

FFWPU Europe and Middle East: S Korean Justice Minister Hunts Heretics

Knut Holdhus
July 7, 2026



South Korean Minister of Justice Jeong Seong-ho - also anglicized as Chung Sung-ho)



*Intensely persecuted, even by government representatives:
Shincheonji Church of Jesus*



*Intensely persecuted, even by government representatives:
[Family Federation for World Peace and Unification](#)*

Ill-boding public comments on religious freedom and faith minorities by South Korean Minister of Justice promising strict punishment for "heretics"

The relationship between religion and politics has long been one of the defining tests of democratic societies. While constitutional systems generally seek to prevent the state from establishing or [favoring a particular religion](#), they also recognize that believers retain the same civil and political rights as every other citizen. Religious leaders and communities may express opinions on public affairs, encourage civic engagement, and participate in democratic processes within the limits of the law. The challenge lies in ensuring that the principle of separation between religion and state does not become a pretext for restricting religious liberty or discriminating against unpopular faiths.

See also ["Church Closure" Risks in South Korea's New Bill](#)

See also [Religion-State: The Danger of Policing Belief](#)

This debate has become increasingly significant in East Asia, particularly in South Korea and Japan, where several new religious movements have found themselves being intensely persecuted, even by the authorities. In recent years, organizations such as Shincheonji Church of Jesus and the [Family Federation for World Peace and Unification](#) (formerly known as the [Unification Church](#), in Korea referred to as [Unificationism](#)) have faced criminal investigations, civil actions, and growing public hostility. Critics have argued that these measures are necessary to protect democratic institutions and vulnerable individuals. Defenders, however, have warned that governments are moving beyond legitimate law enforcement toward policies that stigmatize minority religions and undermine internationally

recognized standards of religious freedom.

In an [opinion article](#) published in [Bitter Winter](#) on 2nd July 2026, sociologist of religion Dr. Massimo Introvigne examines what he regards as a troubling illustration of this trend. His [commentary](#) focuses on a Facebook post by South Korea's Minister of Justice, Jeong Seong-ho (정성호), concerning the [detention](#)

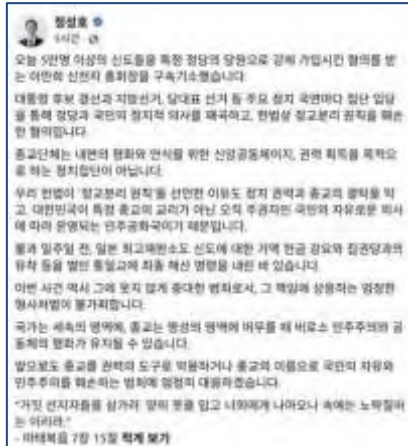
of [Shincheonji Chairman Lee Man-hee](#) (이만희 - 95) and the broader treatment of religious minorities in South Korea. According to Introvigne, the Minister's public statements reveal not only a particular interpretation of the constitutional relationship between religion and politics but also a willingness to prejudice ongoing legal proceedings against religious leaders.



[Bitter Winter](#), the world's leading online magazine on religious liberty and human rights



Dr. Massimo Introvigne, Italian sociologist of religion, founder of [CESNUR](#), specializing in new religious movements and religious liberty. A prolific author, he has advised governments and international bodies, and served as OSCE Representative on combating racism, xenophobia, and intolerance against Christians worldwide and comments on contemporary religious controversies. Here speaking at the UN Office at Geneva on June 16, 2025



Introvigne begins by highlighting the [detention of Lee Man-hee](#), who, at ninety-five years of age, has been indicted on allegations that he orchestrated the registration of more than 50,000 Shincheonji members in a political party during various elections.

The government argues that these actions amounted to political interference and violated the constitutional principle separating religion and state. Introvigne questions both the factual basis and the legal implications of these accusations. He notes that participation in political parties and elections is ordinarily regarded as a fundamental democratic right enjoyed by all citizens, including members of religious communities. He also observes that the allegation that thousands of believers were "forcibly" registered is asserted without a clear public explanation of how such coercion allegedly occurred.

Recent Facebook post by South Korean Minister of Justice Jeong Seong-ho. Photo: [Bitter Winter](#)

The [article](#) then turns to the broader implications of the Justice Minister's statements. Introvigne argues that Jeong's description of religious organizations as communities intended solely for "inner peace and spiritual comfort", rather than participants in public life, reflects an unduly restrictive understanding of religious freedom. In democratic societies, he contends, religious believers are not expected to abandon their civic identities upon entering a place of worship. Rather, they remain citizens with the right to vote, advocate for policies, and participate in political debate, provided they comply with the law. To suggest that religion must remain confined to a purely private or spiritual sphere, Introvigne argues, risks narrowing the scope of freedoms protected in democratic constitutions.

Another major concern raised in the [article](#) involves the Minister's invocation of developments in Japan. Jeong cites the dissolution order issued against the [Family Federation](#) by Japan's Supreme Court as evidence supporting a firm response to religious organizations that allegedly interfere in politics. Introvigne argues that this comparison is misleading because, in his view, the Japanese court's decision was based on issues unrelated to political ties with the ruling party. He therefore criticizes the Minister for conflating media narratives with the contents of judicial decisions.

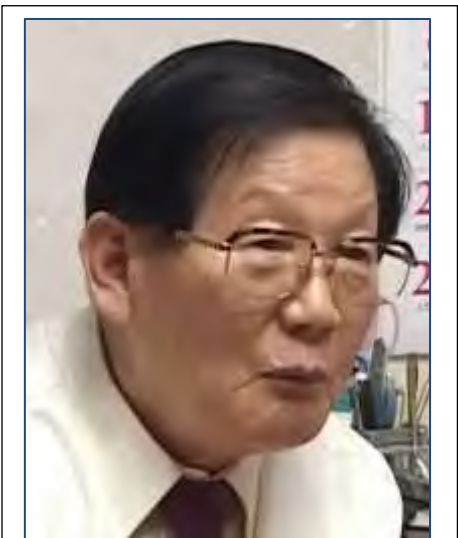
In light of proposed South Korean legislation that could permit the rapid dissolution of religious organizations whose leaders are convicted of crimes or deemed to have improperly influenced politics, Introvigne considers such statements especially significant as he points out,

"It is troubling that a Minister of Justice confuses media narratives with judicial documents. In South Korea, a draft law is pending that would authorize swift dissolution of religions whose leaders have been sentenced or that 'interfere in politics'. In this

context, the Minister's misrepresentation of the Japanese decision acquires a sinister tone."

The [article](#) also questions the propriety of the Minister publicly declaring that "strict criminal punishment" is inevitable before the completion of judicial proceedings. Introvigne maintains that justice ministers should safeguard the impartiality of the legal system rather than pronounce guilt in advance of trial.

He further criticizes Jeong's decision to conclude his Facebook post by quoting Matthew 7:15 - "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves" - to describe religious leaders under investigation. According to Introvigne, this use of Scripture in an official governmental communication creates an apparent contradiction: while accusing certain religious groups of improperly mixing religion and politics, the Minister himself invokes religious authority in support of a political and legal position.



Lee Man-hee (95), founder and chairman of Shincheonji (New Heaven and Earth)



Hak Ja Han (83), aka Mother Han, Co-Founder of the [Family Federation for World Peace and Unification](#)

Finally, Introvigne broadens his discussion to include the continued detention of [Family Federation](#) leader [Hak Ja Han](#) (한학자), who is eighty-three years old and reportedly remains hospitalized while under official supervision. He observes that both [Lee Man-hee](#) (이만희) and [Hak Ja Han](#) are elderly religious leaders enduring prolonged detention on allegations related to political activity rather than violence. This circumstance, he argues, raises humanitarian as well as legal concerns. While stopping short of asserting specific motives, he suggests that the treatment of such elderly defendants invites questions about proportionality and due process.

The [article](#) concludes by placing these developments within the longer history of religious persecution. Introvigne argues that governments and political movements are ultimately transient, whereas religious communities have repeatedly survived periods of discrimination and repression. Whatever the outcome of the present legal disputes, he suggests that the broader principles of religious liberty, due process, and equal participation in democratic society remain central to evaluating the actions of modern democratic states.

See also ["Church Closure" Risks in South Korea's New Bill](#)

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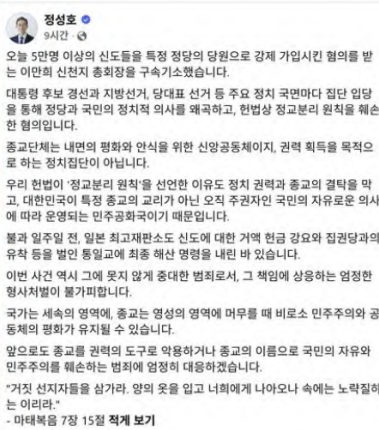
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Shincheonji and the Unification Church: South Korea’s Minister of Justice Promises “Strict Punishment” of “False Prophets”

by Massimo Introvigne | Jul 2, 2026 | [Op-eds Global](#)

Elderly religious leaders are kept in detention, while the politician quotes the Gospel against the “heretics” and hails what happened in Japan.

by Massimo Introvigne



Minister Jeong Seong-ho and his extraordinary Facebook post.

South Korea’s Minister of Justice, Jeong Seong-ho, has published an extraordinary Facebook post confirming what many feared. A ninety-five-year-old man, Shincheonji’s Chairman Lee Manhee, is being held in detention on accusations that involve no violence and no risk of escape. The alleged crime is a supposed violation of the principle of separation of religion and state. The Minister writes: “Lee Man-hee, Chairman of Shincheonji, who is accused of forcibly registering more than 50,000 believers as members of a specific political party, was indicted and detained. The allegation is that through mass party enrollment during major political events such as presidential primary elections, local elections, and party leadership elections, he distorted the political will of elections, and party leadership elections, he distorted the political will of political parties and citizens and violated the constitutional principle of separation of religion and state.” These words confirm that a man of ninetyfive is in jail on charges related to political participation. This right belongs to every citizen in a democracy. How he could “forcibly” register co-religionists as members of a party is not really explained.

The Minister continues: “Religious organizations are communities of faith intended for inner peace and spiritual comfort, not political groups seeking power.” This sentence reveals a conception of religion that confines believers to a spiritual sphere and denies them the right to participate in public life. Democracy is built on the idea that citizens, including those who belong to religious communities, may express opinions, join parties, and vote. The Minister’s statement is a direct challenge to this principle.

The Minister writes: “Only when the state remains in the secular sphere and religion remains in the spiritual sphere can democracy and peace within the community be maintained.” Democracy is maintained when citizens are free to speak, vote, and participate. This includes religious citizens. The Minister’s post shows how political power may use the language of constitutional principles to silence religious communities. It shows how justice may be replaced by ideology. It shows how the boundary between state and religion may be invoked to justify repression.

He adds: “Just a week ago, Japan’s Supreme Court also issued a final dissolution order against the Unification Church over issues including large-scale monetary demands imposed on followers and close ties with the ruling party.” This is inaccurate. The dissolution decision does not mention ties with the ruling party. It is troubling that a Minister of Justice

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confuses media narratives with judicial documents. In South Korea, a draft law is pending that would authorize swift dissolution of religions whose leaders have been sentenced or that “interfere in politics.” In this context, the Minister’s misrepresentation of the Japanese decision acquires a sinister tone.

The Minister writes, going back to Chairman Lee but with a “likewise” referring to the Unification Church: “This case is likewise a serious crime, and strict criminal punishment corresponding to its responsibility is inevitable.” A Minister of Justice should guarantee impartiality. He should not prejudge an ongoing investigation. Declaring that “strict punishment is inevitable” before a trial has taken place undermines the credibility of the justice system. The Minister concludes his post with a biblical quotation: “Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves.” He gives his reader a reference to the Gospel of Matthew (7:15) in bold. He uses this verse to describe leaders of religious movements he dislikes. He does so on his official Facebook account as Justice Minister.



Mother Han and Chairman Lee.

Jeong is known as a pious Presbyterian. His church includes many good Christians and righteous people, yet it also includes pastors who act as deprogrammers. These practices involve kidnapping members of Shincheonji and other groups and forcing them to abandon their faith. The Minister’s use of Scripture in an official communication crosses the very line he claims to defend. He invokes religion while accusing others of mixing religion and politics.

The leader of the Unification Church, Mother Hak Ja Han, is eighty-three years old. She has been detained for months in South Korea and is now hospitalized under surveillance. She is also accused of political interference.

The detention of elderly religious leaders raises questions. When a ninety-five-year-old man and an eighty-three-year-old woman are subjected to harsh conditions, one wonders whether the government hopes that they will not survive long enough to see justice. Religious movements have endured persecution for centuries. They have survived empires, dictatorships, and political storms. They will survive this season as well. Governments and parties rise and fall. Churches endure.

Religious Liberty, Shincheonji, South Korea, Unification Church



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.

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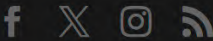


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This Is About More Than One Religion

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When investigative journalist looked behind the media narrative about one persecuted faith minority, she discovered a hidden sinister campaign that

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concerns much more than one religion



Masumi Fukuda speaking at the [press conference](#) in Brussels on 29th June 2026. Screenshot from live transmission by [HRWF](#)

Part 4 (final) of a speech given by Japanese investigative journalist and prize-winning author Masumi Fukuda (福田ますみ) at a [press conference](#) on the theme “Japan: The Hidden Story Behind the Eradication of a Religion”, held at the Brussels Press Club in Brussels, Belgium on 29th June 2026, organized by [Human Rights Without Frontiers](#) (HRWF), an independent non-profit

NGO. Translated from the transcription of the original Japanese, slightly edited.

See also part 1: [The Hidden Story Japan Doesn't Want You to Hear](#)

See also part 2: [Japanese Court Assumes the Role of Inquisitor](#)

See also part 3: Japan: [The Political Origins of Smear Campaign](#)

Then everything changed on 8th July 2022. Former Prime Minister Shinzo Abe (安倍晋三) was assassinated. The suspect claimed that his mother had made enormous donations to the [Unification Church](#) [\[See editor's note below\]](#), causing his family to fall into financial ruin, and that he therefore blamed Mr. Abe because of his perceived connection to the [church](#).

Immediately after the assassination, virtually every major television station and newspaper in Japan began reporting on the [Unification Church](#) [\[See editor's note below\]](#) day after day. From morning until night, viewers were presented with stories portraying the [church](#) as an exceptionally dangerous organization. The media repeatedly featured former members and lawyers critical of the [church](#) [\[See editor's note below\]](#), while giving almost no opportunity for the [church](#) itself or its members to explain their position.

As a result, public opinion shifted dramatically. People came to believe that the [church](#) itself was responsible for the assassination, even though the [church](#) [\[See editor's note below\]](#) had not committed the crime. The man who carried out the assassination acted alone. Yet the public's anger was redirected toward the [church](#).

The media's reporting created an atmosphere in which criticizing the [church](#) [\[See editor's note below\]](#) became not only acceptable but expected. Politicians, government agencies, and local authorities all came under pressure to distance themselves from the [religious organization](#).

As criticism intensified, the government changed its own position. For many years, successive governments had maintained that the *Religious Corporations Act* allowed dissolution orders only when a religious organization had committed serious criminal acts. That had long been the accepted legal interpretation. However, after Abe's assassination, the government [reversed that interpretation](#).



Changed the law overnight and told his governing party, LDP, to cut all ties with the



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It announced that repeated civil violations could also provide sufficient grounds for dissolving a religious corporation. This represented a fundamental change in legal policy.

In my opinion, **the interpretation of the law was altered in order to make it possible to dissolve the Unification Church** [See editor's note below].

*Family Federation:
Former prime minister
Fumio Kishida, here
delivering a speech at the
UN Climate Change
Conference in Glasgow
(COP26) 2nd Nov. 2021.
Photo: 首相官邸ホームページ/
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Launched an investigation into the Family Federation and requested its dissolution to the Tokyo District Court: Japan's Ministry of Education, Culture, Sports, Science and Technology (MEXT). Here, its symbol. Photo: 文部科学省 (MEXT Japan)/ Wikimedia Commons. License: CC Attr 4.0 Int

The Ministry of Education, Culture, Sports, Science and Technology (MEXT) then launched an investigation into the

church. Questionnaires were sent repeatedly, demanding vast amounts of documents and information. The investigation expanded further and further. Eventually, the ministry petitioned the court for a dissolution order.

Throughout this process, the media overwhelmingly portrayed these developments as both natural and necessary. Very few journalists questioned whether the legal standards themselves had changed. Even fewer asked whether freedom of religion might be endangered if a **religious organization** could be dissolved without having committed criminal offenses.

That, however, is precisely the question that should concern us. Today, it is the **Unification Church** [See editor's note below]. **Tomorrow, it could be another religious organization. Once the government acquires the power to dissolve a religious body without criminal convictions, every religious community becomes vulnerable.**

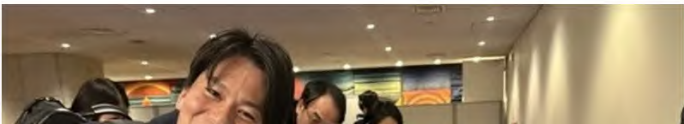
The issue is therefore much larger than one particular **church** [See editor's note below]. It concerns the future of religious liberty in Japan. Freedom of religion exists to protect unpopular religions as well as popular ones. If that principle is abandoned, then constitutional rights themselves begin to lose their meaning.

That is why I decided to investigate this issue.

When I began my research, I did not expect to reach these conclusions.

Like many ordinary Japanese people, I had accepted what the media had reported about the **Unification Church** [See editor's note below]. But as I examined court records, official documents, and the historical evidence, I discovered that many of the commonly accepted narratives were either incomplete or misleading. The more I investigated, the more convinced I became that something was fundamentally wrong.

As a journalist, I believe my responsibility is not to defend any particular religion. My responsibility is to uncover facts. Whether those facts are popular or unpopular should not matter. Journalism exists to pursue the truth. If the media reports only one side of a story while ignoring evidence that points in another direction, then it is failing in its duty.





Masumi Fukuda promoting her latest book 22nd December 2025. Photo: [FFWPU](#)

That is why I wrote *The State's Sacrifice* (国家の生贄 – Kokka no Ikenie). My hope is that readers will examine the evidence for themselves rather than simply accepting what television or newspapers tell them.

The question before us is not whether we agree with the beliefs of the [Unification Church](#) [See editor's note below]. People are free to approve of those beliefs or reject them. The real question is whether a democratic nation governed by the rule of law can take away a [religious organization's](#) legal status without demonstrating criminal wrongdoing.

That question should concern every citizen, regardless of religious belief.

Thank you very much.

See also part 1: [The Hidden Story Japan Doesn't Want You to Hear](#)

See also part 2: [Japanese Court Assumes the Role of Inquisitor](#)

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Featured image above: The headtable of speakers at the [press conference](#) at the Press Club in Brussels on 29th June 2026. Photo: Screenshot from live transmission by [HRWF](#), edited for higher resolution and adjusted by ChatGPT, 5th July 2026.

[Editor's note: Although Masumi Fukuda uses the name “Unification Church” and also the word “church”, please be aware that the Unification Church in Japan in 2015 changed its name to [Family Federation for World peace and Unification](#).]

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