

FFWPU Europe and Middle East: Hoon Sook Moon says Members Give Strength to Holy Mother Han

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Hoon-sook Moon at a prayer vigil in [Gapyeong](#), South Korea November 18, 2025



[Mother Han](#) as she appeared on South Korean TV in Sep. 2025

**Mother Han with multiple health problems in tiny detention cell receives strength from all who pray and stand up for her**

Extracts from a message delivered by Hoon-sook Moon (문훈숙) at a prayer vigil in [Gapyeong](#), South Korea 18th November 2025. Translated from the transcription of the original Korean. Slightly edited.

When we arrived at the visitation room, [Mother](#) had already been brought out and was sitting with her eyes closed, waiting. Even when we entered, [True Mother](#) kept her eyes closed because she cannot hear any sound until the official start time, so she remained with her eyes closed until then.

A few seconds before the visitation was about to begin, she opened her eyes. [Mother](#), who had been leaning back slightly in her wheelchair, lifted her body forward toward us with joy and asked, "Who has come?"



Moon Shin-heung 14th October 2025 in [Gapyeong](#), South Korea



Tomihiko Tanaka, President of the [Family Federation](#) in Japan, here 19th Sep. 2025 in [Gapyeong](#), South Korea

When Moon Shin-heung (문신흥) introduced everyone one by one, [True Mother](#) said,

"Yes, Tanaka [Tomihiko Tanaka (田中富広)], you've worked so hard all this time. I know the situation in Japan very well, so I hope you can work together with the Central Administration Office."

[...] Chairman Tanaka shared that to convey [True Mother's](#) heart, Doo Seung-yeon (두승연), leader of the World Mission Headquarters, will tour

the five districts of Japan and that Pure Water youth [young activists] in Japan are going out into the streets, appealing and shouting out the truth.



Moon Yeon-a, October 2025



Arnold Joseph Toynbee (1889-1975), English historian, a philosopher of history, an author of numerous books and a research professor of international history at the London School of Economics and King's College London. Best known for his 12-volume *A Study of History* (1934 - 1961), where he studied the emergence and decline of 26 civilizations throughout human history and concluded that their success came from effectively meeting challenges under the guidance of creative minorities made up of elite leaders. Photo (1967)

humanity had to flee into space, the one thing they must take with them is Korea's culture of filial piety. He praised the Korean family system as the most excellent system for humanity and the core ideology of humankind. [See editor's note below]

While this traditional filial piety is being forgotten among us, it is being recognized globally as a precious, shared culture of all humanity. In this, we realize again how valuable the culture of hyojeong (효정) [Editor's note: filial heart, serving one's parents devotedly with love and respect] that [True Mother](#) has established truly is. And because we understand this value better than anyone, let us become "children" who fulfill absolute hyojeong (효정) toward [True Mother](#), and walk with her until the end to

[True Mother](#) said, "The truth will surely be revealed. Heaven will show that it is with us. Don't worry." Then she said, "Shin-heung - let's work hard." Moon Shin-heung (문신흥) explained that following Japan's example, members gave testimonies in front of Seoul City Hall last Sunday and were working hard. [...]

Chairman Tanaka conveyed that the Japanese members call [True Mother](#)'s name every day in prayer for "[Holy Mother Han](#)'s safety" and earnestly long for her. [True Mother](#) responded joyfully,

"The Korean members and Japanese members have become one. The Korean members and the world members have truly become one. Heaven is showing this. Thank you. I am so grateful."

She was extremely happy. [...] "Brothers and sisters", what I felt today after seeing [Mother](#) was exactly what Moon Yeon-a (문연아) shared yesterday. When [Mother](#) hears about the members working hard, she is deeply, deeply joyful. Those reports give her tremendous strength. Before the visitation began, [Mother](#) had her eyes closed the whole time, so I worried inside that she might be very tired. But the moment she saw us, she opened her eyes wide, looked at each of us, lifted her upper body toward the glass, and with strong energy asked, "Who has come?" welcoming us warmly.

[Mother](#), who is living in the humblest and most difficult of circumstances, never speaks about her own hardships. I wished I could ask, "[Mother](#), is your body all right?" but I could not. If we asked, "[Mother](#), is it difficult for you?" she would answer, "Being here is simply waiting." [Mother](#) welcomes her "children" joyfully. She is happy when she hears about the members. She is comforted knowing that Japan and Korea have become one, and that Korea and the world have become one. You all understand that this is the genuine, deep heart, love, and earnestness of our Holy [True Mother](#), don't you? [...]

We are very sorry that only a few of us can go to see [Mother](#) while all of you cannot come with us.

Even as I share these words, I know they are insufficient. But [Mother](#) is so deeply earnest.

I hope you truly understand how much strength you are giving to [Mother](#). Her earnest desire is that not a single "child" be lost - that every "child" becomes a child of our Heavenly Parent. Her earnest desire is that this chosen nation fulfills its responsibility. Her earnest desire is for a world with no more [indemnity](#). Her earnest desire is for a peaceful and happy world under our Heavenly Parent. [Mother](#) personally hopes for nothing for herself. We, who attend such a holy [Mother](#), are truly blessed and fortunate "children". Isn't that right?

The famous British philosopher of history Arnold J. Toynbee (1889-1975) once said that if the Earth were to perish and

realize the dream of our Heavenly Parent, the Parent of all humankind.

As we left the visitation, seeing the beautifully colored late-autumn leaves outside, I felt the infinite love and greatness of our Heavenly Parent, the greatest artist. And it pained my heart to think that [True Mother](#) could not see this beauty. Let us offer devotion so that as soon as possible, [True Mother](#) can come out, breathe fresh air, see the beautiful scenery, enjoy her grandchildren freely, and love them as she wishes.

Our Heavenly Parent, thank you for sending us our good and beautiful holy [Mother](#), the [True Mother](#). Thank you, thank you, thank you. With hearts of gratitude, let us pray and offer devotion so that Heaven can work, and let this be a time of devotion giving love, comfort, and strength to [True Mother](#).

Thank you.



*The Chinese character for hyo (filial piety). In the character a son, 子 (Korean ja), carries an old man, 老 (Korean no), on his back*

**[Editor's note:** Arnold J. Toynbee's deep admiration for Korean filial piety ("hyo") has been reported several times by Korean media. According to [The Korea Times](#), a common saying attributed to Toynbee is:

"The family system in Korea, which is based on the virtue of filial piety, is the greatest heritage in human history, which I would like to take with me [...] when I go to heaven."

The [Korea JoongAng Daily](#) also reports that Toynbee supposedly said,

"If there is an apocalypse and humans have to relocate, they need to take with them the filial piety of the Koreans."

Bibliographic notes and short treatments (e.g., an Academia.edu note "Toynbee on Korea," and various cultural web pages) that

reference Toynbee's interest in East Asian religion, and that he met and corresponded with Japanese figures in the early 1970s, e.g. the Buddhist philosopher and peacebuilder Daisaku Ikeda (1928-2023). These show Toynbee did engage with East Asian interlocutors - which makes the anecdote of his interest in "hyo" plausible in spirit. We haven't succeeded finding primary textual sources from Toynbee himself for the exact quotations.]

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surgery. **Mother Han** then sought an extension of this medical leave, claiming additional care was necessary, but the court **denied the request** on 7<sup>th</sup> November, ordering her return to detention after medical treatment outside the facility.

The close proximity between **Mother Han's medical furlough** and her bail application has led judicial observers to suggest that her health condition – particularly her recent eye surgery – may be a key motivating factor behind the request.

The ongoing detention of **Family Federation** leader **Hak Ja Han** – alongside the continued imprisonment of Pastor Son Hyun-bo (손현보) of the large Segyero Church (세계로교회) in the port city of Busan – has become a focal point of concern about the future of religious liberty in the country.

Both leaders represent religious communities that lean conservative and maintain independence from mainstream political blocs. Their supporters and religious-freedom monitors argue that the simultaneous, long-term detentions of two high-profile faith leaders may signal an emerging pattern of state overreach into religious life.



Pastor Son Hyun-bo, here August 2025. Photo: **Bitter Winter**

**Mother Han**, who has been held since 22<sup>nd</sup> September on charges including bribery, illegal political donations, and destruction of evidence, recently requested bail after the above-mentioned short **medical furlough** granted for eye surgery.

Although the **Korea JoongAng Daily** and **Yonhap News** accurately report that her request is still pending, advocacy groups emphasize the broader implications: that extended pre-trial detention of a religious figure, especially amid politically sensitive allegations, risks blurring the distinction between legal accountability and the suppression of religious actors deemed politically inconvenient.

A similar narrative has developed around Pastor Son, whose prolonged detention has alarmed many religious organizations. For them, the issue is not merely the legal particulars of two unrelated cases, but the cumulative effect these high-profile incarcerations have on the wider religious landscape. Groups that monitor religious liberty argue that, intentionally or not, state action is having a chilling effect on the activities of faith communities – particularly those that are seen to hold traditionalist views or have been critical of certain political developments.



A typical **cell at Seoul Detention Center** where **Mother Han** is being held, possibly for many months. Image: Chat GPT, 10<sup>th</sup> October 2025.

back-to-back confinement of **Mother Han** and Pastor Son – leaders of large, widely recognized religious communities – has been interpreted as an indicator that the current left-leaning Lee administration is increasingly willing to use prosecutorial power in ways that disproportionately affect conservative religious institutions. Advocacy groups stress that the issue is not whether charges should be investigated, but whether extended pre-trial detention is being used in circumstances where less restrictive measures could suffice.

Advocacy groups warn that when the state criminally investigates religious leaders whose theological or political orientations diverge from the mainstream, investigations risk being viewed as politically motivated – even if procedurally proper. Such perceptions, they argue, weaken public trust in democratic neutrality and may influence how minority or nontraditional religious communities behave.

In the South Korean legal system, pre-trial detention can be lengthy, particularly in cases involving corruption. Religious-freedom monitors argue that when such detention is applied to prominent religious

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argue that when such detention is applied to prominent religious leaders, it sends a message – whether intended or not – that the state is willing to exert extraordinary pressure on religious actors. This, they claim, may discourage religious communities from civic engagement, charitable outreach, or vocal participation in public debates.

#### **Bail as a Test Case**



Artistic impression of [Mother Han](#) in detention cell. Illustration: Grok xAI.

[Mother Han](#)'s bail request is therefore interpreted by advocacy groups as more than a procedural step – it is a symbolic test of whether the judiciary can provide a corrective balance when executive and prosecutorial actions are perceived as overbroad. They argue that granting bail, particularly on health grounds, would demonstrate that the state recognizes the need to protect both the dignity of the accused and the autonomy of religious institutions.

Religious-freedom organizations insist that the issue is not immunity for religious leaders but proportionality. They warn that if South Korea is seen as pursuing aggressive legal action against politically conservative faith leaders while failing to apply comparable scrutiny to other sectors, this may create the appearance of selective enforcement – damaging the country's reputation as a defender of pluralism.

From their perspective, the cases of [Mother Han](#) and Pastor Son represent a critical juncture. South Korea must ensure that legal mechanisms for accountability do not inadvertently cross into the realm of coercion, and that the line between legitimate investigation and perceived intimidation remains clear, transparent, and vigorously defended.

*Text: Knut Holdhus, editor*

**Featured image** above: From a demonstration in downtown Seoul in October 2025 protesting the prolonged detention of [Mother Han](#). Screenshot from video by PeaceTV.

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