

## FFWPU USA Quick Connect: True Mother's Health Declining

Demian Dunkley  
January 28, 2026



FAMILY FEDERATION

## The Newsletter

January 28, 2026

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Hello family. Quick Connect update. Rev. Doo's weekly message. Massimo Introvigne articles. Family Ocean Challenge.

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### *News*

## Quick Connect: True Mother's Health Declining



True Mother's health is rapidly declining, Vice President JD Vance raises concerns with the South Korean Prime Minister, and a United Nations affiliated NGO denounces the religious liberty crisis in South Korea, on today's Quick Connect.

[watch here](#)

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## Blessed Families, the Chosen People United with True Parents



*Speech by Rev. Doo, Director-General of the World Mission Headquarters*

Last week, we reflected on the theme “The Era of Substantially Attending and Living with Heavenly Parent.”

Now, as we are to move beyond the 13th year of Cheon Il Guk, we reaffirm that we are living in a decisive time of transformation when our faith must transcend the conceptual level, as we enter the era in which we live in attendance of Heavenly Parent in substantial ways.

The trials we face today are not a setback in the providence, but rather a process of purification and recovery that prepares us for a greater leap forward. In particular, we are reminded that we are at a pivotal turning point when the full dignity and status of Heavenly Mother will be fully revealed.

[watch here](#)

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## A Growing Religious Liberty Crisis in South Korea Denounced at the United Nations

On January 19, CAP-LC (Coordination des associations et des particuliers pour la liberté de conscience), an ECOSOC-accredited NGO specializing in freedom of religion or belief, filed a written statement with the UN Human Rights Council in Geneva denouncing what it describes as a rapidly escalating religious liberty crisis in the Republic of Korea. The document focuses on the government's threats to dissolve Shincheonji and other minority religious organizations, warning that such actions violate the ICCPR and revive the language and logic of anti-heresy campaigns of old.

[read more](#)

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## Japan: “Sacrifice to the Nation,” an Extraordinary Book. 4. Suppressing Free Speech

Our series on Masumi Fukuda's Japanese bestseller “Sacrifice to the Nation” continues, exploring how a democratic society that values constitutional freedoms slipped into a situation in which specific facts could no longer be openly discussed. In the part we discuss today, Fukuda examines the media, the courts, and the Public Security Police. She shows how pressure, bias, and political convenience came together to create a series of distorted stories and unfair decisions.

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## Family Ocean Challenge 2026



**FAMILY OCEAN CHALLENGE**  
**KODIAK, ALASKA** **2026**

WEEK 1: **AUGUST 1-7**  
 WEEK 2: **AUGUST 8-14**

**ALL AGES**

Pre-register now!  
[www.kodiakoceantribe.org/family](http://www.kodiakoceantribe.org/family)

The poster features a collage of circular images: a family on a boat with a large fish, a person fishing in a river, a family hiking on a trail, hands holding various berries, and a person kayaking on a lake. A logo in the top right corner shows a stylized wave and fish inside a blue square.

**A multi-generational week of faith, family, and adventure in Kodiak, Alaska**

The **Family Ocean Challenge** is a one-week immersive experience inviting families and elders to reconnect with God, creation, and one another through the wild beauty of Kodiak. Stay together at **North Garden**, True Parents' historic home, gather daily for meaningful spiritual programs, and spend your days **fishing ocean and rivers, hiking coastal trails, paddleboarding, kayaking, and sharing meals and stories together**. Rooted in the spirit of Ocean Challenge, this program welcomes all ages into a shared rhythm of faith, nature, and family life.

**Kodiak, Alaska (North Garden)**

**Offering two one-week programs: August 1–7 & August 8–14, 2026**

**4 families per week | All ages welcome**

**Experience the rich spiritual history of Kodiak**

**Fishing, hiking, berry picking, paddle boarding, beach bonfires**

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## *Speak up on social media*

Share this injustice and your personal testimony on social media. Facts and articles to share about her detention can be found in the News section of [MotherOfPeace.com](https://MotherOfPeace.com) and by following Rev. Dunkley on X.

get informed



## *Support religious freedom*

Your generosity is helping us fight this injustice. Help us promote religious freedom in South Korea by making a donation below.

[support here](#)



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## A Growing Religious Liberty Crisis in South Korea Denounced at the United Nations

by Massimo Introvigne | Jan 28, 2026 | Testimonies Global

**Shincheonji and others under threat: CAP-LC sounds the alarm on Korea's slide toward religious repression.**

by Massimo Introvigne

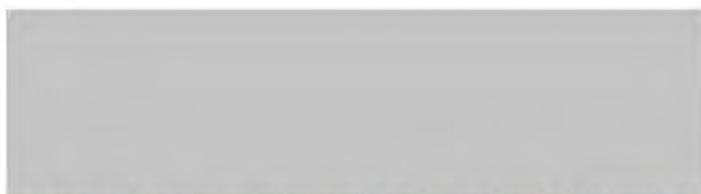


President Lee Jae Myung leaves Korea for his trip to China, January 4, 2026. Credits.

On January 19, CAP-LC (Coordination des associations et des particuliers pour la liberté de conscience), an ECOSOC-accredited NGO specializing in freedom of religion or belief, filed a written statement with the UN Human Rights Council in Geneva denouncing what it describes as a rapidly escalating religious liberty crisis in the Republic of Korea. The document focuses on the government's threats to dissolve Shincheonji and other minority religious organizations, warning that such actions violate the ICCPR and revive the language and logic of anti-heresy campaigns of old.

The statement opens by recalling that President Lee Jae Myung, as widely reported in Korean and international media, has threatened to pursue the legal dissolution of several religious groups, including the Shincheonji Church of Jesus. CAP-LC cites the President's January 12, 2026 [meeting with leaders of majority religions](#), who told him that "The damage caused by pseudo-cult religions like the Unification Church and Shincheonji is severe," that "Dissolving religious groups that harm the nation and its people would likely gain public consensus," and urged the government to consider "using the assets of problematic religious foundations to support victims of pseudo-religions." According to the statement, the President replied that "the harm to our society [caused by these 'pseudo-cult religions'] has been neglected for too long, leading to enormous damage."

[Another newspaper reported](#) that "President Lee Jae Myung voiced his agreement with religious leaders' calls to disband the Unification Church, the Shincheonji Church of Jesus and other 'illegitimate, heretical religious organizations.'" [Prime Minister Kim Min-seok](#) reinforced this rhetoric, declaring that "Pseudo-religions are social evils that need to be eradicated," and calling for "a thorough joint investigation into the Unification Church, Shincheonji and other groups."



for "a thorough joint investigation into the Unification Church, Shincheonji and other groups."


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*President Lee meets with religious leaders, January 12, 2026. Source: Presidency of the Republic of Korea.*

CAP-LC notes that Korean authorities have invoked Japan's 2025 dissolution of the Unification Church as a precedent, while seemingly ignoring the fact that four UN Special Rapporteurs sharply criticized that decision on October 3, 2025, as "based on civil tort judgments that invoked the vague concept of 'public welfare.'" The Rapporteurs warned that "The civil tort rulings on which the dissolution decision was based rely on the violation of 'social appropriateness' which were deemed to constitute a serious harm to 'public welfare.'" As previously noted by the Human Rights Committee, the concept of 'public welfare' is vague and open-ended and may permit restrictions exceeding those permissible under the ICCPR." They also stressed that "any restrictions on the exercise of Article 18 rights must comply strictly with the limitations set out in Article 18.3 of the ICCPR."

According to CAP-LC, the situation in Korea is "even more blatant than in Japan." In Japan, the dissolution of the Unification Church was tied to allegations of excessive pressure to solicit donations. In Korea, the arguments invoked for dissolution "do not focus on donations" at all. The statement asks the essential question: "What, precisely, is Shincheonji accused of?"

CAP-LC expresses concern over the repeated use of expressions such as "heretical religious organizations," "pseudo-religions," and "pseudo-cult religions," noting that such terminology is "clearly impermissible under Article 18 of the ICCPR." Governments, it argues, cannot act as theological arbiters deciding which religions are "true" or "pseudo," nor can they initiate "witch hunts against 'heretics.'" The statement finds it troubling that President Lee discussed dissolving "heretical" organizations with leaders of mainline churches that have long viewed Shincheonji as a competitor, "guilty of promoting non-conventional ('heretical') theologies and 'stealing their sheep.'"

[Download the written statement](#) (date of distribution subject to change).

The President's claim that Shincheonji has caused "enormous damage" is challenged directly. CAP-LC notes that Shincheonji is currently being investigated for alleged electoral law violations, but that such cases have historically resulted only in small fines and "certainly do not justify the draconian measure of dissolution." The statement also warns that recent commentary in Korea appears to question "the right of all citizens—including members of minority religions—to participate freely in political life."

The document then addresses the revival of old accusations that Shincheonji spread COVID-19 or engaged in harmful "deceptive evangelism." CAP-LC recalls that Shincheonji's leader was acquitted of all COVID-related charges by the Suwon District Court (2021), the Suwon High Court (2021), and the Supreme Court (2022), which found "no evidence of obstruction" and confirmed that "Shincheonji actively cooperated with the submission of data and promptly provided them to the CDCH [Central Disease Control Headquarters]."



*Shincheonji members in Korea.*

On evangelism, the Supreme Court ruled on August 11, 2022, that Shincheonji's former "covered" evangelism may perhaps be regarded as 'deserving social or ethical condemnation,' but lacks the 'coercive element' that would make it illegal." CAP-LC notes that the Court's decision "closed a window

through which theories of ‘brainwashing’—discredited and unanimously rejected by mainline scholars of new religious movements—had attempted to re-enter legal discourse.”

The statement concludes that “there is no evidence whatsoever that Shincheonji caused ‘enormous damage’ to Korean society.” If anything, it may have caused “damage to mainline Christian denominations by converting some of their members.” But as the Supreme Court affirmed, “Freedom of religion includes the freedom of mission to promote one’s religion and gather new believers, and the freedom of mission includes freedom to criticize other religions or to encourage conversion of believers of other religions.”

CAP-LC warns that “the anti-heresy witch hunt, once the domain of Christian fundamentalists and now seemingly embraced by the President, is incompatible with Korea’s obligation to respect religious liberty under the ICCPR.” It urges the Republic of Korea “to uphold freedom of religion or belief and to renounce plans to dissolve Shincheonji and other religious organizations whose principal ‘offense’ is their success, perceived as unwelcome competition by other denominations and churches.”

CAP-LC’s statement is both timely and essential. South Korea has long been a vibrant democracy. Still, the rhetoric now coming from its highest officials—speaking of “heretics,” “pseudo-religions,” and “eradication”—signals a dangerous drift toward state-endorsed religious discrimination. The Human Rights Council should take this warning seriously. Freedom of religion or belief is a universal right, not limited to the majority faiths. CAP-LC rightly insists that Korea must reverse course before the damage becomes irreversible.

[Religious Liberty, Shincheonji, South Korea, United Nations](#)



### Massimo Introvigne

**Massimo Introvigne** (born June 14, 1955 in Rome) is an Italian sociologist of religions. He is the founder and managing director of the Center for Studies on New Religions ([CESNUR](#)), an international network of scholars who study new religious movements.

Introvigne is the author of some 70 books and more than 100 articles in the field of sociology of religion. He was the main author of the [Enciclopedia delle religioni in Italia](#) (Encyclopedia of Religions in Italy). He is a member of the editorial board for the [Interdisciplinary Journal of Research on Religion](#) and of the executive board of University of California Press’ [Nova Religio](#). From January 5 to December 31, 2011, he has served as the “Representative on combating racism, xenophobia and discrimination, with a special focus on discrimination against Christians and members of other religions” of the [Organization for Security and Co-operation in Europe](#) (OSCE). From 2012 to 2015 he served as chairperson of the Observatory of Religious Liberty, instituted by the Italian Ministry of Foreign Affairs in order to monitor problems of religious liberty on a worldwide scale.

[www.cesnur.org/](http://www.cesnur.org/)



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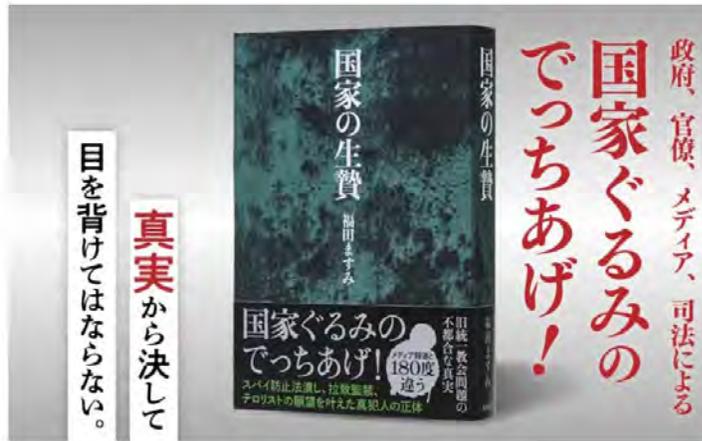
## Japan: "Sacrifice to the Nation," an Extraordinary Book. 4. Suppressing Free Speech

by Bitter Winter | Jan 23, 2026 | Testimonies Global

Casting doubt on the dominant narrative about "the evil Unification Church" is becoming impossible in most Japanese media.

a review by Bitter Winter

Article 4 of 5. Read [article 1](#), [article 2](#), and [article 3](#).



Poster for Masumi Fukuda's book.

Our series on Masumi Fukuda's Japanese bestseller "Sacrifice to the Nation" continues, exploring how a democratic society that values constitutional freedoms slipped into a situation in which specific facts could no longer be openly discussed. In the part we discuss today, Fukuda examines the media, the courts, and the Public Security Police. She shows how pressure, bias, and political convenience came together to create a series of distorted stories and unfair decisions.

In Chapter 8, Fukuda reveals the quiet yet strong suppression of free speech by the MEXT (Ministry of Education, Culture, Sports, Science and Technology).

Fukuda starts with a troubling point: in today's Japan, reporting anything even slightly supportive of the Family Federation, or acknowledging the suffering of its members due to abductions and confinement, has become nearly taboo. She argues that the media is flooded with narratives that flip the roles of victim and perpetrator, particularly after former Prime Minister Abe was assassinated.

This distortion stems from what Fukuda calls an "invisible press code." Although it isn't written down, everyone knows it: do not report anything that complicates the anti-Family Federation story.

She gives a clear example of how this code is enforced. The MEXT protested against TV stations that showed content even vaguely favorable to the Family Federation. Some reporters faced effective bans. Even NHK, Japan's public broadcaster, reportedly angered MEXT by airing material that could be seen as supporting the church's claims. The ministry pressured NHK to change and limit its reporting.

Fukuda warns that the outcome creates a stifling atmosphere in which state pressure and media self-censorship feed on each other. Because the government's interests line up with those of major left-leaning media outlets, even protests against this curtailment of free speech barely register. The chilling effect is complete.

In Chapter 9, Fukuda focuses on the donors whose voices went unheard. The government's request for a dissolution order heavily relies on the claim of "large donation damages." However, Fukuda argues that this claim is far less solid than the public has been led to think.

The Agency for Cultural Affairs and the National Network of Lawyers Against Spiritual Sales claim to have interviewed many victims. Yet many of these cases were resolved years ago, and, importantly, no interviews were done with

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actual church members. Instead, the narrative was shaped by a selective group of former believers, many of whom left the church due to deprogramming, family pressure, or a loss of faith. Fukuda notes that the Lawyers' Network often encouraged people to sue with the assurance: "You'll get your money back if you sue."



Members of the FFWPU Second Generation Association with Masumi Fukuda's book.

Active members who made large donations tell a very different story. They describe giving as guided by their faith and values, without coercion or threats. But in lawsuits involving the Lawyers' Network, their testimonies are ignored, and incorrect statements appear as if pulled from a template.

Fukuda then looks at the 32 cases where the church was found liable for damages—cases that formed the basis of the dissolution request. A closer inspection reveals that most plaintiffs were former believers who had been kidnapped and confined, then pressured into renouncing their faith. These essential facts were not thoroughly investigated in the closed hearings leading to the dissolution order.

Fukuda warns that Japan could dissolve a religious organization based on a narrative built on half-truths and unverified assumptions.

In Chapter 10, Fukuda analyzes the "memorandum trials" and the resurgence of the mind-control myth. Before Abe's assassination, the Family Federation had begun to win more civil cases. Courts were gradually leaning toward fact-based judgments. But after the assassination, this trend quickly reversed.

Fukuda believes the turning point was the "memorandum trial." In this case, the Family Federation had decisively won in the lower courts. The facts seemed straightforward: an elderly mother made donations voluntarily, leaving behind memorandums and videos to prevent her family from seeking repayment. Her third daughter supported her choices.

Yet the eldest daughter, who wanted the donations refunded, separated her mother from the third daughter and proceeded with a lawsuit using guardianship rules and medical certificates. When the third daughter investigated, she found many false claims in her sister's statements. The lower court ruled in favor of the church.

Then the Supreme Court intervened. It overturned the ruling, declaring that the mother had been "under the psychological influence of the religious organization."

Fukuda criticizes this ruling as highly dangerous. It essentially reintroduces the discredited idea of brainwashing into Japanese law. If accepted, it could threaten religious freedom by allowing courts to invalidate any voluntary donation based on claims of "psychological influence."



In Chapter 11, Fukuda revisits the 2009 Shinsei Incident—an alleged case of false accusation orchestrated by Public Security Police. The incident is often seen as a decisive moment that led the Family Federation to pledge compliance. However, Fukuda argues that this case was more a national policy operation by the Public Security Police than a legitimate investigation.

The representatives of a seal sales company allegedly linked to the Unification Church were arrested for violating the Specified Commercial Transactions Act. Yet, the legality of its actions was questionable. Police raided the company and the church, confiscated customer lists, and then contacted individuals, with alarming claims that "numerous complaints have been filed."

However, the supposed victim whose complaint triggered the search was not even among the five named in court. This raises the likelihood that the case was set up backwards—charges were made first, evidence collected later.

A former member who testified for the prosecution had himself been abducted and confined before leaving the church, and there are doubts about the authenticity of his testimony. Fukuda concludes that Shinsei's staff were likely victims of a false accusation and that the church was the real target.

She warns that opponents may have provided false information to the police and prosecutors, raising serious questions about the ties between anti-church activists and state authorities.

In Chapter 12, Fukuda examines another alleged false accusation: a stalking case that overlooked the reality of abduction and deprogramming. The chapter is about Mr. A, a member of the Unification Church who was arrested for violating the Stalking Prevention Law. He had been searching for Ms. B, his fiancée, after she suddenly vanished following a mass wedding. Given the long history of relatives abducting and confining church members, Mr. A feared she had been taken.

His concerns were not baseless. He later found out that Ms. B was in an apartment used by Takashi Miyamura, the deprogrammer central to Japan's forced de-conversion network. Yet this key context was never discussed in court. Instead, the possibility of abduction—what motivated Mr. A's search—was ignored. He was found guilty.

Fukuda speculates that the Public Security Police got involved because they suspected organized church actions. But no such actions were proved. If the police's assumptions were wrong, then Mr. A was merely a pawn in a larger scheme to frame the church.

Like the Shinsei case, Fukuda argues, this is also a false accusation.

[Anti-Cult, Japan, Religious Liberty, Unification Church](#)



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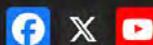
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# Family Ocean Challenge 2026

A multi-generational week of faith, family, and adventure  
in Kodiak, Alaska



**Family Ocean Challenge** is a one-week immersive experience inviting families and elders to reconnect with God, creation, and one another through the wild beauty of Kodiak. Stay together at **North Garden**, True Parents' historic home, gather daily for meaningful spiritual programs, and spend your days **fishing ocean and rivers, hiking coastal trails, berry picking, paddle boarding and kayaking, and sharing meals and stories together**. Rooted in the spirit of Ocean Challenge, this program welcomes all ages into a shared rhythm of faith, nature, and family life.

📍 Kodiak, Alaska (North Garden)

📅 Two offerings: August 1–7 & August 8–14, 2026

👨‍👩‍👧‍👦 4 families per week | All ages welcome

🚣 Fishing, paddling, hiking, beach bonfires

💰 \$1000 per person (ages 12+) | \$500 (ages 11 and under) + optional fishing costs

👉 Pre-Register for Family Ocean Challenge 2026

PRE-REGISTER TODAY!





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## About Kodiak's Family Ocean Challenge Program

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Our pilot 2026 **Family Ocean Challenge** is a one-week immersive experience inviting parents and children to step away from the noise of everyday life and reconnect—with each other, with creation, and with God's love—through the wild beauty of Kodiak, Alaska. Families will stay together at **North Garden**, True Parents' historic home in Kodiak, and take part in meaningful spiritual programming alongside unforgettable outdoor adventures. From **ocean fishing on historic Good Go boats**—targeting salmon, halibut, ling cod, and rockfish—to river fishing, paddle boarding and kayaking, hiking, berry picking, and beach exploration, each day offers hands-on experiences that deepen gratitude, faith, and family bonds. Rooted in the spirit of **Ocean Challenge**, this program blends nature, devotion, and shared adventure into a rhythm that nourishes both heart and spirit.

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## Who Is Family Ocean Challenge For?

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**Family Ocean Challenge** is designed to welcome **all generations** and many different family shapes and seasons of life.

This program is especially meaningful for:

- **Young families** with children who want to experience faith, nature, and adventure together
- Families who want to **travel with friends or relatives**, or who are open to meeting and bonding with new families
- **Parents, grandparents, and elders** who desire a slower-paced, relational way to engage with Ocean Challenge and Kodiak, maybe even connecting to your history with Ocean Challenge!
- **Multi-generational groups**—where faith, wisdom, and joy are shared across generations

There is **no age limit** for participation. Children, parents, and elders are all an essential part of the community we hope to create. Activities are designed to be flexible, with space for rest, choice, and different energy levels.

Whether you come with people you already know or arrive ready to form new connections, Family Ocean Challenge is an invitation into shared life rooted in faith, nature, and time together.

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## Dates & Capacity

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+

## Lodging

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+

## Meals

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+

## Transportation & Getting Around

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+

## Daily Rhythm & Programming

---

+

## Education & Spiritual Life

---

+

## Fishing in Kodiak

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+

## Cost & What's Included

**Program Cost: \$999 for adults and children 12+. \$499 for children 11 and under.**

This includes:

- Lodging at North Garden
- Group transportation
- Meals
- Fishing gear and supplies
- Educational and program materials
- Staffing and coordination

**Fishing costs are additional and vary based on the option(s) you choose and the number of days your family fishes.**

Cost of flights to and from Kodiak are not included. We encourage you to look into the Alaska Airlines credit card as they offer a companion fare (buy one, get one free + fees).

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## Meet the Team

The Family Ocean Challenge is led by a small, dedicated team who deeply love Kodiak, Ocean Challenge, and creating meaningful experiences for families.



### Tasnah & Lukas Bercy

#### Program Directors

Tasnah and Lukas Bercy serve as directors for the **Family Ocean Challenge**, **Kodiak Ocean Tribe**, and **Ocean Challenge**. Lukas has called Kodiak home since **2015**, and Tasnah since **2019**. Together, they are raising their **two young children** on the island and feel deeply grateful for the rhythms, beauty, and values Kodiak has shaped in their family life. They own and operate Kodiak Marine Charters.

They are passionate about creating experiences where families can slow down, encounter God through nature, and build lasting memories together. Sharing this island—its waters, trails, traditions, and spirit—with other families is something they feel genuinely excited and honored to do.



### Tamae Seto

#### On-Site Coordinator

Tamae Seto is a **Kodiak local** who brings both professional skill and heartfelt care to the program. She studied **hospitality in Hawai'i** and just completed an internship at Glory House in the Netherlands. She's excited to weave her experience into creating a welcoming, well-supported environment for families during their stay.

Kodiak is the island Tamae calls home, and she delights in helping others feel at ease here—whether through thoughtful logistics, warm hospitality, or simply sharing her love for this special place.



### Minoru Kageyama

#### Good Go Captain

Minoru Kageyama is a long-time **Kodiak resident** and a beloved part of the Ocean Challenge community. He served for many years as **True Parents' boat captain**, stewarding time on the water with deep care, experience, and heart. Today, he continues to volunteer with **Ocean Challenge**, generously sharing his knowledge of Kodiak's fishing grounds, his love of the ocean, and the many stories gathered over a lifetime on the water.

Families who fish on the historic **Good Go boats** will be guided not only by Kageyamasan's skill and safety-minded leadership,

but also by his joy in helping others experience the beauty, abundance, and spirit of Kodiak's seas.

# Ready to Join?

## Registration Process

To keep the Family Ocean Challenge intentional, relational, and well-supported, registration happens in a few simple steps:

### Step 1: Pre-Registration

PRE-REGISTER TODAY!

Families begin by completing a **pre-registration form**, sharing basic family information and selecting their preferred session dates.

- The **first 4 families per week** will be offered spots
- Additional families will be placed on a **waitlist** in the order received

Submitting a **pre-registration form** does not yet secure a spot, but it holds your place in line.

### Step 2: Informational Call

Families invited to move forward will be asked to join a **group informational call**. During this call, we'll:

- Walk through the program in more detail
- Review logistics, expectations, and daily rhythm
- Answer questions and help families discern if this experience is a good fit

### Step 3: Deposit & Confirmation

After the informational call, families will have **5 days** to confirm their participation by submitting a **50% non-refundable deposit**.

Once the deposit is received, your family's spot for the selected week is officially confirmed.

### Step 4: Waitlist Openings

If spaces remain after deposits are collected, we will invite families from the **waitlist** to join in the order pre-registrations were received.

## Questions Before You Register?

We're happy to help you discern if this program is a good fit for your family.

✉ Email: [director@kodiakoceantribe.org](mailto:director@kodiakoceantribe.org)

If cost is a concern, please reach out—**limited financial support or flexible payment options may be available**.

## Photo Gallery



North Garden (HDH/living room, dining room, living room)



A small taste of Ocean Challenge spirit from our summer 2025 program!



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