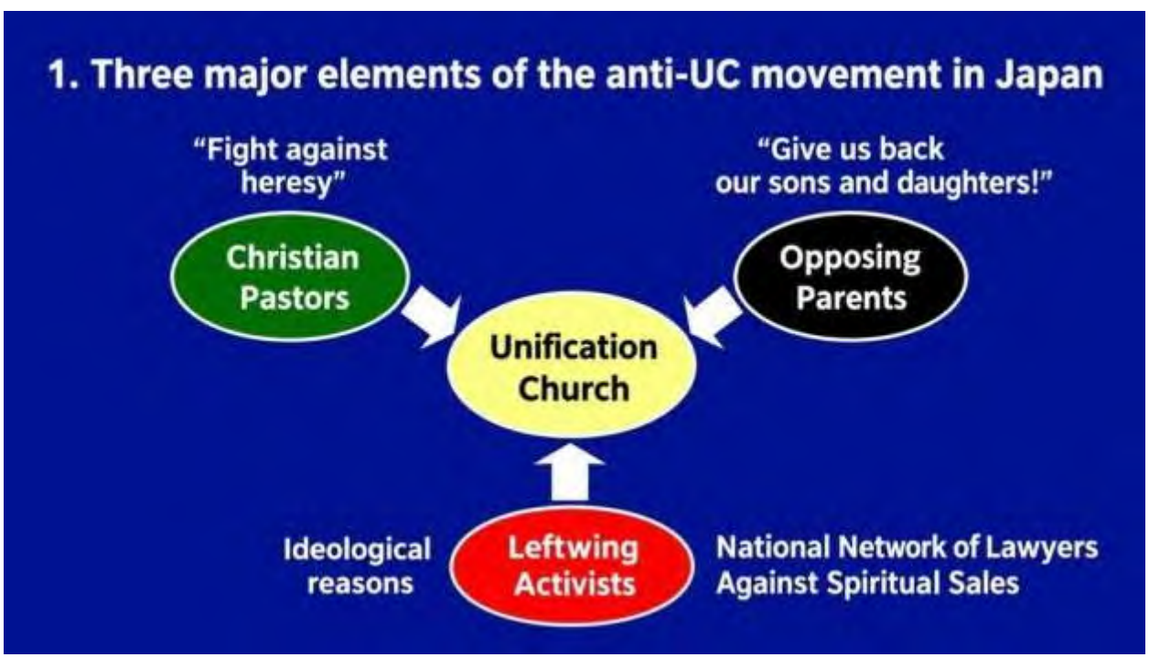
FFWPU Europe and Middle East: leftwing Political Forces Infiltrate Christianity

Knut Holdhus
October 24, 2026



Featured image above: Dr. Shunsuke Uotani giving his presentation at the CESNUR 2026 on 12th October 2026 in Taiwan. Screenshot from video by Bitter Winter, improved resolution by Grok xAI, October 2026.

How leftwing political forces infiltrated Christianity to better be able to dupe relatives of members and form a broader coalition against the Unification Church (now the Family Federation)



Three major elements of the anti-UC movement in Japan. Illustration: Shunsuke Uotani, edited version by ChatGPT, October 2026

> Part 1 of a presentation on 12th October 2026 by Dr. Shunsuke Uotani, secretary general of UPF in Japan, during Session 16 at CESNUR 2026, an international symposium on studies of minority religions held in Taichung, central Taiwan from 10th to 14th October 2026. Slightly edited.

Three major elements of the anti-UC movement in Japan. Illustration: Shunsuke Uotani, edited version by ChatGPT, October 2026

Today I'm going to talk about two things.

See also The Hidden Trauma of Religious Persecution 2026

First, I will examine the anti-Unification Church movement in Japan. Then I'll talk about the impact of the assassination of former Prime Minister Shinzo Abe (安倍晋三) and why the dissolution order was issued.

The anti-Unification Church movement in Japan is roughly divided into three groups: Christian pastors, an association of opposing parents, and left wing activists.

These three groups originally had no common ground, and each opposed the Unification Church for distinctive reasons. However, since the early 1980s, they saw reason to form a united front. And now they had come together with the goal of destroying the Unification Church. I'd like to explain these three elements in more detail.

The first group is Christian pastors. Their opposition is most often motivated by a fight against heresy. From their point of view, the Unification Church is a heretical faith, and they believe that its members cannot be saved unless they are forced to renounce their faith.



Satoshi Moriyama (1908-1996), Japanese pastor, evangelist, and advisor to the United Church of Jesus Christ of Japan. He founded Ogikubo Glory Church with Ugo Nakata

The first person to carry out forced de-conversion involving abduction and confinement in Japan was Pastor Satoshi Moriyama (森山諭 - 1908-1996) of the Ogikubo Glory Church, which belongs to the Jesus Christ Church in Japan. It happened in the early spring of 1966.

And in 1976, Pastor Moriyama held a seminar on countermeasures against heresy at the University Seminar House in Hachioji, Tokyo. Driven by his commitment to combating what he believed to be heresy, he promoted among other evangelical pastors the method of persuading Unification Church members to leave their church by using physical isolation. After that conference, cases of forced de-conversion began to increase.

Pastor Moriyama and the pastors he educated were a group of evangelicals who interpreted the Bible literally.

Not all pastors who oppose the Unification Church are necessarily evangelicals. Some of them are theological liberals, such as pastors belonging to the United Church of Christ in Japan (UCCJ), who believe in liberal theology. Some of them are Christians who espouse leftwing ideology.

Believers who were advocates of the leftwing ideology began to infiltrate the the UCCJ, and in the 1980s they began to take over the denomination's executive board. These leftwing people were called the rebels, a term drawn from Mao Zedong's saying that "rebellion has reason" (造反有理 - also translated as "rebellion is justified"). [See editor's note 1 below] These rebels issued an anti-Unification Church statement in March 1988.

The second group is an association of opposing parents, whose official name is National Association of Parents of Victims of the Principle Movement. [See editor's note 2 below] From the standpoint of parents whose sons or daughters converted to the Unification Church, all they could think was that their children had been deceived or brainwashed by the church. So they began to campaign against it, crying out,

"Give us back our sons and daughters!"

The third group is leftwing activists represented by the Communist Party and the Socialist Party. This group and the Unification Church stood in sharp contrast. The Unification Church embraced conservative

values and opposed communism.

The background to the formation of the association of opposing parents against the Unification Church were reported in the media. An article titled "The Principle Movement that Makes Parents Cry" [See editor's note 2 below] was published in the evening edition of Asahi Shimbun, a leftwing daily newspaper, on 7th July 1967, and it caused anxiety among some parents of Unification Church believers. They eventually became involved with the association of opposing parents and began to receive education from them.



From an information stand organized by International Federation for Victory over Communism (IFVOC) in Japan in the 1970s, during the Cold War period. IFVOC was founded by Sun Myung Moon in 1968 in Seoul, South Korea.

That opposition is inseparably linked to the activity of the International Federation for Victory over Communism, called IFVOC or simply VOC. VOC was founded in Korea and Japan in 1968. Two years later, in 1970, it began to carry out remarkable activities such as supporting the World Anti Communist League rally held at the Budokan, Tokyo, which was a great success.

The VOC's anti-communist theory was taught throughout Japan. In addition, the VOC movement waged a powerful ideological battle against communism on college campuses.

In 1978, an incident occurred in Kyoto where the Communist governor, who had held the position for 28 years, was defeated. This defeat occurred because of the VOC's election campaign.



Kenji Miyamoto (1908-2007), chairman of the Japanese Communist Party (JCP) 1958-1977. Photo (August 1955)

In response to this, Japanese Communist Party Chairman Kenji Miyamoto (宮本 顕治 - 1908-2007) said,

"Taking the lead in defeating the VOC is a sacred struggle that will be recorded in the history of future generations."

This was published in Akahata, the Communist Party's official newspaper, on 8th June 1978.

What gave the VOC movement a further boost was a movement to help Japan's Diet enact an anti-espionage law.

In the 1970s, under the Cold War system, amid the US-Soviet detente, the struggle between the free world and the Communist powers shifted from military confrontation to espionage activities.

Japan had no laws to crack down on foreign espionage, so it became a spy paradise where spies could operate freely.

The VOC therefore actively supported the movement to enact an anti-espionage law.

And by the end of 1986, a majority of local governments across the country had passed resolutions calling for the enactment of an anti-espionage law, leading to the bill being submitted to the National Diet in November 1986.

To be continued. Part 2 coming soon.

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> **[Editor's note 1:** The significance of the Mao quotation "rebellion has reason" (造反有理 - also translated as "rebellion is justified") in Uotani's interpretation, is that the opposition was not simply a theological disagreement between Christian denominations. He presents it as an ideological struggle in which politically motivated activists challenged the established leadership of a religious organization and subsequently used the institution to advance opposition to the Unification Church.
>
> In a separate article from 2025, in support of this account, Uotani cites a book edited by Gentaro Kajikuri, Nihon Shūyōjo Rettō (日本収容所列島, roughly Japan's Archipelago of Detention Camps), published in 2010, page 183.]
>
> [Editor's note 2: "Principle Movement" (Genri Undō, 原理運動) is a historical Japanese name for the early missionary and student activities of the Unification Church, rather than the name of a separate ideological movement.
>
> Uotani explains this explicitly in his article "The Anti-Unification Church Movement in Japan. 1. Christian Pastors and Opposing Parents", published by Bitter Winter on September 2, 2025. He writes that the early Unification Church in Japan was called the Genri Undō because its student movement Collegiate Association for the Research of Principles (CARP) spread among university students, and the movement became widely known as a student movement whose members studied and believed in the Genri, or Principles.]

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Psychologist sheds light on the trauma hidden behind religious stigma and social exclusion in the wake of the dissolution order against the Family Federation in Japan

Tokyo, 23rd October 2026 – Published as an article in the Japanese newspaper Sekai Nippo.

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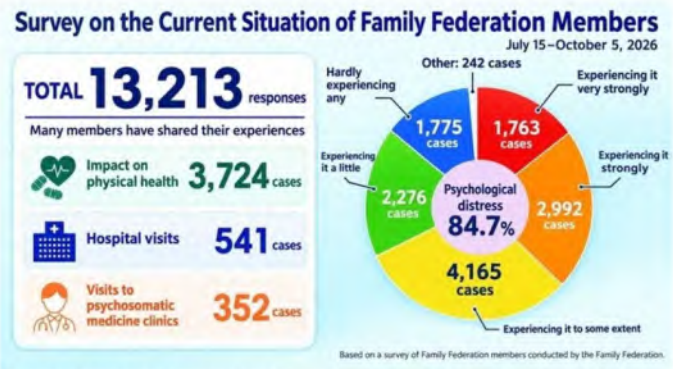
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Feature interview

"Losing Their Foundation": Family Federation Believers Suffer Psychological and Physical Distress and a Sense of Loss

Part 1 of Interview with Clinical Psychologist Kenichi Endo

by Takahide Ishii (石井 孝秀)



Graph showing the results of a new survey on the impact of the dissolution order against the Family Federation for World Peace and Unification in Japan on its members (as of 5th October 2026). Illustration: FFWPU, English version by ChatGPT, October 2026.

A survey conducted by the *Family Federation for World Peace and Unification* (FFWPU, formerly the Unification Church) between 15th July and 5th October found that more than 80 percent of the believers who responded reported psychological distress. We spoke with clinical psychologist Kenichi Endo (遠藤健市) about the survey findings and the kinds of mental health care that believers may need.

See also 3 Forces Behind Decades of Opposition

***Interviewer: Takahide Ishii** (石井孝秀)*

– According to the organization's survey, 3,724 of the 13,213 responses reported physical health effects.

Many believers are suffering from a sense of loss because they have lost what could be called the "foundation" of their lives. This is likely to be particularly true of those who found a place where they belonged in the local church and were actively involved in its activities. There are even stories of children who struggled to enter their classrooms at school but were able to go to church.

When something a person has devoted themselves to wholeheartedly for much of their life is rejected by the state and society, it can be difficult to come to terms with that rejection or make sense of it. When people are unable to fully process their circumstances, psychological stress can manifest itself in physical symptoms, such as feeling sluggish or experiencing a vague lack of energy. This is hardly surprising.

Of course, the impact will vary from person to person, depending largely on their everyday circumstances and relationships within the local church.

However, human beings are individuals while also being social creatures who live in connection with others. It is certainly true that seemingly trivial interactions, such as greeting familiar people

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seemingly trivial interactions, such as greeting familiar people, stopping for a brief chat, or engaging in casual conversation, can help maintain emotional stability.

As we experienced during the COVID-19 pandemic, a decline in social interaction can lead to both psychological and physical health problems. Losing the "foundation" that supports us is undoubtedly a significant burden.

– There were 541 reports of visits to medical institutions and 352 visits to psychosomatic medicine specialists. Some respondents also reported difficulty sleeping at night.



***No more access to hundreds of its own buildings**: Here, the property housing the Family Federation in North Hamamatsu, a city on the South coast on the main island of Honshu, Japan. Photo: IXTA9839 / Wikimedia Commons. License: CC ASA 4.0 Int*

That is certainly understandable. Various thoughts tend to come to mind, particularly before going to bed, and the balance of the autonomic nervous system may also become disrupted. I hope people can find approaches that work for them, such as adjusting their sleep schedules, improving their overall daily routines, or finding ways to shift their mood.

There may also be various reasons why people sought medical attention. For example, someone who was already prone to feeling heaviness in their head may have experienced worsening headaches following the dissolution order. In other words, pre-existing symptoms may have become more severe.

Concerns About Flashbacks

– Some people reportedly begin experiencing physical and psychological problems only after a certain period has passed, such as six months or a year.

This can happen with trauma resulting from major earthquakes or accidents, too. At first, people try their best to cope with the situation. However, once they reach a certain point and begin to feel relieved, symptoms may emerge.

In other cases, even several years later, accidentally encountering something associated with the experience can trigger a "flashback," causing renewed psychological distress. For people who have been emotionally wounded, various things can serve as triggers: passing by a church facility by chance, for example, or having a relative denounce their religious organization.

People may appear to be living normal lives on the surface while remaining deeply hurt inside. If that condition persists for a prolonged period, they may eventually find themselves unable to keep going. Some may reach a point where they can no longer suppress or conceal the pain they have continually tried to avoid confronting.

Flashbacks can occur even after many years have passed. The same applies to believers who have experienced abduction, confinement, and coercive faith-breaking. For example, simply seeing a key while shopping might bring back memories of what happened to them at

shopping might bring back memories of what happened to them at the time. In that sense, they could be described as "living with landmines inside them."

– How should people deal with flashbacks?



Japanese Family Federation believers gathering in a private home for prayer March 2026. Photo by FFWPU modified by AI March 2026.

It is difficult to prevent flashbacks from occurring. Even seeing news reports related to the church may provoke a reaction, and it is hard to avoid memories suddenly resurfacing.

What matters is developing ways to calm oneself internally, such as relaxation techniques or breathing exercises, so that even when memories arise, one can regain a sense of calm. By repeating these practices, people can gradually train their minds and bodies to learn that they are safe and that things will be all right.

In some cases, the reaction may not be triggered by an explicit denunciation. Someone might simply overhear a conversation about the church at school or at work and feel as though they themselves have been rejected.

Given the current social climate, one could say that conditions have developed in which even small incidents can easily hurt believers. If that social environment contains a considerable amount of exaggeration or factual misunderstanding, believers may understandably want to correct it. However, it is difficult to change the situation immediately.

If people feel able to speak out, I think it is worth making the effort. However, they need to be careful not to become too caught up in such efforts. Otherwise, they may end up blaming themselves for being unable to speak out or become emotionally exhausted.

See also 3 Forces Behind Decades of Opposition

Featured image *above: The Family Federation facility stands empty following the start of liquidation proceedings by the court-appointed liquidator. Kashiwa, a city with a population of ca. 135,000 in Chiba Prefecture, 14th October, afternoon. Photo: Takahide Ishii (石井 孝秀)*

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