



## ESGD statement on ‘new theology’

In our work as ESGD we are compelled to comment on recent theological and educational developments in the movement at large. These changes are so significant as to destabilise the core foundations of education for Blessed Children, and to alter our understanding of who True Father is. We want to express our fidelity with the Divine Principle and with the ideal of True Parents, and to share our deep concern for what is being undone and damaged.

We have observed for some time, efforts to create a new narrative surrounding True Parents, which has now become a ‘new theology’: the ‘Chambumoron’. We understand the heart and the desire for progress and unity, but in our opinion the new theology is having far-reaching consequences that deserve deeper consideration. The education of the new theology is plainly one of Mother superseding Father, rather than of unity. If we were to look back only three years ago, many of the current statements emerging from Korea would have been anathema to membership and condemned – now they are centrally promoted as ‘providential’ and prioritised in education.

We have always understood Father to be the Messiah who could take responsibility and accomplish God’s will against unimaginable odds and untold suffering. Though he inherited his mission from Jesus, he was not simply a body for Jesus – merely a ‘second coming’. True Father had to fulfil this mission out of his own agency, and he was victorious in doing so. Regrettably, it is hard to deny that the rewritten narrative is undermining Father’s legacy. The new teachings casually accuse Father of ‘making mistakes’; casting

judgement and ambiguity about his marriages and moral conduct, and simplistically stating what he 'should have done'. This is a cruel and unfair approach to reflecting on Father's mission and course, undermining the foundation of integrity needed for an enduring faith and tradition.

We are unsettled by how this new chapter has been unfolding. In Europe, it appears that information is filtered and softened to the degree that many members are not aware of the full extent of what has been taught. There is not the freedom for open discussion; those who receive it most enthusiastically are celebrated, whilst those who disagree, or who are silent may be slowly alienated. It is noteworthy that something so radically different has provoked such little discussion or commentary. This lack of honesty and openness, and the repeated downplaying of the scale of the implications is also a major part of the issue.

Hand in hand with the new theology, we observe a shift towards a more dogmatic spirituality which undermines the universality of the Divine Principle. The institutional culture is nurturing more fanaticism, propaganda, and a personality cult that is intertwined with the new theology; this cultural shift is alienating western members of all ages. We are losing the language and the environment to seek a grounded faith; a faith that accepts the complexity of the world, and our reality as families, communities and as a young movement.

On the 14th October, we commemorate Father's liberation from Heungnam. Our relationship with Father was forged upon a pride that we are spiritually born from his deep love for God, and the courage and valour that he embodied. However, in light of the new teachings, ongoing references to Father can sound hollow and appear tokenistic. We do not see any sense in undermining Father's spiritual accomplishments and position; to do so is an act of self-sabotage and spiritual vandalism. We want to support True Parents, as True Parents, in their life's mission. Therefore, embracing a new theology which denigrates True Father is surely not the way to support True Mother.

Whilst many of us acknowledge that our Unificationist community is fragmented and in crisis, continuing to ignore the contradictions and discrepancies has a

growing cost. The ‘new theology’ threatens the relationship that Blessed Children, the world, and future descendants, can develop with both True Father and the Divine Principle as our founder and founding philosophy. Unity cannot be forced, and there is a cost to our movement putting dogma, doctrine and ‘correct belief’ at the centre. We want to encourage and demonstrate greater transparency and the freedom to reject elements of the institution, whilst still being very much a part of the movement and community of Blessed Families. We need to confront these issues if we are to find a better way forward.

With this letter we want to express our support and love for True Parents and the Divine Principle. If we cut off from our roots, our foundations are compromised and weakened. We want to help preserve an environment of grounded Unificationism, and uphold a culture which honours and stays true to our essence and origins.



The ESGD team  
4th October 2024

## Beyond Theology

*12th February 2025*

The European community has become aware of the recent issues with Shin Chul’s talks about ESGD. We informed our network by sharing his FIRST and SECOND talk, and here you can find the third talk on the following weekend:

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