

FFWPU Europe and Middle East: Was Japan's Appointment of Judge Hostile to Family Fed Premeditated?

Knut Holdhus
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Nozomi Kojima (right), representative of the "Association of Second-Generation Members Protecting Believers' Human Rights," and international lawyer Tatsuki Nakayama at a press conference on the afternoon of May 26, 2026, in Shinjuku Ward, Tokyo



Appointment of supreme court judge with record of hostility toward Family Federation sparks outrage among young believers losing trust in the trial itself as "death sentence" seems foregone conclusion

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"We Want a Fair Hearing We Can Accept"

Second-Generation Followers of the Family Federation Hold Press Conference

by editorial staff of the [Sekai Nippo](#)



AI-illustration of Justice Masami Okino

by editorial staff of the [Sekai Nippo](#)

Regarding the [dissolution order](#) against the [Family Federation for World Peace and Unification](#) (formerly known as the [Unification Church](#)), following the filing on 21st May of a motion to disqualify Justice [Masami Okino](#) (沖野眞己) - who is handling the [special appeal](#) - by attorneys advising the [religious organization](#), the "Association of Second-Generation Members Protecting Believers' Human Rights," composed mainly of second-generation believers, held a press conference in Tokyo on 26th May.

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The group expressed concern over comments made by [Justice](#)

[Okino](#) in July 2024 at a seminar hosted by National Network of Lawyers Against Spiritual Sales (Zenkoku Benren) on the topic of "spiritual-sales fraud", where the justice reportedly voiced negative views regarding missionary activities and donations by believers. The group stated that they were "shocked" by those remarks and called for a fair trial.

Nozomi Kojima (小嶋希晶 - 30), the group's leader, said that [Justice Okino](#)'s past views themselves were "a matter of personal freedom", but added,

"A person with those kinds of beliefs and ideology should not be serving in a deliberative role that requires neutrality and fairness."

Showing deep frustration, Kojima further stated:

"If the decision were made through a fair trial, we could accept it and come to terms with it, even if it meant dissolution. That was our only ray of hope amid the despair, but even that has been taken away, and it's painful to be subjected to proceedings that anyone can see are unfair."



Satoshi Komura

Satoshi Komura (小村聡士 - 31), a current second-generation believer, described the Supreme Court's judgment as "the last hope for believers," and stressed that if [Justice Okino](#)'s appointment was deliberate, "trust in the trial itself would be lost."

International lawyer Tatsuki Nakayama (中山達樹) said that he did not know how the motion or the [special appeal](#) would ultimately be decided, but added:

"The deliberations on the [special appeal](#) will first be halted while the motion is considered. However, under the current structure, it does not seem likely that a decision people can genuinely accept will be reached."

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modern society's moral direction



David Carlson in 1997, AI-edited. Photo: FFWPU

In the third installment of his four-part opinion series, *Are We Truly Prepared in Our Current World Situation?*, published on 12th May 2026 on the [website of the international headquarters](#) of the [Family Federation](#), Dr. David Carlson reflects on what he perceives as a profound transformation occurring within modern society.

The section entitled “[The World is Changing: What We \(Desperately\) Need Now](#)” presents a strongly **ideological and religious interpretation of contemporary cultural, political, and moral developments**. Drawing heavily upon the [Unification Principles](#) and the teachings of [Sun Myung Moon](#) – also called [Father Moon](#) – Carlson argues that history does not unfold randomly or passively, but rather through an intense spiritual struggle over the direction of civilization.

The [section](#) opens by contrasting two very different visions of social change. Carlson references Karl Marx’s famous statement that philosophers should not merely interpret the world but seek to change it. He suggests that this revolutionary impulse is visible in contemporary society, though in forms he regards as spiritually dangerous and morally destabilizing. In contrast, he cites [Father Moon](#)’s vision of building an ideal world centered on [God](#)’s original purpose for humanity. For Carlson, the key issue is therefore not whether society is changing, but what moral and spiritual forces are guiding that change.



Karl Marx (1818-1883). Photo: Wikimedia Commons. License: CC ASA 3.0 Unp

Throughout [this section](#) of his essay, Carlson emphasizes the importance of moral leadership. Referring to concepts found in the [Unification Principles](#) and Unification Thought [\[See editor's note 1 below\]](#), he argues that historical transformation requires individuals and leaders committed to righteousness and goodness. He presents [True Parents](#) and the teachings of Unification Thought [\[See editor's note 1 below\]](#) as central to that mission. In his view, history progresses when individuals actively resist evil influences and work to promote moral values.

Carlson also expresses concern that many people are **spiritually and morally inattentive to the changes taking place around them**. He writes,

“Changes are happening all around us, but today many people are ‘asleep’ (in a Buddhist ‘unaware’-sense), that is to say, they are not fully ‘aware’ of what is happening around them, the reality around them. Many people are oblivious to the real nature of what is happening in the world. We are too self-indulgent in our physical needs, and immediate desires, not to mention our ‘fallen natures’.”

Dr. Carlson argues that modern life, material comforts, and self-centered desires have distracted people from recognizing deeper cultural and ethical shifts. Borrowing imagery associated with spiritual awakening, he calls for individuals to become more aware of what he sees as the moral direction of society and to take active responsibility for defending what they believe to be enduring values.



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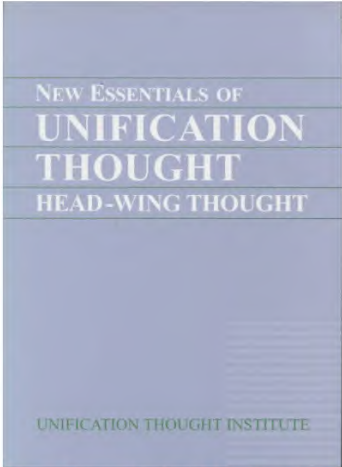
A major theme in the [section](#) is the belief that **contemporary cultural change is not neutral**. The American academic explains,

“The world is not merely (passively) changing, but it is being changed, in an active manner, and often by forces which do not have our best interests in mind. Unfortunately, it is being changed, in many cases, by the most malicious forces imaginable, and in a way which any normal, moral, rational person would not appreciate and certainly would not want.”

Carlson contends that powerful ideological movements are reshaping institutions, media, education, and social norms. He interprets these developments through a spiritual framework, arguing that many modern trends reflect a broader struggle between good and evil. While he strongly criticizes a range of political and cultural movements, his deeper concern is the erosion of what he understands as absolute moral values and the increasing dominance of relativism and secularism.

The [essay](#) also reflects anxieties common within conservative religious circles regarding the role of media, universities, entertainment culture, and political institutions in shaping public morality. Carlson argues that these institutions often normalize ideas and lifestyles that conflict with traditional religious teachings. He portrays modern culture as increasingly detached from transcendent or [God](#)-centered values and warns that such developments could fundamentally alter the moral fabric of society.

At the same time, Carlson calls upon members of the Unification movement to become more engaged rather than passive. He argues that philosophical and theological systems such as Unification Thought [\[See editor’s note 1 below\]](#) must move beyond abstract theory and actively address social problems. In his view, moral and spiritual renewal cannot be delegated solely to politicians, scientists, economists, or public figures; rather, it requires individuals who are willing to advocate openly for their convictions and participate in shaping culture.



New Essentials of Unification Thought, published in 2006, the latest version of *Unification Thought*.

Underlying the entire section is Carlson’s conviction that **history is ultimately spiritual in nature**. He describes **contemporary ideological conflicts as manifestations of deeper unseen influences that affect human thought, institutions, and collective behavior**. Drawing on theological language from the [Unification Principles](#), he interprets these influences in terms of **spiritual warfare and the ongoing struggle between forces aligned with [God](#) and those opposed to divine truth**. Carlson writes,

“This demonic force, about which I have been speaking, has had, from the very beginning, the purpose of creating a kingdom of evil, which today manifests in many ways, and forms the social context in which we live. This demonic force is determined to transform this world into a world completely without [God](#), and devoid of all values.

This ‘kingdom’ of evil, which is very highly developed today, is present and working very actively through what might be called ‘[cultural communism](#)’ [\[See editor’s note 2 below\]](#), or

perhaps a better term: 'cultural demonization', and it is important to realize that it has been, and is currently, very successful. It has been more successful than many people would care to admit. Cultural demonization is, indeed, as Marx stated, changing the world."

In rephrased form, Carlson's argument can be summarized as follows:

According to Carlson, modern society is experiencing rapid and far-reaching transformation, affecting politics, morality, culture, education, and personal identity. While change itself is unavoidable, the crucial question concerns the direction in which society is moving and the values shaping that movement. He believes that positive transformation requires principled leadership grounded in spiritual truth and moral responsibility.

Carlson argues that many people today are disconnected from deeper moral awareness because contemporary culture encourages distraction, self-indulgence, and moral relativism. As a result, he believes individuals often fail to recognize broader cultural shifts that are influencing society's ethical foundations. He therefore calls for a renewed sense of spiritual alertness and moral engagement.

He further contends that modern ideological movements and cultural trends are not isolated phenomena, but interconnected expressions of a larger worldview that rejects transcendence, objective morality, and divine authority. In his interpretation, secularism, radical individualism, and certain political or cultural ideologies contribute to a society increasingly detached from religious and moral traditions.

Carlson expresses particular concern over the influence of media, entertainment, academia, and political institutions, which he believes shape public opinion in ways that weaken traditional values. He argues that these institutions frequently celebrate or normalize ideas that religious conservatives perceive as harmful or destabilizing. Consequently, he sees **contemporary cultural conflicts not simply as political disagreements, but as manifestations of a deeper spiritual struggle over the future character of civilization.** Dr. Carlson points out,



Ann Coulter, here speaking at the 2013 CPAC in Washington D.C. on March 16, 2013. Photo: Gage Skidmore. License: [CC ASA 3.0 Unp.](#) Cropped

"Especially can this demonic influence be found in the realms of philosophy and thought in general. This same demonic spirit is found in universities, in the media, in the court system, in politics, in the entertainment world, etc. It is pervasive as an (invisible) 'kingdom' of evil, and it influences individuals in all of these areas.

Divine Principle identifies this demonic spirit as originating with the Archangel Lucifer. Interestingly enough, in her recent book, *Demonic*, the conservative American pundit, Ann Coulter includes a chapter on Lucifer, whom she calls 'the ultimate mob boss'. Her book is tellingly subtitled: 'How the Liberal Mob is Endangering America'."

At the center of Carlson's argument is the belief that **people of faith should not remain passive observers.** Instead, Dr.

Carlson **urges individuals to take active roles in promoting moral values, defending religious principles, and guiding society toward what he understands as a more God-centered future.** He believes that philosophical and theological traditions must offer practical guidance capable of addressing social disorder, moral confusion, and cultural fragmentation.

Although Carlson's language reflects a specific theological worldview, the broader concern underlying the **section** is the question of how societies maintain moral coherence during periods of rapid cultural change. His **essay** reflects fears about social disintegration, the weakening of shared values, and the perceived loss of spiritual direction in modern life. At the same time, it demonstrates how religious frameworks continue to shape interpretations of politics, culture, and historical change in the contemporary world.

Ultimately, “**The World is Changing: What We (Desperately) Need Now**” is both a warning and a call to action. Carlson argues that **history is being actively shaped by competing moral and spiritual visions**, and that individuals must consciously choose which values and principles they will support. Whether one agrees with his conclusions or not, the **section** illustrates the intensity with which questions of morality, identity, culture, and religion continue to influence public discourse and ideological conflict in the twenty-first century.

Disclaimer: The views expressed are those of the author.

Dr. David Carlson is an educator and author with over 30 years of experience teaching world religions, philosophy, and family values. He holds a Ph.D. from Claremont Graduate University and spent more than a decade in South Korea as a professor of Korean history and culture. Until his retirement in 2014, Dr. Carlson served on the faculty of the Cheongshim Graduate School of Theology. His published works include *Sunrise on Christology* and *The Dawning of a New Culture*, as well as serving as co-editor of *Explorations in Unificationism*. Having held both academic and pastoral positions throughout his career, he currently resides in Indianapolis, Indiana.

Text: Knut Holdhus, editor

Featured image above:

[Editor's note 1: Unification Thought is a philosophical system developed by Sang-hun Lee (1914-1997) from the teachings of **Sun Myung Moon** (1920-2012). It was designed as a comprehensive worldview that integrates religion, philosophy, science, ethics, and social theory into a single framework centered on **God's** purpose for creation.

At its core, **Unification Thought** argues that reality reflects the nature of **God**, understood as a being of “dual characteristics”: internal character and external form, as well as masculinity and femininity in harmonious unity. Human beings, according to this view, are created to embody divine love through mature relationships, family life, creativity, and moral responsibility.

The system places strong emphasis on purpose and relationality. Everything exists through “**give-and-take action**”, a dynamic process of interaction that produces harmony, growth, and development. Human history is interpreted as a **providential** process aimed at restoring the ideal world originally intended by **God**, overcoming alienation, conflict, and selfishness caused by the human fall.

Unification Thought also attempts to respond to modern ideologies. It criticizes both materialistic Marxism and purely secular humanism while also seeking to modernize traditional religious thinking. Its ethical and political applications include theories of education, art, economics,

and social organization grounded in family-centered ethics and mutual cooperation. The philosophical system can be regarded as a synthesis of Eastern and Western thought, religion and science.]

[Editor's note 2: The phrase “**cultural Marxism**” or “cultural communism” originally referred to a school of thought influenced by Marxist theory, especially the Frankfurt School (e.g., Theodor Adorno, Max Horkheimer, Herbert Marcuse). These thinkers **adapted Marxist analysis of power** and oppression to culture rather than just economics.

Instead of focusing only on workers vs. capitalists, they examined how culture, media, education, and ideology reproduce social hierarchies (class, race, gender, etc.).

In academia it developed into critical theory, cultural studies, and post-Marxist thought.]

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