members* of the FFWPU, UK community:

1. For a more detailed job description and to apply directly, please send your CV and cover letter to Kieran Hoyte: kieran@ffwpu.org.uk. References will also be required at a later stage.
2. Potential candidates/nominees for this role can be any UK citizen or resident who is a member of the FFWPU in this country or the equivalent abroad. (This is in recognition of the fact that there are many UK members of the FFWPU who joined or have gone abroad as missionaries and may be called to return to serve in the UK.) In this respect, nominees do not have to agree to or be informed of their nomination at this stage. Individuals who receive at least seven nominations will then be contacted by trustees to ask if they are willing to continue in the selection process.

FFWPU UK members are invited to make your nomination using this form:
<https://shorturl.at/0gqdK> .

If you have any questions or wish to discuss the position, please contact Sonja Read at sonja@ffwpu.org.uk

*An active member is defined as persons over the age of 18 who share the goals and values of FFWPU(UK), are moved by the lives and teachings of the True Parents, have an understanding of the Divine Principle, and who support the work of the FFWPU(UK) through the contribution of their time and/or financial resources.

Timeline

We are accepting applications and nominations until the 31st January 2025. Interviews will take place over the subsequent months and of course in consultation together with True Mother and World Mission Department. The new appointment will have the opportunity to go through a handover period and is expected to be announced at the start of May 2025. As this is the first time a National Director is selected in this way, FFWPU UK trustees will review the process for the future and reserve the right to make any changes to the current process as necessary.

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Please read the Job Description below for all information and any questions you may have. Applications and nominations are being received until the 31st of January 2025.

FFWPU-UK-National-...1 / 4100%+



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- Educational Initiatives: We have launched various educational programmes that

[FFWPU UK National Director Job Description](#)[Download](#)

[Nominate Someone Here!](#)

SHARE THIS POST



OTHER ARTICLES YOU MIGHT BE INTERESTED IN



Families From Across The UK Join Joy-Filled Holy Day Celebration!

Comms Team UK | 28 February 2026

Over 300 members from across the UK gathered to celebrate True Parents’ birthday and take part in the our annual National Service, with a further



WE'RE HIRING

an Assistant to Property Manager at Livingstone House

Key Skills: Problem-solver Adaptable Hands on worker Team Oriented Reliable Independent Practical

Contact: humanresources@ffwpu.org.uk

Join Our Community At Livingstone House: Assistant To The Property Manager!

Communications | 27 February 2026

Livingstone House, our spiritual centre nestled in the beautiful Kent countryside on the outskirts of London, plays a vital role in the life of FFWPU





Latest National Service 2026 Latest Update

Communications | 12 February 2026

Dear brothers and sisters, friends of FFWPU UK, We are happy to share more information about the National Service on Sunday, February 22, 2026. (updated



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Business Hours:
Monday to Friday
09:30 - 17:30



comms@ffwpu.org.uk



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WEEKLY NEWSLETTER

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COMMS TEAM UK

January 7, 2025 | Announcements, Articles | Job Advert, Job Advertisement, Staff, Video, Videos

Shape The Future Of FFWPU-UK! [Video]

Discover more about the advertised National Leader position and its vital role in shaping our community. In this video, our trustees address key questions and provide a detailed overview of the responsibilities involved.

Watch the video below or [directly on Vimeo](#).



FFWPU-UK members aged 18 and over are encouraged to suggest suitable candidates using this form: [Suggest a Candidate](#).

For the full job description and application details, visit: [Call for the Next National Director](#).

Applications and nominations are open until 31st January 2025.

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OTHER ARTICLES YOU MIGHT BE INTERESTED IN



Join Our Community At Livingstone House: Assistant To The Property Manager!

Communications | 27 February 2026

Livingstone House, our spiritual centre nestled in the beautiful Kent countryside on the outskirts of London, plays a vital role in the life of FFWPU



New Cheonwongung Website Video Walkthrough!

Comms Team UK | 19 March 2025

Join us for a quick tour of the newly launched Cheonwongung website! Explore its user-friendly design, easy navigation, and features like events, services, and community



Trustees Provide Update On UK National Leader Selection Process [Video]

Comms Team UK | 11 March 2025

Our trustees share updates on the ongoing selection process for FFWPU UK's National Director, with 75 nominations received. Watch the video for the latest developments.

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COMMS TEAM UK

March 11, 2025 | Announcements, Video | National Director, Staff

Trustees Provide Update On UK National Leader Selection Process [Video]

Our trustees share updates on the ongoing selection process for FFWPU UK’s National Director, with 75 nominations received. Watch the video for the latest developments.



Thank you to everyone who nominated a candidate for the position of National Director of FFWPU UK, and for sharing your thoughts and feedback. We received a total of 75 nominations.

Please watch the video for an update on the selection process which is ongoing. Watch the video on the right or [directly on Vimeo](#).

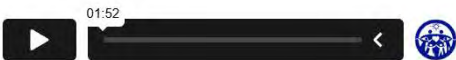
We are grateful for your prayers that Heavenly Parent guides this process.

Here is a transcription from part of the video:

“Among them, we have both first and second generation candidates. This round of interviews is being conducted by a selection committee consisting of trustees, a pastor and a previous national leader, and after a shortlisting process, there will be an in-person meeting and a final selection by the trustees.

“We hope that by the end of this month we are going to be able to present a candidate, and of course, that candidate will be presented to True Mother for her final approval. Thank you so much for your prayers and conditions and your thoughts.

“We really appreciate that and let’s continue to pray that God can guide the selection of our new National Leader”



OTHER ARTICLES YOU MIGHT BE INTERESTED IN



Shape The Future Of FFWPU-UK! [Video]

Comms Team UK | 7 January 2025

Discover more about the advertised National Leader position and its vital role in shaping our community. In this video, our trustees address key questions and



Final Call For The Next National Director For The UK Community!

Comms Team UK | 18 December 2024

Do you feel called to be our next National Director or would like to nominate someone who you believe is worthy of the job? Applications



Welcome, Eunjoo!

Comms Team UK | 16 October 2024

Eunjoo has joined as the new Assistant Pastor for the River South Community. Grateful for the role, she is committed to supporting True Parents, drawing



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Business Hours:
Monday to Friday
09:30 - 17:30



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WEEKLY NEWSLETTER

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Dear Leaders,

As you know, we're in the process of finding our next Regional Director 🔍

To invite Heaven's support and good spiritual guidance in this process, we would like to invite you to join a 21-day prayer and HDH condition, running from 27 October to 16 November.

Each day:

🙏 7 minutes of prayer

📖 Any HDH material (preferably focusing on leadership, e.g. The Way of the Spiritual Leader: <https://www.tparents.org/Moon-Books/wsl1/0-Toc.htm#TableOfContents>)

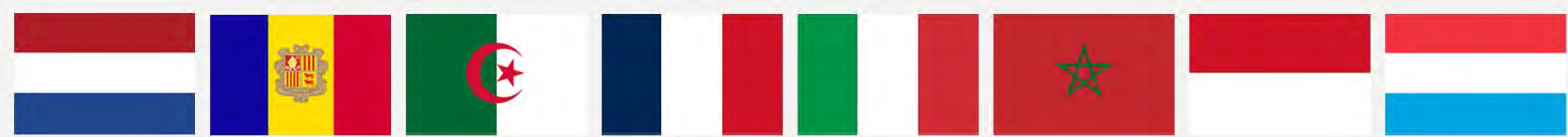
Prayer points:

- For the appointment of the new Regional Director
- For the appointment of new National Leaders
- For the success of our communities in witnessing

The condition will conclude on 16 November. On that day, during our Regional Sunday Service, we will announce to all Southwest members that we are seeking nominations for the next Regional Director, and the official nomination process will open. Details on how to apply or nominate will be shared at that time.

Thank you for your support and dedication! I'll send a reminder on the day we start the condition





Regional Director FFWPU EUME Southwest

Mission, Role, and Application Overview



Mission & Context

- Southwest Region established: **15 April 2025**
- Proclamation: *“A New Age, the Beginning of a New History”*
- Regional Director role opened: **15 August 2025**

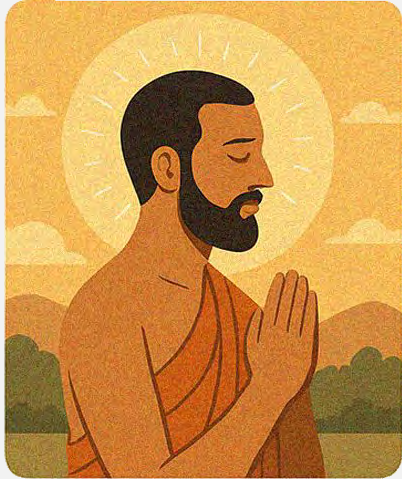


Role Overview

Item	Details
Title	Regional Director EUME Southwest
Reports to	Continental Director, EUME
Reports from	Deputy Regional Director, National Directors
Location	France HQ + 15 countries
Term	4 years, renewable
Compensation	Full-time / Part-time



Key Responsibilities



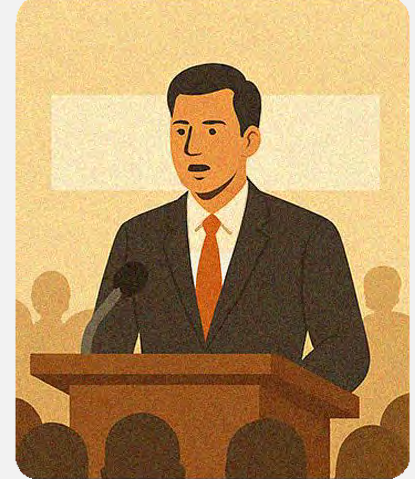
**Spiritual
Leadership**



**Community
Growth**



**Organisational
Leadership**

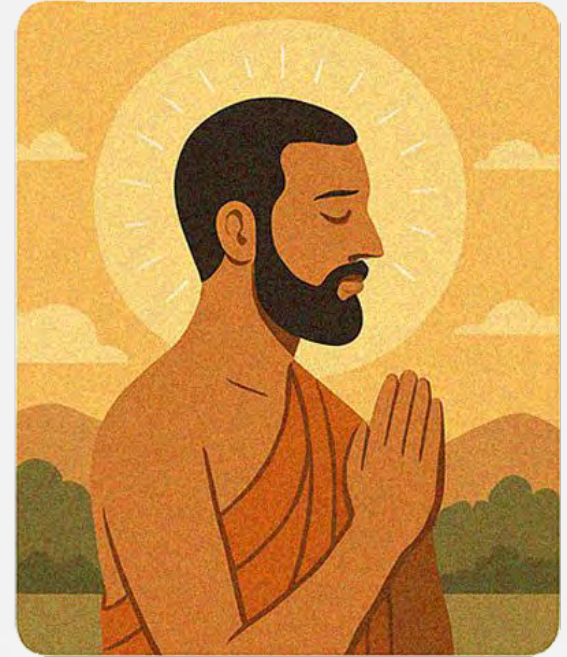


**Public
Representation**



Spiritual & Pastoral Leadership

- Lead by example: faith, devotion, true love
- Nurture Blessed Families & communities
- Teach and inspire members
- Support workshops & ceremonies



Community Growth & Engagement

- Develop regional strategic plans
- Increase membership, especially youth
- Oversee outreach and volunteer programmes
- Strengthen community life



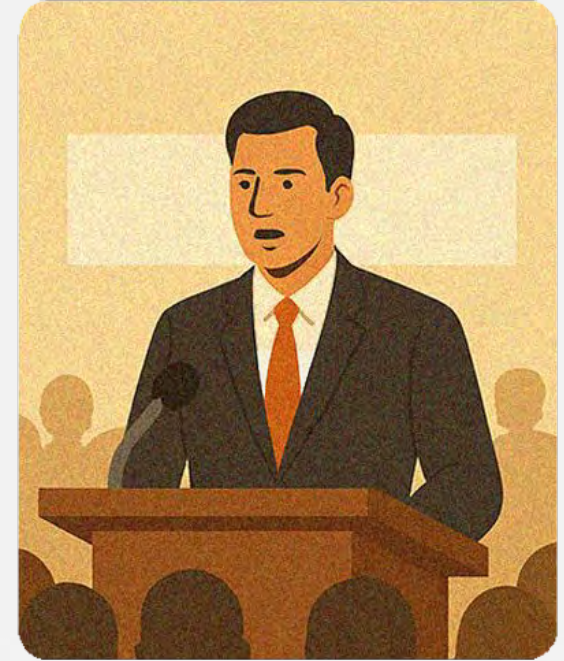
Organisational & Strategic Leadership

- Oversee operations, finance, HR, administration
- Mentor and guide National Directors
- Align leaders and missionaries with the mission of FFWPU
- Implement solutions and monitor performance



Public Representation & Advocacy

- Represent FFWPU regionally and internationally
- Build partnerships and alliances with affiliated organisations, e.g., UPF/WFWP
- Welcome VIPs and guests
- Promote FFWPU's vision publicly



Experience, Skills & Personal Qualities

- Strong spiritual alignment & commitment
- Leadership and community-building experience (minimum 2 years)
- Strategic, organised, and collaborative
- Excellent communication & interpersonal skills
- Self-motivated, innovative, adaptable



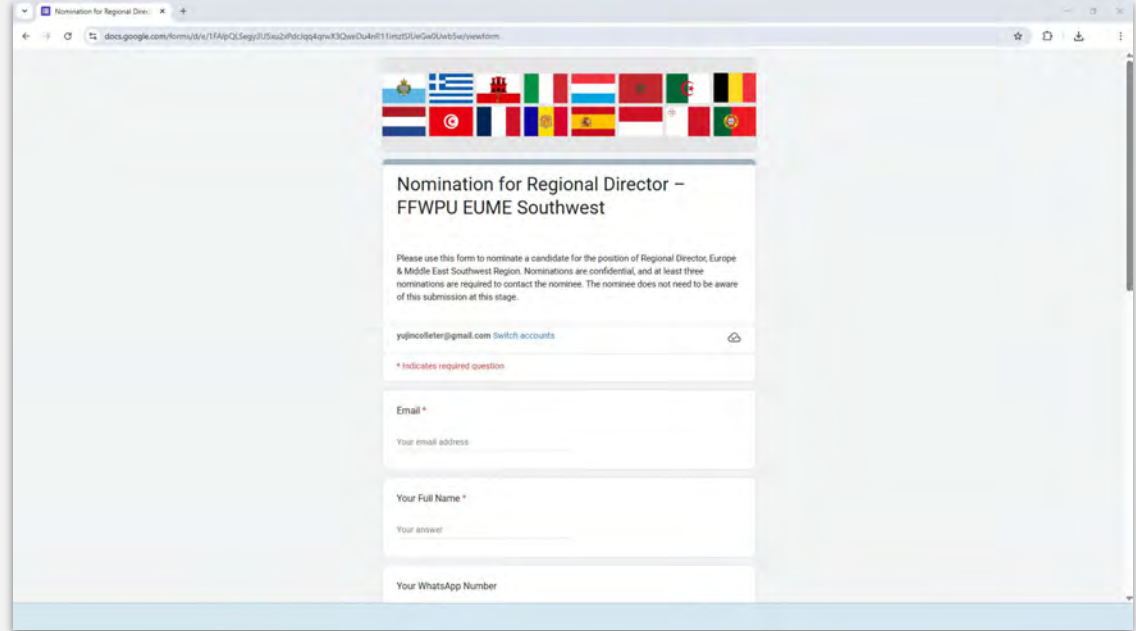
How to Apply / Nomination

- Direct application: CV + cover letter → eumesouthwestregion@gmail.com
- Nominations: Deputy Director contacts candidates
- Deadline: **31 December 2025**
- Interviews: follow in consultation with the Interim Regional Directors and Deputy, and the Continental Director and Vice Directors, World Mission Department



Nomination Form

 <https://forms.gle/wmdcDUJ4yFkXCwMVA>

A screenshot of a Google Forms interface. The title is "Nomination for Regional Director - FFWPU EUME Southwest". Below the title, there is a row of flags representing various countries. The form text says: "Please use this form to nominate a candidate for the position of Regional Director, Europe & Middle East Southwest Region. Nominations are confidential, and at least three nominations are required to contact the nominee. The nominee does not need to be aware of this submission at this stage." Below this, there is a field for "Your email address" with a placeholder "yulincoller@gmail.com" and a "switch accounts" link. There are also fields for "Your Full Name" and "Your WhatsApp Number". A red asterisk indicates required questions. The browser address bar shows the Google Forms URL.

Timeline / Next Steps

- Applications & nominations: **until 31 Dec 2025**
- Interviews: **early 2026**
- Selection in consultation with the Interim Regional Director and Deputy, and the Continental Director and Vice Directors, World Mission Department
- Role commencement: **spring 2026**



Nomination Form



Summary / Key Takeaways

- Guide spiritual, community, and organisational growth
- Serve as FFWPU's regional leader & public representative
- Strong commitment, leadership, alignment with True Parents required
- Apply or nominate by **31 December 2025**



Nomination Form



40 Day Condition

- 17th November – 26th December 2025
- Who: All Blessed Families
- **Condition:** 7 minutes of prayer + HDH
(preferably focusing on leadership, e.g. Cheon Seong Gyeong, Book 9, Chapter 3. The Mission of a Church Leader)
- **Prayer points:**
 - For the appointment of the new Regional Director
 - For the appointment of new National Leaders
 - For the success of our communities in witnessing



Nomination Form



Dear Brothers and Sisters of the Southwest Region,

We're now collecting nominations for the next Regional Director of the EUME Southwest Region. You can nominate anyone you feel is suitable, they may be from our region or from elsewhere in EUME or another continent.

Nomination form:

 <https://forms.gle/oe7bpLzccUEbdJug7>

We're also starting a 40-day condition (17th November – 26 December 2025). All Blessed Families are invited to join:

* 7 minutes of prayer each day

* HDH (preferably on leadership – e.g. CSG, Book 9, Chapter 3)

Prayer points:

1. New Regional Director
2. New National Leaders
3. Successful witnessing in all communities

More info about the role here:

  Regional Director – FFWPU EUME Southwest

Thank you so much for your prayers and support!



Dear Blessed Families,

The Southwest region is seeking a new Director! All EUME members are invited to apply or nominate someone suitable.

- Nominations can be for anyone, inside or outside our continent.
- The selected Director must live in a Southwest nation when they start. Candidates currently living elsewhere will need to relocate.
- To nominate someone, use this form: <https://forms.gle/Eab2UfmcvVnUNtTs9>
- To apply directly, send your CV and cover letter to: eumesouthwestregion@gmail.com

For more information about the role, see: [Regional Director – FFWPU EUME Southwest](#)

Deadline for applications and nominations: 31st December 2025

Thank you for helping shape the future of our region and continent!

Southwest Interim Directorship Team



FFWPU Europe and the Middle East – Southwest Region is seeking a new Regional Director. All members are welcome to apply or to nominate someone they believe is suitable for this role.

Please note the following:

- Nominations can be made for any FFWPU member.
- The selected Director does not need to currently live in a Southwest nation, but must be willing to relocate and live in one of these countries when they begin the role: France, Italy, Luxembourg, Monaco, San Marino, Andorra, Spain, the Netherlands, Portugal, Belgium, Tunisia, Greece, Malta, Algeria, Morocco, and Gibraltar.
- To nominate someone, please use this form:
<https://forms.gle/Eab2UfmcvVnUNTs9>
- To apply directly, please send your CV and a cover letter to:
eumesouthwestregion@gmail.com

Deadline for applications and nominations: 31 December 2025

[nominate someone](#)

[apply for yourself](#)

[more info](#)

Generational Leadership Transition

Plenary Session
European Leaders Meeting
Prague, January 16 - 18



Elements – Plenary – 75 min

Intro & Icebreaker	5 min
Pair Sharing	4 min
Input 1	15 min
Reflection	5 min
Pair Sharing	7 min
Input 2	15 min
Reflection	5 min
Pair Sharing	7 min
Conclusion	10 min

A family of six is walking through tall, golden-brown grass. In the foreground, a man in a dark jacket and light trousers is walking towards the right. Behind him, a woman with short white hair is smiling. To her right, another woman is walking. Further back, a young boy in a dark vest is walking, and on the far right, a man is carrying a young child on his shoulders. The background is a soft, out-of-focus landscape under a pale sky.

Personal Experiences with Transition inheriting and passing down (pair/group sharing)

Share one significant experience with your
neighbour.





CÉLÉBRATION NATIONALE DE L'ANNÉE 2024







Process of Transition

Preparation > Decision > Handover

Environment for Transition

Environment for Transition

I emphasise the importance of creating an environment. Our first-generation members - the parents - could not fulfil their responsibility. They came to know God's grace and the truth, and yet, they could not fulfil their responsibility to multiply the blessings they had received.

Hence, the necessary environment could not be created. As a result, many second-generation members have left the movement. This is truly heartbreaking.

(9 Jan 2013, Cheon Jeong Gung)



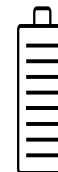
**Relationship with
WMHQ & EUME HQ**



Organ. Culture
(Systems & Processes)



Finances



Legal Setup



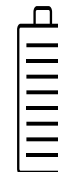
Community Culture



Process of Transition

Preparation > Decision > Handover

**National Vision &
Strategy**



**Youth Engagement &
Relationship between
Generations**



Outreach & PR



**Situation of Blessed
Families**



Training and Education



Environment for Transition

Environment for Transition

Community Culture

- Trust and Collaboration
- Space for individual initiative
- Healing & Dealing with Past
- Conflict Culture: *Do you have a track record of having difficult conversations and resolving issues?*
- *Is your community family friendly?*

National Vision & Strategy

- *Do you know why your organisation exists?*
- *Can you, your team, or members articulate why it exists?*
- *Do you have a clear vision for your community?*
- *Can you articulate how your nation/organisation is moving towards that vision?*

Environment for Transition

Relationship with WMHQ & EUME HQ

- Unity and quality of Communication between IHQ, regional and national leaders
- International Cooperation
- Sharing Best practices

Organisational Culture (Systems & Processes)

- Decision Making: Individual or collective decision making
- Structured Processes and Reviews of Projects
- Goal setting and regular reviews with leaders
- Communication
- Data management

Environment for Transition

Finances & Properties

- Financial Resources
- Financial Processes: Budgeting
- Financial and physical health of properties
- Other assets

Legal Setup

- Legal Structure
- Functioning Board and Oversight
- Clarity in Ownership
- National recognition as faith or charity

Environment for Transition

Youth Engagement and the relationship between the generations

- How much are youth and young adults actively involved?
- How much do the generations trust each other?
- How much do the generations work together?

Situation of Blessed Families

- How healthy are the blessed families in your community?
- Is support in place for couples, members struggling with mental health, ageing members, etc.?
- Are the biggest challenges expressed and identified?

Environment for Transition

Training & Education

- Leadership Training
- Sunday School
- Youth and Young Adult WS

Outreach & PR

- *How innovative and attractive is your outreach approach?*
- *How much does your youth feel inspired about their faith and community so they feel free and want to share it with others?*
- *Do you have a person or team responsible for PR?*
- *Do you have an updated website and active social media?*

**It Doesn't
HAVE TO
be perfect.
You Just
Have To Start**

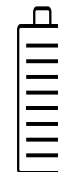
**Relationship with
WMHQ & EUME HQ**



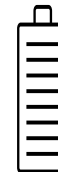
Organ. Culture
(Systems & Processes)



Finances



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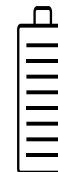
Community Culture



Process of Transition

Preparation > Decision > Handover

**National Vision &
Strategy**



**Youth Engagement &
Relationship between
Generations**



Outreach & PR



**Situation of Blessed
Families**



Training & Education



Environment for Transition

Environment Assessment

On a scale of 1-10 how would you evaluate your nation/community in each area?

What are the most important areas that need focus right now?

What are your strengths/weaknesses? Threats/opportunities?

What are your next steps to improving environment to support transition?

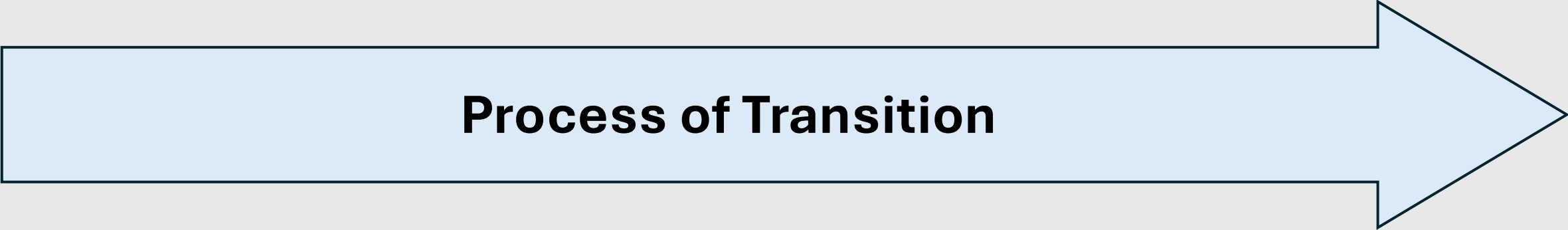
A person wearing a blue lab coat is holding a black pen over a clipboard. The background is a blurred laboratory setting with various pieces of equipment. The text "Reflection (5 min)" is overlaid in white, bold font at the bottom of the image.

Reflection (5 min)

A group of four people are sitting in a circle in a modern office or meeting room with large windows in the background. A young man with dark skin and short, curly hair is speaking and gesturing with his hands. A woman with long, wavy brown hair is listening attentively, holding a pen and a notepad. A woman with blonde hair in a ponytail is seen from the back, and a man with dark hair is also seen from the back. The text "Pair Sharing (7 min)" is overlaid in large white font across the bottom half of the image.

Pair Sharing (7 min)

Process of Transition



Preparation

- Pray & Condition
- Clarify Process
- Communicate with relevant parties
- **Job Description and Job Posting**

Public Announcement

Decision

- **Application and Nomination**
- Hearing of Candidates
- **Selection** by Committee
- Confidentiality
- Confirmation by EUME & WMHQ

Public Announcement

Handover

- Handover documents and meetings
- Handover Ceremony

Prayer & Communication

What are your next steps in Leadership Transition

- Reach out to your direct central figure?
- Learn from other regions/nations/communities?
- Start a prayer condition?
- Reach out personally to key leaders and members?
- Create a team?
- Clarify the process?
- Write the job description?
- Announcing the intention to step down?
- Etc...

A person wearing a blue lab coat is holding a black pen over a clipboard. The background is a blurred laboratory setting with various pieces of equipment. The text "Reflection (5 min)" is overlaid in white, bold font at the bottom of the image.

Reflection (5 min)

A group of four people are gathered in a modern office setting with large windows in the background. A young man with dark skin and short, curly hair, wearing a maroon and grey long-sleeved shirt, is leaning forward and speaking to a woman with long, wavy brown hair. The woman, wearing a grey cardigan over a white top and a blue lanyard, is sitting at a desk and listening attentively while holding a pen and a notepad. In the foreground, the back of a man's head and shoulders are visible; he has dark, curly hair and is wearing a grey shirt. To the left, the back of a woman's head and shoulders are visible; she has blonde hair tied in a ponytail and is wearing a blue denim jacket. The large windows in the background offer a view of a cityscape with various buildings and greenery.

Pair Sharing (7 min)



Sharing (2 min)



Questions (2 min)

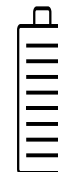
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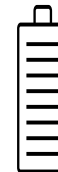
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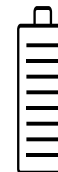
Community Culture



Process of Transition

Preparation > Decision > Handover

**National Vision &
Strategy**



**Youth Engagement &
Relationship between
Generations**



Outreach & PR



**Situation of Blessed
Families**



Training & Education



Environment for Transition

Afternoon Program

- **Main Session**

- o Action Planning
- o Identifying and addressing Roadblocks
- o Hot Seat

- **Marketplace Session 1**

- o Action Planning

- **Marketplace Session 2**

- o Identifying and addressing Roadblocks
- o Hot Seat

Prague Conference Background Reading

- 1. Article by Demian**
- 2. Opinion Piece after the Presidential Religious Meeting**

Korea's Trial of the Mother of Peace: What Shifted, and Where the Pressure Now Lies

By Demian Dunkley

On December 1, 2025, the trial of Dr. Hak Ja Han, known globally as the Mother of Peace, formally opened at the Seoul Central District Court. Since then, the proceedings have moved steadily into public view, revealing the broader tension between faith, law, and power in today's Korea.

What began as a side investigation into political donations, replete with exaggerated raids, selective media leaks, and marathon interrogations, has evolved. It has shifted into something more systemic, more political, and far more consequential. It is no longer a side investigation. It increasingly bears the imprint of presidential authority, and the direction of escalation points unmistakably upward.

At stake is not simply criminal liability, but whether executive power is now being used to redefine the acceptable boundaries of religious participation in public life.

The Split-Donations Testimony

It was revealed that as early as August 2025, during the investigative phase, former Family Federation executive Yun Young-ho told prosecutors that political outreach had been conducted toward both major parties in the lead-up to the 2022 presidential election. "Support was provided to both," he said. According to multiple sources, he named politicians from both the People Power Party and the Democratic Party, including minister-level officials.

This information was completely suppressed, remaining behind closed doors until early December, when it began to surface in legal and media circles, as well as through Yun's own testimony in court. Until that point, the entire framing of the case was built around a one-sided narrative that the Unification Church had targeted conservative figures to buy influence.

Once that narrative cracked, it was no longer an optics problem. It became a system-wide exposure.

The prosecution's case appeared to be in serious trouble, and this development was likely deeply concerning to President Lee. During a December 2 Cabinet meeting, Lee raised the possibility of dissolving religious organizations that intervene in politics. He did not name the Family Federation, but the implication was widely understood.

"If a religious organization persistently commits serious illegal acts and systematically intervenes in politics," he said, "we should review the possibility of dissolution as is done in Japan."

The escalation did not stop there. On December 9, President Lee returned to the issue in a second Cabinet meeting, this time with sharper language and clearer direction. He stated that if a religious organization had become a conduit for illegal political lobbying and showed resistance to reform, dismantlement must be considered. Again invoking Japan's precedent, he instructed legal experts to examine every available option.

The shift was decisive. What had been viewed days earlier as a conditional warning now took on the character of policy exploration. Dissolution was no longer a rhetorical boundary marker, this moment marked the first time a sitting president publicly raised the dismantling of a major religious organization during an active criminal case.

Behind the scenes, reports suggested real differences of opinion within the ruling party. Legal experts quietly acknowledged that dissolution would be extremely difficult and potentially unconstitutional. Some observers speculated that the comments were intended as a warning rather than a concrete legal plan.

December 15: The Raids and the Shift to Forensic Strategy

On December 15, investigators under the authority of the national police carried out coordinated search-and-seizure operations at ten locations connected to the case. These included Cheon Jeong Palace in Gapyeong, the Seoul headquarters of the church, the detention facility where Dr. Han and Yun Young-ho are being held, and the homes or offices of several former political figures from both major parties.

These raids were not symbolic. Investigators sought accounting ledgers, financial records, internal correspondence, digital devices, and administrative files. This suggests that authorities moved beyond reliance on testimony alone and began assembling a documentary and forensic record. Rather than building the case primarily through witness narratives, investigators appeared intent on reconstructing the flow of funds and decision-making processes through hard evidence.

This shift reinforced the sense that the investigation was being reframed as systemic, with a focus on institutional structures rather than isolated acts.

Inside the Courtroom: Separating Individuals From Institutions

Meanwhile, the trial of Dr. Han continued.

On December 19, during a critical hearing, multiple current and former church officials testified that strategic decisions related to political outreach were driven primarily by Yun himself. Reports and meeting minutes submitted to Dr. Han were described as vague, ceremonial, and lacking actionable instruction. One witness confirmed that decisions were executed without her direct approval and were often interpreted secondhand through staff.

The cumulative effect did not end the prosecution's case, but it did begin to separate individual initiative from institutional intent. More importantly, it began to distinguish Dr. Han from the operational core of the alleged wrongdoing.

Political Pressure Mounts

By late December, the case no longer appeared to be a standard criminal process. It had taken on the characteristics of a political confrontation, with competing narratives pulling in opposite directions and Dr. Han positioned at the center.

There was discussion within the National Assembly about appointing a second special prosecutor. This was notable, given that the ruling party held a majority and that any expanded investigation could potentially expose its own members. However, the discussion quickly collapsed.

The point of failure was scope. Lawmakers aligned with the administration pushed for a narrow inquiry focused only on the church's alleged ties to conservative figures. Opposition leaders, citing Yun's public testimony and existing investigative records, argued that Democratic Party officials must also fall within the mandate. The disagreement proved insurmountable.

Negotiations stalled. The Assembly deadlocked.

Under those conditions, decisive authority reverted to the executive.

January 6 and the Creation of the Joint Investigation Headquarters

On January 6, 2026, upon Lee's instruction, the Supreme Prosecutors' Office announced the formation of a new Joint Investigation Headquarters for Religious-Political Collusion.

The team is not symbolic. It is staffed, operational, and empowered to conduct full-scale investigations, request warrants, prepare indictments, and perform legal strategy reviews.

The headquarters is led by Chief Prosecutor Kim Tae-hoon, a figure closely aligned with the current administration. He previously handled disciplinary actions against former Prosecutor General Yun Suk Yeol and was promoted under the Lee government.

Two senior prosecutors have been dispatched. Kim Jeong-hwan is a specialist in financial crime and asset tracing, known for tracking donation flows and off-ledger transactions. Lee Han-ul is a specialist in politically sensitive investigations and has handled cases involving high public volatility.

This structure looks permanent, not temporary. It mirrors an anti-corruption unit and has full authority to pursue warrants, conduct audits, and prepare indictments.

This represents not caution, but escalation. It is an assertion of state power at a moment when judicial uncertainty had increased rather than decreased.

The message is clear. The state is no longer treating this as a case of individual misconduct. It is treating it as institutional collusion between religion and politics, and the Family Federation is the first test case.

Therefore, it is reasonable to infer that prosecutors are preparing for landmark legal rulings rather than short-term media impact. The emphasis appears to be shifting toward forensic audits, donor trails, asset mapping, and internal decision-making records. In this context, documents and financial data will play a larger role than testimony alone.

For Dr. Han, the implications are mixed. It may become increasingly difficult for either the special prosecutor or the joint investigation unit to establish her direct liability. As a spiritual leader, she does not manage day-to-day operations or administrative communications, and testimony to date has confirmed her distance from operational decision-making. At the same time, the broader institutional risk to the church and its leadership structure has increased.

While no formal legal move toward dissolution has been initiated, the government's public posture makes clear that this is not being treated as an ordinary criminal case. It is being positioned as a test of the church's legitimacy in the public square.

The Road Ahead: Two Tracks, One Tension

At this point, the case is moving along two distinct but related tracks.

The first is the trial itself. Hearings will continue through January, with cross-examinations of key witnesses scheduled to begin in February. Additional hearings are already scheduled into March. Unless new indictments are filed, the current detention period is governed by a statutory deadline in mid-April. These are fixed legal realities, not predictions.

The second track is the joint investigation headquarters created under executive authority. This inquiry is not bound to the trial calendar and does not automatically determine the outcome of the case before the court. Its scope is broader, its timeline more flexible, and its impact potentially more political than judicial.

Understanding this separation is essential. The trial will rise or fall on evidence tested in court. The broader investigation will shape the environment around the case, including public perception, institutional pressure, and long-term consequences for the movement. While there should be a legal firewall between the two processes, assuming that separation will be perfectly maintained in practice may be unwise.

What Has Changed, and What Has Not

What has changed is the expressed posture of the state. The case has moved from an investigation framed around individual allegations to a wider effort that treats religious and political interaction as a systemic problem. This shift explains the escalation in rhetoric, the discussion of dissolution, and the creation of new investigative structures.

What has not changed is the legal standard before the court. Individual criminal responsibility must still be proven with admissible evidence. Testimony so far has continued to distinguish between personal initiative and institutional intent, and no direct instruction linking Dr. Han to illegal acts has been produced.

What also has not changed is the character and record of the Mother of Peace herself. Her life, work, and leadership remain what they have always been, regardless of how the political climate shifts around her.

Staying Clear in a Time of Pressure

Legally speaking, the Family Federation is not on trial as a faith. It is being tested as a Korean institution. In a broader sense, Korea itself is being tested.

To date, the state, the justice system, and the media have not demonstrated fair treatment of Dr. Han. What remains to be seen is whether the legal process will ultimately correct that imbalance.

Dr. Hak Ja Han is not in the public eye because of proven wrongdoing. She is there because the state has chosen to test how far executive power can reach when a religious institution becomes politically inconvenient.

What is unfolding is no longer just a criminal proceeding. It is a stress test of constitutional restraint—of whether Korea's legal system can hold its line when political authority, prosecutorial power, and public narrative begin to converge.

History will not judge this moment by the volume of accusations or the efficiency of investigations. It will judge whether the rule of law remained distinct from political ambition when the two came into direct contact.

More than any single verdict, that is the question that is now on trial.

[#GodsDreamOneFamily](#)

[#ReleaseTheMotherOfPeace](#)

Sources and Background

This article draws on a combination of court records, mainstream Korean media reporting, official government statements, expert legal analysis, and publicly documented commentary on legal, political, and religious freedom concerns in South Korea.

Court Proceedings and Legal Record

- **Seoul Central District Court** trial proceedings involving Dr. Hak Ja Han, including witness testimony, judicial inquiry, and evidentiary disputes regarding political funds, institutional command structures, and criminal liability.
- **Court pool reporting** from accredited journalists observing the trial, documenting testimonies by former executives distancing Dr. Han from operational decisions and expanding the scope of political actors implicated.
- **Statements from the Special Prosecutor's Office**, as well as defense counsel, regarding the credibility of the Yoon Young-ho protocols and the timeline contradictions that undermine prosecutorial claims.

Mainstream Korean Media Reporting

- **KBS News:** Coverage of the formation of the joint investigation headquarters, expanded allegations of political collusion involving multiple parties, and law enforcement's shift toward forensic evidence collection.
- **Hankyoreh (Hani):** In-depth analysis of the prosecutorial strategy, internal church planning documents presented in court, and broader political conflict around the investigation's scope and legitimacy.
- **Segye Ilbo:** Reporting on former leadership testimony and political outreach prior to the 2022 election; disclosure of internal meeting records and communication protocols.
- **Yonhap News Agency:** Coverage of the December raids, search-and-seizure operations, and updates on the joint investigation team's activities following directives from the executive branch.
- **Korea Times / Korea Herald / JoongAng Ilbo:** Commentary and reporting on court developments, calls for procedural fairness, and editorials questioning the blurring of lines between legal proceedings and political pressure.
- **AsiaToday:** Editorial concerns about state overreach and the precedent risk of government-led efforts to dissolve a religious organization based on politicized claims.

Government Statements and Political Context

- **Televised Cabinet meetings** on December 2 and December 9, 2025, during which President Lee Jae-myung raised the issue of disbanding religious groups that “systematically intervene in politics,” explicitly referencing Japan’s approach.
- **Statements by members of the National Assembly** from both the ruling Democratic Party and the opposition People Power Party, revealing political disagreement over the proposed scope of a second special prosecutor.
- **Executive action on January 6, 2026**, creating the Joint Investigation Headquarters for Religious–Political Collusion, led by prosecutors and coordinated with police under the authority of the Supreme Prosecutors’ Office.

Religious Freedom and Civil Society Responses

- **Public statements from Korean Christian alliances** and international religious leaders warning against dissolution rhetoric and calling for legal restraint and constitutional adherence.
- **Joint declarations from interfaith coalitions** expressing concern over selective prosecution and the erosion of protections for religious minority groups.

Medical and Humanitarian Documentation

- **Medical opinion submitted by Dr. Samia Burton, MD** (October 22, 2025), detailing elevated cardiovascular and systemic risks associated with extended pretrial detention of Dr. Hak Ja Han under current conditions.
- **Geriatric health assessments and comparative detention standards**, emphasizing the increased vulnerability of elderly detainees and the lack of access to appropriate medical oversight.

Prior Analysis and Contextual Work

- **Published op-eds and articles by the author**, including “Release the Mother of Peace” and related commentary on state-religion dynamics and the legal treatment of religious leadership.
- **Research on the special prosecutor system in Korea**, examining its evolution, statutory structure, and increasing use in politically sensitive investigations.
- **Comparative legal studies referencing Japan’s dissolution of the Unification Church**, providing background on the use of state authority to regulate or disband religious institutions and the ensuing public backlash.

Before talking about the dissolution of religion, what should nations and religions reflect on?

Choi In-sik / political columnist

An op-ed published the day after President Lee Jae Myeong and several religious leaders had lunch together and (reportedly) called for the dissolution of the Unification Church, Shincheonji and other small religions (see photos below)



The scene in which President Lee Jae-myung and the leaders of the seven groups gathered in one place to formally discuss 'disbandment of religious groups that cause harm to the people

and redeem assets' is symbolic in itself. Shincheonji and Unification Church had a disagreement, and the president expressed his sympathy saying "he neglected the Red Sea for too long." However, the questions this scene raises to Korean society are not simple. Of course, who, by what standard, will define 'religion that causes evil'.

Religious freedom is a fundamental right guaranteed by the Constitution. Of course, if fraud, coercion, violence, and human rights violations are committed in the name of religion, the state should intervene. The problem is that the punishment for criminal acts and the dissolution of religious groups themselves is a completely different level of problem. The crime of an individual is governed by the penal law, but the way the entire faith community is 'come together' leaves a very dangerous precedent.

Korean modern religious history demonstrates this point well. Yeouido Sun Gospel Church was also at the center of the controversy of 'atheism' in the 1970s~80s, and numerous emerging religions crossed the boundaries of heism and authenticity over the time. If the state power at that time had directly intervened in religious assessment, today's religious landscape would have been drastically different. The standard of atheism and authenticity is the realm of theology, not the language of power.

What is more worrying is that religion is trying to put itself in the position of 'selector'. At the moment when a certain religion is labeled as 'psybi' and demands strict response from the state authorities, religion steps into the ethics of politics instead of gaining moral authority. I don't know if it's Shincheonji and Unification Newspaper today, but no one can guarantee which end will rise on the chopping board tomorrow in the name of 'social destruction'. World history is clearly warning this. Religious control has always started in the minority and expanded to the whole.

Korean society in the AI era is already tired of extreme conflict and hatred. While politics is working to divide, religion should be the last complete point. The role of religion is to understand each other's faiths, speak the logic of coexistence, and speak uncomfortable truths to power. But if religion leads the way and shouts 'dismissal' and 'redemption', it is not a cure but a catalyst for another conflict.

The alternative is obvious. First of all, not to disband religious groups, but to transparently investigate criminal acts and clearly hold personal responsibility. Secondly, the finances of religious foundations should be managed not by dissolution but by strengthening publicity, audit, and supervision. Third, the religious community should focus more on protecting victims and building internal midnight systems than having a meal with the government.

Religion loses credibility most quickly when it's on the side of power. In an age where AI is rapidly replacing the role of humans, the vitality of religion comes from humility, contemplation, and understanding of the batter, not technology. What the Korean religion should do now is not to shout at someone to 'tidy up', but to help themselves.

Are we really reducing conflict, or are we creating another division?

Prague Conference Background Reading on Japan Summary of "Sacrifice to the Nation" by Masumi Fukuda

Introduction

This is a summary of the just published book “Sacrifice to the Nation” award winning Japanese journalist Masumi Fukuda. She examines the systematic persecution of the Unification movement in Japan following the 2022 assassination of former Prime Minister Shinzo Abe. Beginning with the 2025 Tokyo District Court dissolution order against the Family Federation for World Peace and Unification, Fukuda argues that the decision was political rather than judicial, driven by a predetermined goal to dismantle the church. She contends that government agencies, courts, and major media outlets acted in concert, sidelining due process, suppressing dissenting views, and narrowing public discourse to a single, hostile narrative about the movement.

Central to the book is the claim that serious human rights violations—particularly the long-standing practice of abducting and confining believers to force de-conversion—have been ignored or concealed. Fukuda documents thousands of such cases and highlights the roles of deprogrammers, hostile pastors, and a network of lawyers who, she argues, reframed victims of coercion as victims of the church itself. According to the author, this structure fueled lawsuits, distorted statistics on “spiritual sales,” and shaped public opinion while benefiting ideologically motivated actors.

In later chapters, Fukuda scrutinizes media bias, judicial prejudice, and alleged evidence fabrication by authorities, warning that Japan is normalizing discrimination against unpopular religions. She concludes that the dissolution proceedings represent a dangerous precedent: a state-driven erosion of religious freedom justified by fear and public pressure. The book ultimately calls for a reassessment of facts, accountability for past abuses, and a restoration of constitutional protections for freedom of belief.

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Preface: A Country Where Terrorists' Wishes Come True

This book begins with the dissolution order issued by the Tokyo District Court to the former Unification Church (now called the Family Federation for World Peace and Unification, or Family Federation) in March 2025 and examines the reality of the "state persecution of religion" the author believes was carried out in Japan by the judiciary, government, and the media in concert.

The dissolution of a religious corporation should be a serious decision because it directly links to the most fundamental human right, the freedom of religion. However, the author criticizes the Tokyo District Court dissolution order as being highly political, lacking strict

fact-finding based on objective evidence, and instead exaggerates the damage through repeated inference.

The author emphasizes that this series of events was driven by a "predetermined conclusion" triggered by the terrorist assassination of former Prime Minister Shinzo Abe in July 2022. From the Kishida administration's declaration to sever the Liberal Democratic Party's long ties with the Family Federation, to the arbitrary change in interpretation of the Religious Corporations Act, the unilateral decision of the Religious Corporations Council, the Ministry of Education, Culture, Sports, Science and Technology's request for a dissolution order, and even the court case, everything was carried out with the goal of Family Federation's dissolution from the beginning — which was the same goal as Abe assassin Tetsuya Yamagami.

As a result, Japan has realized the desires that motivated the terrorists.

The author herself is a secular person with no particular interest in religion and previously held a negative image of the former Unification Church. Nevertheless, Fukuda's involvement in religious issues was due to a "sense of discomfort" she felt. In a democratic society, diverse opinions should be exchanged freely and fairly. However, this was not the case with this incident. Criticism was focused solely on one religious organization, while other perspectives, including those defending the Family Federation, were largely ignored.

Instead, after Abe's assassination, Japan's public discourse became dominated by criticism of a religious organization, and both neutral and defensive opinions were intentionally excluded. The author thus sees this situation as a "witch hunt."

As the author continued her research, she encountered a number of "inconvenient truths" that had been largely ignored by the media. In particular, the organized de-conversion campaign conducted since the 1960s — in which more than 4,000 believers were abducted and confined and violently forced to renounce their faith — is a serious issue that the author calls "the worst human rights violation of the postwar era." Furthermore, the author casts very grave doubt on the political and ideological background of the National Network of Lawyers Against Spiritual Sales (NNLASS), which is hostile to the religious organization, and its influence on shaping public opinion over the years.

This book argues that the core of the issues surrounding the Family Federation lie in the abduction and confinement of members and the systematic manipulation of public opinion, and that the issues surrounding the religious organization cannot be discussed without taking these into account. The author strongly urges readers to discard preconceived notions and look at the facts as they are.

Chapter 1: The Worst Human Rights Violation of the Postwar Era—Abduction and Confinement

This chapter exposes the serious human rights violations of former Unification Church members, known as "forced de-conversion by abduction and confinement," that have been committed in Japan for many years. The cases of Toru Goto and Hirohisa Koide are presented as emblematic examples. Goto was confined by his family in multiple apartments for 12 years and 5 months, from 1995 to 2008, due to his faith. He was completely deprived of contact with the outside world and had no freedom of movement or freedom of communication.

Behind these abductions and confinement were Takashi Miyamura, a "deprogrammer" who undertakes the forced de-conversion of believers, and Christian pastors who were hostile to the former Unification Church and instigated and instructed the families on how to confine believers. The confinement was rephrased as "protection," and the violence and illegality of the acts were intentionally concealed.

At least 4,300 people were abducted and held captive in this way between 1966 and 2014, with over 300 believers going missing in the worst year. There were even incidents of armed attacks on churches and handcuffing and abducting female believers. While many victims succumbed to their abusers and renounced their faith after long periods of confinement, Goto refused to renounce his faith, and so was held captive for an unusually long period of time.

This chapter also reveals how abduction and confinement was institutionalized as a "business to help people leave the cult." After agreeing to leave the "cult," former members were then required to submit letters of apology, criticize the "cult," and even file civil lawsuits against it to collect monetary "damages"; if they refused, they were threatened with being held captive again. Lawyers from the National Network of Lawyers Against Spiritual Sales represented the victims in court despite being fully aware of this background, creating a structure that transformed the "cult" into the "perpetrator" and the de-converted believers into the "victims."

The book depicts the reality that abduction and confinement functioned as a "profit-making scheme" for some anti-Unification Church figures. High-value cases were given priority to lawyers with close ties to Miyamura, and the atmosphere in the courts was shared among lawyers that "if the other party is a 'cult,' it's easier to get a monetary claim approved," and "in civil cases, 'cults' are expected to lose." In a class action lawsuit known as the "Give Back Our Youth Trial," in which former members sued the church, the majority of the plaintiffs were former members who had been abducted and confined, suggesting the possibility that the victim-perpetrator dynamics were intentionally reversed.

The testimony of physician Koide Hirohisa solidifies suspicions of collaboration between pastors, deprogrammers, and lawyers. Because these lawyers denied the illegality of their abductions and confinement, the victims had no choice but to pretend to renounce their faith and agree to file civil lawsuits, fearing re-incarceration. The author asserts that these actions constitute serious human rights violations and crimes, and points out that the international community, including the US State Department, has long criticized Japan's forced de-conversion practices.

Nevertheless, the prevailing sentiment within Japan is that "it can't be helped because it's a problematic religion." The author warns that the true role of the National Network of Lawyers Against Spiritual Sales and the reality of so-called spiritual sales have not been adequately investigated.

Chapter 2: The True Nature of the>NNLASS

This chapter begins with the question of whether the>NNLASS, which claims to "relieve victims," is truly a consumer issues organization. She then examines its origins and actual activities.

In fact, even after the Unification Church ceased its so-called spiritual sales practices by 2009, the Lawyers' Network did not welcome the decrease in "victim" numbers and continued to manipulate statistics to inflate the number and amount of victimization, by labeling any generous donation as "victimization."

Furthermore, it is noteworthy that many of the "ex-believers' testimonies" that have appeared in the media as victims of spiritual sales are former believers who were abducted and confined and forced to renounce their faith. Deprogrammer Takashi Miyamura sent former believers whom he had de-converted by abduction and confinement as "victims of cult" in response to requests for interviews in magazines and on television. The testimonies of former believers that frequently emerged after the assassination of former Prime Minister Abe were almost without exception people who had been kidnapped, confined, and became an apostate.

The author finds the core of the activities of the>NNLASS not in "victim relief" but in political and ideological struggle.

A key point is that the Unification Church (Family Federation) was introduced in Japan (in 1959) and originated the anti-communist International Federation for Victory Over Communism in the late 1960s. The Lawyer's Network is deeply connected to a left-wing worldview that has long opposed the International Federation for Victory over Communism and other forces seeking the enactment of the Anti-Espionage Act.

The left-wing network's actions have been highly political, including calling for the revocation of the Unification Church's religious corporation license shortly after its inception. The author points out that the>NNLASS—which denounces the church's evangelism methods that conceal its true identity as a "great evil" may itself have been hiding its true intentions for over 35 years.

Chapter 3: The Mysterious Man — The Deprogrammer

This chapter delves into the true nature of Takashi Miyamura, a key figure in the abduction, confinement, and forced de-conversion of former Unification Church members.

Despite his deep involvement in numerous abductions and confinements, Miyamura has never been held criminally responsible as he instead shifts all blame to the parents of the kidnapped believers. However, in reality, it was Miyamura who designed and led the entire operation, including instructing relatives on the kidnapping and confining methods and then pressuring the former members to file civil lawsuits for damages as proof they left the church.

Miyamura is portrayed as the man who created an "infinite loop" in which the abductions, confinement, and lawsuits of members were repeatedly reproduced.

Through the testimonies of victims, the author delves into Miyamura's inner thoughts. Growing up in a complicated family environment, Miyamura likely identified with the Unification Church's founder and his family, and felt that the followers' belief in "parental love" was deceptive. The process of forcing followers to leave the group was itself a form of self-justification and healing for him. His goal was to deplete the group's assets by filing numerous lawsuits and ultimately force its dissolution. This long-term vision was consistent from the beginning.

The mass media's responsibility for tolerating such serious crimes for so many years must be sharply called into question. By exercising their "freedom not to report," they failed to report on the brutal abductions and cruel confinement, resulting in the "justice" of deprogramming being socially guaranteed. As a result, the followers have been placed outside the scope of the Japanese Constitution and international human rights norms. The police also avoided intervention, regarding these crimes as a "family matter," effectively denying the believers' equality under the law.

Chapter 4: "-Sayuri Ogawa-"

This chapter examines the testimony of Ms. Sayuri Ogawa (pseudonym), who gained attention in 2022 as the "daughter of a former pastor of the Unification Church" and was interviewed on the church's negative impact on her life and society.

Ogawa spoke about her victimization through media appearances and Diet testimony, which immediately led to the exercise of the right to question the Family Federation and the enactment of a “new law to provide relief to victims of the former Unification Church” (officially titled the Act on Prevention of Unfair Solicitation of Donations by Corporations, etc.). As a result, she became a symbol of public opinion calling for the dissolution of the church.

However, her statements contained many chronological inconsistencies and were contradicted by documents submitted as evidence, raising doubts about their credibility from the early stages.

The author interviewed Ogawa's parents and revealed a significant gap in the public understanding of the facts. According to her parents, Ogawa had suffered from mental health issues in the past, and her attitude toward the church and her parents may have suddenly changed following the assassination of former Prime Minister Abe and a press conference by the National Network of Lawyers Against Spiritual Sales. The author points out that the biggest problem is that Ogawa's testimony was used by politicians and the media without being thoroughly verified, resulting in the spread of misinformation and the distortion of national policy decisions. She concludes the chapter by asking, "Who is controlling her discourse behind the scenes?"

Chapter 5: Active Second-Generation Members Speak Out

This chapter describes the national and societal discrimination faced by active members of the former Unification Church, particularly second-generation members.

In December 2022, approximately 200,000 online petitions calling for dissolution were submitted in person to the Agency for Cultural Affairs, led by Ms. Sayuri Ogawa. This was widely reported in the media. In contrast, when approximately 23,000 active members submitted their signatures against dissolution, by hand and with their real names, to the Agency for Cultural Affairs, the agency rejected them and requested that they be submitted by mail, citing "the potential for uproar."

The author points out that the government's prioritization of anonymous online signatures over more authentic handwritten signatures constitutes clear discrimination. Interviews with the Agency for Cultural Affairs revealed that officials refused to acknowledge this unfairness and revealed its determination to expedite the Kishida administration's demand for dissolution. In the end, the whole process was based on preconceived conclusions of dissolving the Family Federation.

Next, the author recounts voices of active members. She explains that due to biased reporting, active believers were routinely labeled "anti-social" and "cult," and specific harms such as job offer revocations and housing denials were ignored. Current believers

claimed that even when they gave interviews to the media, their opinions were simply cut out, and that second-generation voices who are positive about the church were excluded from the start.

The author points out that the cause of second-generation believers' difficulties in life is not religion itself but rather the social culture, which has fostered a lack of understanding and stigma toward religion. We must not live in a society that discriminates against and excludes young people who wish to contribute to their country and society through their faith, she writes.

Chapter 6: "If It's a Cult, You Lose"

This chapter examines the significant bias against the Family Federation in Japan's judicial system through the case of its petition for provisional injunction regarding the statements of Ms. Sayuri Ogawa. The court dismissed the Family Federation's petition without any consideration from the outset. The ruling's findings contradict objective evidence and presuppose facts not present in Ogawa's mother's statement, raising serious doubts about the fact-finding process itself. The court's unnatural defense of Ogawa, despite the unreliability of her statements becoming apparent throughout the proceedings, is also problematic.

The author points out that behind these unjust decisions is the deeply rooted unwritten rule in Japan's judicial system that "if it's a cult, you lose." Judges themselves, the guardians of the rule of law for everyone equally, are hesitant to rule in favor of religious groups demonized by society and the media. Past lawsuits involving the former Unification Church have repeatedly resulted in rulings that prioritized labels over facts and evidence. This chapter reveals the current situation in which equality under the law effectively fails to apply to specific religions.

Chapter 7: Fear and False Belief — A Mountain of Unjust Judgments

This chapter explores the accumulation of unjust judgments through numerous lawsuits involving the NNLASS. The sudden exercise of the "right to question" the former Unification Church in 2022 was decided by public opinion and political pressure, regardless of the improvement in the victim situation.

When the NNLASS requested the Ministry of Education, Culture, Sports, Science and Technology (MEXT) to exercise the right to question in the past, MEXT declined, even though the number of victimization cases was higher than it is now. Nevertheless, the fact that the right to question was exercised only in 2022, when the situation had improved, was a significantly unfair response compared with other religions.

This chapter also describes the structure in which anti-Unification Church forces have repeatedly used former believers who were forced to renounce their faith as "victims of the Unification Church" in lawsuits and to shape public opinion. A symbolic example is the "Give Back Our Youth Trial," in which many of the plaintiffs were former believers who had been abducted and confined and forced to renounce their faith. The decision contains numerous similar claims, and also points out suspicions of falsehood and evidence tampering. The author harshly criticizes the>NNLASS for claiming to be providing relief to victims, while they may have actually been "digging up" future plaintiffs and even been involved in abducting and confining them. She thus argues that their claims no longer have any credibility.

Chapter 8: MEXT's Suppression of Free Speech

This chapter reveals the de facto state censorship of reporting on the former Unification Church. The media has been rife with manipulation of the assassination of former Prime Minister Abe, seemingly reversing the roles of victim and perpetrator. Reporting any information even slightly favorable to the Family Federation or the suffering of its members (such as abduction and confinement) is virtually taboo. The author points out that behind this bias is a kind of "invisible press code" that forces the media to self-censor.

As a concrete example, the Ministry of Education, Culture, Sports, Science and Technology (MEXT) directly protested and banned television stations and reporters for reporting favorably on the Family Federation. Japan's public broadcast company, NHK, reportedly angered MEXT by reporting content that could be interpreted as supporting the church's claims, and MEXT forced NHK to revise and restrain its reporting. The author warns that this continued state pressure is stifling the media as a whole and further accelerating biased reporting. Because the interests of the government and major left-wing media outlets are aligned, even protests against the suppression of free speech are negligible.

Chapter 9: Requests for Dissolution Order—The Minds of Large Donors

This chapter focuses on the actual voices of large donors and reveals that the "large donation damages" cited as the basis for dissolution orders have been grossly exaggerated. While the Agency for Cultural Affairs and the>NNLASS purport to have interviewed numerous victims, many of these cases were resolved ~~—~~ even years ago ~~—~~ - and no interviews conducted with church members. In reality, many people donated of their own volition and then lost their faith, or sought refunds under pressure from family. The>NNLASS purports to have repeatedly filed lawsuits by inciting victims with promises that "you'll get your money back if you sue."

Active members who have actually made large donations all say they have made their donations based on their faith and values, without any threats or coercion. In lawsuits involving the>NNLASS, false statements are used like boilerplate, and the evidence and

testimony of the members are ignored. Furthermore, a closer examination of the 32 cases in which the church was found liable for damages and which served as the basis for the dissolution order, revealed that the majority of the plaintiffs were former believers who had abandoned their faith after being kidnapped and held captive. This chapter warns of the danger that the dissolution order is being pursued without these crucial facts being fully verified in closed hearings.

Chapter 10: The Truth About the Memorandum Trials — The "Demonic Eldest Daughter"

This chapter examines the "memorandum trials" and describes how Japan's judicial decisions changed dramatically after the assassination of former Prime Minister Abe. Prior to the assassination, the church's civil lawsuit win rate was on the rise, and courts were beginning to make dispassionate, evidence-based decisions. However, after the assassination, this trend was halted. A symbol of this is the "memorandum trial," in which the Supreme Court took up a case in which the Family Federation had won a complete victory in lower courts and overturned it.

The reality of the trial differs significantly from the simple "victim image" portrayed in the media. The case centered on an elderly mother who made donations of her own volition, leaving behind memorandums, statements, and even videos to prevent her family from seeking repayment. The woman's third daughter supported these gifts. However, her eldest daughter wanted the donation refunded and effectively isolated her mother from the third daughter and led the lawsuit using a guardianship system and medical certificates. When the third daughter investigated, she found significant falsehoods in her elder sister's claims and diagnoses, resulting in a victory for the church in the lower court. Nevertheless, the Supreme Court overturned the ruling, stating that the mother had been "under the psychological influence of the religious organization." The author strongly criticizes this decision as a dangerous one that could distort religious freedom, as it effectively introduces the concept of mind control, which has already been denied.

Chapter 11: False Accusations Orchestrated by the Public Security Police 1: The Shinsei Incident

The "Shinsei Incident" that occurred in 2009 was a criminal case that led to the Family Federation's declaration of compliance, but in reality it was a national policy investigation by the public security police. Shinsei, a seal sales company allegedly affiliated with the Unification Church, was arrested for violating the Specified Commercial Transactions Act, but the extent of its illegality was extremely unclear. Police searched the company's offices and church, and using the customer lists obtained there, falsely threatened victims, claiming that "numerous complaints have been filed." However, the victim who prompted the search was not one of the five named as victims in court, raising strong suspicions that the incident itself was orchestrated in order to secure charges.

Furthermore, a former member who appeared as a witness for the prosecution was abducted and confined before leaving the church, and there are also suspicions that he gave false testimony. The author believes Shinsei's management and sales staff were victims of a false accusation, and that the public security police's real target was the church itself. The author warns that the background to this may be false information leaked to the police and judiciary by the NNLASS, and warns about the relationship between the anti-Unification Church camp and public authorities.

Chapter 12: False Accusations Orchestrated by the Public Security Police 2: Stalking Prevention Law Violation Case

This chapter examines the case of Mr. A, a Unification Church member, who was arrested and indicted by the Tokyo Metropolitan Police Department's Public Security Bureau for violating the Stalking Prevention Law for his continued search for Ms. B. The couple were engaged and attended a mass wedding at the church. However, after Ms. B returned to her parents' home, she suddenly disappeared. Given the frequent cases of abduction and confinement of church members by relatives, Mr. A felt a strong sense of crisis and set out to track her down. He eventually discovered that she was in the apartment used by deprogrammer Takashi Miyamura to confine members, but this background was not properly addressed in court.

As a result, the possibility of abduction and confinement, which should have been the root cause of the crime, was never considered, and the defendant was found guilty. The author speculates that the reason the Public Security Police became involved in this stalking case was because they suspected organized involvement by the church. However, no such organizational involvement was found. If the Public Security Police's assessment is wrong, then Mr. A was merely used as a pawn to frame the church. The author warns that this case, like the Shinsei case, is a false accusation.

Chapter 13: The Seijo Church Relocation Controversy — Which Group Was the Troublemaker?

This chapter describes an incident in 1996 when a local church of the Unification Church relocated to Seijo, where it faced severe persecution from local residents. Between 40 to 50 residents gathered at each service, obstructing and harming members as they entered and exited the church, and even following members around the station, hurling insults at them. One of the residents was a lawyer acquainted with Masaki Kito of the NNLASS, who is said to have spread negative rumors about the Unification Church to the residents. Proof that this was organized behavior was provided by a public information meeting held by members of the anti-UC network, including Hiroshi Yamaguchi, Yoshifu Arita, and Takashi Miyamura. Former members who had been abducted and held captive were also in attendance.

A settlement was reached in court in favor of the Unification Church, effectively resulting in a victory for the church. The Seijo Church seemed to have temporarily regained peace, but the building owner refused to renew the lease, and the church was forced to withdraw from Seijo. The author points out that the lawyers and deprogrammers who incited fear and led residents into conflict bear a great deal of responsibility, and that in this turmoil, Unification Church members were not perpetrators but victims.

Chapter 14: The MEXT's Crimes — Fabrication of Statements

This chapter reveals the numerous allegations of fabrication and falsification in the victim statements used as the basis for the dissolution order against the Unification Church. A Sekai Nippo scoop confirmed multiple instances in which victims and their relatives claimed that some statements were "not written by the victims themselves" or "not true." Furthermore, the inclusion of victimization from other religions highlighted the sloppy nature of evidence collection. The Ministry of Education, Culture, Sports, Science and Technology (MEXT) refused to disclose the documents, citing the non-contentious nature of the trial, and did not deny the allegations.

During the testimony of former members A and B, it was revealed that the contents of the statements were inaccurate and had been arbitrarily added. Looking at the stages in the preparation of the statements, with the involvement of lawyers from the>NNLASS and MEXT officials, the level of falsehoods became increasingly egregious with each step. The statement is filled with stamped-out expressions such as "ancestral karma" and "hell."

The author points out that there is a strong possibility that the MEXT systematically fabricated evidence in order to win the lawsuit seeking a dissolution order, and strongly warns that if the dissolution order is issued without questioning this, legal justice and freedom of religion will be fundamentally undermined.

Chapter 15: Dissolution Order — A Trial Based on National Policy

In the final chapter, the author characterizes the request for the dissolution order against the Family Federation as a "trial based on national policy" and compares it to the trial of the persecution of Oomoto, a Shinto-based religious movement that was very popular before the war. Oomoto was found guilty of violations of the Peace Preservation Law in the first trial, with the co-founder sentenced to life imprisonment. However, in the appeals trial, the defendants were found not guilty due to the discovery of falsification of official documents in the first trial. Judge Tsunao Takano presided over this appeals trial.

The Tokyo District Court's decision to order dissolution of the Family Federation, issued on March 25, 2025, made almost no mention of MEXT's alleged false and fabricated statements by former members. The voices of current members were

ignored while actions dating back decades were cited as grounds for dissolution. A decision to dissolve the church would have resulted in irreparable human rights violations, but the decision showed no consideration whatsoever for the plight of these members. In conclusion, the author expresses her strong desire for the restoration of conscience in the judiciary, saying, "Come on, Judge Takano Tsunao of the Reiwa era!"

Challenges We Face in Korea



There are 4 separate battles in Korea

- The Special Prosecutor's investigation
- The National Police investigation
- The Government's attempts to legislate
- The media battle
 - And probably more. The bottom line is:*

This is a battle for the soul of Korea

The Special Prosecutor's investigation

- Began with raids on the Cheonwongung and other sites in July
- True Mother called in for voluntary questioning
- True Mother arrested and detained
- The court case started December 1
- It is expected to last up to three months more
- Two bail applications have been denied
- Mother remains in the Seoul Detention Center
- Korean media reports on the hearings and testimonies

The National Police Investigation

- Began in late December in response to testimony by Yoon Young Ho that lawmakers of the governing party (and not just the opposition) received financial and other support from FFWPU
- The PPP opposition demanded that the government investigate even if it means investigating themselves.
- A new series of raids and interrogations took place including at the Detention Center.
- No legal proceedings have begun yet.
- The media reports on all developments

The President's Direct Initiative

- President Lee Jae Myung is actively working to promote legislation designed to bypass the judicial process.
- He started talking about this in December, ordering his staff to investigate what could be done and referencing the dissolution efforts in Japan.
- A few days ago, he held a highly-publicized luncheon for religious leaders (including some religions themselves regarded as fringe” and claimed unanimous consent to dissolve unwanted religious groups including Unification or Shincheonji
- Some commentators have spoken of the danger to all

FIRST THEY CAME FOR THE SOCIALISTS, AND I DID NOT SPEAK OUT—
BECAUSE I WAS NOT A SOCIALIST.

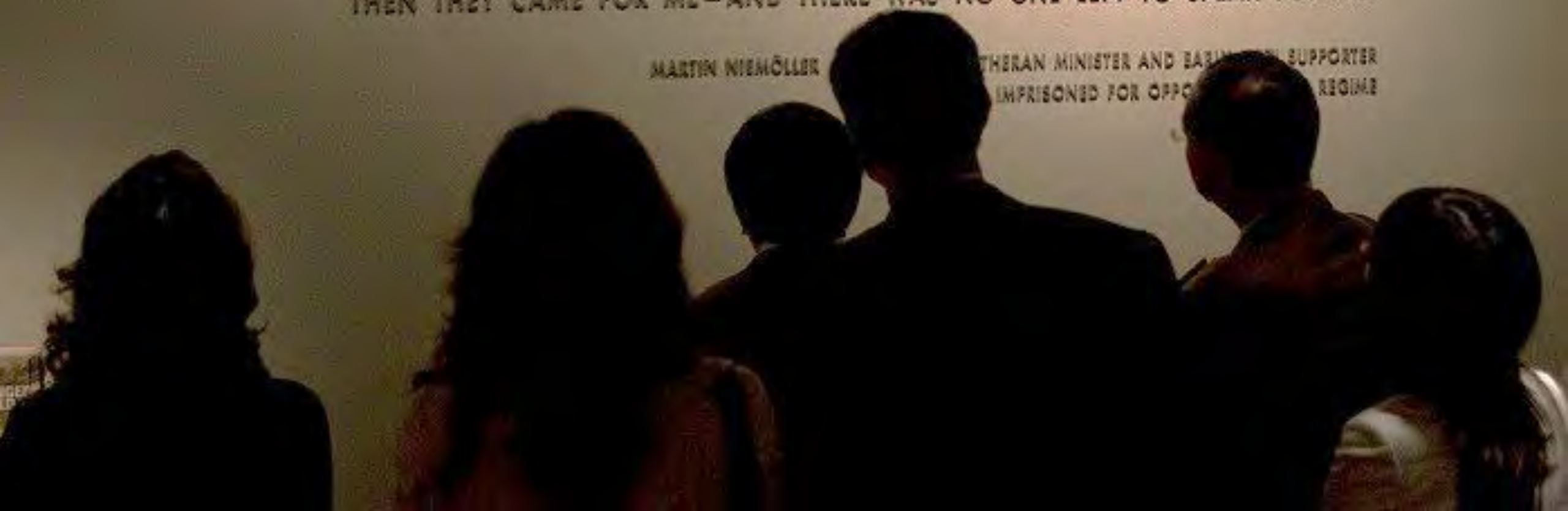
THEN THEY CAME FOR THE TRADE UNIONISTS, AND I DID NOT SPEAK OUT—
BECAUSE I WAS NOT A TRADE UNIONIST.

THEN THEY CAME FOR THE JEWS, AND I DID NOT SPEAK OUT—
BECAUSE I WAS NOT A JEW.

THEN THEY CAME FOR ME—AND THERE WAS NO ONE LEFT TO SPEAK FOR ME.

MARTIN NIEMÖLLER

LUTHERAN MINISTER AND EARLY NAZI SUPPORTER
IMPRISONED FOR OPPOSING NAZI REGIME



The Media Battle

- The Korean media reports about the Family Federation and True Mother almost every day, focusing on fresh revelations and evidence that paint the FFWPU in a bad light.
- The media have uncritically adopted the prosecution narrative that any form of political activity by religious believers or churches is wrong and prohibited under the constitution.
- But this is the reverse of the truth: the constitution says that the State may not act to restrict religious freedom
- One “silver lining” everyone in Korea now know about True Mother.

There is an opportunity hidden here ...

- True Mother said a long time ago she promised God to reach 1/3 of the World's Population by 2027 – just a year away.
- But, despite her great efforts, we are far from that goal. Something extraordinary has to happen.
- Sometimes, great persecution, and even imprisonment, can turn public response completely around—
 - Martin Luther King in Birmingham Jail
 - Nelson Mandela in Robben Island
 - True Father in Danbury
 - St. Paul in Rome

The Situation of the Unification Church (Family Federation) in Korea and True Mother Hak Ja Han

Good day. It is a pleasure to meet you all.

I am Park Jong-in, N.L of the Lebanon and Regional Director for the Middle East.

Today, I would like to speak about the current situation surrounding the Unification Church (Family Federation) in Korea and True Mother Hak Ja Han.

First, the origin of this incident began when Yoon Young-ho delivered an expensive gift to Kim Keon-hee, the wife of former President Yoon Suk-yeol. In addition, he provided 100 million won in cash to Kwon Seong-dong, the leader of the People Power Party. These facts were revealed by Yoon Young-ho himself during a prosecution investigation; he previously served as Secretary-General of the Family Federation.

Amid a fierce political struggle lasting over two years between the Democratic Party, Lee Jae-myung, and President Yoon Suk-yeol, the situation escalated when President Yoon suddenly declared martial law, triggering a major political crisis.

After President Yoon was impeached, the Democratic Party won the presidential election, and Lee Jae-myung became president. In order to weaken the People Power Party by branding it as an insurrectionary party and ensure victory in future elections, the Democratic Party sought to use the alleged bribery of party leaders and the special investigation into First Lady Kim Keon-hee as a means to make the Unification Church a sacrificial victim.

However, Yoon Young-ho later announced through the media that he had also provided cash to lawmakers from the Democratic Party, and it was reported that the special prosecutor had already acknowledged this. Despite knowing about the illegality of the special prosecutor's actions, the People Power Party failed to pursue a fair investigation and effectively remained passive. Although calls were made again for a special investigation into the Unification Church, the People Power Party currently lacks sufficient seats in the National Assembly and is practically unable to advance any legislative actions.

President Lee Jae-myung then ordered that investigations be conducted first by the police. As a result, even Shincheonji, a new Christian denomination that had cooperated with the People Power Party during elections, has come under investigation by the Corruption Investigation Office for High-Ranking Officials. Three additional current and former National Assembly members named by Yoon Young-ho are now under investigation, and Jeon Jae-soo, the current

Minister of Oceans and Fisheries, resigned from his post over allegations of accepting illegal funds.

President Lee has publicly instructed the Minister of Justice on two occasions to examine whether illegal religious organizations can be dissolved. A few days ago, during a New Year luncheon at the Blue House with representatives of seven major religious groups, the Unification Church and Shincheonji were explicitly mentioned. The president stated that religious groups causing harm to society should be dissolved and their assets confiscated and distributed to victims.

At present, True Mother has been detained at the Seoul Detention Center for over 120 days, with no clear indication of when she may be released. This is because President Lee Jae-myung and the Democratic Party are determined to uncover alleged legal violations by the Unification Church under Korean law and impose punishment.

Korea is currently facing extremely difficult circumstances. Korea is caught in a challenging international situation amid escalating tensions between the United States and China. The National Assembly is no longer a place for rational dialogue and constructive debate; instead, it has become a battlefield of constant conflict, where each side seeks to exploit the other's weaknesses. This situation persisted during the two years of former President Yoon's administration and has continued after President Lee's inauguration. It is by no means a simple situation.

In this context, the Unification Church has become a target of attack, and True Mother is bearing responsibility and walking a path of sacrifice while detained at the Seoul Detention Center.

Public opinion in Korea has long been unfavorable toward religious organizations. This is largely because left-leaning journalists dominate the media landscape and rarely publish positive coverage of religion.

Among the current Democratic Party lawmakers and Prime Minister Kim Min-seok, many belong to the so-called "386 generation" and hold anti-American, left-leaning views. Although President Lee Jae-myung advocates pragmatism and a balanced diplomacy among China, Japan, and the United States, many people perceive that Korea's relationship with China is particularly close and that China's influence is significant.

Furthermore, many of the current leaders at the center of political power in Korea have past experiences opposing the Victory over Communism Movement and confronting the C.A.R.P Groups on university campuses. These leaders are

now making determined efforts to persecute the Unification Church and the Family Federation to weaken their influence.

With local government elections scheduled for June, the administration will continue to use all branches of government—executive, legislative, judicial—as well as the media and online platforms to attack the opposition People Power Party, consolidate power, and ensure that the opposition remains divided and weakened so that it cannot gain votes.

On the other hand, through these circumstances, the truth of the Family Federation and the Unification Church may become known to the entire nation. It is also possible that, by utilizing sudden and dramatic changes in the situation, Heavenly Parent's providence will advance and the truth will be revealed.

We must unite with True Mother, seek the cooperation of Heavenly Parent and the spirit world, and move forward with the Word and the truth. True Mother has said that if we believe in her words, the truth will surely be revealed. Now is the era of Heavenly Parent's direct governance, and Heaven can intervene at any time to advance the providence—because True Mother is leading it at the forefront.

The lives of the True Parents, who devoted their entire lives to the Republic of Korea, to the unification of North and South Korea, and who sacrificed for all humanity, will surely be revealed. By uniting with Cheon Shim Won, humbling ourselves, becoming internally one, loving one another, caring for neighbors in need, and practicing true love that lives for the sake of others, we can make the True Parents known to the world. Through this, the hardships faced by True Mother, as well as those in Japan and Korea, will surely turn into victory.

In that sense, the attitude and posture of all of us gathered here today are extremely important.

This concludes my brief presentation.
Thank you

P.M. Shinzo Abe Assassination and the FFWPU-Japan Dissolution Case



« Think Tank 2022 » Forum – Sept. 2021



July 8, 2022

Witch Hunt Campaign and Dissolution Request

July – October 2022

- **Media campaign by Anti-UC Lawyers' Association (NNLAS)**
 - UC is « Anti-social » « Evil organization »
 - Testimony of « Sayuri Ogawa » (2nd Generation)
- **Prime Minister Kishida**
 - Aug. 31 - LDP cut ties with UC
 - Oct. 20 – Change interpretation of law - from criminal to civil case prosecution
 - Oct. 23 – MEXT (Ministry) files lawsuit for dissolution of UC
 - « Death Sentence »: Losing Legal Personality – All public assets seized



Sayuri Ogawa



PM Kishida

Witch Hunt Political and Religious Background

• Political Background

- 1978 – IFVOC prevents spread of Communism in Japan
- 1987 – UC and IFVOC promote the Anti-Spy Law
- 1987 - Leftwing lawyers (NNLAS) and Media (Asahi Shinbum) begin Anti-UC Campaign – Create term « Spiritual Sales »

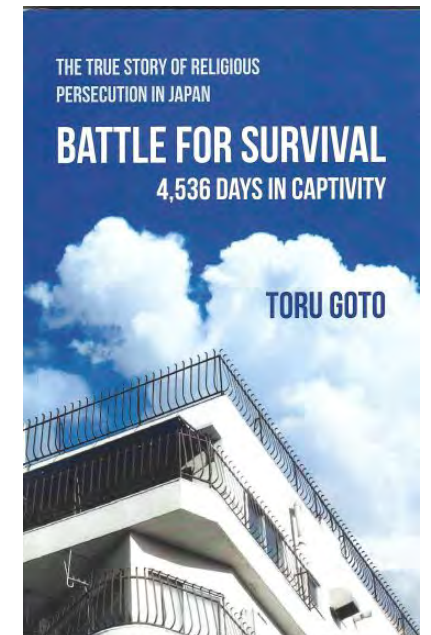


NNLASS Lawyers

• Creating « Victims of UC » through Deprogramming

- Alliance of Lawyers – Pastors – Deprogrammers – Parents
- 4300 members were kidnapped over 30 years
- Case of Toru Goto – Detained 12 years

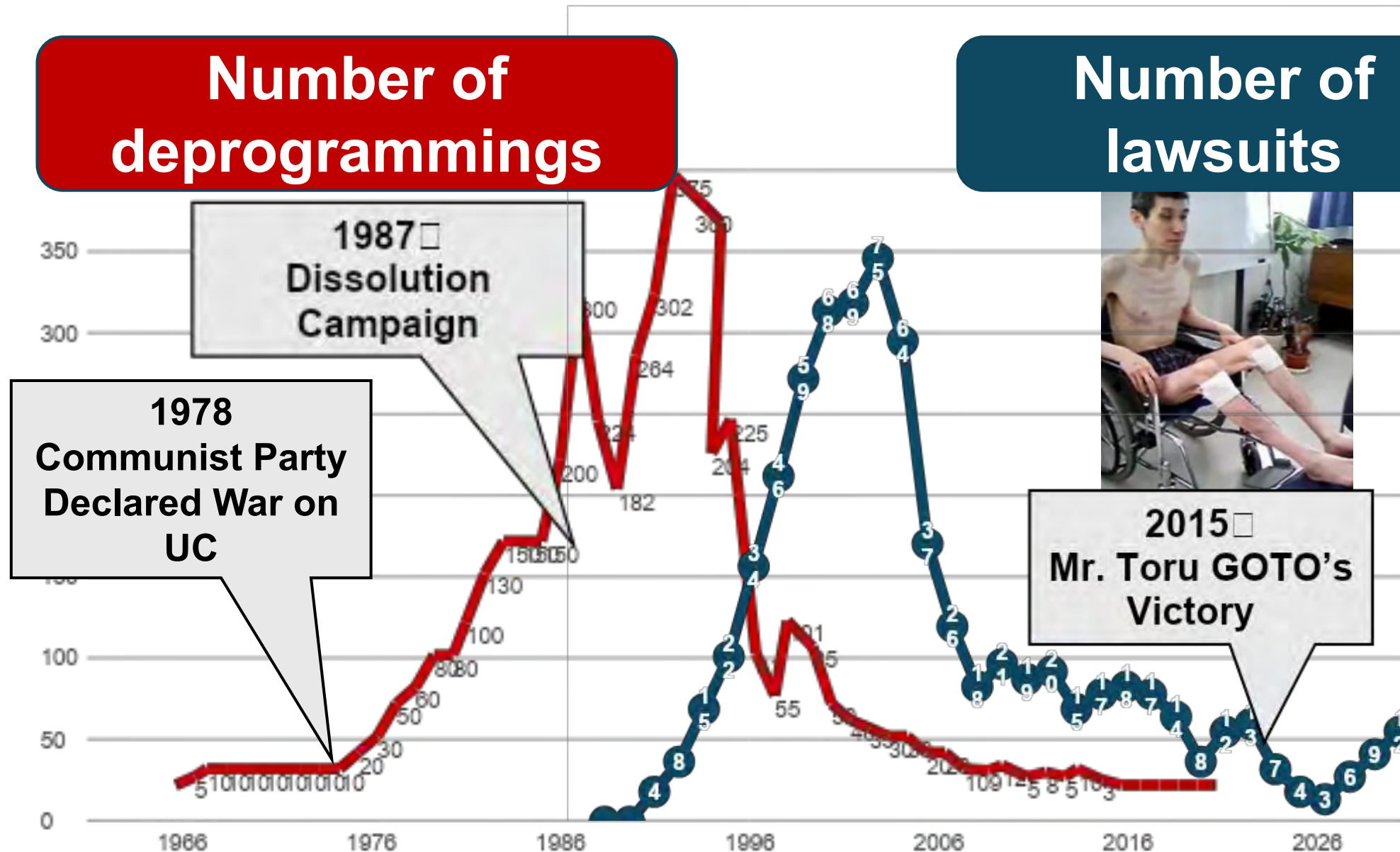
**Toru Goto
Book**



30-year forced “puppet” lawsuits

**Number of
deprogrammings**

**Number of
lawsuits**



A Broad Attack on Religious Freedom

- **Eradication of Religious Beliefs**

- Dec. 2022- « Guidelines on child abuse related to religious beliefs » (collaboration with Japan Anti-cult association)
- Jan. 2024 – « Support for Victims of UC » - Plan for « deprogramming » UC children from their parents' faith in Schools

- **Affect other Religious Minorities (Jehovah Witnesses)**

- **Attack on our larger Movement**

- WFWP in Japan and Africa (Mozambique, Senegal)
- Japan Foreign Ministries active against UC

- **Suffering of our members**

- Losing jobs, flat rentals, contracts with public organisation
- Persecution in schools, etc.

UC against Government and Judges

(Judges follow political pressure and public opinion)

- **Government Accusation**

- UC « harms public welfare substantially »
- 32 civil cases lost by UC
- Solicitation of donations « violates social norms »
- Mental manipulation - malicious intent

- **UC Defense**

- No crime committed – contest mental manipulation
- Public welfare / Social Norms are not valid ground according to International Human Rights Law
- Civil cases were brought to court by deprogrammed apostates

- **25 March 2025 Tokyo Court Dissolution Order against FFWPU**

- **Appeal Decision expected in March 2026**

European Human Rights Experts



Massimo Introvigne



Jan Figel



Patricia Duval



Willy Fautré

Six « Side Events »
Human Rights on Japan
United Nations, Geneva



The UN Human Rights Council Intervened 3 times



Nazila Ghanea
UN Special Rapporteur
on Freedom of Religion

- ❖ 2014: against the illegal kidnapping and deprogramming of UC members
- ❖ 2024: about “attacks and threats” against minority religions centering on children’s religious education
- ❖ 2025: criticized Japan’s continued use of the “public welfare” legal argument.

US Political Leaders



Newt Gingrich

IRF Summit 2024



Paula White

ICRF-Japan Lecture Tour
December 2024



IRF Summit

Washington DC
January 2024

Religious Freedom Experts at the TWTF / UPF Luncheon at IRF 2024

Street Rallies to Protest the Dissolution Case since end of 2024



**Second Generation
Mobilization**

Two Recent Documents that Contradict Media Narrative

Revelations from the Yamagami Court Case

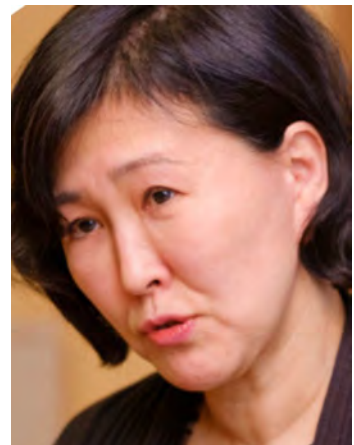
by Hitofumi Yanai, fact-checker journalist

- No maternal abuse
- Crisis and violence within his family
- Financial settlement with UC: 50 M Yen reimbursed
- Yamagami recognized wrong positive image by media



Masumi Fukuda's book « Sacrifice to the Nation »

She concludes that the dissolution proceedings represent a dangerous precedent: a state-driven erosion of religious freedom justified by fear and public pressure.



THE CHALLENGES WE FACE IN KOREA

KOREA

Overall Messaging: We respect the ongoing legal process; but we are concerned for impartial hearings. We want to highlight True Mother's lifelong service; we acknowledge the need for church governance reforms. Freedom of religion (to believe, practice, assemble) is a fundamental human right guaranteed by United Nations conventions.

1. ****Q: Why is the founder of your organization in jail?****

a) ****A:**** She is imprisoned because she is accused of giving expensive gifts to the former president's spouse and providing money to politicians. The authorities determined that these actions are potentially criminal and incarcerated her even before her trial began. She has said she is innocent of all accusations.

2. ****Q: If she has not yet been found guilty, why is she being detained?****

a) ****A:**** Under Korea's judicial system, even without a guilty verdict, a suspect may be detained for investigation if the court determines there is a risk of flight, destruction of evidence, or other legal necessity. If the government or prosecution asks for detention, it is almost always granted. She has been in prison over four months, but she is not the only person imprisoned in this way: Pastor Son of Busan has also been imprisoned even longer than she has.

3. ****Q: Why won't the judges grant her bail? Prosecutors say she is a flight risk.****

a) ****A:**** Bail is rarely granted in Korean criminal law, but in this case, given her age and health status, we believe it should have been granted. The prosecutors have argued that it is part of a process intended to prevent evidence tampering and to pressure the defendant by imprisoning her, demonstrating prosecutorial authority and portraying her as guilty. The media has accepted this version of the case. This reflects the harmful practices within Korea's judicial system.

4. ****Q: Does Dr. Han really believe (as she has said) that she stands above the government and that political leaders should follow her rather than the law?****

a) ****A:**** Of course, national laws must be respected. But, as a religious believer, she and we also believe that there are laws of God that all people should follow. In particular, we believe that the nation of Korea has been called by God to be a champion of freedom, faith and democracy. She is calling the government to account for its departure from these values. As a global religious leader, her achievements, life, and record should be taken into account in how the state treats her. In this case, we believe the State is engaged in an intentional violation of human rights and an abuse of state power through a planned process.

THE CHALLENGES WE FACE IN KOREA

5. **Q: Do you admit that the church gave illegal gifts and bribes to dozens or even hundreds of politicians?**

a) **A:** This allegation has been made in court but it has not been proven, as far as I know. I am not sure about the exact laws, but the church can give gifts to anyone, within the law, and form friendships and partnerships with other organizations, communities and political groups. We do not view this as bribery. We believe it was permitted political support and an effort to build cooperative relationships with lawmakers. These relationships were maintained with both ruling and opposition parties.

6. **Q: The church claims these actions were the work of a single individual, your former president. Was there really no system of checks and balances? Could it happen again?**

a) **A:** The former Director General Yoon Young-ho appointed his wife as head of finance and exercised full authority over all operations and finances. Authority was delegated improperly, which opened the way to the possibility of unsupervised wrongdoing. In the future, systems of oversight, checks and balances, and independence of the finance team must be established to prevent recurrence.

7. **Q: Evidence is emerging that many leaders, not just one person, were involved in these activities. Does that mean your former statements were untrue?**

a) **A:** We now believe that district leaders across five regions supported political parties during elections under Yoon Young-ho's instructions. However, I do not know if this was in a personal or organizational capacity. The Family Federation believes that religious believers share the same democratic rights as all citizens to advocate, lobby, criticize or support political policies and activities and have a duty to speak up for the truth.

8. **Q: A few days ago, reports stated that the President of Korea and several religious leaders agreed that the Family Federation is a cult and should be eliminated from Korea.**

This is an article that cannot be trusted at all and based on the President's press release. We believe it is an intentionally biased report lacking proper verification, and that it reflects the mistaken intentions and perspective of President Lee Jae-myung. The following day, the Prime Minister made a similar statement.

Only God can determine the status and value of a religion. It is not for the government to decide which religions will be permitted and which will not. Religious leaders who sided with the government on this issue may believe that they will be exempt from future persecution, but history shows the opposite is true.

THE CHALLENGES WE FACE IN KOREA

9. ****Q: What is the Family Federation?**

a) ****A:**** We are a faith community devoted to God-centered families, peace, and service. Founded by the Rev. and Mrs. Moon over 60 years ago and active in over 150 nations.

We are also an organization that strives to help build a just and upright society.

9. ****Q: You are known for Mass weddings—are couples coerced?****

I personally chose, 100% of my own free will, to receive the Blessing with my wife and we have been married for (xx) years. We chose it because we believed in and appreciated the ideology of the Blessing as a way to contribute to “World Peace through Ideal Families” Interestingly, the Austrian Public Broadcast system (ORF) included a feature on the most recent Blessing in its 2025 annual report on religion, saying “it was a festival of love.”

10. ****Q: Can you say that donations are never misused?****

We believe that donations the church collects are used for religious, educational and humanitarian activities, directed toward efforts that benefit society. I do not have details about the finances of churches in other nations. But here in Europe, we comply with charity laws, conduct audits, follow our financial policies and implement reforms when necessary.

11. ****Q: What about the Netflix program *Revelations*? Doesn't this undermine your claim of building pure families?****

a) ****A:**** It is a fictional dramatization for entertainment purposes and does not in any way represent our faith. We were not consulted or asked for input by the producers.

I do not know much about it, as I have not watched it.

Q & A: THE CHALLENGES WE FACE IN JAPAN

Q: Didn't a member of your church just assassinate the Prime Minister?

A: No. That is not true. Tetsuo Yamagami, now 45, who admits killing the former Prime Minister, Shinzo Abe was never a member of the Unification Church. His mother joined a branch of the UC when Yamagami was 11 years old, formalising her membership 6 years later, and she is still a member today.

Q: He claimed that his mother gave millions to your church, and this bankrupted the family.

A: This distorted picture has been thoroughly debunked by Japanese journalist Fumihiko Kato. The mother did indeed make large donations totalling 130 million yen (about \$1m) over a ten-year period to the UC. What the media fail to report is that (1) their family was suffering from a severe crisis, which included the suicide of his alcoholic father, and the violence and eventual suicide of his elder brother; (2) as stated by Yamagami himself, the family was not poor; and (3) the UC later returned 50 million yen in an agreement signed by Yamagami himself.

Q: You've been accused of predatory fundraising, especially of the elderly and the troubled, telling them that if they don't donate their loved ones will rot in hell?

A: This is a deliberate attempt by opponents of the UC to reframe legitimate religious donations in commercial terms, casting doubt on the purpose, the method and the eventual use of the funds raised. Japan's Ministry of Education has recognized that UC donations are used to maintain the religious institutions and activities of the church. Yet, anti-UC lawyers' claims that donations are motivated by "malicious intent" have influenced Japanese courts. The sale of artifacts for high prices was a practice until 2009, however, following criticism of this, the UC asked its members to stop such sales, and they began asking for financial donations.

Q: If you say you don't do that, then why did your President recently go on air, apologize, set up a third party commission to repay donations, and then resign?

A: Politically motivated opponents of the UC capitalised on the shock wave following the Abe assassination to create a climate of distrust and suspicion. This may have affected some people who had given donations willingly, yet also encouraged relatives who had not agreed with the donations to claim refunds. The UC believes it has solicited donations honestly and has a record of offering refunds to genuine claimants. To show good faith, the UC asked a third-party commission composed of independent lawyers to evaluate all claims for donation refunds.

The president's resignation should be understood in the broader context of Japanese tradition: he felt that he should apologize for the social controversy caused in order to restore public trust in the UC.

Q & A: THE CHALLENGES WE FACE IN JAPAN

Q: Why do so many of your members leave the church and then sue?

A: Only a small percentage of members leave the church. It is normal for some of those who join a church to leave it for a variety of reasons, and most members who choose to leave the UC do so quietly.

In Japan, we have documented evidence showing that most of those who have sued had first been kidnapped, held prisoner and forced to recant their faith. 4300 UC members have been subjected to this illegal and immoral “deprogramming” process. Deprogrammed members were then taken to anti-UC lawyers who led them to sue the church as proof of their de-conversion. Most testimonies used in the current dissolution court case are from deprogrammed former members.

Q: You say that this is a political witch hunt with media support, but what proof do you have?

A: In November 2022, Communist Party Chairperson Kazuo Shii declared that this was the “final war against the Unification Church for the Communist Party... This time, we will fight thoroughly and completely until we win.” He was referring to the campaign by the International Federation of Victory Over Communism (IFVOC), created by Rev. Moon, that successfully prevented the spread of Communism in Japan in the 1970’s.

It is well documented that the lawyers’ association behind the anti-UC campaign after the Abe assassination was created in 1987 by Lawyer Hiroshi Yamaguchi with the open objective “to deter right-wing activities, especially to prevent the enactment of the Anti-Espionage Law.” He was joined in this campaign by major leftwing media such as *Asahi Shinbun*.

Q: You have lost many court cases recently and it seems likely that the High Court will dismiss your appeal. Is that the end of the legal process?

I hope it is not the end of justice. We will exhaust every avenue, including an appeal to the Supreme Court. However, we have reasons to be concerned, because in Japan minority religions considered as “cults” seems to be judged by courts according to political winds and public opinion. The Supreme Court recently initiated the reversal of a High Court decision that had initially been in favor of the UC regarding a donation refund claim, forcing UC to pay 60 million yen in damages. Attorney Yoshiro Ito - himself once part of the anti-cult legal network - openly acknowledged an “unwritten rule” in Japanese civil litigation: “if the defendants are labelled a cult, they lose.”

Q & A: THE CHALLENGES WE FACE IN JAPAN

Q: If this is a Freedom of Religion and Belief issue, then isn't that a human rights violation? If so, why hasn't the UN made any intervention?

A: Yes, it is a clear human rights violation. And the UN has intervened. In 2014, the Human Rights Committee warned Japan against the illegal kidnapping and deprogramming of UC members by UC opponents. Japan's Supreme Court then banned this activity. But other recommendations have been ignored: despite multiple recommendations by the Human Rights Committee (2008, 2014, 2022), the Japanese government still allows restrictions to human rights based on the protection of "public welfare" and "social norms". In April 2025, four UN Human Rights special rapporteurs wrote to the Japanese Government expressing "serious concern" about "an emerging pattern of attacks and threats" against minority religions; and in October 2025, the UN Human Rights Office of the High Commissioner issued a press release expressing concern about the "continuous stigmatization of religious minorities" and criticized Japan's continued use of the "public welfare" legal argument.

Q: It seems that the church in Japan and indeed worldwide has few or no friends, even among the religious community. Why is that?

Rev Moon always encouraged us to spend more on others than on ourselves. This translated into a wide range of programs serving other churches and religions, as well as humanitarian, educational and social projects, with a focus on transforming humanity. These programs have won us good friends everywhere; but it must be said that, of all nations, the one whose sacrifices made this possible has been Japan, which has supported our worldwide efforts with finances and missionaries - at the cost of relatively little social engagement in Japan itself. In the past, our friends in the religious world have stood by us; we are sure they will do so again.

Breakout Session Worksheet

The goal of this session is to conduct a quick first practice of answering some of the questions raised in the earlier presentation. We will be in groups of 6, with 2 people in each of three roles. Ideally people will experience at least 2 of three roles during the session (there may not be time for all)

The roles are:

- Interviewer,
- FFWPU Spokesperson,
- Observer / Scorer

Half the groups will be focused on Korea, half on Japan

- Using the Question hand outs provided (in Whats App) , the interviewer will ask 3-6 questions
- 30-Second Answer Goal. Do not try to rebut everything. Affirm Shared Value; State Facts → Invite Dialogue
- Scorer will evaluate how well the interviewee performs

Quick Points

You do NOT need to answer every question directly. You can, and should try, to find a way to include some of the talking points below

Talking Points about the controversy itself

- Testify to True Parents
- Speak about FFWPU Goals: Seek God, serve society, build families of peace
- Stand up for religious freedom and due process
- Acknowledge mistakes; strengthen governance
- Operate transparently; invite dialogue

Press Pack Highlights: What we do for society

- Blessing of Marriage – record-setting ceremonies
- UPF – interfaith peacebuilding
- WFWP – women’s empowerment
- Sunhak Peace Prize –
- Little Angels – cultural diplomacy

BREAKOUT SESSION SCORECARD

NAME: _____ INTERVIEWED BY _____

QUESTIONS ASKED _____

SCORED BY: _____

Criteria	Excellent (3)	Good (2)	Needs Improvement (1)
Clarity			
Compassion			
Confidence			
Credibility			

NAME: _____ INTERVIEWED BY _____

SCORED BY: _____ -

Criteria	Excellent (3)	Good (2)	Needs Improvement (1)
Clarity			
Compassion			
Confidence			
Credibility			

NAME: _____ INTERVIEWED BY _____

SCORED BY: _____ -

Criteria	Excellent (3)	Good (2)	Needs Improvement (1)
Clarity			
Compassion			
Confidence			
Credibility			

Generational Transition

Leadership & Culture

Afternoon Parallel Session
European Leaders Meeting
Prague, January 16 - 18

Elements – Break Out – 120 min

1. Input – Action planning
2. Reflection time
3. Sharing and Q&A
4. Input – Roadblocks
5. Reflection time
6. Hot seat
7. Conclusion

Action Planning

1. Set 3-5 Breakthrough/Foundational Goals
2. Cut your goals down into smaller steps
3. Stop doing list
4. Develop a daily habit that support your goals
5. Block time in your schedule to work on your goals
6. Find a mentor or accountability partner to help you
7. Plan time to review and evaluate your progress

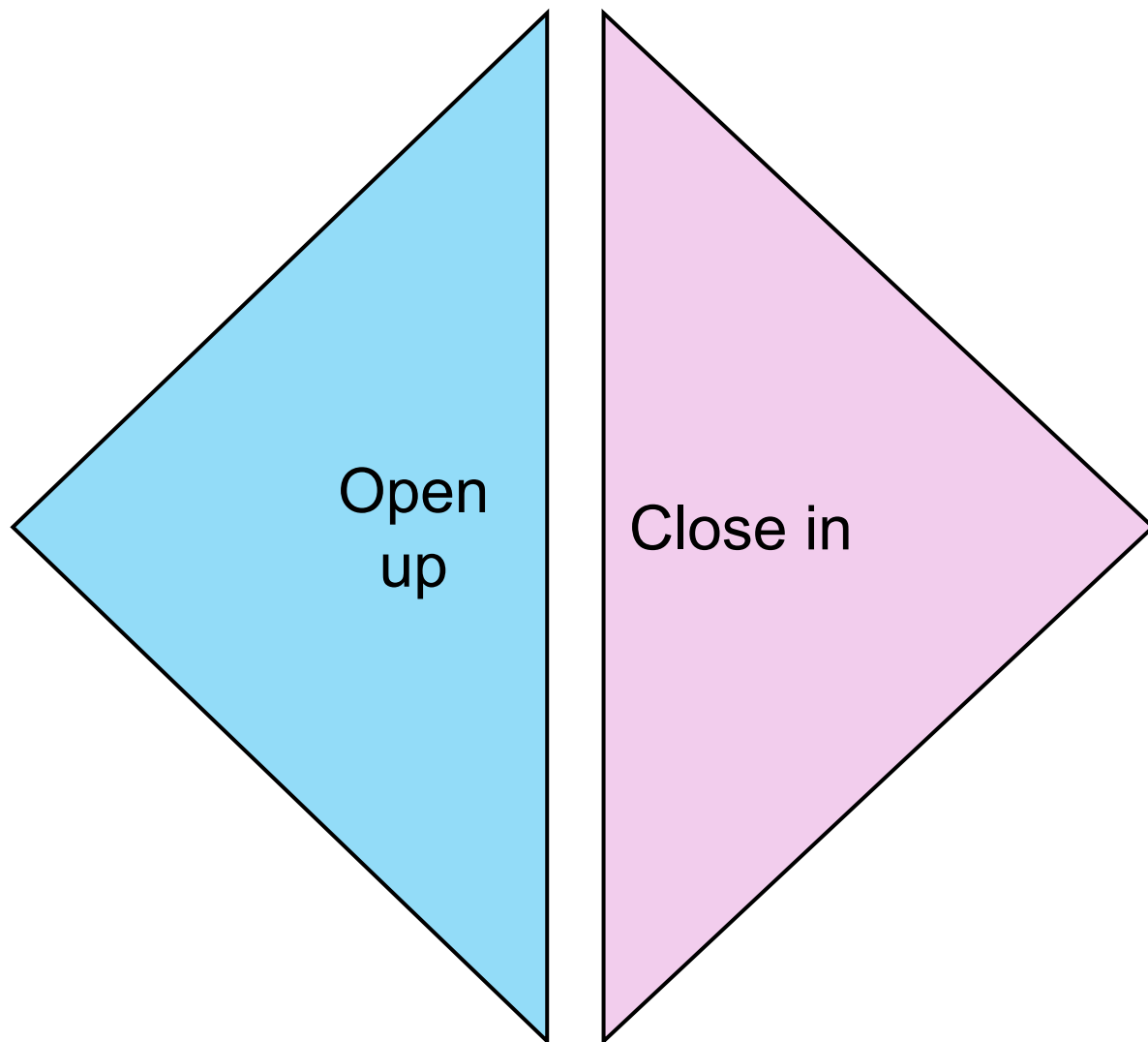
**ROAD
CLOSED**



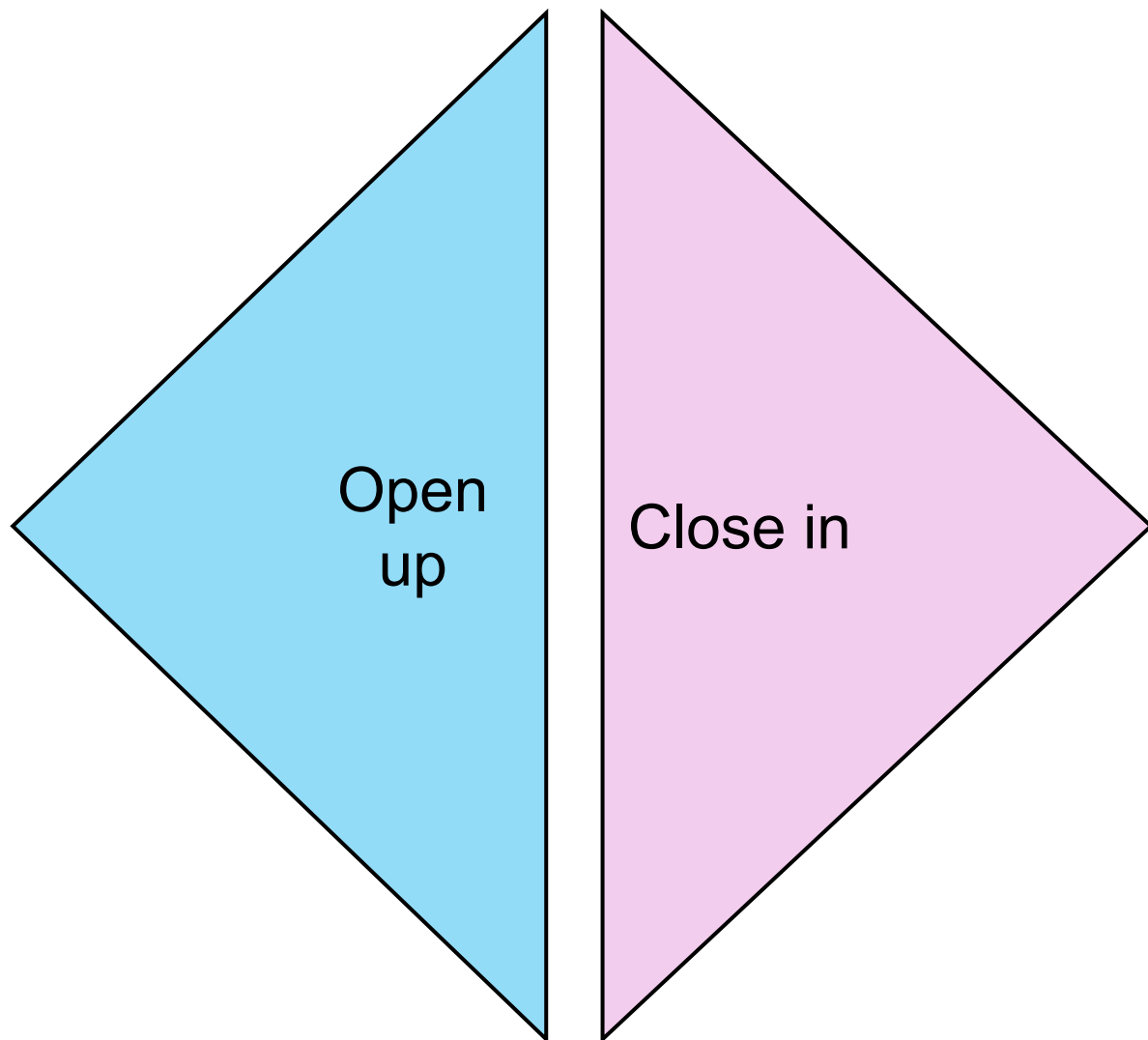
Hot



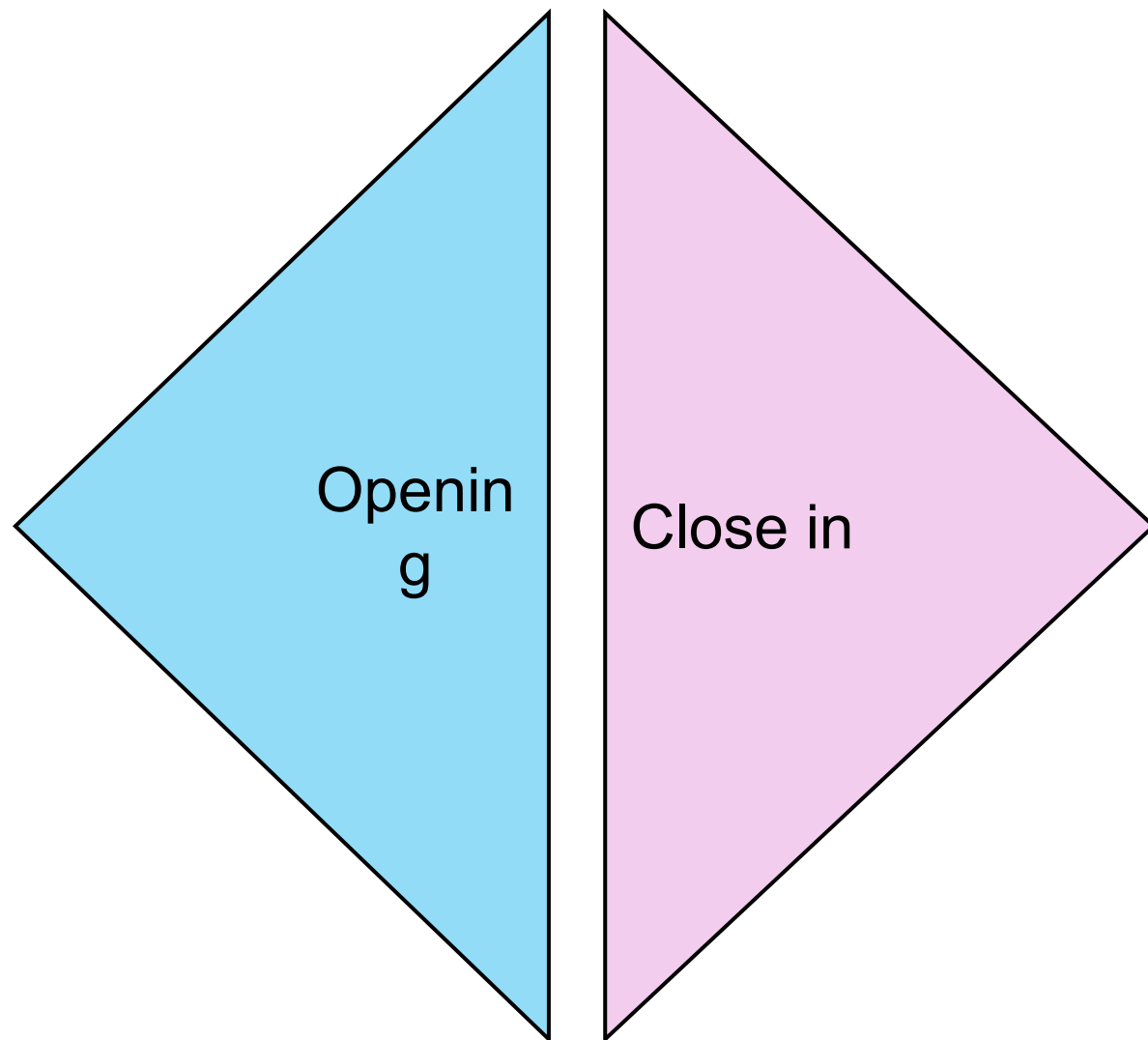
Seat



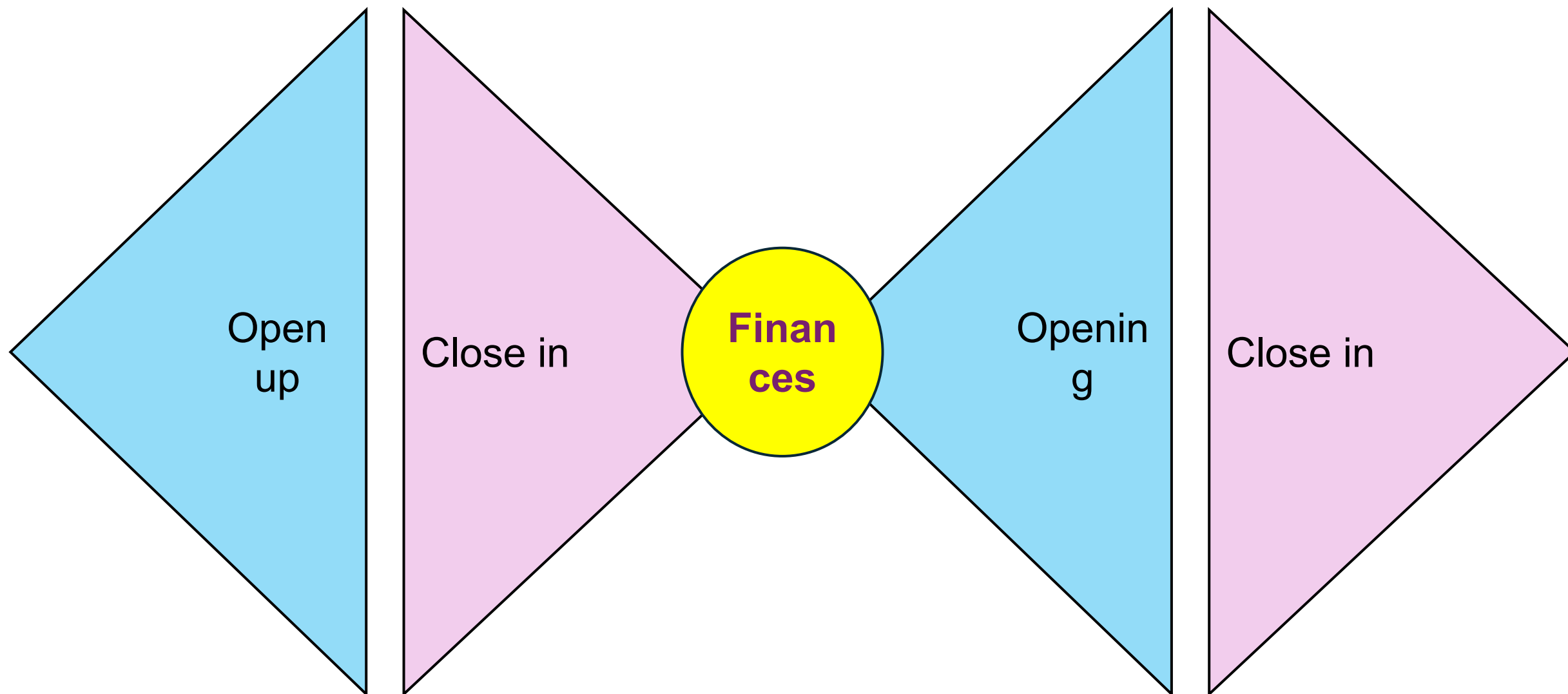
Identify a roadblock



Identify a roadblock



Address the roadblock



Identify a roadblock

Address the roadblock

Hot



Seat



International Association of
Youth and Students for Peace

Introduction to IAYSP Portugal

Osman Brito
President,
IAYSP Portugal





International Association of
Youth and Students for Peace

Vision:

A global family of young people building a world of peace with true love.





International Association of
Youth and Students for Peace

Mission statement:

To advance world peace by
empowering youth and students to
become global citizens through
education for personal development
and **peace projects** supporting the
UN's Sustainable Development Goals.

YSP's core values:

Responsibility

Integrity

Service

Empathy





IAYSP Peace Perspective:

Peace is typically understood as an absence of conflict or war. However, being in a static state of no conflict does not create true peace. Peace requires a dynamic relationship of harmony where two entities are working together in a mutually beneficial way. The driving force for harmony is the intention of living for the sake of others, or in short, love.

Peace within
ourselves

Peace with
others

Peace with our
physical
environment



International Association of
Youth and Students for Peace

Founding of IAYSP





YOUTH & STUDENTS
FOR PEACE

LAUNCH
of
YSP EUROPE

28TH APRIL 2018

WIENER
STADTHALLE
HALLE E





International Association of
Youth and Students for Peace

Activities



EDUCATION FOR
PERSONAL
DEVELOPMENT



PEACE PROJECTS



INTERCULTURAL
ACTIVITIES



International Association of
Youth and Students for Peace

1st activity: Blood donation in Lisbon

October 21, 2023



DOAR
SANGUE
SALVA VIDAS

21 de Outubro de 2023, SÁBADO | 13H30

IPST, Av. do Brasil, 53 1700-000 Lisboa | PAV 17

JUNTA-TE A NÓS!

Confirma a tua presença através de:
+351 912 136 883



Organização: IAYSP Portugal

Junta-te a nós na limpeza do
Parque Central da Asprela no
Porto. Cada gesto conta!
Dia 25/11/2023 às 10:00

Local de encontro: Parque Central da Asprela,
4200-804, Porto

25/11/2023 às 10:00

INSCRIÇÃO

@YSP.PORTUGAL

IAYSP PORTUGAL

[HTTPS://FORMS.GLE/9SSGURMXBDQZVHHQ6](https://forms.gle/9SSGURMXBDQZVHHQ6)

Park cleaning in Porto



April and May 2024, Chatgpt Workshop and Korean language course, the teachers were the young people from the first UPA class that arrived in Portugal.

PRÓXIMAS ATIVIDADES:

WORKSHOP GRATUITO
ESCRITA COREANA
sábado 27/04/2024
das 15:00 - 16:30

행복 **WORKSHOP GRATUITO**
CHATGPT
sábado 11/05/2024
das 15:00 - 16:30

Rua Mouzinho de Albuquerque 27,
2730-127 Barcarena

Confirmar a presença: 912 136 883

Será oferecido lanche no final

ORGANIZAÇÃO:
@YSP.PORTUGAL



October 2024, True Love Day, youth sermon, with worship and a message for members and non-members. The goal is to create an environment where young people want to be.



May 2025, Workshop on agile methodologies used by companies like Google and Amazon on a daily basis.



ORGANIZAÇÃO



FEEDBACK



INOVAÇÃO



AUTONOMIA

MÉTODOS DE SUCESSO: O QUE A GOOGLE E A AMAZON NÃO TE CONTAM

TASKS	TO DO	IN PROCESS	DO
WRITE PAPER	TEST RESULT	GET FEEDBACK	
PRESENT PAPER	APPROACH AMERICA IN JUNE	MATERIALS	
MAKE APPROPRIATE	END DIRECTIVE	LEVELS	
REWRITE CONTRACT	RESEARCH	THINKING MATERIALS	
DISCUSS	MANAGE LEAD		

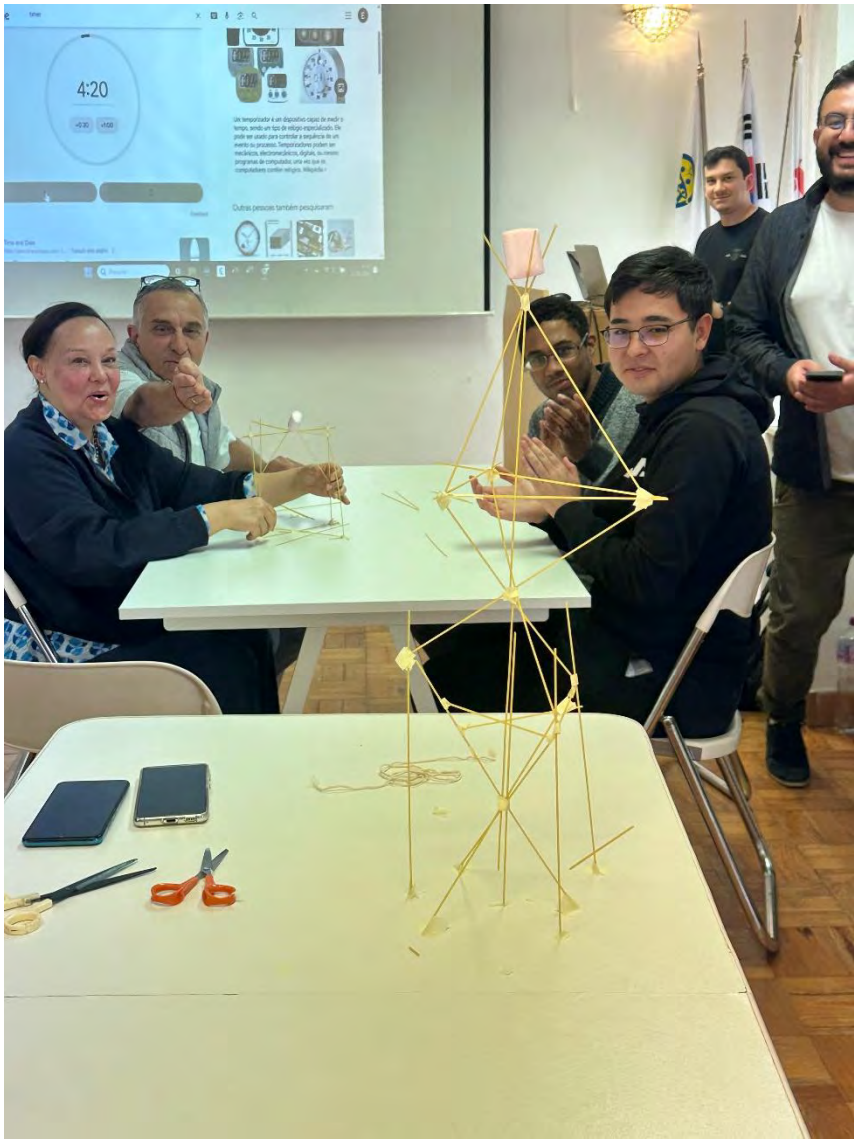
MÉTODO ÁGIL

Sábado 10/05/2025
15:00

R. Mouzinho de Albuquerque 27, 2730-127 Barcarena

Confirmar: 912 136 883

YSP.PORTUGAL





International Association of Youth
and Students for Peace

December 2025 in Lisbon and January 2026 in Porto, workshop on the artificial intelligence tool:
(chatgpt) NotebookLM and Suno Music.



**APROVEITA O
PODER DA IA SEM
PERDER O FOCO**

NotebookLM ChatGPT Suno

**SÁBADO 13/12
15:00 - 17:00**

R. Mouzinho de Albuquerque 27,
2730-127 Barcarena

Confirmar 912 136 883 @ysp.portugal





International Association of
Youth and Students for Peace

Thank you!

Contact us if you have any questions :)

IAYSP EUME WEBSITE

www.yspeace.org

INSTAGRAM

@iaysp.Europe

@ysp.portugal

FACEBOOK

@yspeurope



PEACE CUP PRAGUE 2025



**YOUTH & STUDENTS
FOR PEACE PRAGUE**

**PRESENTED BY
VIERA GREGŮRKOVÁ &
MATEA STRKULOVÁ**



YOUTH & STUDENTS
FOR PEACE PRAGUE

WHAT IS PEACE CUP?



As part of **his peace vision**, Rev. Moon established new football teams

Peace Queen Cup launched, a women's tournament for peace and unity

1989

2006

2003

The first Peace Cup is held **in Korea**, inspired by the success of the **2002 World Cup**



Peace Cup comes to the **Czech Republic**, as an **international youth event** keeping the vision alive in the heart of Europe

2025

2024

Peace Cup is revived in Los Angeles **with 1500 participants**, including athletes from **Korea**





YOUTH & STUDENTS
FOR PEACE PRAGUE

PEACE CUP PRAGUE 2025 & YOUTH FOR PEACE FESTIVAL

SPORT - CULTURE - YOUTH - PEACE

- Prague, Czech Republic
- **Youth for Peace Festival** (29 August)
- **Peace Cup** Sports Tournament (30–31 August)
- More than **130+ young people** from over **20+ countries**
- Participants between **15 - 39 years old**





OUR VISION

NOT ONLY SPORTS : BUILDING A CIVIC CULTURE OF PEACE

- Let's create a space where youth can **meet, discuss and experience peace** through sport and open dialogues.
- Direct contribution to the **UN Sustainable Development Goals**
- Accessible to **all young people**
- **Sustainable and responsible** planning



SPECIAL HIGHLIGHTS

YOUTH FOR PEACE FESTIVAL (DAY 1): *HOW CAN I BUILD PEACE IN MY OWN COMMUNITY?*

- Opening ceremony with **inspiring speeches** and **live music**
- **Youth-led presentations** from YSP Hungary, UK & Germany
- Discussion groups on **peacebuilding, leadership** and **local impact**





YOUTH & STUDENTS
FOR PEACE PRAGUE

SPECIAL HIGHLIGHTS

PEACE CUP TOURNAMENTS (DAY 2 - 3): *LET'S UNITE THROUGH SPORT!*

- Football, volleyball, matanage and 1,5km running race
- **Mixed nationality** and gender teams
- Emphasis on **unity**, teamwork, **fair play** and **mutual respect**





YOUTH VOICES

FEEDBACKS FROM THE PARTICIPANTS

*„I was moved by the **sincerity** with which **everyone was sharing** and trying to come up with **new ideas**. It was very helpful for me to hear **different perspectives**... It gave me a lot of **hope**.“*

*„It reminded me of the power of **unity, service**, and cultural exchange.“*

*“After the event ended, I felt **deeply connected and inspired**, and I still do as I reflect on it now. “*



OUTCOMES AND FUTURE PLANS

A LIVING EXAMPLE OF YOUTH-LED PEACEBUILDING IN ACTION

- Building bridges across **culture, language, religion**
- Encouraging **peaceful cooperation** through **creativity** and physical activity
- Establish Peace Cup as an **annual European tradition**
- Deepen **partnerships with NGOs, schools** and other organisations
- Incorporate more **peace education and discussions** focused on the **SDGs**



REACH OUT TO US AT
IAYSP.PRAGUE@GMAIL.COM
@YSP_PRAGUE

VISIT OUR WEBSITE AT
WWW.YSP-PRAGUE.COM

PRESENTED BY
VIERA GREGŮRKOVÁ &
MATEA STRKULOVÁ

LET'S UNITE THROUGH SPORT **IN 2026!**



IAYSP EUME

ERASMUS +



IAYSPE
EUME

DECEMBER 2025

YDDAP 2025 ANNUAL REPORT

Youth Democracy and
Digital Advocacy Program



Co-funded by
the European Union

Training



Visit to Red Cross Austria



Visit to UN Office Vienna



↑ **5**

Partner organizations

↑ **32**

Young participants

↑ **3**

International Facilitators

↑ **5**

Countries Impacted Locally

↑ **7 days**

Duration of Mobility

↑ **3**

High-Level Institutions Visited

↑ **50+**

Digital Advocacy Outputs

↑ **20000+**

Estimated Audience Reached

↑ **5**

Levels of Impact

↑ **100%**

Formal Recognition

50+ digital advocacy outputs:
Created by participants and partner organisations.

Estimated regional reach:
15,000–25,000 people across five countries.

5 countries impacted locally:
Through youth actions and digital advocacy campaigns.

5 levels of impact:
Local, national, regional, European, and international.

100% formal recognition:
Youthpass and participation certificates awarded to all participants.

innove8peace
Friend of Elders



Peace Maker in Schools



Supporting the Homelles



Campaign for Street Cats



Tetova University



Resonate with the Heart of Heavenly Parent
Cheonshim Won Providence



“The most urgent issue for us right now is how the Unification Church can return to the heart of its early days. It must become a church that is alive and vibrant, where truth, the Word, and the spirit are united. The question is how, day after day, we can continuously proclaim the Principle and the Word to new people, guiding them through 7-day workshops, 21-day workshops, or 40-day workshops, and onward to the place of the Blessing. We must raise many Unification Church members and become a church that lives, breathes, and pulsates with vitality.”

True Mother, 2012.09.30. Cheon Jeong Gung





The Church must be united with Cheonshim Won

If witnessing could happen at an explosive rate, how great would that be? It is frustrating that this is not yet happening. The key is Spirit and Truth. You must move forward with the Spirit and Truth. I have said we will carry this out through two organizations. The church must be united with Cheonshim Won. This is the way of Spirit and Truth.

True Mother, February 24, 2023, Cheon Jeong Gung



FORGIVE

LOVE

UNITE



120 Days in Detention Centre, Seoul

- Heard True Father's voice:
"Pray for True Mother"
- She carries the Cross
for World Providence
- True Father is with True
Mother in unity
- Members pray for the sake
of the World

Hanna Choi, YSA volunteer,
1472th CSW Night Vigil Prayer

천심원 특별 철야정성

Cheonshim Won Special Night Vigil

天心苑 特別徹夜精誠





21 day Jengshim Won Special Vigil Devotion (March 8 ~ 28, 2018)

Cheonshim Won Special Vigil Prayer Devotion, over 1480 times





You must create the right environment on earth so that the spirit world will move. Jeongshim Won is a place where you can attend True Father and be with him 365 days a year. If you offer prayer and sincere devotion, it will be fulfilled.

Please attend True Father, Hyo Jin, Heung Jin, and Dae Mo Nim, centering on Jeongshim Won, with all members united in love. Through the seven-year course, True Father's honor was established, but now the focus is on the Unification of South and North. True Father must rise, mobilize the spirit world, and bring about that unification.

Through this, World Restoration will be achieved. Jeongshim Won will become the main stream of the Providence, fulfilling the unification of South and North.

”Practice is important. You must put things into practice. Now is the era of showing results through proof. **You must not sleep at night but always stay awake, making your church a place where the light never goes out.** Then, as Father looks around the world, seeing that the light is on, would He not be drawn to come, even if pulled? **Do not allow it to be a place that Father merely passes by.**”

True Mother, 2012.10.16.,
Ocean Cheonjeonggung
Cheon Seong Gyeong p. 1550





Why is prayer at Cheonshim Won important? We are saying that Father in the spirit world should come forward to expand the environment that Heavenly Parent needs.

This is Father's desire and humanity's desire. Therefore, you all should pray to True Father fervently at Cheonshim Won. You will visit this place today. Pray, "Please be with us, Father. Please show us the power of Heaven." Do you understand?

True Mother's Words Nov. 11th, 2023



After your Ascension, I felt lost for words,
in a position in which I was the only one remaining.

My heart felt as if I were in
a vast desert amidst a sandstorm,
having to find a needle
yet unable to open my eyes.

True Mother's letter to True Father
7th Anniversary of True Father's Holy Ascension,
17.07.07 HC / 17 August 2019



"We must raise leaders who can take on the responsibility of Cheonshimwon and become successors. In particular, **we must raise leaders who can understand True Mother's heart.** They must become a protective hedge to establish the third generation. Leaders who are impure, those that are impure can never come forward.

Therefore, Cheonshimwon is an educational institution that trains individuals to remove all flaws and imperfections with sincere devotion. Now we must live according to the era of Cheon Il Guk. **Cheonshimwon should call children whom heaven considers pure and educate them.** Just like how the Dalai Lama of Tibetan Buddhism raises people, children should be nurtured from a young age. We must take spiritually bright children and raise them.



”At Cheonshimwon, we must raise pure and innocent children in a pure way. When they go out in the priesthood system, Cheonshimwon is where we raise those who can hear the voice of heaven and deliver God’s heart. No one can come and take control. We must go out as a completely unified world between the spiritual and physical world.

True Mother, October 11. 2020.

”Young people who are receiving spiritual training, you must remove all obstacles that may hinder the completion of Cheon Il Guk by becoming one with the spiritual world. You will know how to remove them. Through sincere devotion at Cheonshimwon you will make it possible for the spirit world to work.”

True Mother, October 31. 2024.





이 곳 천심원에서 모든 마음 부모님께 드리리
ここ天心苑ですべての思いを父母様に捧げます
Here in Cheonsimwon, I offer all my heart to my Parents.



“To establish a providential tradition, I have placed the **third-generation at the forefront**. While I am on earth, I will create all the necessary conditions so everything flows smoothly, like water. **Cheonshim Won** will be a place to **cultivate leaders** who **resonate** purely and innocently **with the Heaven’s heart as 'Pure Water.'**”

True Mother 2020.10.11.



Testimony: *(Excerpt)*

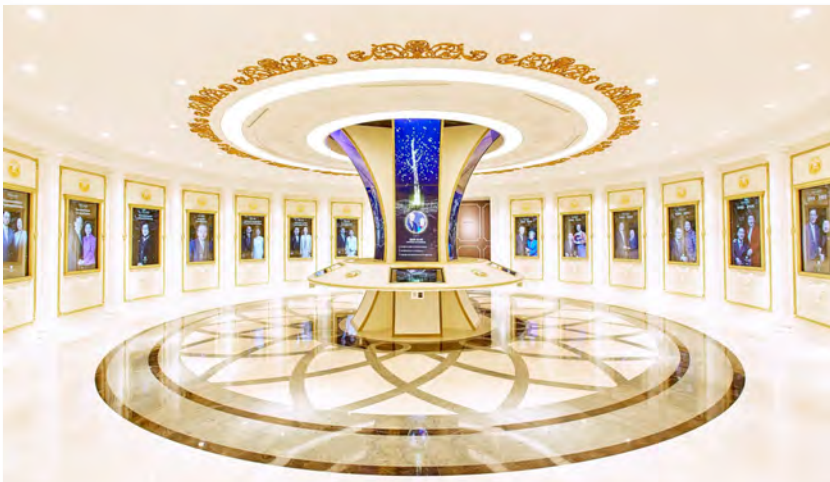
Mrs. Roskot Natalia, Female, Moldova, CheonBo 2-day WS, 2025. 12.20-21.

I started to join to Vigil Prayers when it was over 1100 times. I wanted to support our daughter, who was in difficult spiritual situation that time and she was attending the 40 days workshop in Cheong Pyeong. **I think through those sincere devotions in CheonShim Won she was saved.** From that time on, me and my family members often participate in CSW vigil prayers (more than 100 times) and I cannot manage my life without CheonShim Won and vigil prayer. **Through vigil prayers I received very deep education about the heart of God and True Parents' mainstream providence. I could more understand about the heart of True Mother because I started to feel it. My heart became warmer and I started naturally shed tears even though I could not easily do it before. I feel that my foundation of faith became stronger, more than when I was full time member for many years. CheonShim Won - it is the best in my life of faith! CheonShim Won - it is the way to solve many problems, and I see, that step by step our life became easier.** And I see God's blessing and protection around us.

True Parents' key strategy

Rebirth of individuals, families, communities

- 1) Creating a witnessing **environment**
- 2) Cultivating the citizens of Cheon Il Guk **through witnessing**
- 3) Nurturing **capable people** for the eternal future of Cheon Il Guk



Cheonshim Won Special Devotion after 100



2020.10.11 CheonBo Great Festival
Change the name at Victory Banquet

Resonate to and Inherit Cheonsim, God's heart

“

Conscious is a heart of goodness, the original heart is your original heart and **the CheonShim is God's original heart.**

”

(470-282, 2004.09.28.)

“

『人心朝夕変 山色古今同 (People's minds change in the morning and evening, but the color of mountain is always the same)』 **The heart of fallen humankind change every second, but Cheonshim is eternal and unchanging.**

”

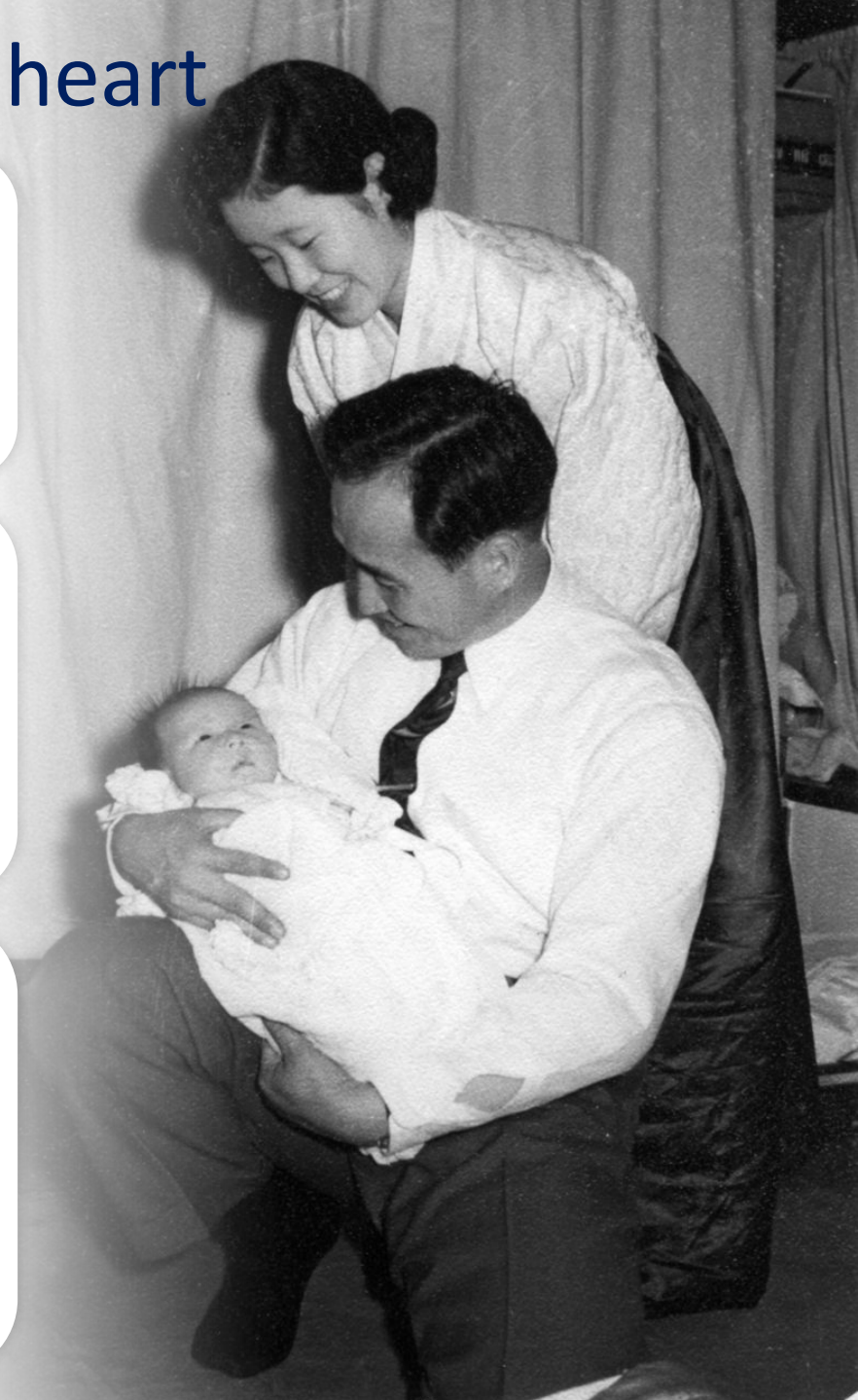
(475-11, 2004.11.05.)

“

You want to live according to your original heart that emerges from your heart, and if yes then you would rather have **Cheonshim's character that you received from heaven to be yours right?** If that is the case then you must accomplish the will of God that will emerge through your character and heart and represent the works to accomplish Heaven's Work.

”

(2-68, 1957.2.24)





First Role;

Main Temples of Cheon Il Guk

“Cheonshim Won is the main temple of jeongseong of Cheon Il Guk, the central hall for the spiritual providence of Cheon Il Guk, and the central place for the spiritual development of Cheon Il Guk leaders and blessed families.”



Second Role;

The Central Headquarter that Heaven

Works through

“After I go to the spirit world, as the God of day,
I will move together with True Father all over the
places on earth, move together with God, so the
Cheonshim Won should become the central
headquarter.”



Third Role;

Place of Cheonshim Training

“You should lay a foundation with your perfect jeongseong at Cheonshim Won, and on that foundation, you should lead the entire spiritual providence and offer worship to Heaven, **while raising up second and third generation leaders, to stand in the position of priests.** Furthermore, on that foundation, programs for the spiritual development of the pastors and the blessed families should also be carried out.

When your heart resonate with Heavenly Parent’s and True Parents’ heart and discover our heavenly heart, true settlement of Cheon Il Guk will be realized.”



Testimonies:

Mrs. Esanu Diana, Female, Moldova, CheonBo 2-day WS, 2025. 12.20-21.

Firstly, I wanted to express to my gratitude towards True Mother and CheonBo Team that they are doing such an important spiritual providence, where amazing experiences can become a reality. I have not often spiritual experiences and I am more pragmatic and I am amazed when others have such experiences. I had a unique, special experience. I had a very stressful period at work and I felt overwhelmed and I tried to make a sense of everything, looking for purpose and meaning. So, after the Chanyang Yeoksa session I prayed in Cheonshim Won fervently to Heavenly Parent and I poured out my heart desperately and at the end of my prayer I was surprised when I felt a very warm embrace it took me in his/her bosom. I felt like I was in my mother's womb, it was very warm, comfortable, I felt safe, protected like all troubles were instantly erased. I felt a deep peace and tranquillity. I understood that we don't have to worry so much, we need to surrender to Heavenly Parent and let Heavenly Parent guide our lives. It was so good that I didn't want to open my eyes and I cherish this experience greatly. Thank you so much for everything you are doing!

□ Why do we have to scream at
Cheonshim Won Prayer ?

□ Why do we hold it at Midnight?



Begin Unison Prayer!

아버지~
어머니~



아버지~
어머니~

The first words that babies learn are 'Omoni' 'Aboji'
This is the best way for us to rekindle that lost relationship with
our Heavenly Parent.



Satan's power of darkness, the power of death, the ecstatic culture of the night, the darkness and the realm of death **time to liberate with the pillar of fire of the Holy Spirit.**



From midnight to 3 a.m., **when the gate of the spiritual world opens**, it is easy to form a resonant zone.



A fierce spiritual Battle for the liberation of Evil .



Inherit Cheonshim, recreate my personality that was completely soaked in fallen nature and become an original creation.



“If you become one with me miracles will happen” a time to accomplish the words of True Mother.





“

You must call out (scream) to the spirit world at Jeongshim Won and mobilize the spirit world.

”

(June 8, 2020, CheonJeong Gung)

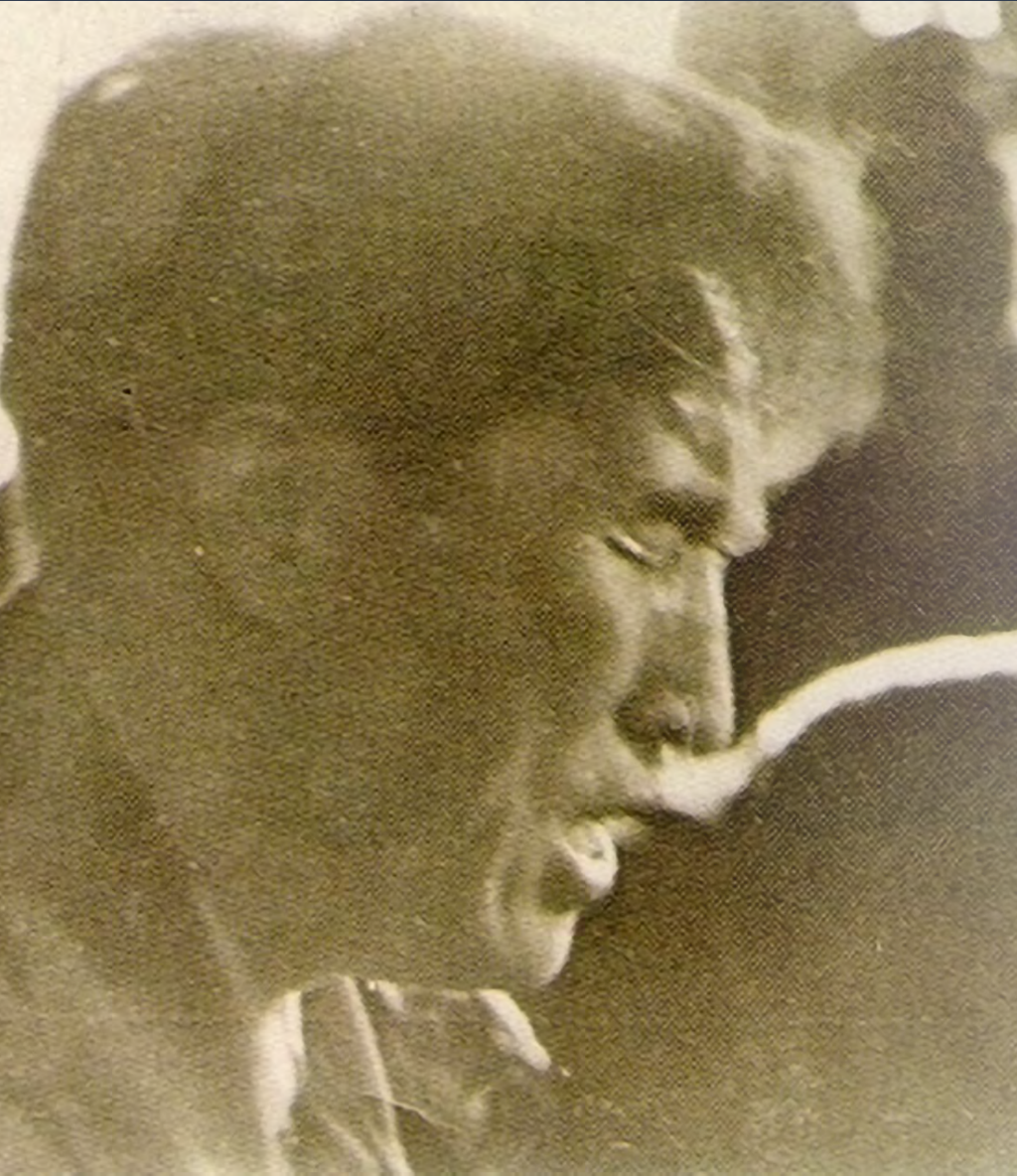
“

Try to do calling out prayer for 1,000 times !

”

(October 8, 2023, Las Vegas)

“Prayer is a Greatest Battle!”



“

When I pray, I grab hold of the world and fight for the turning of the Earth. So, within 5 minutes I start to sweat. The battle is one of the greatest battle. Have you ever seen results of your prayers? **You need to have the belief that once you pray that it will come true. After you pray you shouldn't be doubting, 'Did God listen to me?'** You should have a mindset that I will not change even if I wait for billions of years. God wants that kind of person.

”

(066-213, 1973.05.07)

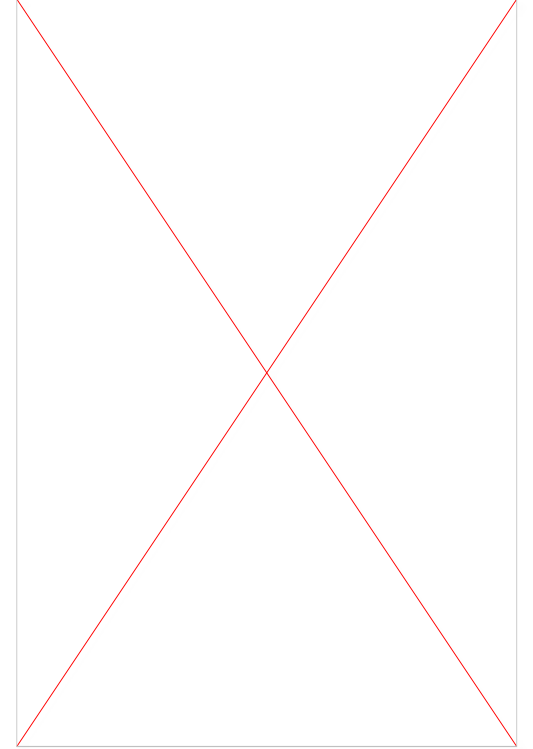
“Prayer is a Greatest Battle!”



Bible records his
moments of prayers

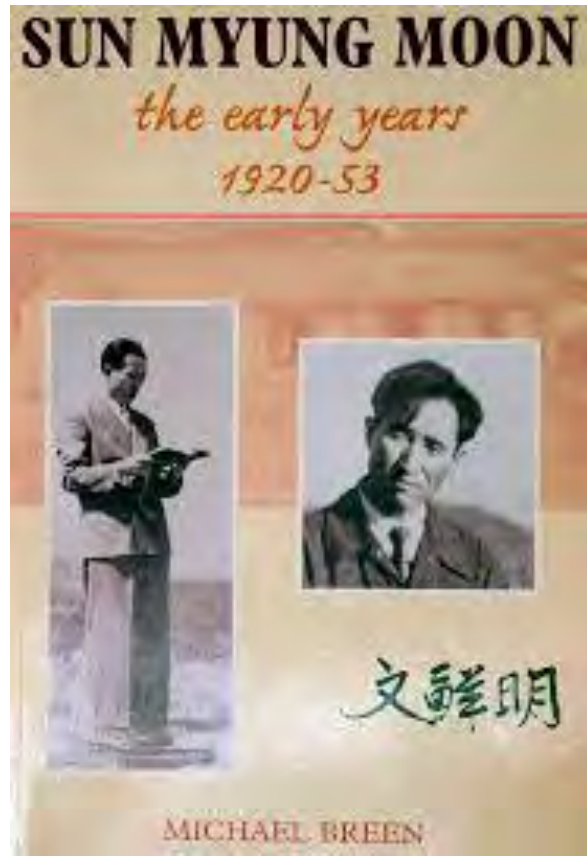


Crying Church



Light should be on

Calling out Prayers offered by True Father



World Devotion HQ Cheonshim Won

Establishment of NetWorks

[Cheonshim Won Korea - Continent Branch - Church Cheonshim Won - Family Cheonshim Won]

WiFi extenders Switch ON!



Offer devotion so it will expand and extend to the very end !

Supplement of
Life Vitality

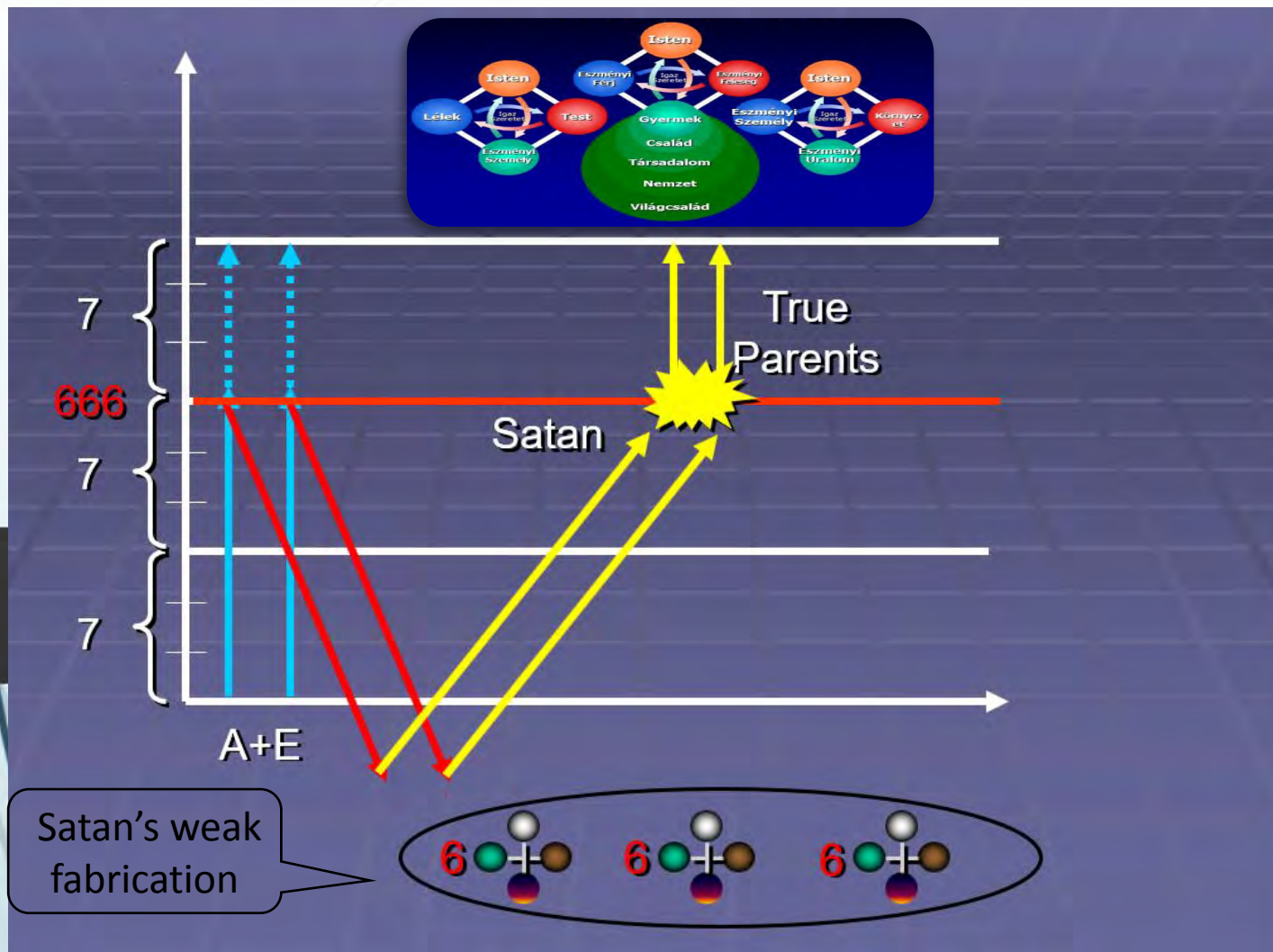
Spiritual Body
Support



- 1455th occasions
- 61.000 people around the world
- Offering prayers
- One at a time



Just pray!
Is there anything
impossible if you
offer devotion?



"Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads to life, and only a few find it."

Matthew: 7:13-14

A woman with short dark hair, wearing gold-rimmed sunglasses and a blue and white floral patterned top, is shown in profile. She is looking towards the right. The background is blurred, showing other people in a social setting.

고마워요. 나하고
함께 끝까지 가봅시다.

ありがとう。私と一緒に
最後まで歩みましょう。

Thank you,
please stay with me till the end.

Thank you very much!



I am not the kind of person that the special prosecutor describes! I have absolutely no fear before Heaven—rather, I love Heaven! Because my lifelong wish has been to realize Heavenly Parent's dream on earth, I earnestly ask that, if given the opportunity in the midst of this unfortunate incident, you come to Gapyeong and see for yourselves. Please come to Gapyeong. See what I have done.”

Statement by True Mother in the Seoul District
Court on 1 December 2025



Testimonies:



- Husband struggled with alcoholic problem
- 4 years struggles near to divorce, fights at home,
- Daughter offered prayers in CSW
- Parents attend 40 days WS
- Family reunited

"This is not the end
but the beginning"



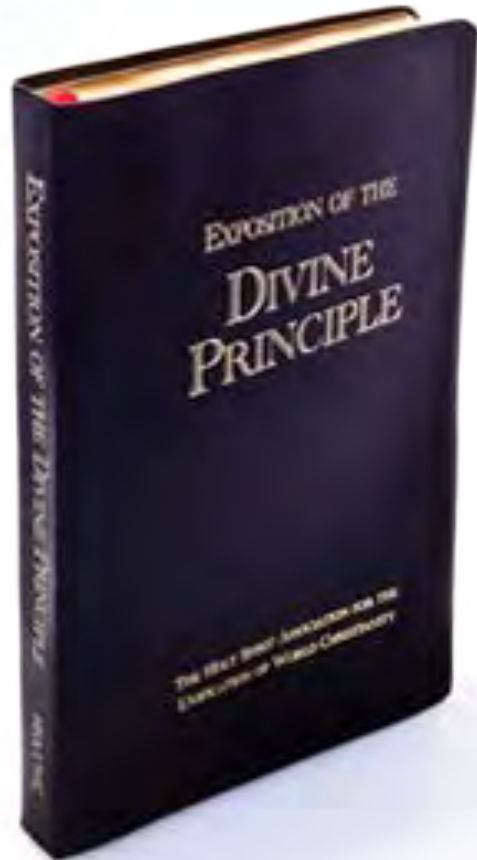
- Giving a last chance...
- Identity crisis – bullied school environment
- Losing faith in TP and UC
- Attending 40 days WS
- CYS helped to liberate her heart

"I prepared the environment
for you but the choice is your"



- Family separated
- Attempt to commit suicide
- Listened CSW testimony 15th
- Spirituality WS trainee
- Attending 40 days Sp. WS
- Prayers in CSW
- Family reconciled

WHAT CHANGES DOES RESURRECTION CAUSE IN HUMAN BEINGS?



Pg.137.

The changes a person experiences **when he is resurrected** and enters **the governance of God** take place in his **heart and spirit**. Having been liberated from Satan's dominion, **a resurrected person can unite with God in heart and acquire a divine nature**. These internal changes also purify his body, transforming it from a haunt of Satan into a temple of God. In this sense, we may say that **our physical body is also resurrected**. We may compare it to a building which was previously used for evil purposes and is now used as a place of worship. Although there may be no change in its outward appearance, it is now sanctified as a sacred building.

□ Why do we need Spiritual Enlightenment?





There will be a desperate need to find human nature in contrast to artificial intelligence, so everyone will be interested in developing spirituality. It is an important role of religion to develop this spiritual characteristic and reveal human nature.

*So Kwangsub Professor emeritus
at Seoul National University*

If we recognize the need for spirituality as an element that can bridge the gap between AI and humans, We can create a new church image that will lead the era of the 4th Industrial Revolution.

Lee Oh-ryeong Former Minister

The background features several overlapping rectangles in various shades of blue and black, creating a layered, geometric effect. The word "Witnessing" is centered in a light blue, sans-serif font.

Witnessing

The session plan

1. Writing Qs: 3 min.
2. Presentation on WT: 15 min.
3. Introducing membership form: 5 min.
4. Group discussion on how to implement WT victory formula in your community: 15 min.
5. Summing up: 10 min.
6. Answering Qs: 10 min.

Plan

1. Why is witnessing important?
2. Where to start?
3. How to bring victory in witnessing?
4. Offline and online witnessing tools

1. Why is witnessing important?

WT is necessary for our life

“Those who joined the Unification Church and never witnessed will become mute in the spiritual world”.

“We should find spiritual children. It means to restore archangels. Adam had three archangels, but he lost all of them, right? In order to restore this situation you should restore three archangels. You should get spiritual children instead of Satan’s children”.

True Father, “The Way of God’s Will”

2. Where to start?

1. One person is a starting point: a leader, a dedicated blessed wife, second generation.

Some advices:

- If there is no one to start, then the leader should start
- Make it as a national condition (approach 1 person every day, Sunday 40-minute witnessing after Sunday service)

Witnessing
steps



2. Where to go: a street, campus, subway station, thematical youth event (event witnessing), any messenger (online). It means you go to any place where people are.

Witnessing steps



Witnessing steps

3. The place or occasion to bring people to: a Center, park, café (talk + lecture), planned event



4. Handouts: invitation/business card, the organization booklet, the event ad.

Witnessing
steps

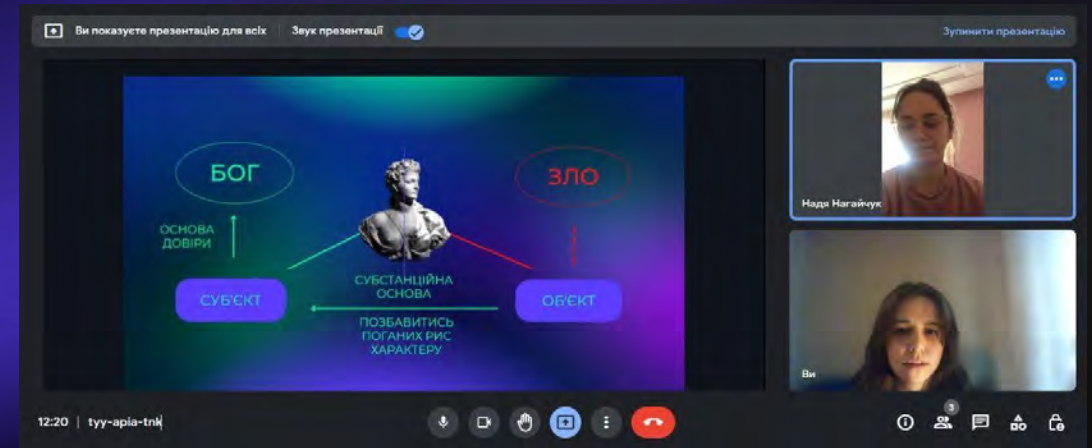


3. Offline and online witnessing tools

Digital content



Witnessing online steps



- Researching a personal page on Instagram
- Personal message on Instagram
- Invitation to the introductory presentation

First tool: your and your community Instagram (Facebook) page

 We are looking for people on social nets
Introduction

- 1-Get to know each other
- 2- Tell about our values
- 3-show your community social networks
- 4-Present our education and invite to study our philosophy

Target search:

- Groups on Instagram with hashtags #youthonline
- Write personally and start conversation

Introduce yourself, your organization, values and invite to our programs (studies, discussions)

The first two messages example:

Anna. Good afternoon, Yulia 😊

I'm Anna from the youth educational platform @nwet.ua and I am helping organizing educational programs for young people.

We talk about self-development, leadership, the needs for changes in the modern education system and strengthening the family institution.

I want to share with you the idea of our education. Would you be interested?

Yulia. Yes, why not?

Anna. Great, thank you, Yulia :)

Could I invite you to a forty-minute presentation about the idea of our education online or offline? Will you have time during the week? Our presentations start every hour from 11.00 till 19.00, Monday-Sunday.

Second tool: PPT that you can use for offline and online witnessing

└→ Introduction lecture

- 1-Introduce key topics of the Principle
- 2-Learn about people's views on these topics
- 3-Arrange for further meetings
- 4-Present a first-level workshop

INTRODUCTION

The New Alternative to Education

| the concept of
| alternative education



Third tool: offline and online lecture and interactive programs course

└ First level workshop (three lectures)
└ Second level workshop (8 lectures including TP course)

1-Conferences, Sunday services
2-Actionizing
3-7-10-21-day workshops



Co-studying

Additional
witnessing
programs

Co-chillig



Co-living

Forth tool: membership form



New World Education Team

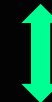
1-year program



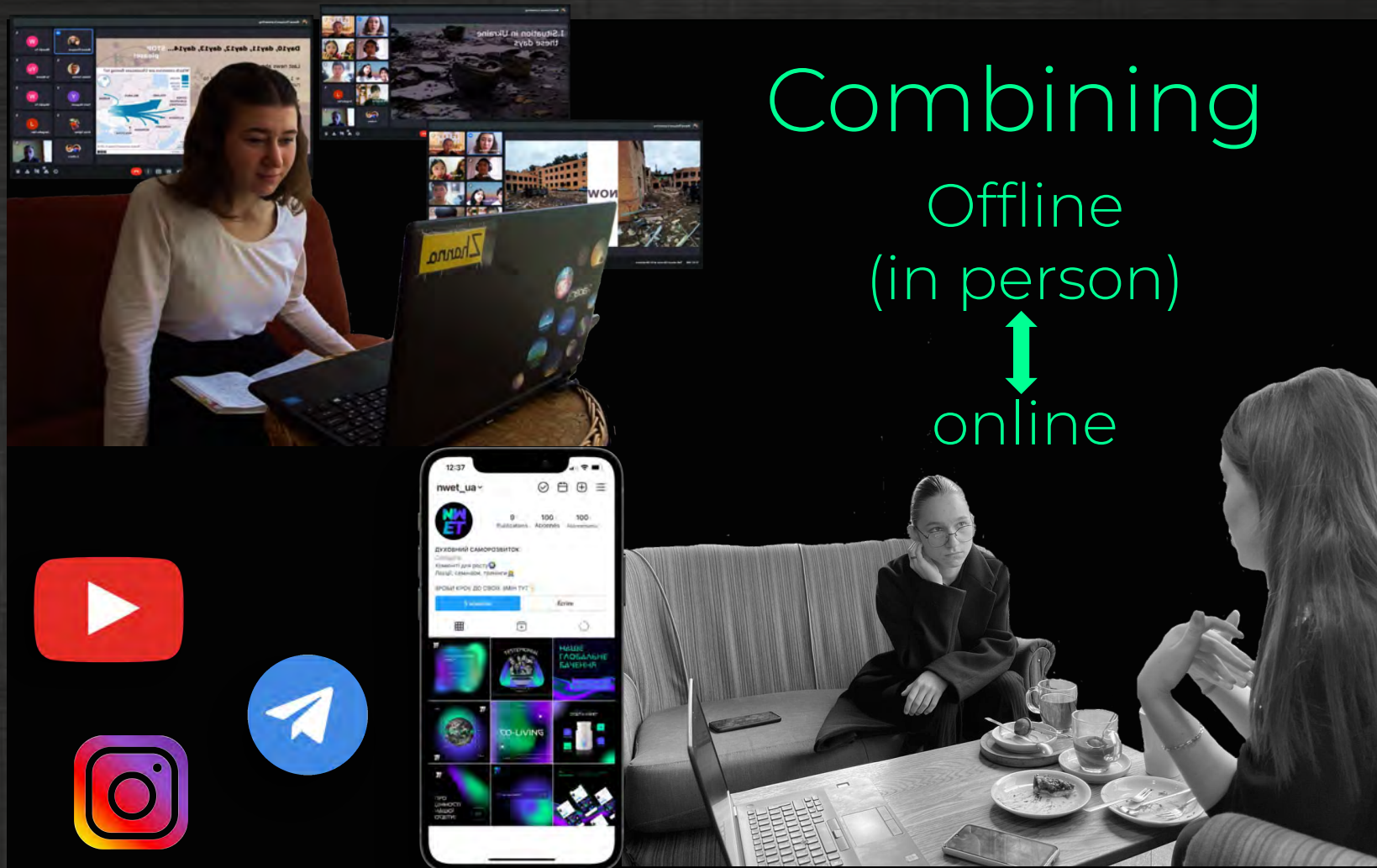
4. How to bring victory in witnessing?

Combining

Offline
(in person)

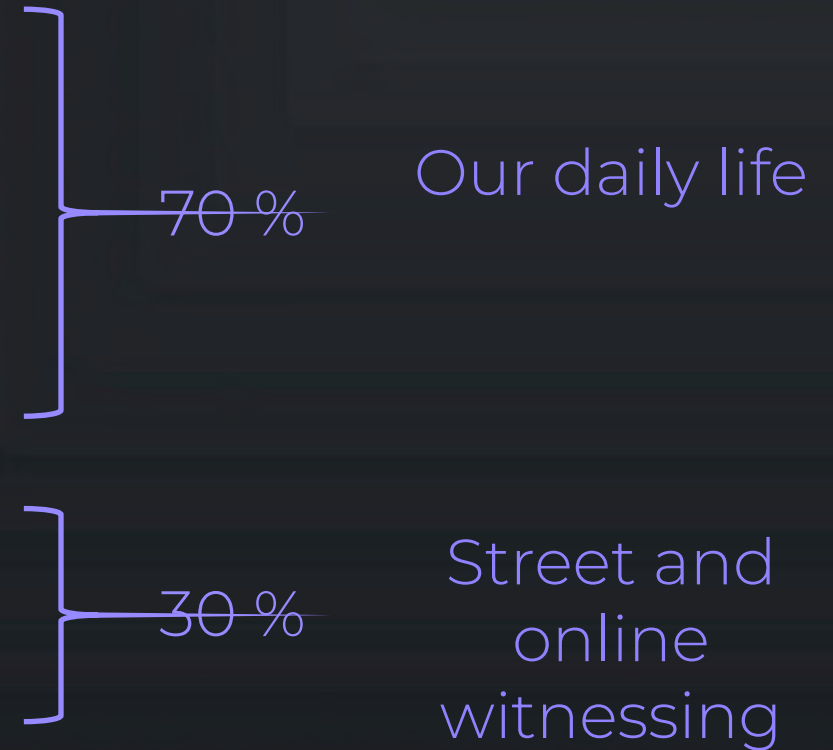


online



How to bring result in 전도 (spiritual children)

- WT result depends on 40 percent on the spiritual world (the spiritual environment, atmosphere in our community)
- 30 percent on one's understanding of the DP and
- 30 percent on one's practice”.



True Father

Thank you



Passing the Flame!

European and Middle Eastern Leaders' Meeting

Prague, Czech Republic • 16-18 January 2026



OUR PUBLIC IDENTITY

- 01 Crisis in Korea and Japan
- 02 How to reach $\frac{1}{3}$ of humanity
- 03 Improving communication



CRISIS



CRISIS IN KOREA
JONGIN PARK



CRISIS IN JAPAN
JACQUES MARION



TRUE MOTHER IN PRISON
UMBERTO ANGELUCCI

CHALLENGES

WE FACE

IN KOREA



JONGIN PARK

50 YEARS OF STRUGGLE



OUR BATTLE AGAINST
COMMUNISM



KIDNAPPING AND DEPROGRAMMING
LEADING LAWSUITS



FALSE NARRATIVE OF THE ABE
ASSASSINATION



THE UNLAWFUL GOVERNMENT
DISSOLUTION EFFORT



A COURT DECISION IS EXPECTED
SOON

THE BOTTOM LINE IS...

**THIS IS A BATTLE FOR THE
SOUL**

CHALLENGES

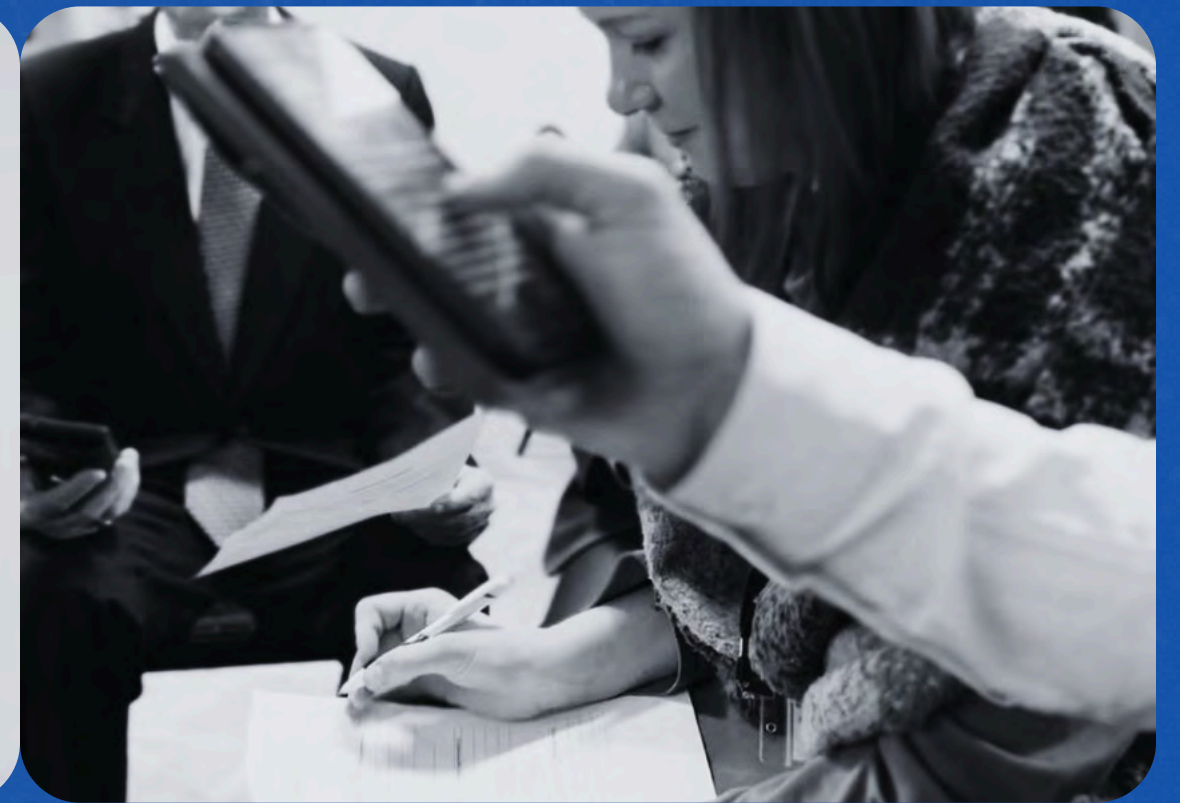


WE FACE

IN JAPAN

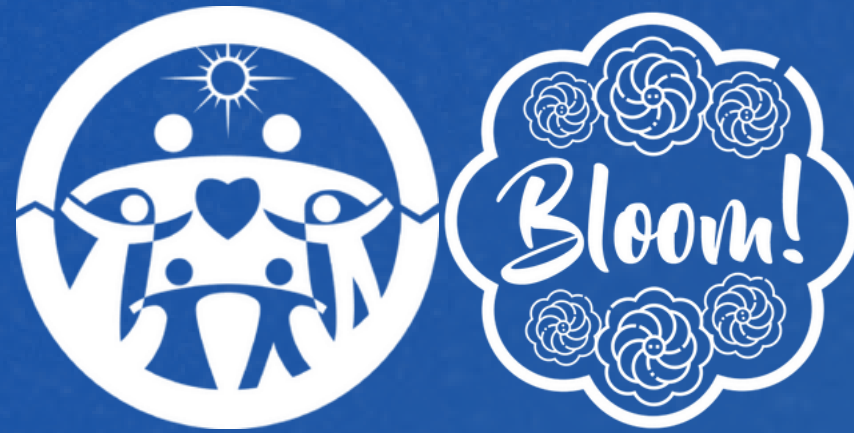
JACQUES MARION

RESPONSE



1. TOUGH QUESTIONS, ANSWERS 2. FACING THE MEDIA (EXERCISE) 3. MORE PRACTICE NEEDED!

SOCIAL MEDIA FFWPU EUME REPORT



STRATEGY,
ORGANIZATION
& RESULTS



**5.3 BILLION PEOPLE WORLDWIDE USE SOCIAL MEDIA TODAY,
UP FROM AROUND 2.1 BILLION IN 2015.**

**THAT MEANS AROUND 64% OF THE GLOBAL POPULATION IS
ACTIVE ON ONLINE PLATFORMS.**

Source: Brand Vision, May 2025



THESE NUMBERS ALIGN WITH TRUE MOTHER'S GOAL:
EDUCATE $\frac{1}{3}$ OF HUMANITY ABOUT TRUE PARENTS
BY 2027

Google unification church

AI Mode All **News** Images Videos Short videos Web More Tools

K The Korea Times

Unification Church, Shincheonji face probe over possible disbandment

Investigations into the Unification Church and the Shincheonji Church of Jesus — two religious groups widely regarded as cults — which could...

2 days ago

J Korea JoongAng Daily

Unification Church-backed project in Cambodia investigated for alleged corruption tied to previous gov't

Yun Young-ho, former head of the Unification Church's global headquarters, left, meets then-Cambodian Prime Minister Hun Sen in Cambodia in...

4 days ago

East Asia Forum

The Unification Church dissolution and Japan's evolving religious governance

YouTube CZ how to become a cult leader

NETFLIX

How to Become a Cult Leader | Official Trailer | Netflix

Netflix 32.5m subscribers

2.8k Share Save Download

212k views 2 years ago

Controversies

- Often labeled a **cult** by critics (a term scholars debate).
- Criticized for:
 - Intense recruitment methods
 - Strong control over members' lives
 - Financial practices
- Defenders argue it is a legitimate religion that has been misunderstood.

Today

The Unification movement still exists but is **smaller and more fragmented** than at its peak, with several related organizations continuing Moon's teachings in different forms.

If you'd like, I can explain **how it differs from Christianity**, **why it's controversial**, or **what former members report about life inside the church**.

what is the unification church

The **Unification Church** is a new religious movement founded in 1954 in South Korea by Sun Myung Moon. Its official name is the **Holy Spirit Association for the Unification of World Christianity (HSA-UWC)**, though it is commonly called the *Unification Church*.

Core beliefs (simplified)

- **Christian-based:** It draws heavily from Christianity but differs from mainstream Christian doctrine.
- **Moon's role:** Followers believed Sun Myung Moon was the **Messiah** or a **central messianic figure**, sent to complete Jesus' unfinished mission of restoring humanity.
- **Divine Principle:** The church's main theological text, which reinterprets the Bible, focusing on:
 - The Fall of Adam and Eve as a sexual sin
 - Restoration of humanity through "ideal families"
- **Marriage & family:** Emphasizes **pure, God-centered families** as the path to world peace.

THEY THINK THEY KNOW US...

...BUT THEY DON'T.



**NO ONE CAN
TELL OUR**



**STORIES
BETTER THAN US.**



BEFORE

Before the start of this mission, we usually shared official church news on FFWPU social media, and followers were almost exclusively church members.



MAY 12, 2024



AFTER



Now, the focus on social networks is exclusively on non-members, in line with the True Mother's expectation that we educate 1/3 of humanity about True Parents.



AFTER - JANUARY 16, 2026



FFWPU Europe & Middle East

401
posts

3102
followers

671
following

🌍 | ONE FAMILY UNDER GOD
👑 | Connecting the European and the Middle East
Unificationist community
🙏 | Prayer call every Wednesday at 8:00 pm CET
linktr.ee/ffwpu.eume

📍 FFWPU Europe & Middle East

Follow

Message



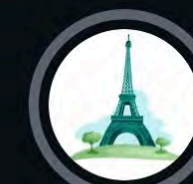
EVENTS



SPAIN



QUOTES



FRANCE



ARCHIVE



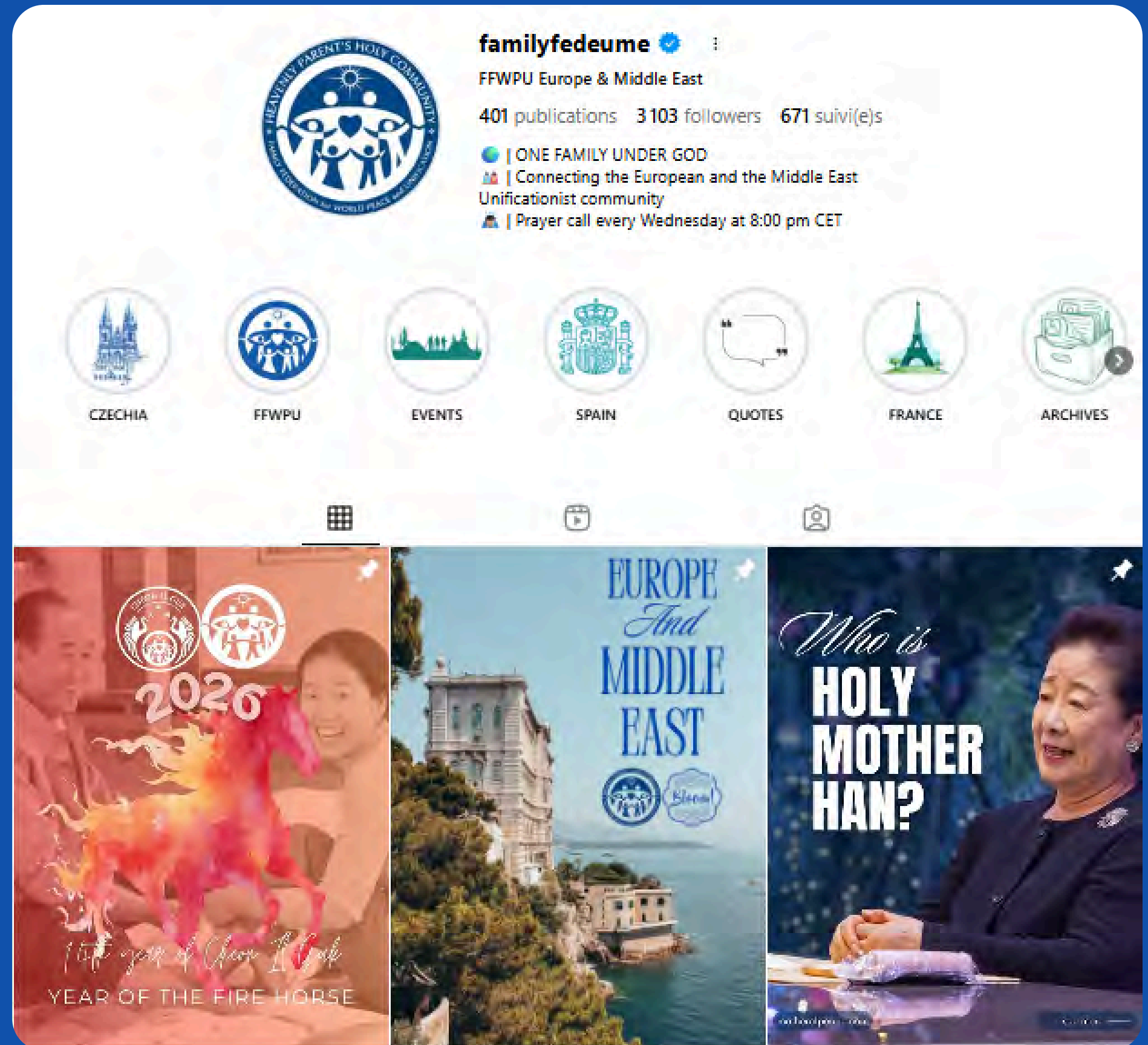
STRATEGY



- Improve social media presence of European & Middle East FFWPU
- Creating visually appealing and inspiring content
- Engaging with followers
- Trigger positive emotions
- “Bloom” marketing



INSTAGRAM



FACEBOOK



TIKTOK



Q Search

For You

Explore

Following

Friends

LIVE

Messages

Activity

Upload

Profile

More



family.federation Family Federation EUME

Follow

Message

+👤

➦

⋮

71 Following

1408 Followers

16.4K Likes

🌐 Connecting the European and the Middle East Unificationist community 🇺🇸

🔗 familyfed.eu/

📺 Videos

📖 Liked

Latest

Popular

Oldest

Pinned



Pinned



Pinned



“

You are the dwelling place
of hope of God
and the universe,
and when you realize this,
then you know
that nothing else
is worth being proud of.

”









FFWPU Europe & Middle East

685 posts

Subscriber

FFWPU Europe & Middle East

@ffwpueume

FFWPU is working to create a peaceful world. It is a world based on mature individuals, who create good families, communities and nations.

Non-governmental and non-profit organization Europe familyfed.eu

Joined X in May 2024 >

124 subscriptions 1,290 subscribers

Followed by The Monarch Report , Family Fed USA , and 2 other people you follow

YOUTUBE

Family Federation EUME

@FamilyFederationEUME • 341 subscribers • 86 videos

The official YouTube channel of the Family Federation for World Peace and Unification...more

linktr.ee/ffwpu.eume and 5 more links

🔔 Subscribed ▾

[Home](#) [Videos](#) [Shorts](#) [Playlists](#) [Posts](#)

For you

19 May 2024
Bloom!
PENTECOST WITH TRUE MOTHER
12:23

🌟 Bloom: 1st Anniversary Recap | True Mother's Visit to Munich, Germany
1.8k views • 7 months ago

Historic Gathering: Rev. Moon's 1976 Yankee Stadium Bicentennial Rally #RevMoon...
164 views • 7 months ago

"WAY MAKER"
Tirana, Albania
16-11-2025
7:19

Way Maker | A touching moment from the Spirituality Workshop | Tirana, Albania
197 views • 1 month ago

SUMMER Workshop

HARP Summer Workshop 2025 | 45 views • 2 months ago



FFWPU European & Middle East

✉

euhq@ffwu-eu.org

📺

EUME Weekly News

📺

True Parents

📺

MBCNet

📺

@library

Activity

Showcases

40

Followers

1851

Following

8

Member since

Mar 2011

2098 videos

Maya Sasaki

34:28

2026 - 260107 - EUME Prayer Call

HEAVENLY PARENT'S HOLY COMMUNITY

EUROPE AND THE MIDDLE EAST

09:34

EUME Weekly News 415

2025

What a year it has been!

12:57

Heavenly Parent's Holy Community
Family Federation for World Peace and Unification

2026 New Year
Prayer Gathering

December 31, 2025 – January 1, 2026, Cheongshim Peace World Center

06:57

TELEGRAM



DOWNLOAD

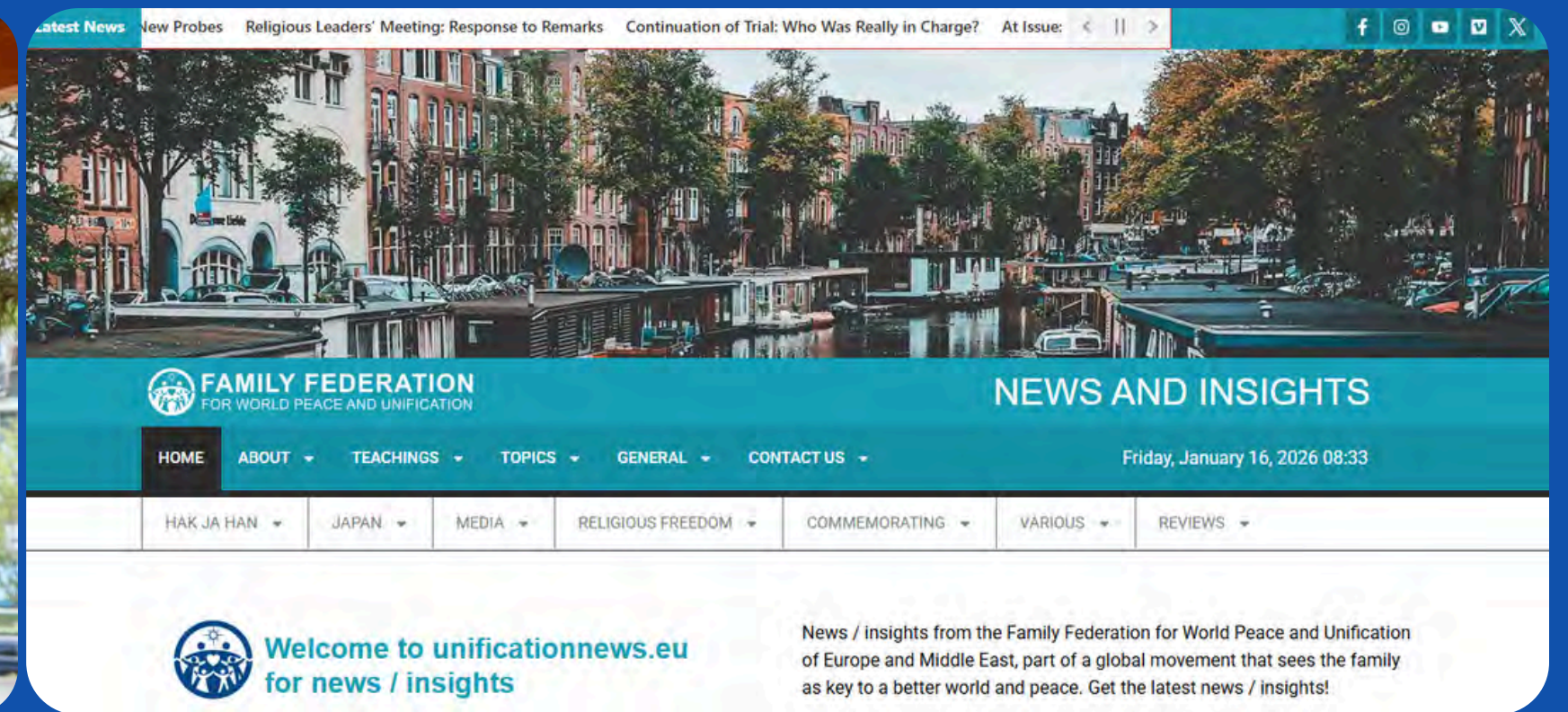
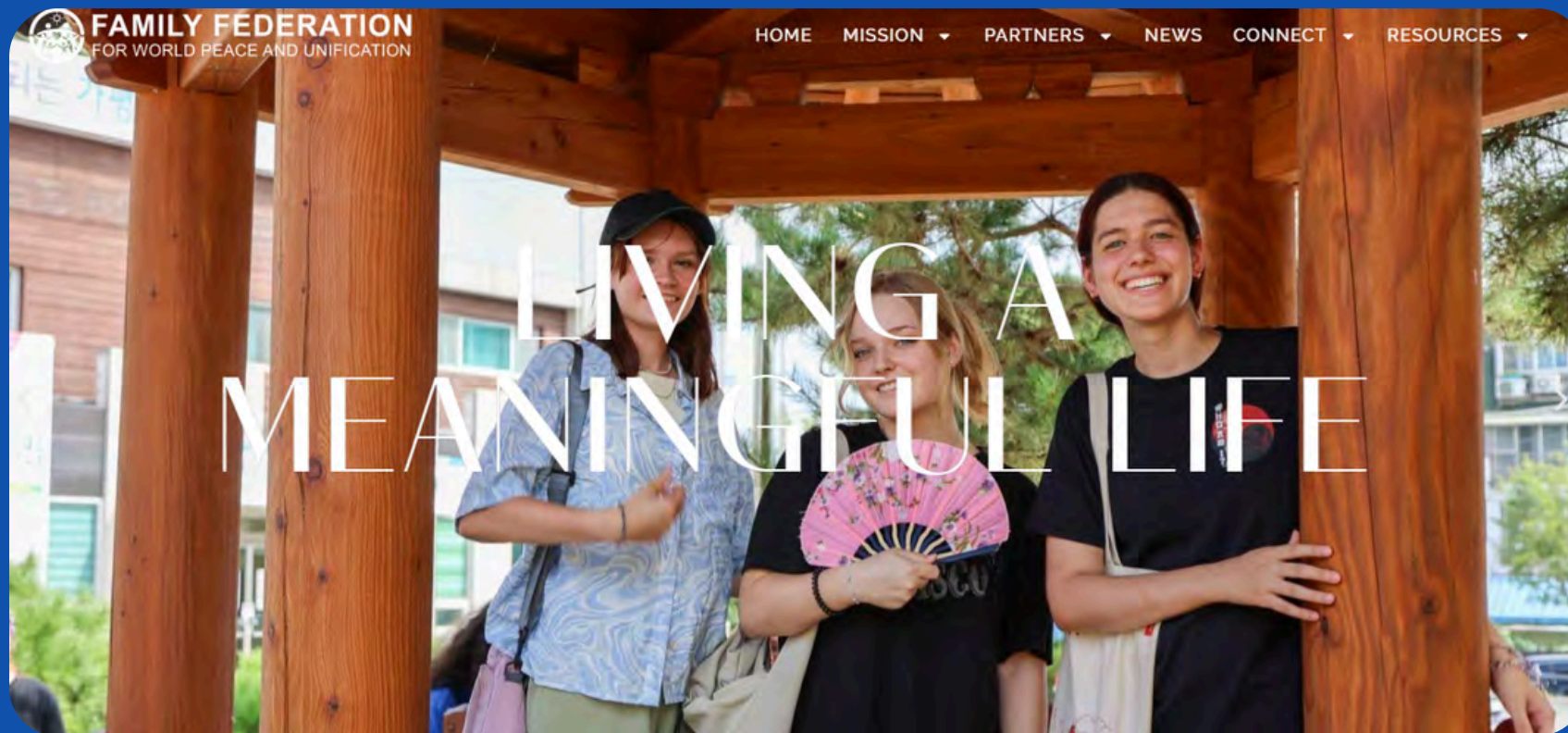


FFWPU Europe & Middle East

52 members, 4 online

JOIN GROUP

WEBSITES



EVENTS COVERAGE



**REKINDLE, EUME YOUTH
GATHERING, ALBANIA**



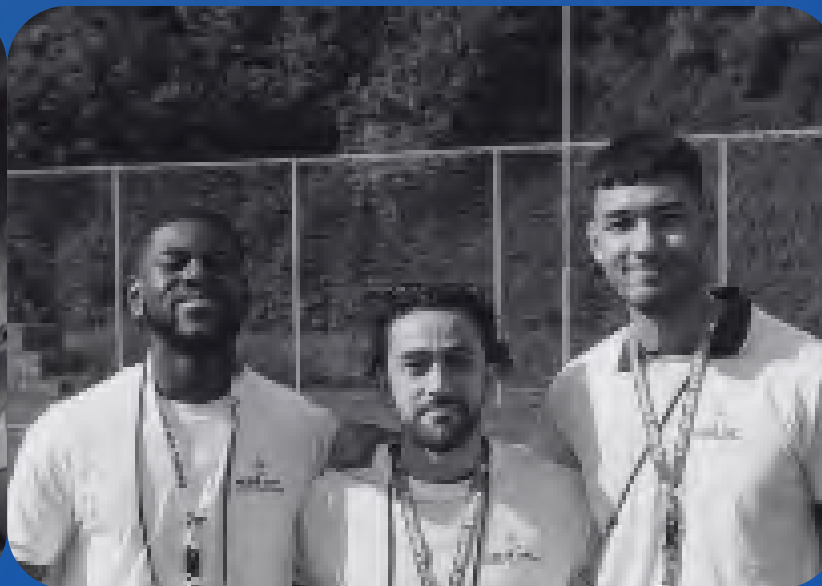
**HOLY BLESSING AND OPENING OF
THE CHEON WON GUNG, KOREA**



**UK ANNUAL
GATHERING, ENGLAND**



**PURE WATER ASSEMBLY,
KOREA**



**PEACE CUP, CZECHIA
(FEAT. YSP)**



**UNITED VOLLEYBALL GAMES,
AUSTRIA**

WE NEED YOUR HELP!

1. ENGAGE WITH THE CONTENT

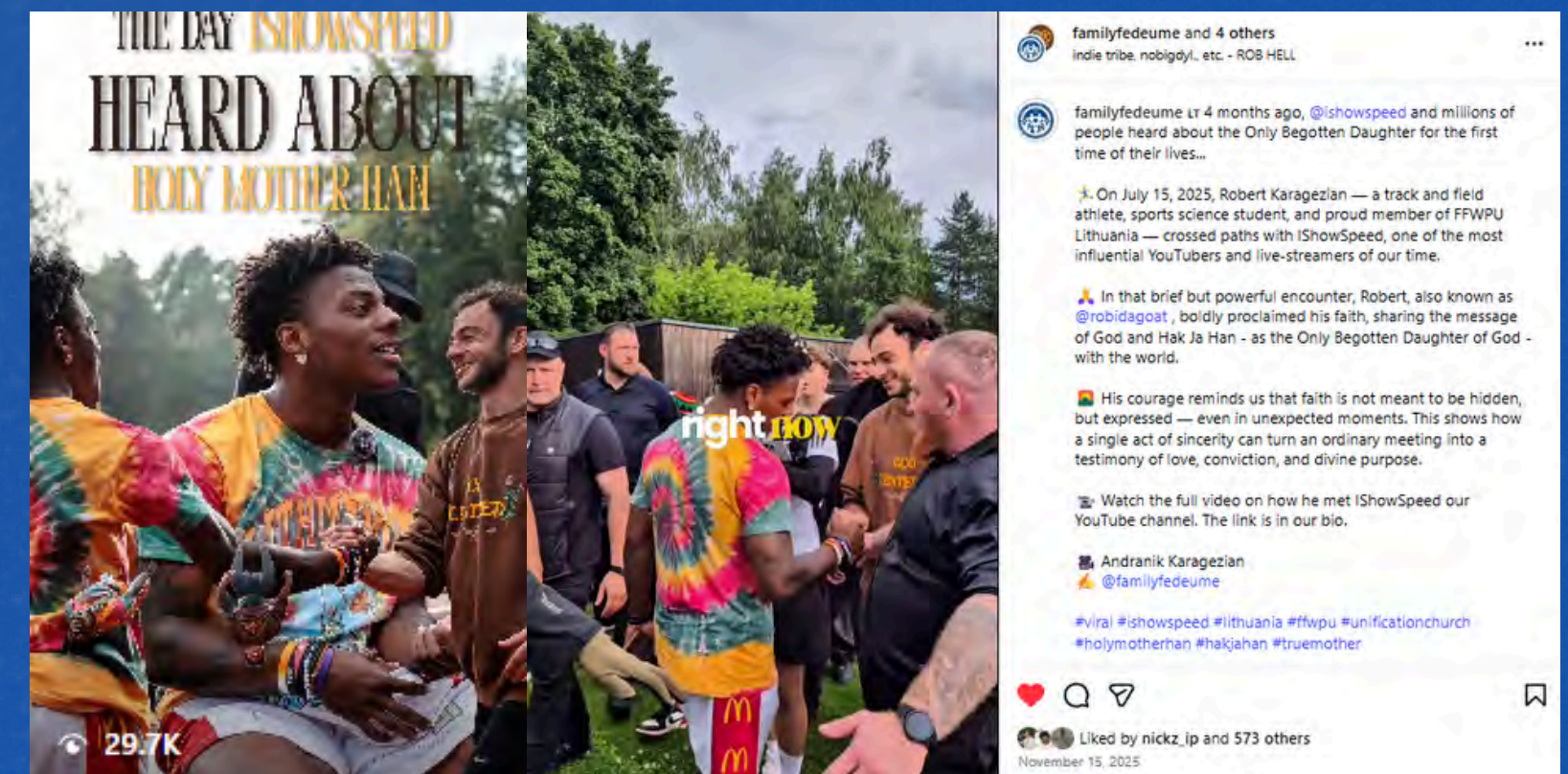
The more you like, comment, or share, the greater our reach will be



WE NEED YOUR HELP!

2. COVER ALL THE EUME REGION

Sending us high-quality photos or videos, even once a month, helps us share inspiring stories from our community.



WE NEED YOUR HELP!

3. WITNESSING AND OUTREACH TOOL

Does someone's life story inspire you? Would you like to hear more about the Divine Principle? Suggest people or ideas we can interview.

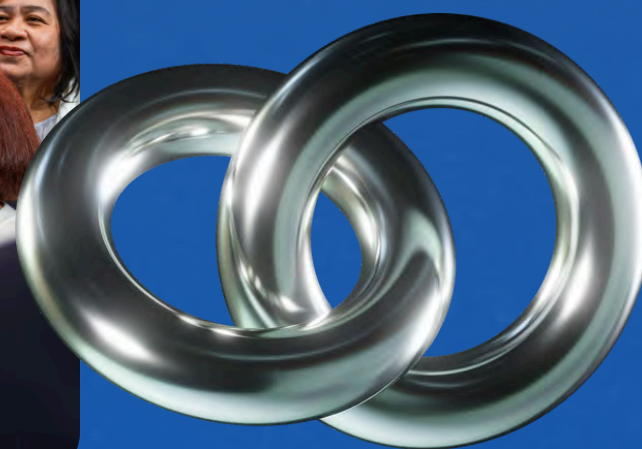


**LET'S
ELEVATE**



YOUR

**ONLINE
PRESENCE!**



A crowd of people is shown from behind, looking towards a bright light source on the right. The entire image is tinted with a deep blue color. The text "SPIRITUAL POWER" is overlaid in the center in a bold, white, sans-serif font.

SPIRITUAL POWER

WE MUST IMPROVE...



**“OFFICIAL”
COMMUNICATIONS**



**LATERAL
COMMUNICATION**



**ACCESSIBLE
RESSOURCES**



**ESTABLISH PUBLIC AFFAIRS (PA)
DEPARTMENT**

COMMUNICATION AND PUBLIC RELATIONS (PR)

NAUSIKA

PREMISE

01

Members experience difficulty accessing essential information and receiving answers to practical questions.

02

Lack of direct channel or specific unit (questions often travel through long hierarchical chains).

03

The same goes for proposal and suggestions, needs and problems.

04

Leadership cannot realistically monitor or respond to all communication in existing WhatsApp groups.

05

Current channels are not designed for structured feedback or proposal submission.

CONSEQUENCES

- 01 Frustration and a sense of futility.
- 02 Underutilization of members' skills and expertise.
- 03 Difficulties for the leaders to respond to members' needs.
- 04 Loss of trust in the institutions of FFWPU.

PROPOSAL

ESTABLISH A WIDELY KNOWN, ACCESSIBLE, AND USER-FRIENDLY HUB FOR ALL MEMBERS.

- The hub should receive inquiries, suggestions, and proposals, and acknowledge them promptly.
- It should provide timely information, especially in situations requiring quick responses.

Possible first steps:

- Form an advisory group to explore options and design practical solutions.
- The group could begin on an existing platform (e.g., WhatsApp) and work toward a long-term communication model.

CONSIDERATIONS:

- 01 How to protect the hub from potential hostility.
- 02 How to make it known and accessible to ALL members.
- 03 Possible alternatives (es. Forum, recently asked questions).
- 04 Relationship to Korea HQ.

COMMUNICATION AND PUBLIC RELATIONS (PR)

NAUSIKA

CONCLUSION

**DR. MICHAEL BALCOMB
FAMILY FEDERATION FOR WORLD PEACE AND UNIFICATION EUROPE & MIDDLE EAST (FFWPU EUME)
CONTINENTAL DIRECTOR**

WHEN THEY HAD CROSSED THE JORDAN, ELIJAH SAID TO ELISHA,

**“TELL ME, WHAT
CAN I DO FOR YOU
BEFORE I AM TAKEN
FROM YOU?”**

**“LET ME INHERIT A
DOUBLE PORTION OF
YOUR SPIRIT!”**

CONCLUSION

**DR. MICHAEL BALCOMB
FAMILY FEDERATION FOR WORLD PEACE AND UNIFICATION EUROPE & MIDDLE EAST (FFWPU EUME)
CONTINENTAL DIRECTOR**



FOLLOW US ON
SOCIAL MEDIA



THANK YOU

DIGITAL MARKETING STRATEGY

FFWPU EUME

Agenda

STRATEGIC CONTEXT

PLATFORM STRATEGY

STRATEGIC PRINCIPLES

CAMPAIGN FRAMEWORK

ENGAGEMENT JOURNEY

FUTURE ORIENTATION

CONTENT CREATION MODEL

BRANDING

PATHWAYS

Summary

FFWPU in Europe and the Middle East (EUME) is operating in a complex public environment shaped by heightened media scrutiny, polarised narratives and widespread misunderstanding. In this context, traditional defensive communications and reactive public relations approaches have proven ineffective and, in some cases, counterproductive.

This strategy proposes a values-led, human-centred digital marketing approach, primarily delivered through Instagram and Facebook, designed to shift public perception over time by showing lived reality rather than attempting rebuttal.

The strategic objective is to reposition the Church from being perceived as:

“An institution under controversy”

to

“A living community of real people.”

This will be achieved through a structured engagement journey that prioritises visibility, trust, understanding and participation, framed through a campaign metaphor rooted in the movement’s history and identity: Fishing for the People.

Strategic Context

current challenges

- Media narratives dominate public understanding of the Church
- Online search results are heavily influenced by hostile or sensationalist content
- Existing Church-produced media is often defensive, reactive or institution-focused
- Younger audiences are disengaged from formal or doctrinal communication styles

strategic opportunity

- Social media allows the Church to bypass traditional media gatekeepers
- Instagram enables both visual storytelling and reflective depth
- Authentic, everyday content has greater credibility than formal statements
- EUME is uniquely positioned to model a confident, modern, youth-engaged Church culture that can inspire the global movement

Platform Strategy

Instagram

- Instagram is selected as the core platform because it:
- Is perceived as more credible and intentional than TikTok
- Supports both short-form video and static visual content
- Allows longer captions for reflection and context
- Functions effectively as a bridge to deeper information (websites, newsletters, lectures)

Facebook

- Easy to do dual posting of content
- high levels of interaction
- very popular with the older generation

Strategic Principles

This strategy is guided by the following principles:

Non-defensive communication

The strategy avoids rebuttal, argument or reactive messaging.

Human over institutional

People, relationships and everyday life take precedence over structures and statements.

Confidence without provocation

Calm humour and quiet confidence replace fear-driven caution.

Organic participation

Content should feel member-led and authentic, not centrally manufactured PR.

Long-term trust building

Reputation repair is treated as a sustained cultural shift, not a short-term campaign.

CAMPAIGN FRAMEWORK: FISHING FOR THE PEOPLE

To replace abstract marketing language with an image that resonates deeply with members, this strategy adopts the metaphor Fishing for the People, inspired by the spiritual, historical and cultural significance of fishing within the movement.

-follows the funnel marketing strategy



Marketing Funnel Framework



The marketing funnel framework is a model that maps the stages a potential customer moves through, from first becoming aware of a brand to taking action such as making a purchase or joining. It helps marketers design targeted strategies at each stage to guide, nurture and convert interest into long-term engagement or loyalty.

The Metaphor Explained

Strategic Meaning

The Fishing Rod

Skills, understanding, and media literacy of the social media team

The Bait

Attention-grabbing top-of-funnel content

The Bite

Trust-building engagement and relatability

The Catch

Education and understanding

The Boat

Safe, welcoming community environments

Processing the Fish

Care, follow-up, discipleship and integration

This framework emphasises that attracting attention carries responsibility. What matters most is the environment people encounter after engagement.



Top of the Funnel: Visibility & Attention (The Bait/ hook)

Objective:

Capture attention, disrupt hostile narratives and establish calm confidence.

Strategic Approach:

- Reclaim stigmatised keywords (e.g. “cult”, “moonies”) through humour and self-awareness
- Counter sensational headlines without fear
- Populate search and algorithmic spaces with Church-created content

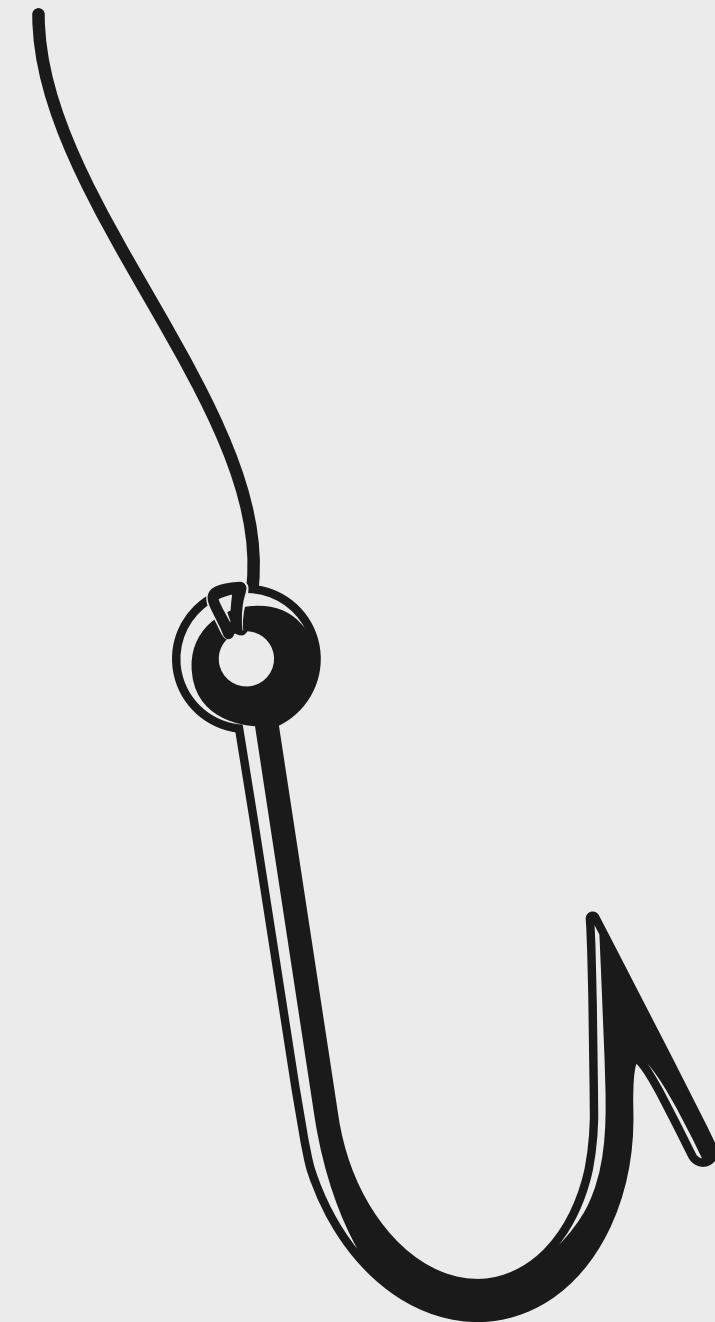
Key Content Themes:

- Highlight Community diversity and global connectedness- our strengths
- Everyday goodness and underappreciated service- e.g. highlighting underappreciated members at service- e.g. the aunties that prepare food- wholesome
- Relatable “POV” style content that members recognise and outsiders are curious about- POV: you just finished camp
- fun videos like sticking stickers on pastors
- Hook based content to dispel stigmas- e.g. life as a moonie

Tone:

Observational, playful, grounded, never mocking or aggressive

.content that shows our similarities to others- we are a normal church community



Middle of the Funnel: Trust & Relatability (The Bite)

Objective:

Build emotional safety and human connection.

Strategic Approach:

- Show life as it is, the good parts of faith
- Create content that members feel represented by and outsiders feel invited into

Key Content Themes:

- Edited moments from workshops, events, and daily Church life- e.g. like the POV you are on a workshop in Korea content
- Personal reflections on faith, community, and purpose- phrased in a universally understandable way- e.g. why did you choose a life of faith short testimonies
- Give something to the public- eg. asking people at church for one word of advice or most beautiful community moment- spread the love
- Youth-led storytelling that demonstrates agency and choice

Outcome:

Viewers may not yet agree with beliefs, but they begin to understand and respect the people. If people like us they are more likely to be interested in understanding us.



Bottom of the Funnel: Understanding & Education (The Catch)

Objective:

Provide clarity and accessible education for those who are genuinely curious.

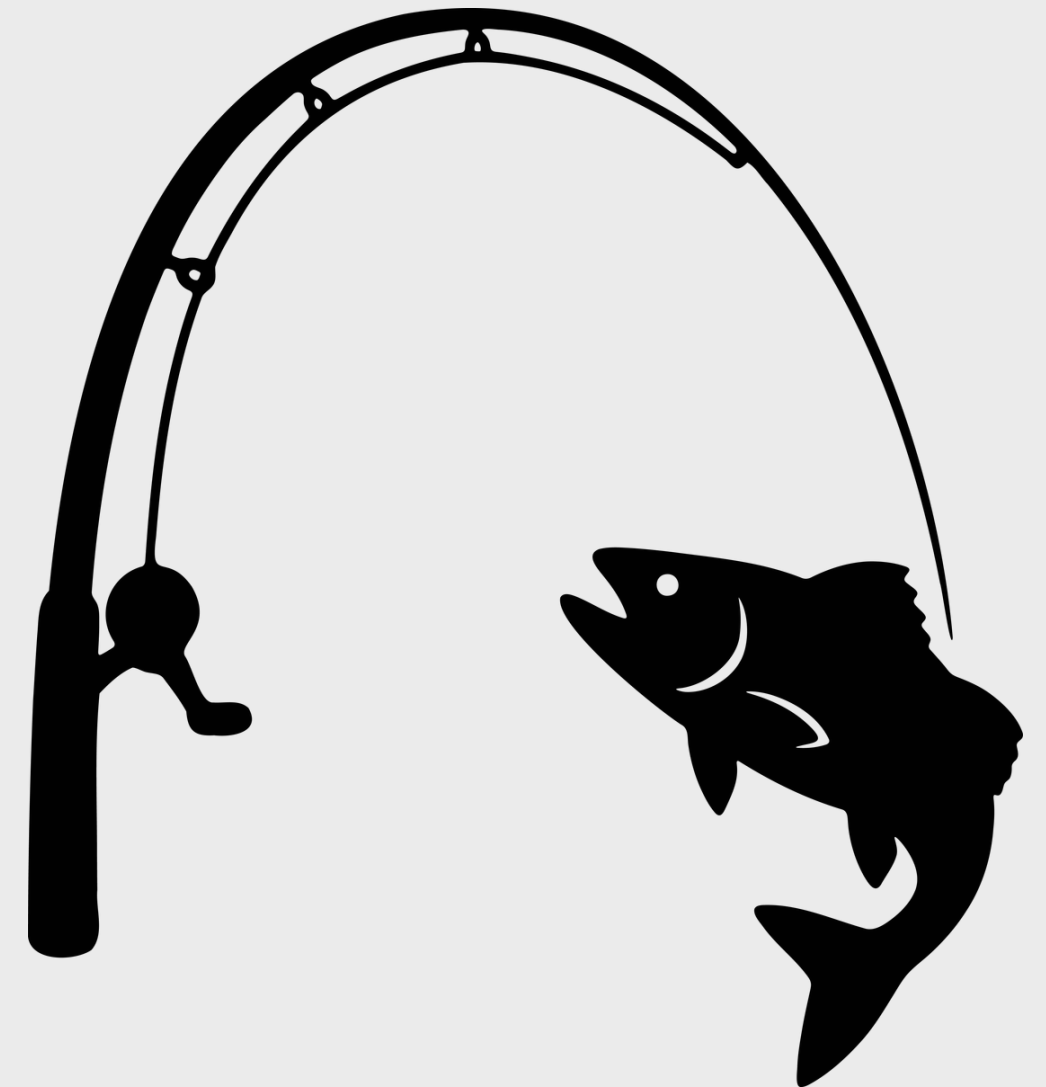
Strategic Approach:

- Education follows trust
- Concepts are explained simply, visually and without pressure/ jargon

Key Content Themes:

- Explainer series (e.g. Holy Salt, CP, Blessing culture)- simplified- useful for more distant members and active members to show to others to explain
- Illustrated carousels inspired by children's books- get different ministries like Children's Ministry involved- youth can contribute through art - once again giving something to the public
- Short videos overlaying belief explanations with real-life footage
- Family and values-based children's story content

From here can direct people to the website link in bio if they have questions or want to know more.



YOUTH VISIBILITY & FUTURE ORIENTATION

A core objective of this strategy is to actively counter the narrative that the Church is diminishing, outdated or disengaged from modern life.

Actions:

- Elevate youth voices organically
- Highlight creativity, leadership and diversity of skills
- Real personalities and faces of the movement
- Position media creation as a meaningful role for youth contribution

Content Creation Model

Decentralised Production, Central Alignment

To reflect the Church's diversity and global unity:

- Each country identifies at least one capable media contact
- Shared prompts, themes and trends are coordinated centrally
- Content remains culturally specific while aligned to the overall strategy

Example:

- A shared series such as "One life lesson from an elder" filmed across multiple countries.

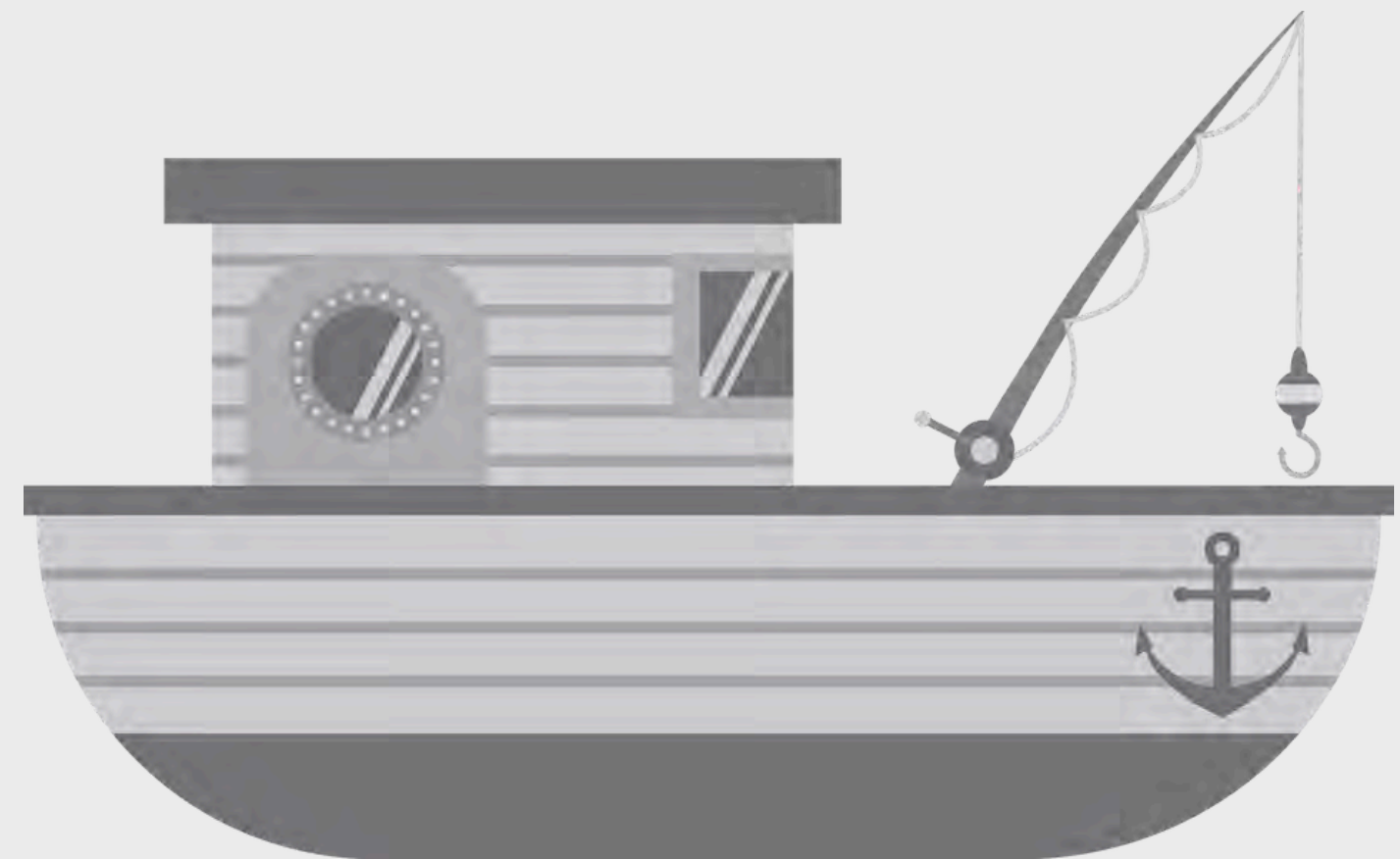
POST-ENGAGEMENT PATHWAYS

Social media content must lead to clear and welcoming next steps.

Required Infrastructure:

- A clean, accessible website
- Clear explanations of beliefs and community life
- Visibility of online services
- Guidance for finding local communities
- Optional newsletter or online learning resources
- Simple contact points for further enquiry

-these points can all be in the website- just key thing is an easy link to find out more if people want



Conclusion

The only way to combat the narrative of the media is to tell our own. We need to show quiet confidence in our life of faith, to show that we cannot be shaken because our faith is not shallow but deep.

By consistently showing calm, ordinary, meaningful life, the Church can create a digital presence that reflects its lived reality and invites genuine curiosity, understanding and participation over time.

Soccer for Peace

Vision: Create a model of cooperation and friendship among families from cultures in conflict through the Soccer game

Advantage: Boys & Girls can naturally find a common base, overcome their cultural differences and see each other as members of one global family

Partners: Jewish & Arab schools, hosting nations' soccer associations and municipalities, UPF and YSP

Soccer for Peace 2015

Italy – Israel & Palestine



Fassino – Mayor of Torino, Italy







JUVENTUS.COM







Soccer for Peace 2016

San Marino – Israel & Palestine

Three parallel white lines of increasing length, slanted upwards from left to right, located in the bottom right corner of the image.













Soccer for Peace 2017

San Marino – Israel & Palestine

Three parallel white lines of varying lengths are positioned in the bottom right corner of the image, slanted diagonally upwards from left to right.





















Soccer for Peace 2018

San Marino – Israel & Palestine

Girls Team











WFP

Young Ambassadors for Peace Giovani Ambasciatori di Pace

Soccer for Peace כדורגל לשלום

Un Calcio Per La Pace كرة القدم من أجل السلام

Aug 28 - Sep 1, 2018 Israel, San Marino, Italy



UPF









Young Ambassadors for Peace *Giovani Ambasciatori di Pace*
Soccer for Peace כדורגל לשלום
Un Calcio Per La Pace *كرة القدم من أجل السلام*

UPF



Monica Namy
Social Responsibility Manager
UEFA







Young Ambassadors for Peace / **Giovani Ambasciatori di Pace**
Soccer for Peace כדורגל לשלום
Un Calcio Per Pace كرة القدم من أجل السلام
Aug 28 - Sep 1, Israel, San Marino, Italy



Soccer for Peace 2019

San Marino – Israel & Palestine

Girls Team



Young Ambassadors for Peace **Giovani Ambasciatori di Pace**
HJ Culture for Peace **לב נאמן לשלום**
Un Calcio Per La Pace **قلب مخلص للسلام**

26 - 31 Aug, 2019 Israel, San Marino, Italy



















Blessing 2026

Let's Unite in Heart with True Mother



Key Points

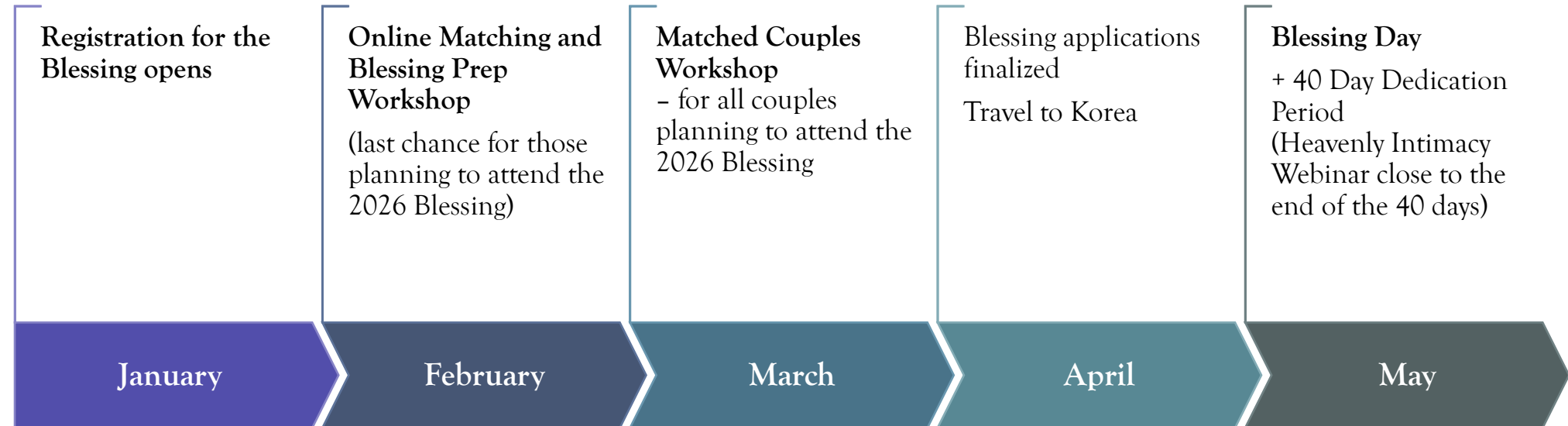
Date: 2nd May 2026

Location: World Peace
Center in Korea

Significance: First Blessing
in the era after the
opening of the Cheon
Won Gung



BLESSING TIMELINE



WHO CAN GO TO THE 2026 BLESSING?

- Matched Couples
- Married 1st gen Couples
- Single Person Blessing Candidates (60+)

*No Special Grace this year



Blessing Married Couples Quick Guide

*Compiled together with the
EUME HTM Department*

*Additional Source:
Cheonbo Training Center
Website*

BLESSING QUALIFICATIONS FOR MATCHED COUPLES

Education

- Matching & Blessing Preparation Level 1 (optional for 2nd+ gen)
- 21 Day Workshop (minimum 7-day DP)
- BFD Matching & Blessing Preparation Level 2
- BFD Matched Couples Workshop Level 3

Conditions

- Interview & Confession
- 3 Day Fast
- Blessing Offering

Forms

- Personal & Family Information
- My Life Story (1st gen only)
- Health Statement + HIV Test
- 2 Full Size Photographs
- Matching Report

BFDEUME.ORG

EUME Blessed Family Department

Matching Cosmic Blessing Families Support

Connect
Vision of the Cosmic Blessing
Qualifications for the Cosmic Blessing
Before and After the Cosmic Blessing
Next Blessing

**Welcome to the Blessed Family Department
of Europe and the Middle East**

News & Updates

<https://www.bfdeume.org/en/qualifications-for-the-cosmic-bless...>

BLESSED FAMILY NETWORK

**The Blessed Family Network**

Q Search

☆ 🔊 🔔 ⚙️

+ Create

✚ Chat with Cohost

📄 Feed

🔍 Discovery

👥 Members

📅 Events

General >

Groups ▾

 Cosmic Blessing April 2025

 Cosmic Blessing April 2024

 Cosmic Blessing February 2...

 2+ Gen Matching Supporters

**Cosmic Blessing April 2025** · Updates about the Cosmic Blessing April 2025

Create

Feed Members Events Hashtag Highlights +

Featured SEE MORE



Travel Guide
Dear Blessing candidates and family members who will...

 Francesca Cirelli



Hair and Make-Up Services in Korea
Dear Brides, As we prepare...

 Francesca Cirelli



Packing List
We have comprised a pack list divided in "Required..."

 Francesca Cirelli

 **EUME Blessed Family Department** 5mo ago

 Need help





천원궁 천일성전 입궁 기념
2025 천지인참부모 효정 천주축복식
2025 Hyejeong Cosmic Blessing Ceremony Officiated by
the True Parents of Heaven, Earth, and Humankind in Celebration
of the Entrance into the Cheon Won Gong Cheonul Sanctum

Thank you

Generational Leadership Transition

Report
European Leaders Meeting
Prague, January 16 - 18



A family of six is walking through tall, dry grass on a hill. In the foreground, a man in a dark jacket and light shirt is walking towards the right. Behind him, a woman with short white hair is smiling. To her right, a younger woman is also smiling. In the background, a man is carrying a young child on his shoulders. The entire scene is overlaid with a semi-transparent blue filter.

The two sides to generational transition

Someone inherits, and Someone passes down

In this session, we will explore both
perspectives.

Morning Session Objectives

- **By the end of the session each participant**
 - **will know and understand where they are at in the generational leadership transition**
 - **have clarified their very next step in this transition**

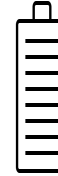
**Relationship with
WMHQ & EUME HQ**



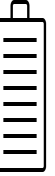
Organ. Culture
(Systems & Processes)



Finances



Legal Setup



Community Culture



Process of Transition

Preparation > Decision > Handover

**National Vision &
Strategy**



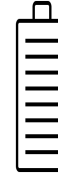
**Youth Engagement &
Relationship between
Generations**



Outreach & PR



**Situation of Blessed
Families**



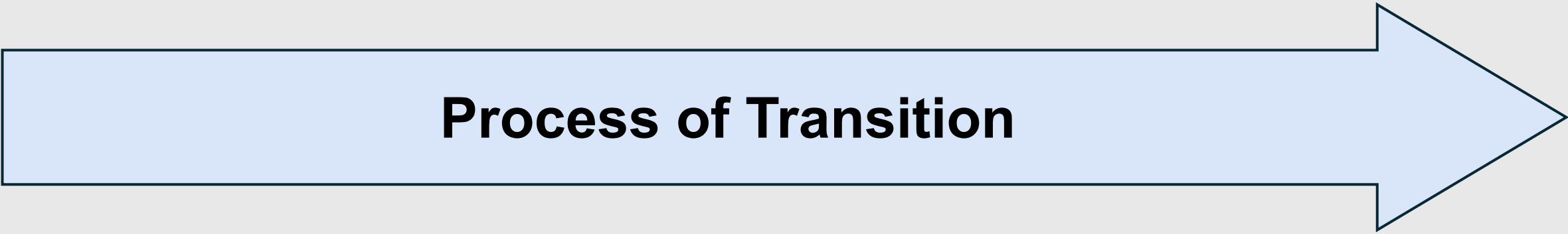
Training & Education



Environment for Transition

**It Doesn't
HAVE TO
be perfect.
You Just
Have To Start**

Process of Transition



Preparation

- Pray & Condition
- Clarify Process
- Communicate with relevant parties
- **Job Description and Job Posting**

Public Announcement

Decision

- **Application and Nomination**
- Hearing of Candidates
- **Selection** by Committee
- Confidentiality
- Confirmation by EUME & WMHQ

Public Announcement

Handover

- Handover documents and meetings
- Handover Ceremony

Prayer & Communication

Clarifications

- **For everyone**
 - Importance of environment in supporting the transition
 - Importance of clearly defined process of transition
- **Depending on your situation**
 - The areas you need to focus on
 - The exact steps and elements of the process

Morning Session Objectives

- **By the end of the session each participant**
 - **will know and understand where they are at in the generational leadership transition**
 - **have clarified their very next step in this transition**

Afternoon Session Objectives

- **By the end of the session participants have clarified**
 - **an action plan for the generational leadership transition**
 - **have identified roadblocks and potential solutions**

Action Planning

1. Set 3-5 Breakthrough/Foundational Goals
2. Cut your goals down into smaller steps
3. Stop doing list
4. Develop a daily habit that support your goals
5. Block time in your schedule to work on your goals
6. Find a mentor or accountability partner to help you
7. Plan time to review and evaluate your progress



Testimonies

**ROAD
CLOSED**



Fear and resistance of the younger generation to step up

- **Lack of purpose and vision**
 - Have personal conversations and community meetings
 - Create a vision for your nation/community
- **Fear of being alone**
 - Create team(s)
- **Fear of burden and Sacrifice**
 - Create and teach a culture of clear expectations and boundaries
 - Clear job description (even actual specific tasks)
 - Improve relation/communication with Korea, WMD
 - Reduce unproductive meetings and amount of reports
 - Plan compensation according to the mission
- **Lack of calling**
 - Prayer and Devotion for young members to receive God's calling
 - Express personally potential you see in young members (no pressure)

Afternoon Session Objectives

- **By the end of the session participants have clarified**
 - **an action plan for the generational leadership transition**
 - **have identified roadblocks and potential solutions**

Next Steps

- **Continental Regional Directors and Vice Directors to facilitate transition in each country with the National Leaders**
- **National Leaders to action their next identified step in concertation with their central figure**
- **Sharing resources and best practices around Leadership Transition**

Thank you for your interest in joining the Youth Department!

Please fill out [this short form](#) to indicate how you'd like to be involved.

* Indicates required question

Email *

Your email

Full Name *

Your answer

Nation *

Your answer

Which Youth Department branch are you interested in? *

- ☐ Admin & Communication
- ☐ Activities
- ☐ Affiliates
- ☐ Not sure yet / Open to any

What role would you like to take on? *

Your answer

Are you signing up yourself or nominating someone else? *

- ☐ Signing up myself
- ☐ Nominating someone else

If nominating someone else, please write their name and their nation

Your answer

Any comments, ideas, or questions?

Your answer

A copy of your responses will be emailed to the address you provided.

Submit

[Clear form](#)

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Does this form look suspicious? Report



Resonate with the Heart of Heaven
Parent
Cheonshim Won Providence



Visit to a Christian Church in UK



”Practice is important. You must put things into practice. Now is the era of showing results through proof. **You must not sleep at night but always stay awake, making your church a place where the light never goes out.** Then, as Father looks around the world, seeing that the light is on, would He not be drawn to come, even if pulled? **Do not allow it to be a place that Father merely passes by.**”

True Mother, 2012.10.16.,
Ocean Cheonjeonggung
Cheon Seong Gyeong p. 1550



“Prayer is a Greatest Battle!”



When I pray, I grab hold of the world and the turning of the Earth. So, within 5 minutes I sweat. The battle is one of the greatest. Have you ever seen results of your prayer? You need to have the belief that once you pray, it will come true. After you pray you should not be doubting, 'Did God listen to me?' You should have a mindset that I will not change even if billions of years. God wants that kind of prayer.

(066-213,



Do not worry about

Do not pray for m

I hope you will pray and
yourselves so that you, yo
our Unification communi
will of the Heavenly Pare
fulfilled.

I love you, blessed fa

Cheon Il Guk Year 13, Heavenly Cal

(September 22, 2025)



CheonBo EUME Branch

40-day and 21-day Workshops yearly plan

2026

YEONGSEONG

2026

40 DAY WORKSHOPS

40



Heavenly EUME yeongseong workshops



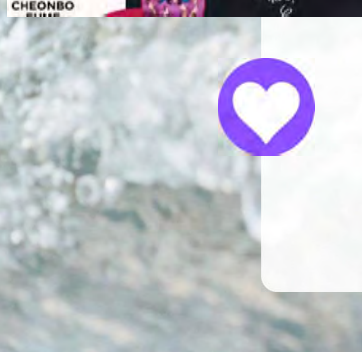
1st Heavenly EUME Yeongseong
40day workshop ~
25th February. - 5th April

Bad Camberg, Germany



2nd Heavenly EUME Yeongseong
40day workshop ~
22nd June - 31st July

Moscow, Russia



3rd Heavenly EUME Yeongseong
40day workshop ~
1st July - 9th August

Mullet, Albania



YEONGSEONG

2026

21 DAY WORKSHOPS

21

Day



Heavenly EUME yeongseong workshops



8th Heavenly EUME Yeongseong
21day workshop ~

4th September. - 24th September

Livingstone House, UK

9th Heavenly EUME Yeongseong
21day workshop ~

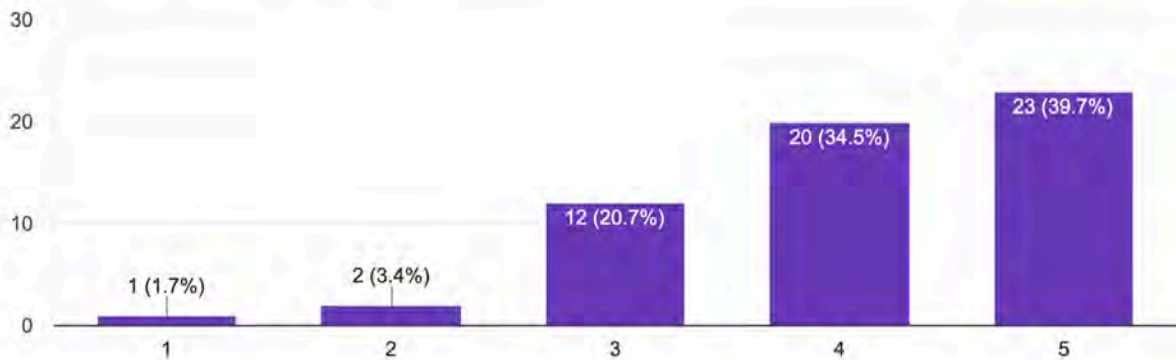
29th September. - 19th October

Colle Mattia, Italy



Overall, how would you rate the Sunday Service?

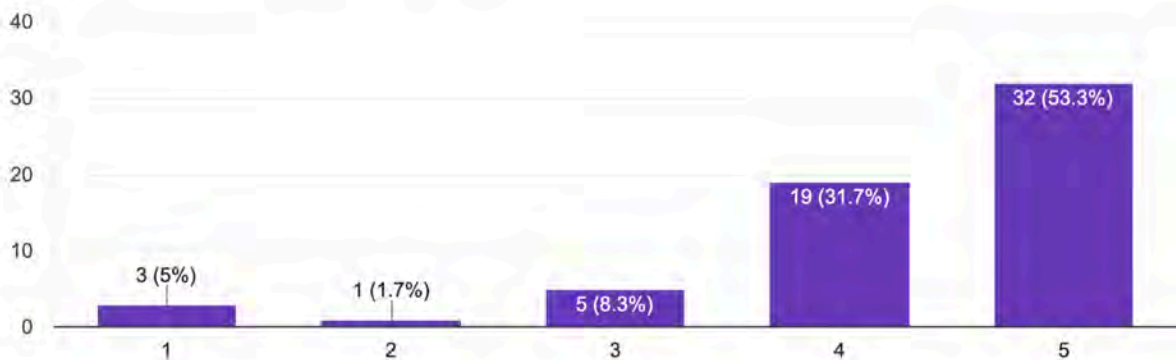
58 responses



Average rating (4.07)

How would you rate the sermon by Rev. Doo?

60 responses



Average rating (4.27)

Do you have any feedback on Rev. Doo's sermon? (summary of comments)

Rev. Doo's presentation left a profound mark on many through his exceptional sincerity and vulnerability, which several attendees described as a "parental heart". By sharing his personal "repentance" and struggles regarding True Mother's position, he created a deeply "meaningful" and "honest" atmosphere that felt like "just what Europe needed". His explanation of True Mother's role using the "hour hand" metaphor was specifically praised for its simplicity and depth, helping members connect to a "Heavenly Parent's perspective" on her value. For many,

his "warm personality" and effort to deliver the message fully in English served as a refreshing bridge that prioritized "people rather than just viewing us as numbers".

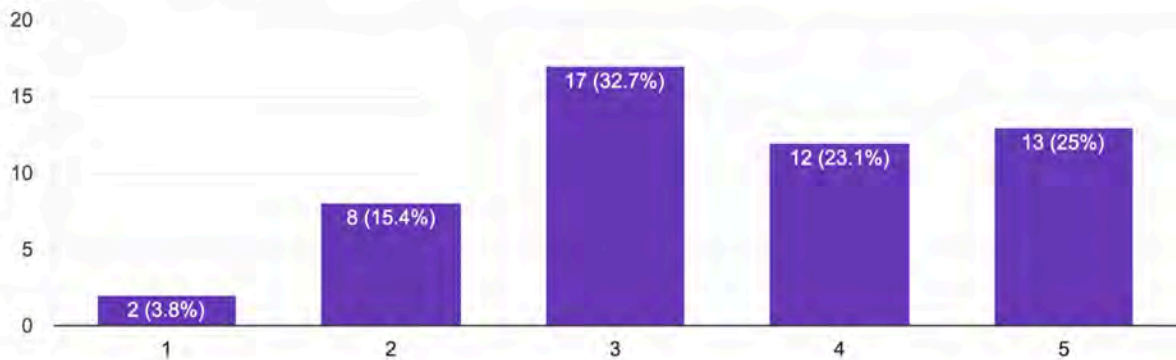
Thematically, the sermon resonated most when focusing on internal healing and the sanctity of the family unit, which many saw as the "essence" of the providence. Rev. Doo emphasized the importance of "healing our relationship between couples" and "healing the blessing and marriage," points that were particularly "poignant" for first-generation couples. This focus was seen as highly "applicable," encouraging members to "embody" love rather than simply discussing it as an ideology. Furthermore, younger members and youth leaders felt "affirmed" by his message, as it validated their desire to focus on thriving local ministries as a direct way to "comfort mother's heart".

However, the feedback also highlighted a notable regional disconnect and specific strategic disagreements that tempered the overall success. Critics argued that Rev. Doo appeared "painfully unaware of the region," citing his lack of knowledge regarding local initiatives like "Mission Butterfly" and his choice to lecture on topics, such as women's leadership, that the European community already widely accepts. Some found the content "boring and incoherent," suggesting it felt like a repetition of "things we've heard over and over again" or was primarily designed for "leaders" rather than the entire congregation.

Perhaps the most contentious point was Rev. Doo's assertion that "the time of street witnessing is past," which triggered a starkly polarized response. While some attendees welcomed this as a call for "new modern ways" of outreach that focus on "attracting others" through lived love, others were "shocked" and "confused". These critical voices felt the remark "undermined True Mother's direction" and could inadvertently encourage a "loose attitude" toward the mission's top priority. Ultimately, while his "heart-touching" presence provided much-needed spiritual encouragement, it left the community with significant questions regarding how to balance his call for internal healing with the external mandate for witnessing.

How would you rate the message by Rev. Kajikuri?

52 responses



Average rating (3.50)

Do you have any feedback on Rev. Kajikuri's message? (summary of comments)

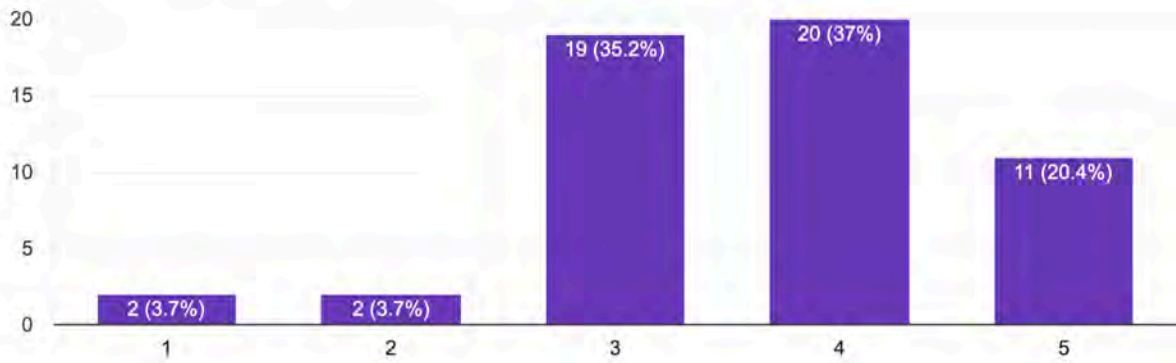
The feedback for Rev. Kajikuri reveals a complex reception that balances deep personal respect for his character against significant challenges regarding delivery and the appropriateness of the setting. A major highlight for many was the unprecedented transparency and honesty he brought to the podium. Attendees described his demeanor as "humble" and his honesty regarding the challenges within the WMD as "heartmoving" and "uplifting". This sense of "desperation to fulfill the will of HP" and a "good desire for making things better" resonated with many who felt a renewed sense of trust in the International Headquarters (IHQ).

Beyond his character, the strategic and practical content of his message provided a concrete sense of optimism for the future of the movement in Europe. Those who were able to follow the technical aspects of the presentation expressed excitement over "entitled funding for projects" and the implementation of "coherent strategies" to address global "pain points". The metaphor of the church operating like a business to "satisfy the needs of its customers (pastors)" was noted as a particularly clear and helpful way to conceptualize organizational growth and community development. For these members, the message was "informative" and represented a "very practical" shift in management and evaluation systems.

However, these positive takeaways were often overshadowed by significant barriers to accessibility. The primary concern was the language gap; multiple respondents found it "hard to understand his English," leading some to feel they "could not follow" or that the message was "difficult to understand/follow clearly". This linguistic struggle, combined with the "too technical" nature of the content, led a portion of the audience to conclude that the Sunday Service was the wrong venue for such a talk. Some felt it would have been "necessary or relevant" only in a "separate zoom meeting" or as a talk for "top leaders," rather than a general congregation. Consequently, while the effort was greatly appreciated, there was a clear disconnect for those seeking a more traditional "inspirational" sermon.

How would you rate the EUME Leadership Transition Ceremony?

54 responses



Average rating (3.67)

Do you have any comments or feedback on the EUME Leadership Transition Ceremony? (summary of comments)

The feedback regarding the Leadership Transition ceremony reveals a complex mix of relief that change is happening and discomfort with how it was executed. While many participants acknowledged the necessity of moving toward younger leadership and "new ideas," the overwhelming consensus was that the ceremony lacked the essential "other half" of a transition: the successors. Numerous respondents described the event as a "cliffhanger" or a "graduation" rather than a true transition, noting that the absence of incoming leaders gave the impression that the primary goal was simply removing the old guard rather than welcoming the new. This created a sense of confusion, with several members questioning why a ceremony was held before the actual changes were finalized.

A significant portion of the feedback focused on a perceived lack of appreciation and personal recognition for the outgoing leaders. Many attendees felt the ceremony was "rushed" and "not very personal," especially considering that these individuals had dedicated "umpteens years" or significant portions of their lives to public service. There was a strong desire for more "warmth" and a "culture of heart," with suggestions that each leader should have received a certificate, a symbolic gift, or at least a minute or two to share their experiences from the podium. For some, the lack of these formal gestures made the event feel "depressing" or "heavy," potentially leaving the outgoing leaders with a "bitter taste" rather than a sense of celebrated accomplishment.

Finally, the feedback pointed toward organizational and communication friction behind the scenes. Some participants were "shocked" to observe that certain leaders appeared unaware that their mission had officially ended until they were called on stage, which was described as a poor way to handle such a significant life change. While the "big photos" were appreciated, the

focus on taking a group picture felt to some like the "most important point" to the organizers, overshadowing the human element of the transition. Moving forward, the community seems to be calling for a more transparent and "vertical-horizontal" process that balances the urgent need for new leadership with a deeply respectful, well-communicated farewell to those who have served.

Any additional comments or feedback you'd like to share? (summary of comments)

Atmosphere and Technical Production

While the MCs and staff were widely thanked for their professional handling of the event, there is a clear consensus that the "vibe" needs an upgrade. Several respondents described the atmosphere as a bit "flat" or "theoretically sterile," suggesting that a live band or a more energetic choir would help translate the energy of the venue to those watching online. For Zoom participants, the program at times felt like it was "dragged on for the sake of itself," leading to calls for a tighter, more engaging pace that doesn't lose the "spirit" in the digital translation.

Logistics and Inclusion

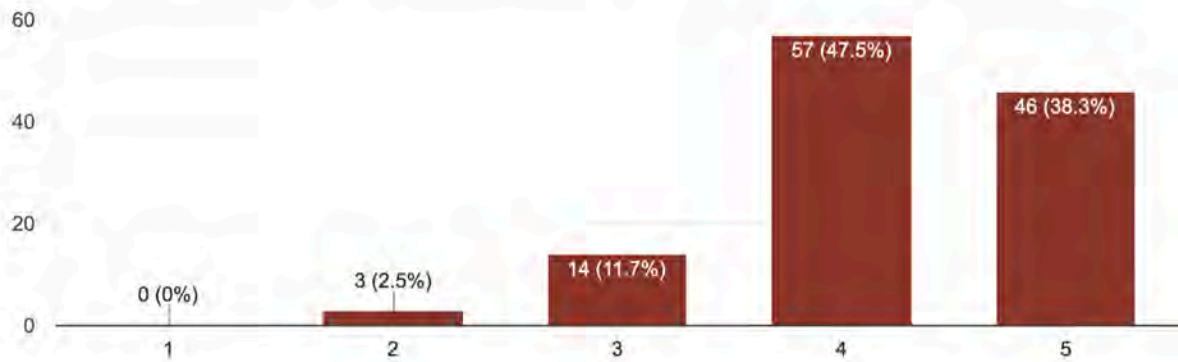
A major logistical pain point was the lack of a pre-distributed schedule, which made it difficult for families to coordinate their day or for remote members to know when to tune in. Beyond the schedule, there is a hunger for more depth; many felt the summaries provided were far too short and would have preferred to watch the entire weekend's discussions. Perhaps most poignantly, a few members highlighted a perceived generational blind spot: while the focus on "Next Gen" is exciting, there is a fear that the "seniors" who have sacrificed everything are being left behind to "die with nothing but suffering." There is a strong plea to ensure these "foundational" members are not forgotten in the rush toward the future.

The Craving for "Realness"

There is a distinct desire for raw, authentic content over polished or theoretical lectures. Members expressed a wish to hear "real-life witnessing experiences" rather than "sterile" theory, and some even asked for "backstage" insights from Korean brothers—the kind of information usually kept offline—to foster a deeper sense of global unity and trust. The overarching sentiment remains one of hope. The "enthusiasm and innovative spirit" of the newly appointed young leaders left a lasting, positive impression, with many members leaving the event feeling that, despite the growing pains, the movement is moving toward a necessary "healing and new beginning."

On a scale of 1–5, how well did this weekend meet your expectations for a "Leaders' Meeting"?

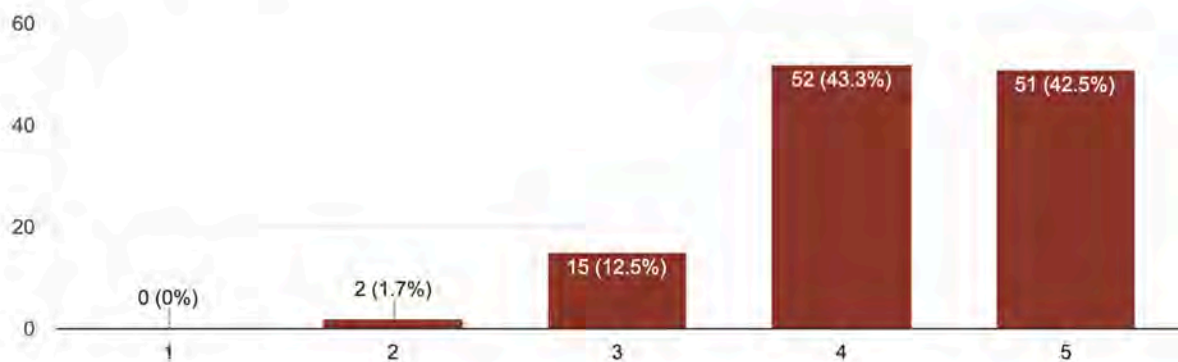
120 responses



Average rating (4.22)

The theme of the weekend was "Shared Responsibility across Generations." How clearly do you feel this theme was addressed?

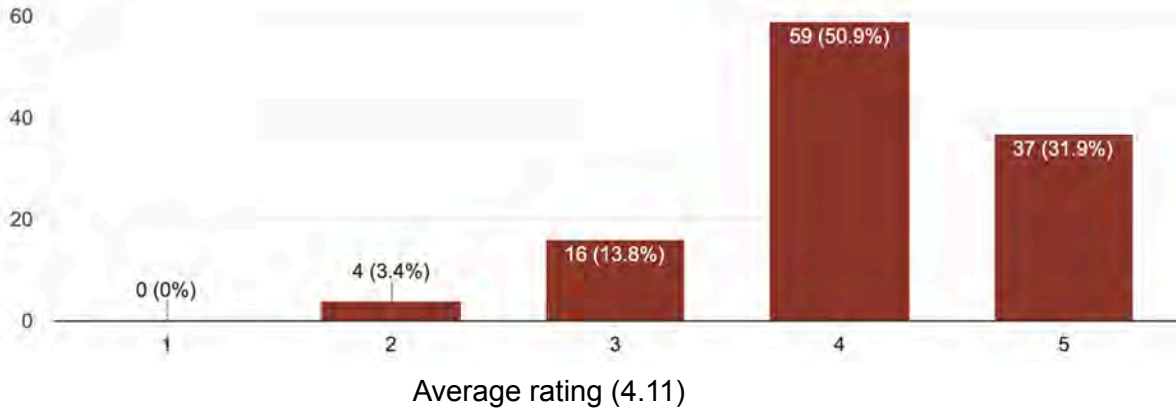
120 responses



Average rating (4.27)

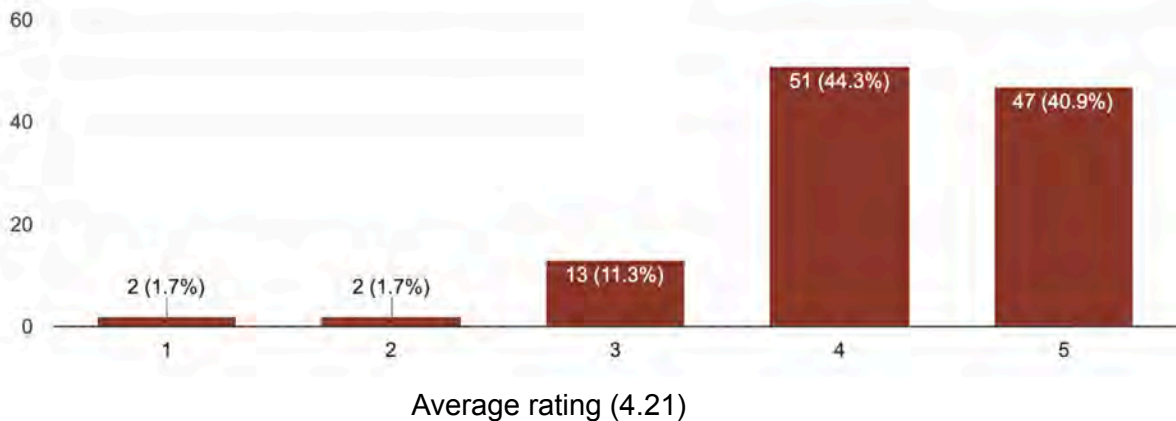
Launch of the EUME Youth Department (Saturday Morning). How clearly do you feel this theme was addressed?

116 responses



Leadership Transition (Saturday Morning). How clearly do you feel this theme was addressed?

115 responses



Thinking about the Leadership Transition session: What is the very next practical step you will take in your nation/community regarding generational handover? (summary of comments)

Formalizing Structure and Documentation

A significant number of leaders identified the creation of formal documentation as their primary next step. This includes drafting clear job descriptions and applications so that potential successors understand the specific expectations, roles, and boundaries of the position. By

defining the "what" and "how" of leadership, many feel they can move away from vague "approachment" styles and provide a professional framework that reduces the fear of burnout for the next generation.

Spiritual Foundation and Environment Building

For many, the transition begins with an intentional "prayer condition." Leaders frequently mentioned starting prayer groups or conditions to find suitable nominees and to prepare the "spiritual environment" of the community. This involves softening the atmosphere to ensure that a new leader is welcomed into an open, supportive culture rather than an environment of conflict. The goal is to move the community toward a "Cheonshim" culture of unity, ensuring the transition is rooted in faith rather than just administrative change.

Localized Communication and Engagement

A recurring priority is the need for transparent communication with current members and stakeholders. Many leaders plan to hold reflection meetings, announce upcoming transitions to their communities, and give detailed reports to their National Leaders. This phase involves personal "one-to-one" talks with potential candidates and gathering small, trusted teams or committees to oversee the handover process. There is a strong emphasis on "not throwing the responsibility" on someone with a "good luck note," but rather inviting the community to be part of the selection process.

Empowering the Youth and Building Teams

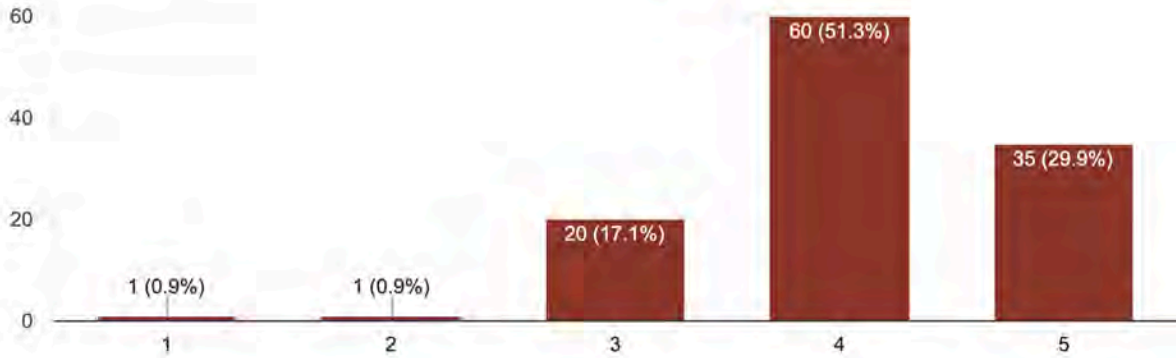
Leaders are increasingly looking toward a model of "shared responsibility" rather than a single-leader bottleneck. Next steps include meeting with second-generation members to hear their visions, encouraging involvement in IAYSP and YSP, and identifying young individuals with specific talents for volunteer roles. By creating teams to support a new National Leader, current elders hope to make the positions more attractive and sustainable, focusing on mentorship and guidance rather than just handing over a heavy burden.

Challenges for Small Nations and Recent Successors

Finally, the feedback revealed a distinct set of next steps for leaders in unique circumstances. Those in smaller nations often feel the need for more tailored help, as they have "tried everything" and have very limited personnel to draw from. Meanwhile, several leaders who have only recently inherited their positions see their immediate next step not as handing over, but as supporting the existing transition and stabilizing their current leadership. For these groups, the focus remains on "calming conflicts" and "supporting the central figure" before a future generational handover can be realistically planned.

Public Image & Situation in Korea/Japan (Saturday Morning). How clearly do you feel this theme was addressed?

117 responses



Average rating (4.09)

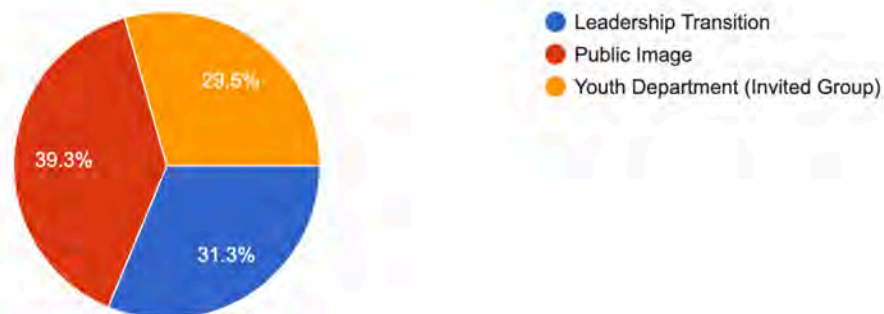
Regarding our Public Image: Are you now more confident in discussing the situation in Korea/Japan with your members or external partners?

118 responses



Which specific session or "Parallel Track" did you attend on Saturday afternoon?

112 responses



What was the most significant "Aha!" moment or insight you gained from your chosen parallel track? (summary of comments)

Leadership Transition: From Fear to Framework

Participants in the Leadership Transition track experienced a major shift in perspective regarding the feasibility of generational change. Many realized that transition does not have to be a period of instability, but can be a "smooth and peaceful" process when handled with transparency. A standout insight for several leaders was the "Stop Doing List"—the realization that for new leaders to succeed, the organization must consciously let go of outdated tasks to make room for new initiatives. There was also a strong emphasis on the "human" element of transition: the importance of sincerely listening to successors and creating a supportive environment before a handover ever takes place.

Public Image: Reclaiming the Narrative through Digital Media

The Public Image track provided a wake-up call regarding the power of social media and the necessity of proactive communication. Participants moved from a passive awareness of digital tools to a strategic understanding that "we should be the one who speak about ourselves, not outside media." Insights focused heavily on the potential to reach large portions of the population through online witnessing and the need to combine these digital methods with offline follow-up. Many leaders left with the specific realization that they lack preparedness in content strategy and intend to implement more structured systems—such as those used in Ukraine or Estonia—to tell their story to the public and potential journalists.

Youth Department: The Strength of Structure and Numbers

In the Youth Department kickoff, the most significant realization for many was the sheer scale of volunteer power required to achieve real results. Seeing the "system" and the massive amount of preparation already completed by the organizing committee provided a sense of security and clarity. Participants were inspired by the "Pure Water" creatives and the diverse range of artistic and cultural exchange projects being proposed. While some noted that the mission is still

"blurry" in terms of authority, the prevailing "Aha!" moment was that the Youth Department's greatest value lies in its ability to connect fragmented initiatives and create a unified, European-wide organization.

Organizational Transparency and Communication Gaps

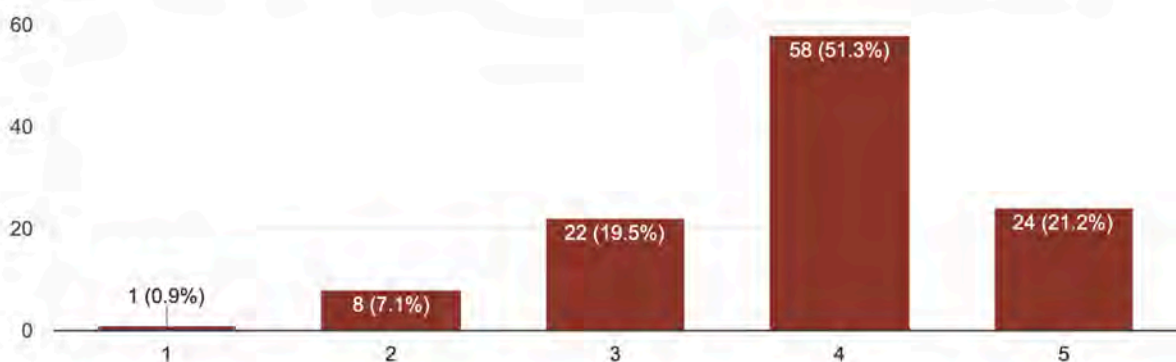
Across all tracks, a recurring insight was the "very poor communication" that currently exists between local members and HQ. Participants realized that many of their local struggles stem from this lack of a direct feedback loop. The "Aha!" moment for many was that they do not need to work in isolation; there is a hunger for an organizational chart that includes proper support loops and "top leadership" engagement. Leaders recognized that while every nation is different, the underlying principles of intergenerational trust and shared responsibility are universal requirements for moving forward.

The Readiness of the Next Generation

Perhaps the most emotional and consistent insight across the feedback was the visible readiness and determination of the second generation. Leaders who attended the tracks expressed a renewed sense of hope after witnessing the "beautiful, talented, and powerful" young people taking the lead. The realization that "the youth is ready" helped alleviate the "fear and resistance" many older leaders felt regarding the future. This led to a practical realization about sustainability: that even small financial reimbursements or clear "job descriptions" could be the key to helping these young, full-time working professionals commit more deeply to the mission.

Marketplace Sessions (Saturday Afternoon). How clearly do you feel this theme was addressed?

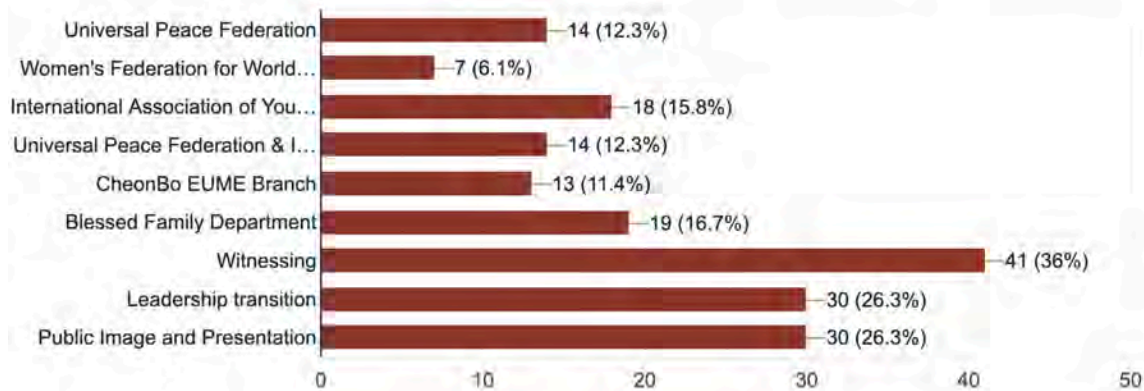
113 responses



Average rating (3.85)

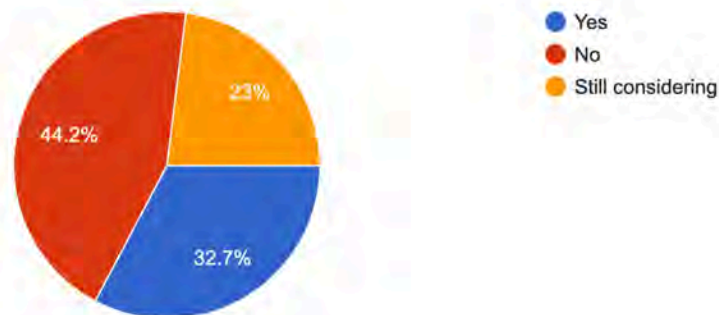
Which Marketplace session provided the most value to your local mission? (Check all that apply)

114 responses



Did you sign up or express interest in a specific role or project during the Marketplace sessions you joined?

113 responses



What is one thing the EUME HQ could do to better support your leadership after we leave Prague? (summary of comments)

Structural Clarity and Standardization

A dominant theme is the need for a "professionalized" organizational structure. Leaders are asking for clear, standardized job descriptions for National and Community Leaders, as well as an explicit organizational chart that defines reporting lines (who reports to whom). There is a strong desire for HQ to provide a general framework for leadership and "support loops" that can

be adapted locally, ensuring that roles, expectations, and boundaries are clear to prevent burnout and confusion.

Direct and Personalized Communication

Leaders are calling for a move away from generic mass meetings toward more personal, "one-on-one" check-ins with top leadership. They want HQ to maintain a lively, continuous dialogue that acknowledges the unique challenges of each nation rather than applying a "one-size-fits-all" approach. Suggestions include establishing an anonymous Q&A link for members and creating better "feedback loops" where local suggestions are acknowledged and replied to promptly.

Resource Sharing and Continued Training

There is an immediate request for the Prague meeting materials, including session ppts, contact lists of those in new roles, and links to relevant websites. Beyond the weekend, leaders are looking for practical training in areas such as yearly budgeting, legalizing local entities (like YSP Estonia), and outreach strategies. Many expressed interest in regular "follow-up meetings" or online "update sessions" every six months to monitor progress and share developments in leadership transitions.

Financial Transparency and Investment

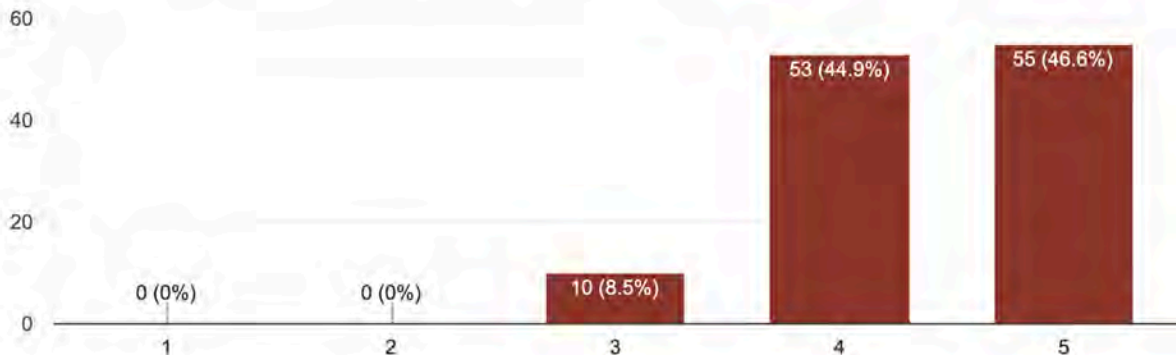
A significant point of concern involves the resourcing of new initiatives. Leaders are asking for greater financial transparency and, specifically, a budget for the newly created Youth Department and small local projects. The feedback suggests that it is difficult to maintain momentum if departments are established without funding. Solving these financial challenges is cited as a "top priority" to ensure that the visions discussed in Prague can be practically implemented.

Connectivity and Mediation

Finally, leaders want HQ to act as a "connector," facilitating networking between people in similar roles across different countries so they can learn from one another's examples. There is also a call for HQ to play a role in "mediation and healing" for communities experiencing internal conflict. By maintaining a clear, transparent vision and visiting local communities personally, leaders believe HQ can help build the necessary environment for the "Pure Water" generation to thrive.

How would you rate the venue (Hotel Olsanka) and hospitality?

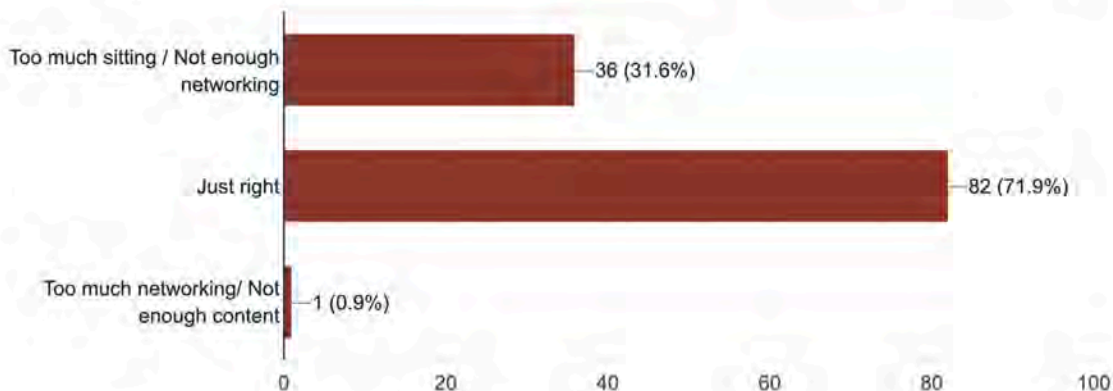
118 responses



Average rating (4.38)

How would you rate the balance between "Session Time" and "Networking/Fellowship Time"?

114 responses



Any final comments or feedback for the organizing team? (summary of comments)

A Mandate of Gratitude and Success

The overall sentiment from the final comments is one of profound gratitude and renewed hope. Quantitatively, the phrase "Thank you" or its equivalent appeared in nearly 80% of all responses. Many seasoned leaders categorized this as the "best European Leaders' Meeting" they had ever participated in, citing the clarity of the goals and the joyful atmosphere. The organizing team—specifically Suzana and the local Prague community—were repeatedly singled out for their devotion and the professional "5-star" execution of the event's logistics.

The Hybrid and Pacing Challenge

While the schedule was praised for its efficiency, a recurring piece of constructive criticism focused on "Time Poverty." Participants expressed a strong desire for more "free discussion time" and less repetition in reporting. Some felt that an extra day would have prevented the feeling of "wasted time" that occurs when practical workshop sessions are cut short. Additionally, members of the worship team requested more advance notice on programming to better prepare musically, suggesting that better integration between the tech/music teams and the speakers would lead to smoother transitions.

Leadership Culture and Sensitivity

Several responses highlighted a need for greater cultural sensitivity within the organization's leadership style. Specifically, multiple participants expressed concern over a "public humiliation" during a witnessing marketplace session, where a senior leader's 12-minute unscheduled speech was perceived to have undermined a subordinate's hard work. This was noted as a significant cultural "red flag" that would not be acceptable in professional environments. Feedback suggests that while senior guidance is valued, it should be delivered in a way that preserves the dignity and morale of the younger leaders who are currently "carrying the flame."

Contextualizing for Small Nations

A significant portion of the "Aha!" moments were countered by the reality of smaller communities. Several leaders from small nations felt that the examples provided—particularly regarding full-time volunteerism or large-scale transition models—were not relatable to their "pioneering" circumstances. They requested that future meetings include a "Small Nation Track" or examples that address leadership transitions in places where there is no church salary and very few members to choose from. There was also a request to be more precise: the problem is often "ineffective leadership" rather than "age," and the wisdom of older leaders should be more explicitly integrated rather than just replaced.

Environment and Spiritual Safety

Finally, while the spiritual sessions like the Resonance Prayer and Worship were highlights for many, some leaders expressed concern over the "graphic" nature of some video reports shown during the prayer vigil (specifically regarding exorcisms/possession). They advised that such content should be carefully reviewed for age-appropriateness before being shown at youth-targeted events. Regarding the venue, while the breakfast was a success, one person mentioned "rotten-tasting" food at lunch and dinner, suggesting that a different catering or hotel option might be necessary for the next gathering to ensure the physical well-being of the leaders.