FFWPU Europe and Middle East: Massimo Introvigne says, Convicted Pastor Leads Faith-Breaking Network

Knut Holdhus
November 9, 2026



Collage of South Korean faith-breaking with international connections. Illustration. ChatGPT



Dr. Massimo Introvigne in April 2023. Photo: FOREF. Collage by ChatGPT, 1st Nov. 2026.

Bitter Winter, the world's leading online magazine on religious liberty and human rights

Maintaining links with Chinese and Japanese activists targeting religious minorities, a South Korean pastor convicted of involvement in coercive faith-breaking now heads a national association of counselling centers

Part 2 of new 4-part series

See part 1: A Dark Practice Returns in South Korea 2026

Pastor Jin Yong-sik (진용식) was convicted by South Korea's Supreme Court for his involvement in the confinement and coercion of religious believers. Today, he leads a nationwide network of counselling centers and maintains international connections.

The renewed reports of forced religious de-conversion in South Korea have drawn attention to a controversial Protestant pastor who has played a central role in organizing the country's anti-heresy counselling movement.

Pastor Jin Yong-sik (진용식) is not simply an outspoken critic of minority religions. According to court records cited by Italian sociologist Dr. Massimo Introvigne, Jin was convicted of crimes connected with the unlawful confinement and coercion of members of a religious movement.

Nevertheless, his influence within South Korea's anti-cult movement has continued to grow. He now heads a national association of Christian counselling centers and maintains connections with anti-cult activists in China and Japan.

In a 30th October article in Bitter Winter, Introvigne identifies Jin as a central figure in what he describes as an international alliance targeting religious minorities.

A conviction that did not end his activities

Jin is the senior pastor of Ansan Sangnok Church, affiliated with the Hapdong branch of the Presbyterian Church in Korea. He also serves as president of the Korea Christian Heresy Counseling Center Association, known in Korean as Hansanghyeop.

In addition, he presides over the World Association Against Heresy, an organization through which Chinese anti-cult activists cooperate with Korean religious leaders.

Jin is credited with developing a systematic approach to what Korean Protestant activists call "heresy counselling". According to media published by his association, the network now comprises 25 counselling centers across South Korea.

However, his record includes a criminal conviction.

교회와신앙 amennews.com

Church and Faith



World Mission Society Church of God on Capitol Hill in Washington, D.C., USA (2016)

On 27th October 2008, the Korean Christian magazine Church and Faith (교회와신앙), which is sympathetic to the anti-cult movement, reported that South Korea's Supreme Court had confirmed Jin's sentence of ten months in prison, suspended for two years.

The conviction concerned his involvement in night-time joint confinement and coercion under South Korea's Act on the Punishment of Violence. The victims were members of the World Mission Society Church of God [See editor's note 1 below].

The appellate court, whose decision was upheld by the Supreme Court, described the actions of Jin and his co-defendants as grave crimes violating physical liberty and religious freedom under the pretext of recommending religious "de-conversion", also known as faith-breaking [See editor's note 2 below].

The judges also emphasized that the defendants deserved severe punishment because they had shown no repentance. The judges rejected the argument that the confinement and coercion could be justified as socially acceptable conduct.

Two members of Jin's church received suspended prison sentences of six and four months.

Psychiatric hospitals used in conversion efforts

The case involved more than physical confinement in private accommodation.



Not only in South Korera: Here, image of believer forcibly sent to psychiatric hospital in Tokyo: Illustration of Hideo Mima's forced hospitalization. He is a Japanese member of the Family Federation. Illustration

According to Introvigne, some victims were sent to psychiatric institutions after their families followed Jin's advice to have them committed to mental hospitals or sanatoriums.

Two psychiatrists were convicted on appeal of unlawful confinement and fined.

A parallel civil case also resulted in a significant judgment. On 9th October 2008, South Korea's Supreme Court dismissed the defendants' appeal, confirming compensation payments to one of the victims.

Jin and two church members were each ordered to pay seven million won (in 2008 ca. $5,300 USD). In addition, all defendants, including a psychiatrist and the hospital involved, were jointly held liable for 20 million won (in 2008 ca. $15,000 USD) in damages.

The civil court made an important point about the limits of religious persuasion: attempting to convert someone against their will could never constitute a legitimate purpose for confinement. Sending someone to a psychiatric hospital against their wishes was considered an excessively harsh measure.

A subsequent investigation in 2012 reportedly revealed that Jin's deprogramming (faith-breaking) [See editor's note 2 below] activities had generated more than one billion won in revenue.

Despite the criminal proceedings and civil judgments, his career in the anti-cult movement continued.

Building a nationwide counselling network

Jin's influence is closely connected to the development of a network of Protestant organizations that describe their activities as protecting Christians from heretical movements.

The terminology is significant. "Heresy counselling" is presented as a religious service intended to help people escape supposedly dangerous religious organizations.



Representatives of Chinese Communist Party organizations working closely with faith-breakers in South Korea. Here, from the 18th National Congress of the Communist Party of China (CCP) November 11 2012

In practice, however, the term has also been used to describe coercive faith-breaking [See editor's note 2 below] activities involving confinement, intimidation, and pressure to abandon one's faith.

Jin helped establish a network of counselling centers where pastors could conduct these activities. His association's own publications reportedly identify 25 centers throughout South Korea.

The network also extends beyond the country. In August 2025, Jin hosted a confidential meeting at Mokwon University in Daejeon. Korean anti-cult activists, a Japanese scholar, and representatives of Chinese Communist Party organizations reportedly participated. According to Introvigne, the participants discussed coordinated action against the Family Federation and other religious movements labelled as cults.

See also Communist Strategy Against Religion and Family

See also New Admission by Top Japanese Communist

Another important event took place two years earlier in China. On 21st July 2023, Jin's associations organized a Korea-China Anti-Heresy Experts Academic Forum at Northeastern University in the large Chinese city of Shenyang. Among the participants were Chen Dequan (陈德权) and Zhang Chunli (张纯俐), two Chinese figures whom Introvigne identifies as important participants in the wider international network.

International campaigning against minority religions



Also targeted by South Korean faith-breakers: Falun Gong, here from a press conference by the Taiwan Falun Dafa Association calling on the Chinese government to stop human rights persecution

Since 2023, Jin has also travelled internationally to lecture against Shincheonji [See editor's note 3 below] and the Family Federation. At the same time, he has supported China's campaigns against the Church of Almighty God and Falun Gong.

Introvigne sees this as evidence that Jin's activities are no longer confined to domestic Korean religious disputes.

His network has developed relationships with organizations and activists in countries where campaigns against minority religions have attracted political and institutional support.

The international dimension is particularly important because Jin's methods and organizational experience could potentially be transferred to other countries.

In Japan, where coercive deprogramming [See editor's note 2 below] had largely ceased following the Supreme Court's 2015 ruling in the Toru Goto (後藤徹) case, a related network [See editor's note 4 below] has continued to operate.

Its leading figure is another Korean pastor, Jang Cheong-ik (장청익), who heads a Japanese Christian counselling organization.

The relationship between Jin and Jang provides a direct connection between South Korea's deprogramming [See editor's note 2 below] infrastructure and Japanese anti-cult activists.

It also sets the stage for an important development: a formal cooperation agreement signed in Tokyo in January 2025 between Jin's association and a Japanese lawyers' network [See editor's note 4 below] that played a leading role in the legal campaign against the Family Federation.

For Introvigne, this agreement suggests that the international network is moving beyond ideological cooperation towards practical coordination.

Source: Based on Massimo Introvigne, "Deprogramming Returns: The Korea-Japan-China Axis of Evil in Action", Bitter Winter, 30th October 2026.

To be continued. Part 3 coming soon

See part 1: A Dark Practice Returns in South Korea 2026

Text: Knut Holdhus, editor

[Editor's note 1: The World Mission Society Church of God (WMSCOG) is a South Korean Christian movement founded in 1964 by Ahn Sahng-hong (안상홍 - 1918 - 1985). Its distinctive teachings include the belief that Ahn Sahng-hong (안상홍) was Christ returned to Earth and that God exists as both God the Father and God the Mother. The church believes that Zahng Gil-jah (장길자, born 1943) is the literal embodiment of God the Mother. The church emphasizes the Bible, observance of the Saturday Sabbath and biblical festivals, particularly Passover, which it considers essential to salvation. Headquartered in South Korea, it has expanded internationally, establishing congregations in numerous countries. Its members also participate in volunteer activities, including environmental projects and community service.]

[Editor's note 2: Coercive faith-breaking ("deprogramming") in Japan refers to the practice of coercively attempting to separate individuals from their religious affiliations or beliefs, typically through intervention by family members, professional faith-breakers (deprogrammers) or organizations hostile to new religious movements (NRMs). This phenomenon often targets members of such movements, e.g. relatively large faiths like the Family Federation or Jehovah's Witnesses, but also smaller groups like Happy Science (Kōfuku no Kagaku) and other newer religious movements.



Also subject to faith-breaking attempts: Members of Soka Gakkai. Here students belonging to the faith in 2001

However, also Soka Gakkai, a Buddhist-based lay organization with more than 8 million Japanese members, and affiliated with Nichiren Buddhism, has occasionally been subject to faith-breaking attempts.

The practice gained attention in the latter half of the 20th century, particularly in the 1980s and 1990s. Parents or concerned family members often hired faith-breakers who taught them how to abduct and forcibly detain believers. Almost all such cases involved confining the individual believer and cutting him or her off from the religious community. During the confinement, the believer was subjected to intense questioning or indoctrination designed to break his or her faith. The aim was to "rescue" the person from what the family often had been tricked by faith-breakers or lawyers to regard as harmful influence from the religious organization.

Critics of forced de-conversion argue that it violates fundamental human rights, including freedom of thought, religion, and association. Reports of psychological trauma and accusations of unlawful detention have sparked debates over its ethical and legal implications. In response, some religious groups, particularly NRMs, have lobbied for greater protections against such practices.

Japanese courts have been inconsistent in addressing cases of coercive faith-breaking. While some verdicts have condemned the practice as illegal detention, others have been more lenient, citing family concerns about "mental health" or alleged "exploitation" as mitigating factors.]

[Editor's note 3: Shincheonji, officially known as Shincheonji Church of Jesus, the Temple of the Tabernacle of the Testimony, is a new religious movement founded in South Korea in 1984 by Lee Man-

hee, who claims to be the promised pastor mentioned in the Bible's Book of Revelation.

Shincheonji teaches that the Book of Revelation is being fulfilled through its church and that Lee Man-hee has received divine revelation to interpret it. He teaches that South Korea is the location where the prophecies of the Book of Revelation are actively playing out in real-time, making it the epicenter of the final harvest. Shincheonji focuses on filling the literal 144,000 slots of the 12 Tribes mentioned in Revelation. Once this number of truly sealed, flawless believers is completed, they believe they will rule as kings and priests over the rest of humanity.]

[Editor's note 4: The National Network of Lawyers Against Spiritual Sales (Zenkoku Benren) presents itself to the Japanese public as a benevolent coalition of legal professionals fighting for consumer rights. Established in 1987, the network claims its sole mission is to protect vulnerable citizens from fraudulent business practices and what it terms "spiritual sales". However, an objective examination of their history, methods, and underlying political motivations reveals a far more sinister agenda. Scholars of religious liberty and investigative journalists have increasingly exposed the network as an ideological weapon designed not to protect consumers, but to systematically dismantle minority religious organizations - most notably the Family Federation.

Prominent critics, including Italian sociologist Massimo Introvigne and the human rights organization CESNUR, have documented how Zenkoku Benren acts as a primary instigator of religious intolerance in Japan. Rather than operating as an objective legal resource, the network has long been accused of actively facilitating, or turning a blind eye to, the brutal practice of "deprogramming" or coercive faith-breaking. For decades, thousands of faith believers were abducted, confined, and subjected to severe psychological duress by professional faith-breakers working hand-in-hand with hostile relatives and network-aligned activists.



Masumi Fukuda, Japanese investigative journalist and prize-winning author, here speaking at a press conference in Brussels, Belgium June 29, 2026

Furthermore, acclaimed Japanese investigative journalist Masumi Fukuda has meticulously exposed the inner workings of the network, highlighting how it manufactures legal grievances. Fukuda's reporting reveals that many of the lawsuits championed by Zenkoku Benren involve former members who originally made voluntary, faith-driven donations but were later coerced by anti-cult lawyers into retroactively claiming they were defrauded. This predatory litigation strategy serves a dual purpose: it generates immense financial payouts for the lawyers involved while feeding a sensationalist media narrative designed to stoke public prejudice.

The network's ultimate objective has culminated in their aggressive push to strip the Family Federation of its religious corporation status. Critics argue this is a politically motivated campaign driven by an alliance of left-wing and communist activists seeking to purge religious voices from the public square. By weaponizing the concept of "spiritual sales", Zenkoku Benren has succeeded in manipulating public opinion and pressuring government authorities to violate fundamental constitutional rights to religious freedom.

To understand the ongoing religious liberty crisis in Japan, it is vital to look past the network's consumer-protection facade. Zenkoku Benren represents a dangerous precedent where activist legal networks can selectively target and destroy minority faiths under the guise of public interest.]

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From Media Label To Religious Persecution

November 8, 2026 • The News Desk

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How the derogatory label "Moonie" became a tool for stigmatizing an entire religious movement



Part 2 *of a speech by Peter Ross, a New York-based attorney and former Director of Public Affairs for the Unification Church of America – now the Family Federation – delivered at an online Zoom-conference 27th October 2026 with the theme "Addressing Misconceptions about Family Federation by Reviewing the Lessons from the Past". The conference was organized by UPF USA. Slightly edited version.*

Continued from part 1: Fighting Misconceptions for 50 Years

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So who coined the term? Who coined the word "Moonie"?

Technically, it may have been the Washington Monthly in a publicized piece in February of 1974, but it was immediately seized on and co-opted by the writers and editors of none other than the Washington Post.

Peter Ross, attorney from New York, speaking at online conference on 27th October 2026. Screenshot from video by UPF USA, resolution improved by Grok xAI, 6th November 2026

Logo of the Washington Monthly, a Washington, D.C.-based nonprofit, center-left magazine that covers U.S. politics, government, and higher education. It focuses on renewing American liberalism.

These early applicants of the term recognized that adding the suffix, "ie" to "Moon", created a derogatory racial register mixed with a protean undertone.

Once institutionalized by the Post, the M-word was appropriated by anyone keen to express their prejudice and their animus towards the members of this growing faith tradition, while likely knowing little to nothing about it.

Am I being unfair in my singular indictment of the Washington Post? I think not.

Logo of The Washington Post a major American daily newspaper based in Washington, D.C., renowned for its investigative political journalism and coverage of national politics. Considered left-leaning, but under new owner Jeff Bezos, from 2024 it has been noted that its opinion pages has transitioned toward a conservative framework.

Faced with a broad and sustaining pushback by Unificationists [See editor's note 1 below] rejecting the term, the Washington Post stubbornly and arrogantly refused to reconsider its decision.

Here are at least three occasions I know of when the Post had every opportunity to do so.

In October of 1989, the Post published in its very own newspaper a full-page ad taken out by a group of primarily black clergy in the D.C. area that challenged the paper's use of the term.

The very ad copy in its own newspaper made a clear and direct comparison between the Post use of the M-word to those who use the N-word.

The Post was challenged again in November of 1997, and despite rigorous protests outside the paper's own doors by Unificationists [See editor's note 1 below] and like-minded civil rights advocates, again the Post refused to budge.



Leonard Downie Jr., the executive editor at the Washington Post from 1991 to 2008, here in interview in March 2021. Screenshot by GBH. License: CC Attr 3.0 Unp

I had my own personal experience of the post's intransigence.

In 1994, after I'd written Leonard Downie Jr., the executive editor at the Post about this matter. In his reply, Mr. Downie wrote,

> "We do not agree that the term is pejorative and offensive and therefore allowed its use."

So far as I'm aware, the Washington Post continues its gratuitous use of the term until this very day, either directly in its own reportage or when quoting others without qualification.

The consequences once unleashed by the Post, the M-Word was readily adopted by mass media, journalists, editors, TV anchors, radio hosts, wire services, textbook and encyclopedia publishers, etc., etc., etc.

It spread as a zombie virus, infecting the American public before going international.

It was particularly seized upon by a cadre of emerging detractors who'd begun to turn their animus of the Unification Church into their own fledgling for profit enterprises.

As many of you all here know today, in the ensuing years, Unificationists [See editor's note 1 below] were derided, mobbed and beaten by those shouting the

Send us a message
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M-word.

In


Pregnant Member Hurt
In Bias Attack in Harlem

Facsimile of page 23 in the December 1989 issue of the Unification News, a monthly newspaper published by the Unification Church of USA from 1982 until 2010. The article described the attack in Harlem, New York on 26th October 1989 on Karen Smith, a believer.



The signboard of the Harlem Unification Church, outside which the attack on the pregnant believer took place on 26th October 1989. Facsimile from page 8 of the November 1989 issue of the Unification News, a monthly newspaper published by the Unification Church of USA from 1982 until 2010. Photo: FFWPU

New York in 1989 while sitting at a table with Unification Church literature, a 7-month pregnant Unificationist, a dear friend of mine to this day, was getting kicked and beaten by an assailant shouting the M-word. Church missionaries were murdered while conducting public outreach here in the US. Due to the toxic potency of the M-word, Unificationists [See editor's note 1 below] over time have been abducted, imprisoned, assaulted and abused.

In Brazil, the church headquarters and its staff were attacked by a mob screaming the M-word before eventually destroying the HQ.

And as Peter Zoehrer [Executive Director of *FOREF Europe* (*Forum for Religious Freedom – Europe*)] mentioned, the case of Toro Goto, abducted for 12 and a half years in Tokyo by professional deprogrammers [faith-breakers] [See editor's note 2 below] hired by his family because of his conversion to the "M-word cult".

The M-word was used to dismissively undermine any project, activity or initiative undertaken by the Reverend Moon or by the Unification community.

Called something an M such and such, and rational consideration of it became unnecessary from the highest levels of society, across every human arena and discipline, all the way to regular Joe Schmo [slang term for a completely average person] sitting at the bar.

Otherwise normal people considered themselves informed about the ominous nature of the Unification Church and so freely use the term.

As Dr. Martin Luther King wrote, nothing in the world is more dangerous than sincere ignorance and conscientious stupidity.

In summary, the M-word became an accelerant on the burning fires of racism and bigotry directed against Unificationists [See editor's note 1 below] throughout the 70s, 80s, 90s, and sadly, it continues to this day.

To be continued. Part 3 coming soon.

Continued from part 1: Fighting Misconceptions for 50 Years

***Featured image** above: Media label and religious persecution. Illustration: ChatGPT, November 2026.*

[***Editor's note 1***: A **Unificationist** is a member of the *Family Federation for World Peace and Unification* (FFWPU) a global religious movement founded by Sun Myung Moon (Father Moon) and Hak Ja Han (Mother Han) in 1996. The Family Federation is the new name given to Unification Church, founded in South Korea in 1954 by Father Moon (1920-2012).

A core element of a Unificationist's identity and beliefs is based on the Unification Principles (Divine Principle). This is the original theological text of the movement. Unificationists view it as a new revelation that interprets the Christian Bible, focusing on God's original plan for creation, the fall of humanity, and the history of restoration. With time, some of the concepts of the Unification Principles have been explained more thoroughly in new scriptures considered as holy. New terms have also been added to the original revelations.]

[***Editor's note 2***: **Coercive faith-breaking** ("deprogramming") in Japan refers to the practice of coercively attempting to separate individuals from their religious affiliations or beliefs, typically through intervention by family members,

professional faith-breakers (deprogrammers) or organizations hostile to new religious movements (NRMs). This phenomenon often targets members of such movements, e.g. relatively large faiths like the Family Federation or Jehovah's Witnesses, but also smaller groups like Happy Science (Kōfuku no Kagaku) and other newer religious movements.



***Also subject to faith-breaking attempts**: Members of **Soka Gakkai**. Here students belonging to the faith in 2001. Photo: Wikimedia Commons. License: CC ASA 3.0 Unp. Cropped*

However, also Soka Gakkai, a Buddhist-based lay organization with more than 8 million Japanese members, and affiliated with Nichiren Buddhism, has occasionally been subject to faith-breaking attempts.

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