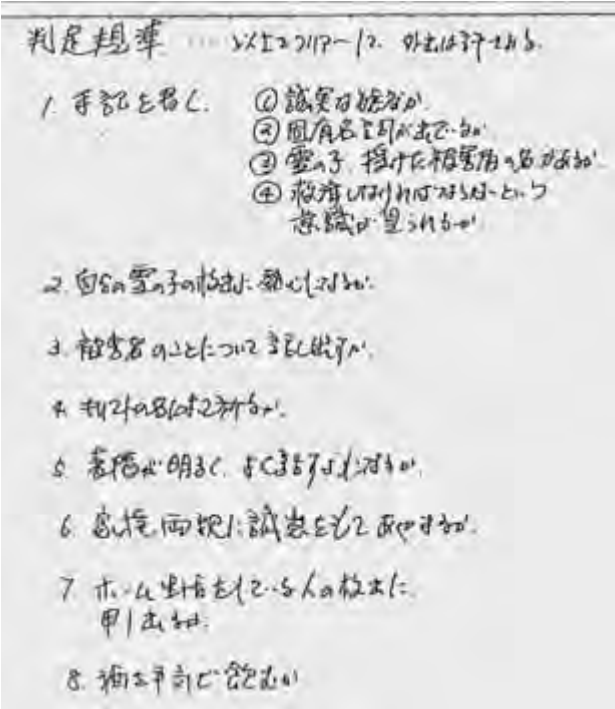


FFWPU Europe and Middle East: Christian Pastors' Secret Faith-Breaking Manual

Knut Holdhus
May 12, 2025



Handwritten faith-breaking manual produced by National Liaison Council of Christian Countermeasures Against the Principle Movement (Unification Church) abbreviated as Gentaikyo)

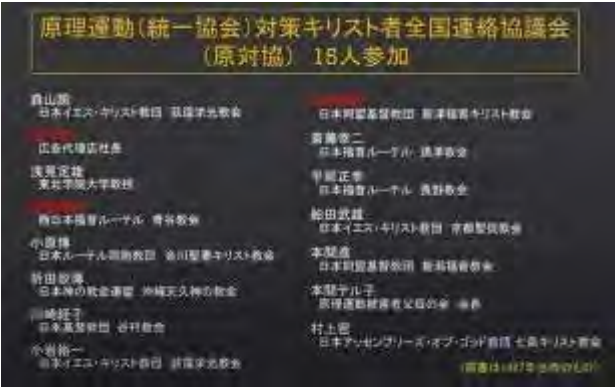
Inside Japan's deprogramming network: How a Christian coalition of pastors systematized dehumanizing faith-breaking



Toru Goto's new book "Deadly Struggle: Surviving 4,536 Days of Confinement"

Part 5 of a talk given 10th February 2025, in Tokyo, at the [official launch](#) of the book "Deadly Struggle: Surviving 4,536 Days of Confinement" by Toru Goto (後藤徹), held captive for [12 years and 5 months](#) in an attempt to have his faith broken.

See [part 1](#), [part 2](#), [part 3](#), [part 4](#)



The 15 who attended the founding meeting in 1987 of National Liaison Council of Christian Countermeasures Against the Principle Movement (Unification Church) abbreviated as Gentaikyo).

In 1987, the National Lawyers Network (全国弁連) was established, and the number of abduction and confinement cases exceeded 300. It was during this time that an organization was formed called the National Liaison Council of Christian Countermeasures Against the Principle Movement ([Unification Church](#)) (原理運動（統一教会）対策キリスト者の全国連絡協議会, abbreviated as Gentaikyo). This organization was primarily composed of Christian pastors. During its founding meeting, the following statement was declared:

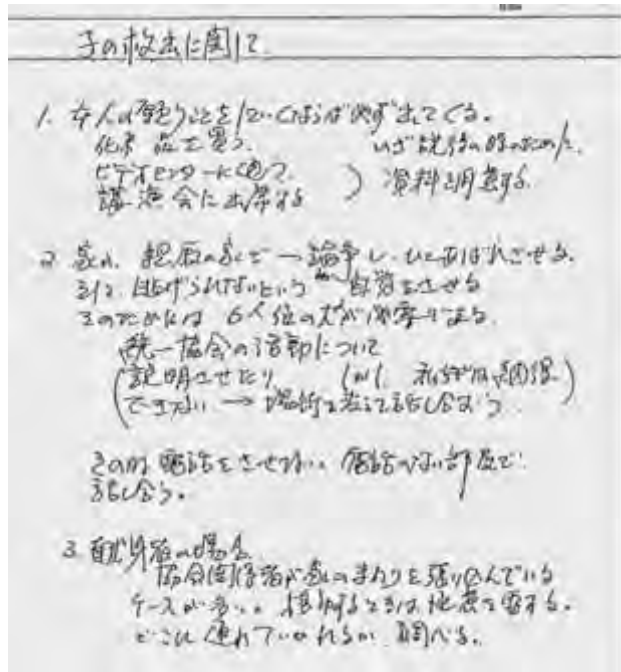
	
<i>Faith-breaker: pastor Yasutomo Matsunaga of the Niitsu Evangelical Christian Church</i>	<i>Professional faith-breaker and advisor to the Constitutional Democratic Party (CDP): Takashi Miyamura</i>

"To rescue the sheep who have been tempted and led astray by the [Unification Church](#), we, as comrades, must communicate closely and swiftly, cooperate with each other, and actively promote countermeasures. That is why we are holding this meeting today."

This organization was born out of a motivation akin to a heresy hunt. At this meeting, 15 individuals, mainly pastors, participated. Among them were three individuals - Takashi Miyamura (宮村峻), Yasutomo Matsunaga ((松永康智), and

Atsuyoshi Oshima (尾島敦義) - who were later found guilty of illegal acts in [abduction and confinement](#) trials. The fact that these individuals gathered to share information raises serious concerns.

Even now, there are still people who claim, "Such things never happened," or "There was no systematic organization involved in these [abductions and confinements](#)." However, I would like to present two clear pieces of evidence, both of which were submitted as evidence in my court case.



Page from handwritten faith-breaking manual produced by National Liaison Council of Christian Countermeasures Against the Principle Movement (Unification Church) (原理運動（統一教会）対策キリスト者の全国連絡協議会, abbreviated as Gentaikyo)

First, this is the faith-breaking manual that was presented at a Gentaikyo meeting. It was handwritten in its entirety by Tomoki Matsunaga (松永智木). This document is undeniable proof of the coercive de-conversion process through [abduction and confinement](#). I would like to share it with everyone here today.

Regarding this so-called "rescue" process, the manual states:

"At a client's home or at his or her relative's house [...], let yourself go wild."

Reading each line is painful. The manual is filled with violent and coercive instructions, almost as if it were written by a criminal syndicate. It instructs parents:

"Do not allow the person to go outside without the permission of the deprogrammer or persuader. Never tell them about this plan. [...] Cut off all contact with the outside world. Unless the person believes there is absolutely no escape, they will not obey."

This is the kind of manual they shared and used

in practice.

The manual further includes the following tactics:

When the confined person says, "Let me out," the response is:

"Listen first. You are not trustworthy."

If the believer refuses to talk:

"If you don't talk, this situation will continue indefinitely. [...] This 'situation' refers to their continued confinement."

If the believer starts fasting:

"Go ahead, fast all you want. Once you are too weak to move, you won't be able to escape."



This manual was widely shared among deprogrammers.

The manual also includes criteria for release. As mentioned earlier, it states:

"They will always pretend to have left the [church](#). If they are trying to escape, they will fake their de-conversion."

To detect this, a fumi-e (踏み絵) test was used - a method originally employed during the Edo period to identify Christians by forcing them to step on religious images [See editor's note below]. In this context, the fumi-e involved forcing believers to betray those they had converted into the [Unification Church](#).

"Spiritual children" - the people they had converted - had to be named. This was, in effect, forcing them to sell out their spiritual children to the deprogrammers.

The fumi-e was widely shared among deprogrammers, reinforcing their methods and ensuring its continued use.

To be continued. Part 6 coming soon.

See [part 1](#), [part 2](#), [part 3](#), [part 4](#)



[Editor's note: The illustration to the right depicts a fumi-e (踏み絵), which literally means "stepping-on picture" - typically an image of the Cross, Jesus Christ, or the Virgin Mary. The Tokugawa Shogunate used this practice to identify hidden Christians (known as Kirishitan) and their sympathizers during a time when Christianity was banned in Japan. While the act of stepping on these images was originally called efumi (絵踏), the term fumi-e is now commonly used to refer to both the practice and the object itself.

Those who hesitated or refused to step on the images were suspected of being Christians. They were taken to Nagasaki and ordered to renounce their faith. If they refused, they faced torture - and if they continued to resist, execution, often by burning at the stake.

This systematic persecution began in 1614 and was enforced by regional authorities. By the mid-17th century, the Tokugawa Shogunate had escalated its crackdown, ordering the expulsion of all European missionaries and the execution of Japanese converts. The suppression of Christianity continued for more

than two centuries.]

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this did not happen only to me. As I mentioned earlier, the peak of **abduction and confinement** cases was in 1992. That was the year when celebrities participated in a **mass wedding**, and the media sensationalized the event on talk shows. At that time, there were 375 cases in a single year – more than one per day. Can you imagine? At that time, these confinement apartments existed all across Japan. They were everywhere, and there were over 100 people undergoing forced de-conversion (faith-breaking) at the same time. The reality was that these confinements were happening simultaneously across the country.

In



Ms. T., in the middle, with two other members of the **Unification Church** in 1995. Photo: **National Association of Victims of Abduction, Confinement, and Forced Deconversion**

such closed-off spaces, truly tragic events occurred. This woman, known as Ms. T, received a **marriage blessing** with a Korean man in 1995 and moved to South Korea to start her family. She was living a happy newlywed life when she returned to Japan temporarily in 1997. It was at that time that she was **abducted and confined** in an apartment in Kyoto. It is known that a certain pastor in Kyoto was involved. We do not know exactly what happened to her during her confinement. However, she attempted suicide in the bathroom and was taken to the hospital, where she ultimately passed away.



The front cover page of "Our Unpleasant Neighbors: The Tragedy of the 'Rescue' of a Female Believer from the **Unification Church**" by Kazuhiro Yonemoto (2008).

Unpleasant Neighbors, written by Kazuhiro Yonemoto (米本和広), a former anti-cult journalist. Ms. Shukuya was confined for five months and was forced to renounce her faith. I knew her personally and heard her story.

The trauma she suffered was immense. She developed severe PTSD, bipolar disorder, insomnia, and nightmares. She also suffered from atopic dermatitis. The photograph above shows how she suffered terribly, almost to the point of death. However, she was fortunate to have a supportive husband, and over time, she reconciled with her parents. The lower photograph shows her after she had recovered significantly.

Although she was a former believer who had left the **Unification Church**, she was committed to ensuring that no one else would suffer as she had. She even became involved in my legal case as a supporter and fought alongside us to eradicate **abduction and confinement**. However, after making efforts to reintegrate into society, she tragically passed away at a young age.



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She may have feared that if she remained confined, she would be destroyed. Perhaps she thought that by being taken to a hospital, she could escape. I personally believe she had no intention of dying – after all, she had a husband waiting for her in Korea. She was only 27 years old. If not for the **abduction and confinement**, her life would not have been lost. The greatest tragedy was for her husband, who had bid her farewell in Korea with a smile, only to receive sudden news of her death. The depth of his grief, anger, and suffering is unimaginable.

(Showing image)
This is Asako Shukuya (宿谷麻子). She is featured prominently in a book titled *Our*



Asako Shukuya. She passed away 15th Oct. 2012 at age of 48. Photo: **National Association of Victims of Abduction, Confinement, and Forced Deconversion**



Asako Shukuya delivering an address at a meeting to stop abduction and confinement, 21st February 2010. Photo: [National Association of Victims of Abduction, Confinement, and Forced Deconversion](#)

This photograph was taken when Ms. Shukuya was actively working to address the issue of [abduction and confinement](#). I am the one holding my head on the right. On the far left is Dr. [Hirohisa Koide](#) (小出 浩久).

About 15 years ago, Ms. Shukuya organized a gathering called "Severing and Repairing Parent-Child Relationships". The woman to the right is her mother. Despite being a former believer herself, she dedicated herself wholeheartedly to confronting individuals one by one and working to resolve the issue of [abduction and confinement](#). I want to express my deepest gratitude to her.



The first gathering of Association to Stop Abduction and Confinement, 15th November 2009. Asako Shukuya is 2nd from left, her mother on the right. Photo: [National Association of Victims of Abduction, Confinement, and Forced Deconversion](#)

Why did the damage caused by [abduction and confinement](#) spread so widely? It was because the practice became organized, information was shared, and methods were systematized. No matter which victim you speak to, their experiences are strikingly similar. The methods of abduction, the timing of when pastors would appear, and even the way they were forced to trample on religious images (*fumi-e*) [\[See editor's note below\]](#) – all of this was coordinated among the many deprogrammers (faith-breakers). Through shared information, they became increasingly organized, leading to widespread suffering.

Continued in [part 5](#).

See [part 1](#), [part 2](#), [part 3](#), [part 5](#)

Featured image above: **One of the many confinement apartments** that existed all across Japan. Here, the location of the **8th floor apartment** in Ogikubo, Tokyo where Toru Goto was held captive and dehumanized. Photo: [National Association of Victims of Abduction, Confinement, and Forced Deconversion](#)



[Editor's note:
The illustration to the left depicts a **fumi-e** (踏み絵), which literally means "stepping-on picture" – typically an image of the Cross, Jesus Christ, or the Virgin Mary. The Tokugawa Shogunate used this practice to



This print shows Fumi-e (踏み絵 fumi "stepping-on" + e "picture"); step on a picture with the likeness of e.g. the Cross of Jesus or the Virgin Mary. Photo: Unknown author. [Public domain](#) image. Cropped

identify hidden Christians (known as *Kirishitan*) and their sympathizers during a time when Christianity was banned in Japan. While the act of stepping

on these images was originally called **efumi** (絵踏), the term **fumi-e** is now commonly used to refer to both the practice and the object itself.

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