FFWPU USA: New Quick Connect - Holy Mother Han files for bail

Demian Dunkley November 14, 2025



The Newsletter

November 14, 2025

Hello family. True Mother files for bail. World clergy stand up for True Mother. Donate for religious freedom. Japan media distort testimony.

News

Quick Connect: True Mother Files for Bail

True Mother's legal team has applied for bail. We cover this, the WCLC press conference, and President Dunkley's newest article on today's Quick Connect.



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TL Barrett Testifies to True Mother in Korean Interview

"Hak Ja Han and Reverend Sun Myung Moon will love Korea even more if Reverend Han, the True Parent of Peace, is released."



"Music opens the heart and plants peace within it," said 81-year-old gospel master Reverend Thomas Barrett, reflecting on his visit to Korea. He emphasized, "Peace begins within the individual," and "When the soul is at peace, we can understand one another." Music, faith, and peace. These three words, which permeate his 60-year ministry, deepen the meaning of his visit to Korea.

Pastor Barrett, senior pastor of the Church of God in Christ Life Center (COGIC) in Chicago, USA, visited Korea to attend the "Interfaith Clergy Peace Rally for Religious Freedom" held in Seoul. He also plans to visit President Hak Ja Han, currently imprisoned in the Seoul Detention Center, along with the event.

(Unofficial translation from Segye Ilbo article in Korean. Chrome, Safari, and other browsers can auto translate the article.)

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Japan

Weaponizing a Mother's Faith:

How Japanese Media Distort the Abe Assassination Trial

Defense lawyers and anti-Unification-Church media are abusing Yamagami's mother, not the Family Federation.



Al-generated image of Yamagami's mother's testimony.

The trial of Tetsuya Yamagami, the assassin of former Prime Minister Shinzo Abe, has become less a judicial proceeding than a stage for Japan's media to continue their vicious crusade against the Family Federation for World Peace and Unification (FFWPU, formerly the Unification Church). The most recent hearing, featuring the testimony of Yamagami's mother, revealed not only her dignity and resilience but also the shameless bias of reporters who twisted her words into ammunition against her faith.

Shielded behind a partition, Yamagami's mother spoke with composure. She expressed sorrow for the crime her son committed: "I sincerely apologize for the terrible incident Tetsuya caused." She also affirmed her continuing membership in the FFWPU. These two sentiments—grief for her son's actions and fidelity to her faith—are not incompatible. They are the natural coexistence of a mother's pain and a believer's conviction.

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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.

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visit Korea to attend peace rally, 60 years of ministry through music, faith, an d peace: "Hak Ja Han and Reverend Sun Myung Moon will love Korea even m ore if Reverend Han,

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Pastor Barrett is considered a pioneer of African American spiritual culture. His signature song, "Like a Ship Without a Sail," is a classic beloved by generations and has deeply inspired contemporary artists. He considered music to be more than just a tool for worship, but "the most powerf ul key to opening the hearts of young people." He has been at the forefront of addressing youth g ang issues in Chicago and restoring local communities, practicing the "gospel through music."



His ministry is deeply personal. At the age of three, he began singing on stage and had a spiritua l experience. He felt God's calling and followed his father, a pastor, into the path of faith. However, losing his father at age 16 forced him to abandon his studies. Unable to read music, he taught himself piano and continued his ministry. He began his ministry as an evangelist at 19, became a church pastor at 24, and for 56 years, he has led his community through ministry encompassing pastoral care, education, urban missions, and music. He has always sought to convey his belief t hat "God will not abandon you" through music



atest challenge he faced in Chicago was helping young people di vity." When black youth denied themselves amid cultural prejudice, he said, "Both oil and soil are black. Black is the color that nurtures life." Instilling dignity and self-respect in young people was central to his ministry. When asked about













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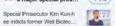


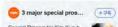


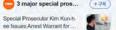
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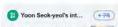
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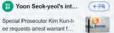
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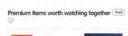












the responsibility of believers for world peace, he said, "True faith is a faith that anticipates victor y, and those who possess that faith choose peace in any situation." He also expressed respect for Reverend Sun Myung Moon and Reverend Hak Ja Han Moon as the "True Parents of Peace," recalling that Reverend Hak Ja Han Moon's first American church address in 1982 was held at hi



Regarding President Han's arrest, he praised President Han's enduring commitment to love and saying, "Those sent by God do not respond with hatred even when treated unfairly." He a dded, "While I disagree with the Korean government's decision to arrest President Han, I will love Korea, and if he is released, I will love the Korean government even more."

Jeong Seong-su, religion specialist reporter hulk19838@segye.com

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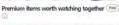


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Weaponizing a Mother's Faith: How Japanese Media Distort the Abe Assassination Trial

by Massimo Introvigne | Nov 13, 2025 | News Global

Defense lawyers and anti-Unification-Church media are abusing Yamagami's mother, not the Family Federation.

by Massimo Introvigne



Al-generated image of Yamagami's mother's testimony.

The trial of Tetsuya Yamagami, the assassin of former Prime Minister Shinzo Abe, has become less a judicial proceeding than a stage for Japan's media to continue their vicious crusade against the Family Federation for World Peace and Unification (FFWPU, formerly the Unification Church). The most recent hearing, featuring the testimony of Yamagami's mother, revealed not only her dignity and resilience but also the shameless bias of reporters who twisted her words into ammunition against her faith.

Shielded behind a partition, Yamagami's mother spoke with composure. She expressed sorrow for the crime her son committed: "I sincerely apologize for the terrible incident Tetsuya caused." She also affirmed her continuing membership in the FFWPU. These two sentiments—grief for her son's actions and fidelity to her faith—are not incompatible. They are the natural coexistence of a mother's pain and a believer's conviction.

She explained how she joined the church in 1991, after a young member visited her home and offered prayers for her sick son. In the months that followed, she donated large sums, totaling around 100 million yen over the years. She admitted she believed such donations might help her son, but she also clarified that the church never explicitly told her this. Her testimony was deeply human: a widow, devastated by her husband's suicide, desperate to save her child, and clinging to faith as a source of meaning.

Yet the Japanese media reported her testimony with a poisonous slant. Kansai TV highlighted family emails, including her plea for funds to travel to Korea—"If I don't go, I'll die"—as if proof of fanaticism rather than the cry of a depressed woman under immense pressure. "Yomiuri Shimbun" described her donations as evidence of "religious background," deliberately framing the tragedy as the fault of the FFWPU rather than the complex family circumstances: a father's suicide, a son's illness, and decades of hardship. Other media sang the same song.

The press ignored crucial facts. Yamagami's mother received a 50% refund from the church. Her accused son's brother died by suicide six years after that refund agreement. Abe's assassination occurred two decades after her bankruptcy.

None of this fits the simplistic narrative of a "reaction to church exploitation." Instead, the media prefer to erase timelines and causality, presenting every family misfortune as the direct consequence of religious affiliation.

The defense lawyers, too, sought to exploit her testimony, pressing her to admit that donations deprived her son of education. She answered honestly: at the time she believed donations may be more important than schooling. But this was not coercion by the church—it was her own anguished judgment, shaped by grief and desperation. To portray this as institutional abuse is to deny her agency and humanity.

As I argued in an earlier article for "Bitter Winter," the detail all media forgot is that after the local believers' group of the Unification Church had agreed to refund half of her donations, in 2009 all the family including Tetsuya signed a settlement and stated they were happy with it.

The real violence against this woman came not from her church but from the manipulations of lawyers and the relentless attacks of the media. They weaponized her testimony, stripping it of nuance, and turned a mother's sorrow into anti-cult propaganda.

Yamagami's mother remains resilient in her faith. She testified with dignity, acknowledging her sadness for her son's crime while affirming her spiritual convictions. This is the portrait of a believer who has endured tragedy yet refuses to renounce her conscience.

The Japanese media, however, continue to distort her situation, using the trial as a platform to vilify the FFWPU. In doing so, they commit a violence of their own—against truth, against religious liberty, and against a grieving mother whose testimony deserves respect, not exploitation.

Japan, Religious Liberty, 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 <u>Interdisciplinary Journal of Research on Religion</u> 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 Cooperation 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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