

FFWPU USA: Parallels Between Trials of Socrates and True Mother

Demian Dunkley
July 13, 2026



FAMILY FEDERATION

The Newsletter

July 13, 2026

Hello family. Quick Connect update. Informative articles of interest: Monarch Report, The Washington Times, Bitter Winter. Rev. Doo's weekly message. HJ Global News.

News

Parallels Between Trials of Socrates and True Mother



Today on Quick Connect, we cover how True Mother’s trial parallels Socrates' trial, The Washington Times article on the threat to religious freedom in Asia, and a conversation between two experts on the “off the rails” case in Japan.

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Monarch Report: 13-Year Prison Sentence Sought and the Trial of Socrates: The Law Punishes Actions, Not Existence



On the 10th, the special prosecution team led by Min Joong-ki sought a 13-year prison sentence for Dr. Hak Ja Han, President of the Family Federation for World Peace and Unification. This breaks down to 5 years for violations of the Political Fund Act and an additional 8 years for the other charges. It is an unusually heavy sentence rarely seen in our society. The shock was surely felt not only by Dr. Han herself, but by countless believers at home and abroad who are enduring with heavy hearts the harsh reality now facing their religious organization.

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America’s leading Asian allies pummel freedom of religion



Japan and South Korea are both prosperous, successful democracies and core American allies, but both Asian powerhouses have recently cracked down on religious freedom.

The Japanese Supreme Court on June 23 dismissed a final appeal by the Family Federation for World Peace and Unification, ending a legal battle that began with the government’s initial dissolution order in March 2025. The court found that the church had coerced believers into donating.

Although the federation in Japan, formerly known as the Unification Church, has not been found guilty of breaking any law, its dissolution is now legally irreversible.

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How Japan’s Unification Church Case Went Off the Rails: Attorney Nakayama’s Inside Account

When literary critic Eitaro Ogawa sat down with international attorney Tatsuki Nakayama, [the conversation](#) quickly moved beyond legal technicalities. It became a stark portrait of how a judicial process can be constructed on political pressure, media hysteria, and evidence that collapses under scrutiny. What emerges from their dialogue is an in-depth commentary on the dissolution case against the Family Federation. It is also a warning about the fragility of the rule of law in Japan.

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The Great Epic of the Chosen Han People of Korea: Turning Our Hearts toward Our Homeland



When literary critic Eitaro Ogawa sat down with international attorney Tatsuki Nakayama, [the conversation](#) quickly moved beyond legal technicalities. It became a stark portrait of how a judicial process can be constructed on political pressure, media hysteria, and evidence that collapses under scrutiny. What emerges from their dialogue is an in-depth commentary on the dissolution case against the Family Federation. It is also a warning about the fragility of the rule of law in Japan.

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HJ Global News

Messages by True Parents and news on the global movement.



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How Japan’s Unification Church Case Went Off the Rails: Attorney Nakayama’s Inside Account

by Massimo Introvigne | Jul 10, 2026 | Testimonies Global

A conversation with critic Eitaro Ogawa reveals how political pressure, media hysteria, and flawed evidence converged to produce a judicial failure.

by Massimo [Introvigne](#)



The conversation between attorney Tatsuki Nakayama (left) and literary critic Eitaro Ogawa (right).

When literary critic Eitaro Ogawa sat down with international attorney Tatsuki Nakayama, [the conversation](#) quickly moved beyond legal technicalities. It became a stark portrait of how a judicial process can be constructed on political pressure, media hysteria, and evidence that collapses under scrutiny. What emerges from their dialogue is an in-depth commentary on the dissolution case against the Family Federation. It is also a warning about the fragility of the rule of law in Japan.

Nakayama begins by recounting how he came to represent the Family Federation. It was late August 2022, about a month after the assassination of former Prime Minister Shinzo Abe, when a prominent lawyer he knew contacted him. He told Nakayama that no one else would take the case. Nakayama himself was not a believer, had no interest in religion, and knew little beyond old media stories from the 1990s. Yet the fact that fortyseven law firms had already refused shocked him. He describes a strong mood in the legal profession of not wanting to touch something unfamiliar, a kind of ambient fear.

Seeing that no one would take the case, he felt sympathy for the organization. More importantly, he felt compelled by his own professional ethic—integrity, the duty to speak up against injustice even when reputational risks are high. He decided to accept the case, fully aware of the potential damage to his reputation and family. For the first months, he worked not with the Japanese Family Federation but with the international headquarters, communicating mainly with American lawyers. Only later did he begin meeting leaders in Japan, including President Tanaka. His first impression was blunt: the people he met were completely different from the media image.

The conversation then turns to the sudden reversal of government policy. Nakayama explains that the Japanese government had initially—after Cabinet deliberation—adopted the position that, since the Family Federation had committed no criminal acts, a dissolution request was not legally justified. This followed the precedent set by Aum Shinrikyo, in which dissolution was tied to grave criminal activity. Then, in Diet testimony, Prime Minister Fumio Kishida reversed the position overnight, without providing a legal or factual explanation.

Nakayama was stunned. He recalls how embarrassing it was to report this internationally, because Japan is supposed to be governed by law, not by the whims of individuals. Later, he learned what had triggered the

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reversal. According to Nakayama, Constitutional Democratic Party lawmaker Konishi warned Kishida that if he did not move toward dissolution, he would be labeled “a billboard for the Unification Church.” Nakayama calls it a form of political intimidation. Kishida, he argues, flipped instantly. Ogawa notes that a Cabinet decision overturned in a single night, without new evidence, means the dissolution process began without legal foundation.



Lawmaker Hiroyuki Konishi. [Credits.](#)

The Ministry of Education, Culture, Sports, Science and Technology exercised its “right to question” seven times over the course of a year, seeking evidence for dissolution. Nakayama describes the process as deeply flawed. Despite massive media coverage, no one appeared publicly with both their face and real name to testify to harm. Even at a study session for Diet members organized by the anti-Unification-Church National Network of Lawyers Against Spiritual Sales, alleged victims appeared only by video, making questioning impossible. Ogawa calls it a structure designed to prevent scrutiny.

Affidavits submitted by the ministry were disturbingly uniform. Nakayama says they resembled “kintarōame”—candy slices that all show the same face. Many repeated identical phrases such as “I was told I would fall into hell.” Some affidavits were typed in tiny fonts unlikely to have been read by elderly signatories. Worse, several former members denied having made the statements attributed to them. Nakayama filed criminal complaints, but police did not accept them. One must ask what Japan has become. If documents contain statements the signatories deny having made, and the system still refuses to act, the judiciary is failing in a way reminiscent of authoritarian regimes.

The courts’ reasoning also shocked Nakayama. The Religious Corporations Act requires that dissolution be ordered only when it is clear that a religious corporation has seriously harmed the public welfare. Nakayama emphasizes that “clear” and “serious” are extremely high legal thresholds. Yet since the Family Federation’s 2009 compliance declaration, only one civil case has resulted in liability—roughly one case per 30,000 to 40,000 donations. Nevertheless, in March 2025, Tokyo District Court Judge Kenya Suzuki declared that harm was “too serious to ignore.” Nakayama calls this a radical overreach: one case in fifteen years is not “too serious to ignore.”

The Tokyo High Court went further. Presiding Judge Motoko Miki treated settlements as evidence of civil torts and relied on the unprecedented reasoning that “the possibility of unlawful conduct cannot be ruled out.” Nakayama believes this was dishonest and unjust. In his entire career, he had never seen anything so extraordinary. Ogawa compares it to sentencing someone to death for shoplifting. He notes that if courts use extreme language without evidence, public opinion will assume extreme wrongdoing even when none exists.





Another image of the Ogawa-Nakayama dialogue.

Both speakers conclude that the dissolution case was driven not by law but by the atmosphere—media narratives, political pressure, and labels such as “too close” or “overly connected.” Nakayama cites physician Tetsu Nakamura, who once described the hysteria surrounding Hansen’s disease as “faceless cruelty.” He warns that Japan may now be entering a similar cycle: a tragic game of Old Maid, where no one knows who will be targeted next. Ogawa agrees, saying that before even asking whether the organization is right or wrong, Japan has crossed a line that a rule-of-law society must never cross.

The conversation ends with a plea. Nakayama urges people to recognize the danger of what has happened, to pause, and to speak out. Ogawa echoes him, saying that many people need to wake up to the abnormality of this situation.

In the end, their dialogue extends beyond a single religious organization. It is about the fragility of judicial independence, the power of media-driven narratives, and the courage required to resist them.

[Japan](#), [Religious Liberty](#), [Religious Persecution](#), [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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13-Year Prison Sentence Sought and the Trial of Socrates: The Law Punishes Actions, Not Existence

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Original: World Daily (Korea), Written by Jeong Seong-su, Religious Affairs Specialist Reporter, July 12, 2026, [Religious Column]

On the 10th, the special prosecution team led by Min Joong-ki sought a 13-year prison sentence for **Dr. Hak Ja Han**, President of the Family Federation for World Peace and Unification. This breaks down to 5 years for violations of the Political Fund Act and an additional 8 years for the other charges. It is an unusually heavy sentence rarely seen in our society. The shock was surely felt not only by **Dr. Han** herself, but by countless believers at home and abroad who are enduring with heavy hearts the harsh reality now facing their religious organization.

Coincidentally, the founder of the Family Federation, President Sun Myung Moon, also endured unjust imprisonment under a past communist regime. Though the times and systems differ, it is precisely when a religious leader stands in court that the judiciary must render judgment based on the strictest possible evidence and legal principles. This is also why the judiciary in a liberal democracy must be clearly distinguished from that of an authoritarian regime.



Jeong Seong-su, Religious Affairs Specialist Reporter

However, a requested sentence is nothing more than the prosecution's hope — it is not the court's verdict. The body that ultimately determines guilt or innocence and the sentence is the court. The judicial panel will comprehensively examine the prosecution's arguments, the defense's rebuttals, the submitted evidence, and all sentencing factors before reaching an independent judgment. This is a fundamental principle of South Korea's criminal justice system.

In this case, the special prosecution repeatedly emphasized the seriousness of the matter using grandiose terms such as "collusion

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between politics and religion,” “undermining democracy,” “ultimate beneficiary,” and “final decision-maker.” Yet for a 13-year sentence to carry such weight, the evidence must be equally solid and detailed. The special prosecution offered plenty of flamboyant rhetoric, but the content disclosed at the sentencing hearing still failed to present sufficient direct evidence. For more than two years, the special prosecution and other investigative agencies have conducted sweeping investigations into the Family Federation, including multiple raids, account tracing, communication analysis, and questioning dozens of individuals. Nevertheless, objective evidence that **Dr. Han** directly ordered or conspired in the delivery of political funds or the provision of gifts to First Lady Kim Keon-hee has yet to emerge from the fog.

The special prosecution labeled **Dr. Han** the “final decision-maker” and “ultimate beneficiary” and sought to hold her accountable. This is a classic case of “comprehensive responsibility theory,” inferring criminality based solely on one’s position and circumstances within an organization. However, modern criminal law punishes specific criminal “acts”; it does not condemn a person’s “status” or “existence” itself. The logic that holds a leader responsible merely for the outcomes of actions taken by subordinates is merely a modern variation of pre-modern guilt-by-association or strict liability. When concrete proof of specific acts is lacking, those in power routinely resort to grand narratives and symbols to inflate the sentence.

The trial of Socrates in 399 BC — widely regarded as one of history’s most infamous cases of judicial murder — was exactly this. The accuser Meletus could not specifically prove whom Socrates had harmed or which law he had broken. Instead, he imposed a vast and vague frame: “corrupting the youth and not believing in the gods of Athens.” It was purely on the circumstantial charge that Socrates the giant’s “existence” and his influence on society were uncomfortable that the excessive sentence of death was imposed.

The special prosecution’s sentencing request in this case similarly evokes the Socrates trial the moment it relies more on symbols and status than on concrete actions. When direct evidence linking actual criminal conduct is insufficient, investigative agencies attack the defendant’s position using abstract grand discourses such as “political-religious collusion” or “undermining democracy.” The French Reign of Terror’s “Law of Suspects,” which permitted punishment based merely on circumstances and speech without concrete acts, operated on the same principle. A judiciary that convicts on the basis of “given the position and circumstances, one cannot but be a criminal” without sufficient evidence easily becomes the sword of dictatorship disguised as democracy. In the history of justice, whenever “suspicion” outpaces “proof,” a dark chapter of judicial abuse is invariably written.

Evaluations of **Dr. Han** will continue to be divided. Some will remember her as a religious leader who guided an era, while others will view her as a target of criticism. The trajectory of her life — traveling across the world for decades, convening numerous international conferences on interfaith harmony, global peace, family values, and peace on the Korean Peninsula as a chosen nation, and engaging with world leaders — remains an undeniable historical fact. Whatever conclusion the court reaches, it must be grounded in evidence and legal principles.

In her final statement at the sentencing hearing, **Dr. Han** declared, “I have lived my entire life serving Heaven for the sake of humanity’s peace and the realization of one family,” and “I have never sought power with money.” She also expressed deep apology for the current outcome caused by those she trusted and entrusted, while affirming her resolve to continue walking the path toward a world of peace.

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This fundamentally destroys the modern principle of criminal law that people are punished for their actions, not for who they are. This violates humanrights and religious freedom. [#ReligiousFreedom](#) [#releaseholymotherhan](#)

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Thank you for your analysis of this case. FFWPU members in Europe pray for the health and speedy release of Dr. Hak Ja Han from detention and that truth and justice prevail in this case. [#ReligiousFreedom](#) [#releaseholymotherhan](#)

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Thank you for the article.
Wouldn't expect in our time to happen such an injustice that happened in Socrates'time.
We pray for Dr Hack Ja Han's good health and soonest release
[#ReleaseTheMotherOfPeace](#)
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I appreciate this article for its clarity and accuracy.

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