

## FFWPU Europe and Middle East: Radebe Praises Mother Han's Peace Leadership

Knut Holdhus  
May 7, 2026



*Prophet Samuel Hadebe delivering a congratulatory address at the commemorative ceremony held prior to the [Marriage Blessing ceremony](#) in Gapyeong, South Korea on May 2, 2026*

**Honoring Mother Han's vision for a peaceful world, African spiritual leader Samuel Radebe points out why family restoration matters for the cause of peace**



*From the large international [Marriage Blessing](#) ceremony for 2,100 couples in Gapyeong, South Korea on May 2, 2026*

A congratulatory message delivered by Imboni Prophet Samuel Radebe, the founder of The Revelation Spiritual Home (TRSH), a faith organization with more than 4 million members across southern Africa. The message was given in [Gapyeong](#), South Korea May 2, 2026, at the celebration of the 66th [Holy Wedding](#) anniversary of the [True Parents](#) as well as the first anniversary of the [entrance into the Cheonil Sanctum](#) in the Cheonwon Temple. Slightly edited version.

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Our beloved [Holy Mother Han](#), distinguished religious leaders, dear newly [blessed](#) couples, ladies and gentlemen, it is with heartfelt gratitude and honor that I am here to address you on this occasion of the [holy wedding](#) ceremony, the celebration of the 66th [Holy Wedding](#) anniversary of the [True Parents](#) as well as the first anniversary of the [entrance into the Cheonil Sanctum](#) in the Cheonwon Temple.

The [Holy Wedding](#) with [Father Moon](#) took place in 1960 as the [Marriage Supper of the Lamb](#). It opened the way for millions of [marriage blessings](#) that followed.



*Imboni Prophet Samuel Radebe and [Mother Han](#) at a large [Marriage Blessing](#) ceremony at FNB Stadium (Soccer City) in Johannesburg, South Africa on 7th December 2019*

I'm grateful that I could take part and host many of these [holy weddings](#) in South Africa in 2018 and 2019.

Our world is currently suffering from many problems, and family breakdown is the major cause of all of them.

I fully concur with [Father](#) and [Mother Moon](#) that peace begins with me. Peace begins with my family. Unless we address family issues with a spiritual and divine perspective first, there is no way we can create peaceful and loving families.

A spiritual problem needs a spiritual solution. To the couples who will be [blessed](#): Thank you for taking the vow to create our Creator's loving and faithful families!

In our time, such unions carry an even deeper purpose to help restore humanity to a path of righteousness, peace and order. At its core, [marriage](#) is the foundation upon which a structured and sustainable family is built. It is a union between a man and a woman, each bringing distinct yet complementary energies essential for the balance and continuity of the family unit.

A masculine energy grounded in logic and leadership, a feminine energy rooted in nurturing, intuition and creation work together to form a harmonious whole.

In this balance, the strength of the family and ultimately of society is sustained. For this reason, those who enter into the covenant of [marriage](#) must recognize their alignment with the spiritual realm.

I often advise that the decision to marry should not be made in isolation. One must involve the Creator, the deities and one's good ancestral guides. While we may believe we know what we want, the spiritual realm sees beyond our limited understanding and guides us to what is truly aligned with our purpose.

Each of us has been brought into this world with a purpose to fulfill. Therefore, the person you choose as

your life partner must be aligned with that purpose. There is little more painful than being bound in a union that does not save your destiny. May our Creator's grace be with you, each and all of you!



[Mother Han](#) together with the recipients of the 2025 Sunhak Peace Prize Founders' Award - Goodluck Jonathan, President of Nigeria 2010-2015, and Dr. Samuel Radebe - at the award ceremony in Seoul on April 11, 2025

Last year, I had the privilege to take part in the procession as we had the [entrance ceremony](#). Time flies so quickly. One year later, here we are celebrating the anniversary.

It is just unfortunate that this is taking place without the chief architect, [Holy Mother Han](#). As I said last year after I visited her at the [detention center](#), she is going through an unintentional sacrifice for something greater to come.

We need to believe and unite with her at this point, the very most important point in human history. [Holy Mother Han](#) is going through a course that will yield great fruits very, very, very soon. As a mother, she is going through labor pains to deliver a new Korea and a new world.

I said [last time](#), "Let us be on fire!" Testify about her great accomplishments. The spirit world expects us to do just that. Be on fire!

I heard that she has been [nominated for the Nobel Peace Prize](#). This is very good. The world needs to know and recognize what she has done for the sake of world peace.

It is amazing that we, with such a diversity of spiritual systems, religions, cultures, traditions and nationalities can come together to open our minds, to harmonize with each other and to share our concerns about the future of humankind.

I would like to congratulate and commend our beloved [Holy Mother Han](#) for this accomplishment. [True Mother](#), we love you very much.

Closer to my conclusion, I am an "Imboni", a spiritual guide in our language, who practices African indigenous spirituality - ancient. I also got my calling when I was 16 years old.

When you are spiritually attuned, you can recognize genuine spiritual leaders. It was not difficult for me to recognize [Holy Mother Han](#).

[Father](#) and [Mother Moon](#) have been specially anointed by our Creator, and throughout their lives together, they have made tremendous contributions towards world peace.

[True Mother](#) is giving hope to us in Africa. In Africa, we are so proud of her. Only fools reject her and the very great achievements that she has accomplished.

I said last year, "If Korea cannot recognize and appreciate her, we will take her to Africa."

Brothers and sisters, please wake up and be on fire. The Holy Sanctum is God's dwelling. This is truly a masterpiece of Heaven's ingenuity. People from all races, nationalities and cultures will come here.

[True Mother](#) is the glue that is bringing us together. She is calling us to cooperate, to work together in

harmony and unity, to create and build one human family under God.

In conclusion, "Happy celebrations!" My wife and I wish all the couples here a blessed family life. United we can create a world of lasting peace to all humanity.

As the saying goes, united we stand, divided we fall. To tackle the problems of this world, it is about time leaders of different faith traditions stand together.

[Holy Mother Han](#), we are with you!

Thank you very much. Kamsa hamnida! ("Thank you" in Korean)

Prophet Samuel Radebe is the founder of The Revelation Spiritual Home (TRSH) in South Africa. He has devoted his life to building religious harmony and peace through the integration of African tradition, spirituality and Christian faith. In recognition of his dedication and many works, he was awarded the 2025 Sunhak Peace Prize Founders' Award.

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# think Japan's treatment of Family Federation may constitute "crimes against humanity" and end up before the International Criminal Court (ICC) in The Hague

The logo of *Bitter Winter*



Javier Ruiz, an ICC-qualified counsel.  
Photo: *Bitter Winter*

The question of how far a democratic state can go in tolerating – or even enabling – violations of fundamental rights becomes particularly acute when those violations are directed at a religious minority.

In their 4<sup>th</sup> May 2026 [article](#) in *Bitter Winter*, Javier Ruiz and Cristian González, legal experts in international criminal law and human rights, argue that the situation surrounding members of the *Family Federation for World Peace and Unification* (formerly known as the *Unification Church*) in Japan may cross a critical legal threshold: that of crimes against humanity under international law.

Their [analysis](#) is not framed as advocacy in a narrow sense, but as a legal assessment grounded in the framework of the *Rome Statute* of the *International Criminal Court* (ICC) and supported by a wide range of publicly available documentation.

At the core of their argument lies a foundational principle of human rights law: no individual should be deprived of liberty without due process. This norm is not merely a domestic legal safeguard but a cornerstone of international legal order. When violations of this principle occur in a systematic or widespread manner – especially with the knowledge or tacit approval of state authorities – they may rise to the level of international crimes. Ruiz and González contend that this is precisely the concern raised by the longstanding treatment of Family Federation members in Japan.

Drawing on reports from NGOs such as *Human Rights Without Frontiers*, publications including *Bitter Winter*, testimonies from alleged victims, and observations issued by United



The logo of *Human Rights Without Frontiers*

Nations bodies, the authors describe a pattern of conduct extending over several decades. This pattern allegedly includes forced abductions, prolonged confinement, coercive attempts to compel individuals to abandon their religious beliefs, and the strategic use of legal mechanisms to weaken the targeted [religious organization](#).

They emphasize that their conclusions are based on evidence already in the public domain, viewed through the interpretive lens of international criminal jurisprudence developed by institutions such as the *International Criminal Court* (ICC) and earlier tribunals.

Ceremony

May 2, 2026



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A central focus of their analysis is the practice commonly referred to as “deprogramming” (faith-breaking) [See [editor’s note below](#)]. While the term suggests a therapeutic or voluntary process, the authors argue that it obscures a far more coercive reality. According to the evidence they cite, deprogramming in Japan has frequently involved the abduction and confinement of adult believers – often by their own family members acting under the guidance of religious or “anti-cult” actors. Victims are allegedly held in controlled environments, sometimes for extended periods, where they are subjected to sustained psychological pressure and, in some cases, physical abuse, with the aim of forcing them to renounce their faith.

The scale of this phenomenon is a key element of the legal argument. Reports indicate that **thousands of individuals** may have been subjected to such treatment since the 1980s. The authors stress that this is not a matter of isolated incidents but of a recurring and structured practice. The existence of manuals, coordinated actors, and consistent methods suggests a degree of organization that aligns with what international criminal law defines as a “systematic” pattern of abuse.

One illustrative case highlighted in the discussion involves Dr. **Hirohisa Koide** (小出浩久), a Japanese physician, who was allegedly abducted and held for many months under conditions designed to restrict his movement and isolate him from outside contact. Even when legal remedies were pursued, including a habeas corpus petition, enforcement appears to have been ineffective. According to the account, the individual ultimately secured release only by falsely claiming to have abandoned his beliefs. For Ruiz and González, such cases exemplify conduct that goes beyond mere family disputes or private interventions and enters the realm of unlawful detention.



**Dr. Hirohisa Koide speaking at the United Nations Office in Geneva, Switzerland 16th June 2025. Photo: Screenshot from video recording by UPF.**

To evaluate whether these acts could constitute crimes against humanity, the authors turn to Article 7 of the *Rome Statute*, the international treaty that founded the *International Criminal Court* in 2002. This provision defines such crimes as certain acts committed as part of a widespread or systematic attack directed against a civilian population. Crucially, the legal standard does not require the existence of armed conflict. Past decisions by ICC chambers have clarified that an “attack” can consist of a pattern of mistreatment, whether violent or non-violent, provided it is carried out in an organized manner.

Applying this framework, Ruiz and González argue that both the “widespread” and “systematic” criteria may be satisfied in the Japanese context. The **number of alleged victims**, the duration of the conduct, and its geographic spread all support the characterization of widespread impact. At the same time, the apparent coordination among different actors – families, religious figures, and legal professionals – along with the repeated use of similar tactics, points to a systematic approach rather than random or spontaneous occurrences.

However, what elevates the issue from a serious domestic concern to a potential matter of international criminal jurisdiction is the role attributed to the state. The authors highlight that Japanese authorities have, over many years, reportedly failed to intervene effectively in cases of

reportedly failed to intervene effectively in cases of alleged forced confinement, often treating them as private family matters.



From header of the [webpage of the Human Rights Committee](#), a subpage on the site of the UN Human Rights Office of the High Commissioner

This pattern of non-intervention is documented in reports and was explicitly noted by the *United Nations Human Rights Committee*, which urged Japan to take steps to protect individuals from coercion affecting their religious freedom.

More recent developments, according to the [article](#), suggest a

shift from passive tolerance to more active forms of institutional pressure against the large [religious minority](#). Following high-profile political events in 2022, the Japanese government initiated legal proceedings aimed at dissolving the [religious organization](#) under existing religious corporation laws. Additional policy measures and public discourse have been criticized by some observers as disproportionately targeting the same community. Ruiz and González suggest that such actions may contribute to a climate (an environment) in which discrimination is normalized.

Within this broader context, the authors identify three specific categories of crimes against humanity that could be implicated. The first is the severe deprivation of physical liberty, which encompasses acts of unlawful detention such as those described in deprogramming [\[See editor's note below\]](#) cases. The second is persecution, defined as the intentional and severe deprivation of fundamental rights on discriminatory grounds – in this instance, religion. This can include not only physical coercion but also social and legal measures that collectively disadvantage a targeted group. The third is enforced disappearance, which involves both the deprivation of liberty and the concealment of the victim's fate or whereabouts from those seeking information.

An additional dimension of the analysis concerns the role of **National Network of Lawyers Against Spiritual Sales**, a group of lawyers known for their opposition to the [Family Federation](#). Ruiz and González argue that their activities, as described in various reports, may go beyond conventional legal advocacy. Instead, they suggest the possibility of coordinated efforts to undermine the [religious organization](#) through litigation strategies, support for deprogramming [\[See editor's note below\]](#) practices, and the pursuit of dissolution proceedings. If accurate, such conduct could raise complex questions about the misuse of legal systems to achieve outcomes that are discriminatory in nature.

The issue of accountability is then framed in terms of the ICC's principle of complementarity, which defines ICC as a court of last resort. designed to



**Working in league with faith-breakers forcing believers into lawsuits and exploiting them to fit narrative: One of the architects of new law and advisor to the Japanese authorities: Masaki Kito (紀藤正樹), one of the hostile lawyers of National Network of Lawyers Against Spiritual Sales (全国靈感商法被害対策弁連) and Nationwide Unification Church Damage Countermeasures Legal Team (全国統一**

complement rather than replace national criminal systems. The Court is designed to act only when national systems are unwilling or unable to genuinely investigate and prosecute serious crimes. In this case, the authors argue that the absence of criminal proceedings against those allegedly responsible for deprogramming [See editor's note below] – combined with state actions directed against the victim group – may indicate a lack of willingness to address the underlying violations. This, in their view, strengthens the argument for potential international scrutiny.

教会被害対策弁護団).  
Photo: Screenshot /  
[Bitter Winter](#)

The [article](#) concludes by emphasizing that the rule of law must apply consistently, regardless of the setting. Systematic abuses, even in stable and prosperous democracies, require serious examination when they affect fundamental rights on a large scale. Ruiz and González stop short of making definitive legal determinations but assert that the available evidence is sufficient to warrant careful consideration by international mechanisms, including the *International Criminal Court*.

Ultimately, their position is that accountability is both a legal obligation and an ethical necessity. Where domestic remedies have failed over extended periods, international law provides a framework – however complex and politically sensitive – for addressing patterns of abuse that might otherwise remain unresolved.

Javier Ruiz from Argentina is an ICC-qualified counsel with extensive experience appearing before international courts and tribunals.

Cristian González from Colombia is a legal consultant focused on international criminal law and human rights litigation, with broad experience in proceedings before international courts and tribunals.

**Text:** *Knut Holdhus, editor*

**Featured image** above: *The International Criminal Court (ICC) at The Hague, Netherlands. Photo: Tony Webster / Wikimedia Commons. License: [CC Attr 2.0 Gen](#)*

#### **[Editor's note 1: Coercive faith-breaking**

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



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

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

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

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

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

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