

FFWPU USA: Faith Cannot Be Dissolved

Demian Dunkley
March 6, 2026



FAMILY FEDERATION

The Newsletter

March 6, 2026

Hello family. Quick Connect update. Rev. Dunkley's and Mike Pompeo's statements on dissolution of FFWPU Japan. A message to True Mother. The Principle Project docuseries. Massimo Introvigne article. Higher Ground in Chicago.

News

Quick Connect: Faith Cannot Be Dissolved



On today's Quick Connect: Rev. Dunkley's statement on Japan, Mike Pompeo's post, Christian pastors send a message to Mother, and The Principle Project.

[button](#)

Rev. Dunkley's Statement on Japan Church Dissolution



Yesterday the Tokyo High Court upheld a decision by the Japanese government to dissolve the Family Federation for World Peace and Unification as a religious corporation in Japan. Through this ruling, the religious corporation immediately loses its legal status under Japan's Religious Corporations Act. Compulsory liquidation of its assets may now proceed even while a possible appeal to Japan's Supreme Court remains under consideration.

[read more](#)

[Rev. Dunkley's message to FFWPU members](#)

Mike Pompeo's Statement on Dissolution Order of FFWPU Japan



The Decision by the Tokyo High Court to order the dissolution of the Unification Church should trouble anyone who cares about religious liberty. I pray that political leaders consider the dangerous precedent this sets for this foundational freedom.

[like, comment and share](#)

Christian Pastors' Message to True Mother



American pastors at an American Clergy Leadership Conference (ACLC) Pastors Prayer Summit delivered prayers and words of encouragement to Dr. Hak Ja Han Moon, leader of the Family Federation for World Peace and Unification. They honored her role as a spiritual guide enduring significant hardships, commended her resilience in the face of perceived injustice, and voiced strong belief in the continued vitality of the movement she leads.

[read more](#)

Support The Principle Project's Docuseries



Dear Brothers and Sisters - We need your help.

For the past 6 months, our team has been telling the stories that matter most through the Monarch Report — entirely as volunteers, entirely self-funded. Now, with the official dissolution of the Unification Church in Japan, the urgency has never been greater — we need to bring this story to the center stage of the world.

We are producing "You're Next: Do Nothing," a 5-part documentary series that traces the origin of our persecution back to communism and the CCP, and follows its spread across Japan, South Korea, and North Korea. This is our chance to bring international attention to what is happening — to Mother, to Pastor Son, to Pastor Ezra Jin, and to believers across faiths who are being silenced. We need your help to make it happen.

This isn't our first production. We produced The Bigger Picture of Life with Noah Ross, which has been used as a witnessing tool in the Philippines for the past two

years. Through that course alone, we have taught over 5,800 students. Now we're building on that momentum.

We are initially aiming to raise \$24,000 per month to fund the operations and production for this initiative — and as we grow, we foresee working on multiple productions in parallel, but this gets us started. Because of the skill set of everyone involved, this is a fraction of what it would cost to produce this at the enterprise level — God has prepared many second-generation with skills and abilities for this very moment. Your donation will directly fund a Netflix-grade production — professional filming, travel, and interviews that bring these stories to over one million viewers worldwide. Our goal is to free Mother and to tell the world about her at the same time.

But our vision goes far beyond a single series. We want to tell the story of our movement and bring its principles to the world — through interfaith dialogue, through educational content, and through stories that resonate across cultures and generations. We are building a production arm that will create content for generations to come — including children's and youth programming that plants seeds of faith and principle in the next generation.

One of our most urgent initiatives is to document the incredible stories of the first generation of our movement and their discipleship — before we run out of time. These are stories of sacrifice, devotion, and love that the world needs to hear, and that our children and grandchildren deserve to inherit.

The Principle Project is a registered 501(c)(3) nonprofit organization in the United States. All donations are tax-deductible to the full extent of the law. We are centered on True Parents.

Please only give if you can — if you cannot, that is completely okay, and let others step up who are able. But if you can, now is the moment.

And if you feel you have something to contribute beyond a monetary donation — whether it's your skills, your story, your connections, or your time — please reach out to us. This initiative belongs to all of us, and we welcome your support in any form.

Watch the trailer for our documentary series here:

www.theprincipleproject.com/projects/youre-next

Watch our previous production The Bigger Picture of Life here:

www.theprincipleproject.com/projects/bigger-picture

Please share as far and wide as you can.

With your trust,

Shinghi Detlefsen, Will Chang, Josh Jeong, Isaac Jeong

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Hundreds of Thousands of Unification Church Believers Deprived of Places of Worship

Representatives of the “Second Generation held a press conference following the Tokyo High Court’s decision”

While some had claimed the dissolution would only strip the church of its tax-exempt status, liquidators have already closed down 260 places of worship.

[read more](#)

Next Stop Higher Ground Tour: Chicago 10am



Rev. Dunkley's next stop on the Higher Ground tour will be in Chicago this Sunday, March 8 at 10am Central Time. You can watch the livestream of his message at live.familyfed.org.

[watch here](#)



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 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.

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 **Demian Dunkley** 
@DemianDunkley



The War on Faith: How One Legal Campaign Is Reshaping Religious Freedom in Japan

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On March 4, 2026, a legal campaign that has lasted nearly four decades reached a decisive moment in Japan.

The Tokyo High Court upheld the dissolution order against the Family Federation for World Peace and Unification, commonly known as the Unification Church.

But the documents released that same day suggest that the conflict surrounding the church may be entering a new phase. The ruling may close one legal chapter while opening a broader debate about the future boundaries of religious freedom.

The High Court decision affirmed a lower court ruling issued in March 2025. That earlier decision concluded that fundraising practices associated with the organization had caused significant harm and justified the extraordinary step of dissolving a religious corporation under Japan's Religious Corporations Act.

The ruling represents one of the most significant state interventions into the affairs of a religious organization in contemporary Japan.

Yet the court decision itself is only part of the story.

Within hours of the ruling, a network of attorneys that has spent nearly forty years campaigning against the Unification Church released a detailed statement outlining what should happen next. The document was issued by the National Network of Lawyers Against Spiritual Sales, an organization founded in 1987 to coordinate legal actions against what its members describe as abusive religious fundraising practices.

The statement celebrates the High Court decision as a major victory. But beyond praising the ruling, it outlines a series of proposals intended to shape what follows.

Taken together, the document reads less like a closing statement and more like a roadmap for the next stage of a long legal and political campaign.

For observers concerned with religious liberty, that roadmap raises an important question: where does legitimate consumer protection end and state control over religious activity begin?

To understand why that question matters, it is necessary to look closely at both the court decision and the strategy outlined in the lawyers' own statement.

The Court Decision

The Tokyo High Court ruling, issued on March 4, 2026, confirmed the dissolution order previously issued by the Tokyo District Court against the Family Federation for World Peace and Unification.

The lower court decision, issued on March 25, 2025, concluded that fundraising practices associated with the organization constituted illegal conduct and had caused widespread harm. The court determined that the risk of similar harm continuing could not be dismissed and that dissolution of the religious corporation was therefore justified under

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dissolution of the religious corporation was therefore justified under Japan's Religious Corporations Act.

The High Court rejected the organization's appeal and allowed liquidation proceedings to move forward under the supervision of the Tokyo District Court.

For supporters of the dissolution effort, the ruling represented the culmination of decades of legal challenges and public controversy surrounding the Unification Church in Japan. Advocacy groups that had long sought stronger government action against the organization welcomed the decision as a long-awaited milestone.

Among the most prominent of those groups is the National Network of Lawyers Against Spiritual Sales, a legal advocacy organization founded in 1987 that has played a central role in litigation against the church.

Within hours of the High Court ruling, the lawyers' network released a detailed public statement responding to the decision. While the statement celebrates the court's ruling, it also outlines a number of proposals intended to shape the next phase of the campaign.

Understanding those proposals is key to understanding why the case continues to raise broader questions about religious freedom.

The Lawyers' Strategy

The statement released on March 4 provides a revealing look at how the campaign against the Unification Church may continue even after the dissolution of its Japanese religious corporation.

The document begins by praising the High Court decision as the final confirmation of the dissolution order.

"Today's Tokyo High Court decision finalizing the dissolution order against the Unification Church and initiating liquidation proceedings represents significant progress for victim relief and prevention."

The lawyers' network also emphasizes that it has long advocated this outcome. According to the statement, the dissolution request reflects decades of legal activism.

"It is undeniable that the failure to request dissolution for over 30 years... resulted in the continued creation of numerous victims."

From the perspective of the lawyers' network, the court decision marks the culmination of a long campaign to hold the organization legally accountable.

Yet the most revealing portions of the document focus not on the past but on what should happen next.

Three themes appear repeatedly throughout the statement.

1. Compensation Through Liquidation

First, the lawyers argue that the liquidation process must prioritize compensation for individuals who claim to have suffered harm.

"The liquidation process must ensure that victims who have not yet spoken out are able to do so, and that all victims who have not yet received compensation are provided with appropriate compensation."

The document also expands the category of those considered victims.

"Victims harmed by the Unification Church include not only those affected by spiritual sales practices and illegal solicitation of donations, but also individuals forced into difficult lives due to family members' donations, and second- and third-generation members who have suffered human rights violations."

2. Preventing Transfer of Assets

Second, the lawyers call for legislative measures to prevent remaining assets from being transferred to related religious organizations.

“It is absolutely unacceptable that such victims remain uncompensated while the residual assets are transferred to Tenchi Seikyō, allowing activities substantially identical to those of the Unification Church to continue.”

The statement urges the government and the Japanese Diet to adopt legal measures directing remaining funds toward compensation rather than allowing them to support related religious activities.

3. Monitoring Future Religious Activity

The most revealing portion of the statement concerns what happens after dissolution itself.

The document explicitly acknowledges that the dissolution of a religious corporation does not prevent believers from continuing their faith.

“Even though the dissolution order for the Unification Church as a religious corporation becomes final today and it will be liquidated, the Unification Church and its followers can continue activities as voluntary associations or similar entities.”

The lawyers then call for continued oversight.

“We urge the Consumer Affairs Agency to maintain a reporting window for victims, closely monitor the occurrence of such incidents, and take appropriate measures as necessary.”

Taken together, these proposals suggest that the campaign surrounding the dissolution of the Unification Church does not end with the court ruling. Instead, the statement outlines a broader strategy focused on shaping what happens during liquidation, preventing institutional reorganization, and maintaining oversight of future activities connected to believers.

Who Are the Lawyers Behind the Campaign?

The National Network of Lawyers Against Spiritual Sales was founded in 1987 by a coalition of Japanese attorneys seeking to coordinate legal action against what they described as abusive religious fundraising practices.

From its founding, the network focused heavily on litigation involving the Unification Church. Over the decades its members have represented plaintiffs in civil lawsuits, provided legal consultation to individuals claiming financial harm, and advocated stronger government regulation of religious fundraising.

The phrase “spiritual sales” became central to these efforts. In Japan the term refers to fundraising or sales practices in which religious authority is invoked to encourage donations or purchases. Critics argue that such practices can pressure individuals into making financial commitments they later regret.

The lawyers’ network has long maintained that stronger legal intervention was necessary to address what it views as systemic problems in these practices.

Over time the network also became part of a broader anti-cult movement in Japan. Scholars of religion have noted that such movements often involve alliances between lawyers, journalists, activists, and former members of religious organizations.

The influence of anti-cult activism grew significantly in Japan after the 1995 attacks carried out by the religious group Aum Shinrikyo. In the years that followed, public concern about cults increased sharply, and policymakers began exploring new regulatory approaches toward controversial religious movements.

Within this environment, the National Network of Lawyers Against Spiritual Sales continued its long campaign against the Unification Church.

The recent court ruling therefore represents a major milestone in a legal effort that began nearly forty years ago.

A Forty-Year Conflict

The controversy surrounding the Unification Church in Japan did not begin with the recent court case. It reflects a long and complex conflict that stretches back decades and involves broader debates about religion, politics, and social influence.

The movement was founded in Korea in 1954 by Rev. Sun Myung Moon. From its earliest years it adopted a strong anti-communist ideological stance, which shaped many of its activities during the Cold War.

The church supported a number of organizations dedicated to opposing communist influence in Asia and beyond. One of the most prominent was the International Federation for Victory Over Communism, established in 1968. The organization promoted educational campaigns against Marxist ideology and worked with anti-communist leaders in South Korea, Japan, and the United States.

The Unification movement also invested heavily in media and political initiatives reflecting this worldview, including the founding of the newspaper *The Washington Times*.

Supporters viewed these efforts as part of a broader struggle against authoritarian ideology. Critics argued that the movement's political involvement and fundraising practices raised serious concerns.

By the 1980s the conflict had increasingly moved into the legal arena. Activists, journalists, and attorneys began organizing campaigns focused on allegations of coercive fundraising.

The recent court ruling therefore represents the latest chapter in a dispute that has been unfolding for decades.

Yet the questions raised by the March 4 statement extend beyond the history of this conflict.

They raise a deeper issue.

Where is the line between protecting citizens from abuse and protecting the fundamental freedom of religion?

A Precedent for Religious Freedom?

The dissolution of a religious corporation is an extraordinary step under Japanese law.

Religious organizations in Japan operate within a legal framework intended to balance two principles. One is the protection of citizens from fraud or coercion. The other is the constitutional guarantee of freedom of religion.

Article 20 of the Constitution of Japan states that freedom of religion is guaranteed to all people and that the state shall refrain from exercising religious authority.

It is important to recognize that many people who support the dissolution decision do so out of genuine concern for individuals who say they suffered financial or emotional harm. In their view, the state has a responsibility to intervene when religious authority is used in ways that may pressure vulnerable individuals into making donations or financial commitments they later regret.

From that perspective, stronger regulation is not an attack on religion but a necessary protection for citizens.

The difficulty arises when responses to alleged abuse begin to extend beyond the specific conduct that prompted legal action.

The March 4 statement illustrates why that concern has emerged.

While the document celebrates the court's ruling, it also proposes measures that extend beyond the dissolution itself. These include legislative steps preventing assets from being transferred to related religious organizations and continued government oversight after liquidation.

For some observers, proposals like these raise broader questions about how far government involvement should extend into the internal life of religious communities.

religious communities.

Many religious traditions rely on voluntary donations as a central part of their practice. Appeals for donations are often connected to teachings about generosity, moral responsibility, or spiritual purpose. Regulating those appeals therefore raises difficult questions about where the boundary lies between consumer protection and religious expression.

For this reason, some analysts view the Unification Church case as more than a dispute involving a single organization. They see it as a potential precedent that could influence how governments approach controversial or unpopular religious movements in the future.

What Happens Next

The dissolution ruling marks a turning point in a long legal conflict, but it does not end the debate surrounding the Unification Church in Japan.

The March 4 statement suggests that the next phase of the campaign has already begun.

The document outlines proposals aimed at shaping the period following liquidation. These include legislative measures to prevent remaining assets from being transferred to related organizations, expanded oversight of activities connected to believers, and stronger laws regulating donation solicitations.

Taken together, these proposals signal a shift in focus. The central question is no longer only whether the church's religious corporation should be dissolved. The question now concerns how the movement's future activities, finances, and organizational structures will be treated after dissolution.

Whether the measures proposed in the statement will ultimately be adopted remains uncertain.

What is clear is that the legal and political debate surrounding the Unification Church is far from over.

Why This Matters

Up to this point, the facts speak for themselves. The courts have ruled. The liquidation process will proceed. And the lawyers' statement describes the next phase of the campaign.

But for those who care about religious freedom, the implications of this moment cannot be ignored.

The document proposes a future in which the activities of believers may be monitored, the transfer of assets between related religious institutions may be restricted by legislation, and laws regulating donations may expand in ways that extend beyond a single organization.

These proposals raise a fundamental question.

When does protecting citizens from harm become controlling the ability of people to organize their faith?

Every society that values freedom must confront that tension.

The issue is not whether one agrees with the beliefs of the Unification Church. In a free society, religious freedom does not exist only for faiths that are popular or widely understood. It exists precisely to protect the rights of communities that are controversial, unfamiliar, or unpopular.

Once the precedent is established that a religious movement can be dismantled and its future activities closely monitored, the principle does not remain confined to a single case.

The question becomes who decides which belief system crosses the line next.

That question now stands before every society that claims to protect freedom of religion.

#FaithFreedomPeace #FreedomOfReligion #GodsDreamOneFamily
#UnificationChurch

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2. Tokyo District Court, Decision Ordering the Dissolution of the Family Federation for World Peace and Unification, March 25, 2025.
3. National Network of Lawyers Against Spiritual Sales (全国霊感商法対策弁護士連絡会), Statement Regarding the Order to Dissolve the Unification Church (Tokyo High Court), March 4, 2026.
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10. Historical documentation of the founding of The Washington Times, 1982, Washington, D.C.

The following is the full translated statement released on March 4, 2026 by the National Network of Lawyers Against Spiritual Sales following the Tokyo High Court decision.

Appendix

Full (ai) Translation of the March 4 Statement

Statement Regarding the “Order to Dissolve the Unification Church”

(Tokyo High Court Decision)

March 4, 2026

National Network of Lawyers Against Spiritual Sales Tactics

Representative Coordinator, Attorney Keiichi Hiraiwa (Yokohama)

Representative Coordinator, Attorney Seiki Gōji (Sapporo)

Representative Coordinator, Attorney Shūji Nakamura (Niigata)

Representative Coordinator, Attorney Hidemasa Kawata (Okayama)

Representative Coordinator, Attorney Hiroshi Yamaguchi (Tokyo)

Secretary General, Attorney Tsuyoshi Kimura (Tokyo)

1. Regarding the Tokyo High Court Decision on the Dissolution Order Request Against the Unification Church

(1)

Today, the Tokyo High Court issued a decision dismissing the Unification Church’s immediate appeal against the dissolution order decision issued by the Tokyo District Court on March 25 last year against the Family Federation for World Peace and Unification (formerly the Unification Church). This decision finalizes the dissolution order against the Unification Church and initiates liquidation proceedings.

(2)

For over 40 years, the Unification Church has systematically engaged in spiritual sales practices and illegal solicitation of donations, causing immense economic, psychological, and familial harm to a vast number of citizens.

According to our association’s tally, from 1987 to 2023 a total of 35,287 victim consultations were received by our association, consumer affairs

centers nationwide, and the National Legal Defense Team for Victims of the Unification Church, amounting to ¥133,996,866,553 in damages.

The actual damages are believed to exceed this figure.

Regarding these systematic illegal activities, the Tokyo District Court ruled on March 25 last year that:

“The solicitation of donations and other acts constituting illegal conduct have caused unprecedented and immense damage, and even now the risk of similar damage occurring remains to an extent that cannot be overlooked.”

The court further determined that:

“It is difficult to expect the Unification Church to improve the situation.”

Based on this reasoning, the court issued a dissolution order.

Today’s Tokyo High Court decision dismissing the appeal affirms this ruling and is highly commendable.

(3)

The finalization of the dissolution order and the commencement of liquidation proceedings represent what our organization, which has requested a dissolution order since the 1990s, along with victims and their families, have long awaited.

However, the authorities’ request for dissolution came far too late. The failure to request dissolution for more than 30 years after spiritual sales practices became a social problem resulted in the continued creation of numerous victims.

Moving forward, liquidation proceedings will be conducted by a liquidator under the supervision of the Tokyo District Court.

Our association strongly urges the government to ensure that victims have a voice in these proceedings and that relief is swift and assured.

2. Regarding the Liquidation Proceedings of the Unification Church

(1) The Large Number of Victims Yet to Receive Relief

Following the High Court decision, the Tokyo District Court will appoint a liquidator. Liquidation proceedings will then be conducted under court supervision.

Although many victims were created by the Unification Church’s activities over more than 40 years, only a small portion of them have reported their damages.

While some individuals have sought compensation through legal representation or through the church’s compensation committee, many victims have still not received relief.

The liquidation process must ensure that victims who have not yet spoken out are able to do so and that all victims who have not yet received compensation are appropriately compensated.

Victims include not only those affected by spiritual sales practices and illegal solicitation of donations but also individuals forced into difficult lives due to family members’ donations and second and third generation members who have suffered human rights violations such as forced religious indoctrination.

Our association strongly urges the liquidators and the Tokyo District Court to exercise the utmost care to ensure that all victims receive appropriate compensation.

(2) Appeal to Individuals Who May Have Been Harmed

This liquidation process may represent the final opportunity to receive compensation from the Unification Church.

Individuals who suffered harm, those uncertain whether their situation constitutes harm but who question donations made to the church, those whose lives were affected by family donations, and second or third

whose lives were affected by family donations, and second or third generation members who believe their rights were violated are encouraged to consult with legal organizations including Houterasu, the National Unification Church Victims' Defense Lawyers Group, or our association.

(3) Measures Against Defamation of Victims

Victims and second generation members who have spoken publicly about their experiences have often faced defamation and slander.

This has created an environment in which some victims hesitate to report their harm.

We demand that the Unification Church refrain from such defamation and that the government and liquidators implement measures to ensure victims can come forward safely.

3. Transfer of Residual Assets to Tenchi Seikyō After Liquidation

In the liquidation proceedings, it is essential not only to provide relief to victims but also to prevent the continuation of illegal activities.

According to a resolution passed by the Unification Church's Board of Responsible Officers and Board of Trustees in 2009, residual assets after liquidation would be transferred to Tenchi Seikyō (Heaven and Earth Orthodox Church).

Unless legal measures are taken, the remaining assets after liquidation could therefore be transferred to an organization effectively controlled by the Unification Church.

Many victims have also suffered harm from Tenchi Seikyō.

If the residual assets are transferred to Tenchi Seikyō, there is a strong concern that they will serve as a foundation for continued activities including illegal donation solicitations.

Furthermore, some victims hesitate to report their experiences due to fears related to teachings about ancestral karma and similar beliefs.

It is unacceptable that such victims remain uncompensated while the remaining assets are transferred to Tenchi Seikyō.

We therefore demand that the government and the Diet enact legislative measures to ensure that residual assets are allocated to victim relief rather than transferred to a religious organization that is effectively the same as the Unification Church.

4. Preventing New Victims After the Dissolution Order

(1) Continuous Monitoring

Even though the dissolution order becomes final today, the Unification Church and its followers can continue activities as voluntary associations or similar entities.

The Japanese Unification Church has regarded Sun Myung Moon and, after his death, his wife Hak Ja Han as absolute figures whose instructions are treated as infallible.

There is concern that leaders in South Korea may continue issuing directives to Japanese believers, including requests for donations.

To prevent the recurrence of spiritual sales practices and illegal solicitation of donations, we urge the Consumer Affairs Agency to maintain a reporting window for victims and to monitor the occurrence of such incidents closely.

(2) Revision of the Unfair Donation Solicitation Prevention Act

The current Unfair Donation Solicitation Prevention Act still contains shortcomings in addressing the type of victimization associated with the Unification Church.

Victims may have their value judgments altered through proselytizing activities that infringe upon freedom of religious choice, leading them to donate money as instructed.

Furthermore, because the law primarily regulates corporations, it cannot adequately address similar activities conducted by individuals or voluntary groups.


We therefore urge the government and the Diet to revise the law to prevent new harm.

5. Conclusion

Today's Tokyo High Court decision finalizing the dissolution order and initiating liquidation proceedings represents significant progress for victim relief and prevention.

However, many victims remain uncompensated and the system for preventing new victims is not yet sufficient.


Recognizing that the issue is far from resolved, our association will continue working with relevant parties to provide relief to victims and prevent new harm.

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 **Abenaki** @AbenakiTcham · 9h  ...
I am so sorry for our beloved members who have loved #Japan and the world since half a century, protected Japan from turning #communist, did their best to give family values and built beautiful centers and churches all over Japan.
Japan gov is doing a #huge #mistake, it is like
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 **Christine Chev ** @ChristineC16543 · 14h  ...
can't this National Network of Lawyers Against Spiritual Sales be sued in justice for kidnapping 4.300 members and forcing them to file suit against the UC?
[#ReligiousFreedom](#)
[#FreedomOfReligion](#)
 1  1  3  25  

 **Lenka Marianov** @Hope25Lenka · 5h  ...
Very worrying news! It's a real misunderstanding of people of pure faith and motivation!!
    3  



 **JuliBird** @ulisoj · Mar 6  ...
"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven."
— Gospel of Matthew 5:10
[#religiousfreedom](#)
  1  2  61  

 **Ulrich Ganz** @ganz_ulrich · Mar 6  ...
Collectivism downplays individual responsibility. Japan risks slipping back into authoritarian tendencies. Governments do not support spiritual development.
Now is the time to fight for religious freedom. 🙏
  1  1  65  

 **Sh berg** @bergshemma · 11h  ...
What do you think about such legal proceedings in Japan that violates the UN freedom of religion and thought agreements their own government already signed? Would you trust or respect them?
  1  1  14  

 **Angela .lv01** @Lv01Angela · Mar 5  ...
It's truly a sad day for many believers who lost the opportunity to praise and worship in their own church. And it's also sends a clear message that government positioned itself as an authority to judge religious matters, which is actually prohibited in democratic countries.
  1  6  152  

 **Ratna Thillairajan** @thillai70 · Mar 5  ...
Let us fight this on the streets let other religious places in Japan become the worship places for family Federation for the time being. Lets all become activist in Japan.
  1  4  97  

 **YuleykaSalazar** @yuleylucas3 · 18h  ...



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Mike Pompeo @mikepompeo

The Decision by the Tokyo High Court to order the dissolution of the Unification Church should trouble anyone who cares about religious liberty. I pray that political leaders consider the dangerous precedent this sets for this foundational freedom.



From washingtontimes.com

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池谷美保子 Mihoko Ikeya @IkeyaMihoko · Mar 4 Religious liberty is widely considered the "litmus test" of human rights. Our disappointment in the Japanese legal system has reached a level that is deeply shameful.

Mihoko Ueki Gonzalez @mihoko_ueki · Mar 4 Thank you, @MikePompeo, for paying attention to the dissolution of the Unification Church in Japan. Japan and Korea truly need support from American political leaders and leaders around the world. This is a battle between communism and democracy. We cannot afford to lose this

Susan Edwards @truefamily123 · 10h There has been no court order of anything unlawful that Japan Family Fed For World Peace (Unification Church) has committed. Why it is being dissolved? The teaching of our church is coming close to God, one family under God, peaceful working together of different faiths, etc.

Anne @anne_lh3 · Mar 4 I've got some good news for you Mike, you're American, not Japanese. This does not affect you.

Dervishaj Barbara @DervishajB34588 · 15h Dear @mikepompeo thank you for speaking the truth, asking for voluntary donations in Japan seems to be a sin, while forced deprogramming and torture is all right? How easy it is to cheat ignorant people with empty lies. We will never give up! #ReleaseTheMotherOfPeace

Tony Adamson @TonyAdamson2 · Mar 5 Historically speaking, traditional Japan has had huge problems with Korea and Koreans. Japan has the precedent of exterminating Christianity in the past. Add to this the communist interpretation of Unificationism as Unificationism and you have a perfect storm of biases.

Bruna Allen @cuginabruna · 6h Catholic Church is a minority religion in Japan with 0.34% of the population; the Unification Church is a tenth or less, Both recommend a church maintenance fee' (月定献金 - gessho kenkin). But the latter is being legally dissolved as a threat to society! Why? (Cont'd)

Robert Beebe @RobertHBeebe · Mar 4 Thank you, Mr. Pompeo, for speaking out in support of religious freedom. This is not over yet.

Bruna Allen @cuginabruna · 6h The Unification Church has been much more vocal and effective than the Catholic Church in decrying the fallacy of communism since its in option 70 years ago, and China that has infiltrated Japan has succeeded at blocking us...for now.

Henry Orth @HenryOrth911 · Mar 4

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The Monarch Report @monarchreport25

American pastors at an American Clergy Leadership Conference (ACLC) Pastors Prayer Summit delivered prayers and words of encouragement to Dr. Hak Ja Han Moon, leader of the Family Federation for World Peace and Unification.

They honored her role as a spiritual guide enduring significant hardships, commended her resilience in the face of perceived injustice, and voiced strong belief in the continued vitality of the movement she leads.

The ACLC, established in 2000 to foster interfaith collaboration and moral leadership, maintains deep historical connections to the Family Federation's initiatives for global peace and family-centered values.

Dr. Hak Ja Han Moon, aged 83, has been in pretrial detention in South Korea since her detention in September 2025, facing charges of bribery, violation of political funding laws, embezzlement, and related offenses tied to alleged interactions with former political figures.

Prosecutors assert these involve misuse of funds and improper influence; her supporters, including international religious figures, contend the proceedings reflect excessive state intervention into religious affairs.

Her health has deteriorated markedly in custody, with reports of near-total vision loss from macular degeneration, cardiac arrhythmia, severe mobility limitations, and recent falls, prompting temporary medical releases that were not extended.

This gathering of clergy illustrates the broader dynamics at play when religious leadership encounters prolonged legal scrutiny in a democratic system.

It demonstrates how transnational faith networks mobilize spiritual and moral support in response to cases perceived as threats to religious liberty.

In such situations, how do societies ensure accountability for alleged wrongdoing while safeguarding protections for religious figures and organizations against potential overreach?



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Sophie Tanemori @sophie_wu63935 · Mar 5
It is encouraging to see pastors from the American Clergy Leadership Conference standing in prayer and solidarity.

Dr.Han has long been respected for her integrity, compassion, and lifelong dedication to peace, faith, and family values. Many continue to pray for her health, [Show more](#)

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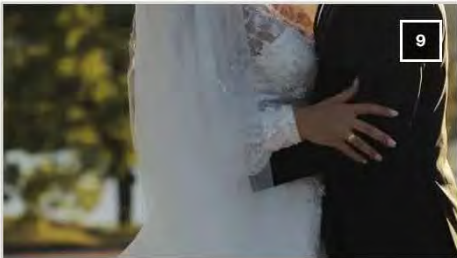
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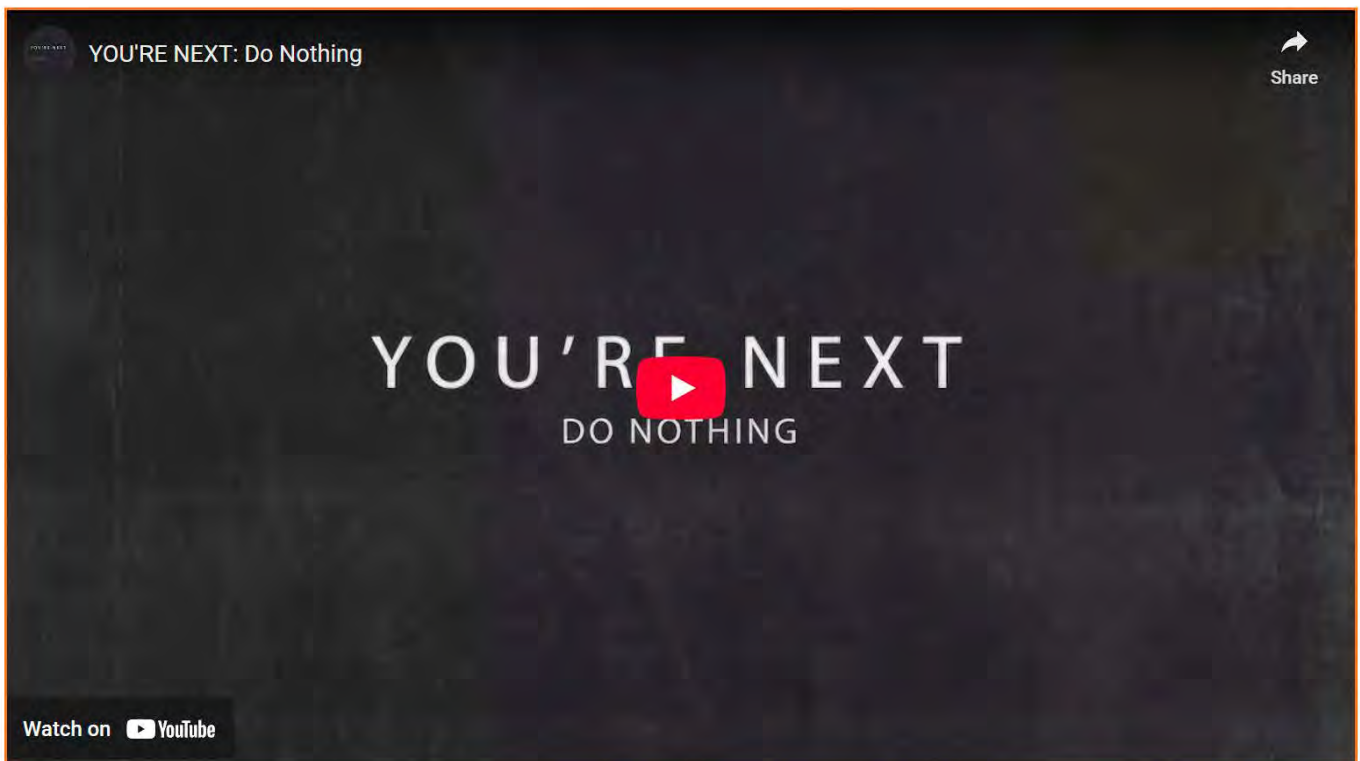
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Official Trailer

Featuring exclusive interviews, rare footage, and unfiltered truths — this series is a call to action for religious freedom worldwide.

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Explore how a nation known for harmony dissolved a religious organization with millions of followers, setting a dangerous global standard. Hear from survivors as we reveal the political alliances fueling this crackdown and its ripple effects on free worship.

3 The Shepherd — Pastor Son's Stand in South Korea

Follow the story of Pastor Son, whose unwavering faith made

4 The Matriarch — Dr. Hak Ja Han's Fight for Faith

Witness the extraordinary battle of Dr. Hak Ja Han, a religious

him a target of the state. From surveillance to imprisonment, this episode reveals how South Korea's democratic institutions are being weaponized against religious leaders who refuse to be silenced.

leader facing an unprecedented campaign to dismantle her movement in South Korea. This episode exposes how political forces are orchestrating attacks on one of the nation's most prominent faith communities.

5 The Endgame — North Korea's Abyss

Face the ultimate horror: a regime where owning a Bible means death. Through smuggled testimonies and expert analysis, we connect the dots from China's origins to North Korea's nightmare, showing how every faith — Christian, Muslim, Buddhist — is on the same perilous path.

WHY THIS MATTERS

Religious persecution is intensifying across Asia and around the globe. From China's coordinated raids on churches and mosques, to Japan's legal dissolution of a major religious organization, to growing pressure on faith communities in South Korea — the pattern is unmistakable. This series connects the dots and sounds the alarm.

IMPACT GOAL

Reach 1,000,000+ viewers globally, engage policymakers, support advocacy efforts, and defend religious freedom for all people regardless of their faith tradition.

PRODUCTION STATUS

- Research & Investigation — Complete
- Filming & Interviews — In Progress
- Post-Production — Upcoming

STATUS

Active Production

FORMAT

5-Part Documentary Series

TARGET

Q2 2026 Release

REGIONS

China, Japan, South Korea, North Korea

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China

Coordinated raids on churches, mosques, and spiritual centers — the systematic erasure of independent faith

Japan

Legal dissolution of a religious organization with millions of followers, setting a dangerous global precedent

South Korea

Growing pressure on faith communities as authoritarian influence infiltrates democratic institutions

North Korea

A regime where owning a Bible means death — the ultimate warning of unchecked persecution

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THE TRIUMPH OF EVIL IS FOR
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Japan: Hundreds of Thousands of Unification Church Believers Deprived of Places of Worship

by Patricia Duval | Mar 6, 2026 | Op-eds Global

While some had claimed the dissolution would only strip the church of its tax-exempt status, liquidators have already closed down 260 places of worship.

by Patricia Duval



Representatives of the "Second Generation Association for Protecting the Human Rights of Believers [of the Unification Church]" speak following the Tokyo High Court's decision. [Credits.](#)

The Tokyo High Court's [decision to dissolve the Family Federation](#) (formerly called the Unification Church) was announced at 11 a.m. on Wednesday, March 4. Immediately afterward, liquidator Hisashi Ito called lawyer Fukumoto, the Church's lead attorney, and told him, "The liquidators will visit all the churches across the country today. I will go to the headquarters church to explain the liquidation procedures." About an hour later, five to ten lawyers, accompanied by police officers, showed up at churches across the country to explain the liquidation procedures, seize all assets, and confiscate the keys to the places of worship. This happened in the majority of the 260 Unification Church churches nationwide.

Twenty liquidators arrived at the church headquarters in Shibuya, Tokyo, and closed it down. Employees were no longer allowed to enter the church and were ordered to stay at home.

Information about the liquidation website was published immediately after the High Court's decision. The domain had already been acquired on February 13, three weeks before the High Court's decision, and six PDF documents had already been published. Everything had been meticulously prepared.

A member of the Church reports: "Even before the High Court's decision was made public, approximately 1,000 lawyers and police officers appeared to have collaborated to ensure that the liquidation process went smoothly. Despite assurances from the government and the courts that religious freedom would be protected even after the corporation's dissolution, we quickly found ourselves unable to practice our religion. The simultaneous dispatch of liquidators to churches across the country resembled a massive investigation into a criminal organization. Churches across the country were closed during the dissolution, leaving believers without a place of worship."

All this happened after the decision to uphold the District Court's dissolution order, issued on the sole basis of decades-old civil cases brought by deprogrammed members seeking damages, in which the civil courts had concluded that the Church had violated "social norms" and "social appropriateness".

Four [United Nations Special Rapporteurs](#) issued a public statement on October 1, in which they expressed concern that a decision to dissolve the organization based on alleged harm to the vague and overly broad concept of "public welfare" was not in accordance with international human rights law, in particular Article 18.3 of the International Covenant on Civil and Political Rights, which lists very restrictive grounds for limiting the right to practice one's religion.


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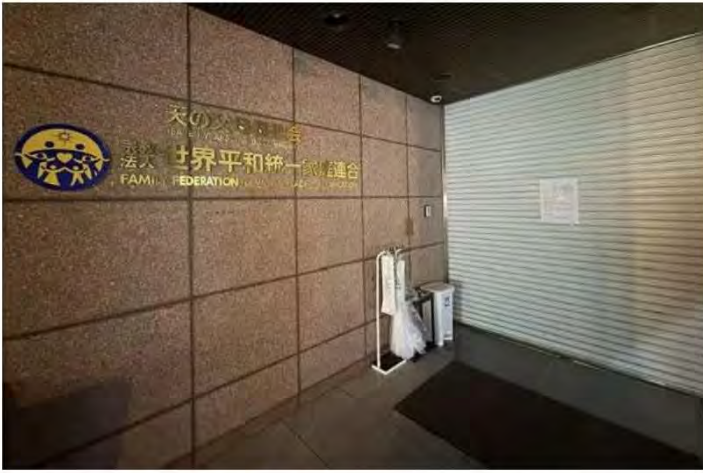
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The Tokyo Family Federation headquarters were shut down by liquidators immediately after the verdict. [Credits](#).

The High Court, in its hundreds of pages-long decision, answered their concerns in merely two pages, in the following way:

– A dissolution order merely has the effect of depriving a religious corporation of its juridical personality. It does not entail any legal effect whatsoever that prohibits or restricts the religious activities of its adherents. This proves to be factually and utterly untrue.

– And, a conduct that constitutes a tort under the Japanese Civil Code and is clearly recognized as significantly harming the public welfare may be regarded as conduct infringing “public safety, order, health or morals, or the fundamental rights and freedoms of others,” as referred to in Article 18(3) of the Covenant.

In other words, the Court used tautological and highly fallacious reasoning: dissolution based on public welfare is legitimate, therefore it is legitimate under international human rights law.

This decision clearly violates international law and demonstrates contempt for international institutions and the human rights commitments that Japan claimed to uphold after World War II.

[Japan, Religious Liberty, Religious Persecution, Unification Church](#)



Patricia Duval

Patricia Duval is an attorney and a member of the Paris Bar. She has a Master in Public Law from La Sorbonne University, and specializes in international human rights law. She has defended the rights of minorities of religion or belief in domestic and international fora, and before international institutions such as the European Court of Human Rights, the Council of Europe, the Organization for Security and Co-operation in Europe, the European Union, and the United Nations. She has also published numerous scholarly articles on freedom of religion or belief.



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