



Dear Brothers and Sisters,

These are critical and challenging times; **our hearts are with True Mother as we pray for her health and protection.** Even in such difficult circumstances, she is asking us to offer our best efforts to our Unification family. Our situation in Europe is a small issue in comparison, but creating a culture of co-existence and co-operation within the community matters everywhere. The concerns and perspectives we want to share here are a genuine expression of care for the health of 'True Parents' movement, and for the next generation.

As many of you are now aware, on the 26th August 2025, a significant [memo was sent out declaring FFWPU EUME HQ's official position towards ESGD](#)¹. This is a short response for those who are interested, but we encourage those who are concerned to read our [in-depth reply and update on the matter](#)².

We certainly uphold True Mother's unique position. The Unificationist idea of the messiah being True Parents - a man and a woman - has always been at the core of our teachings. We are concerned that "Unity with True Mother" is being misused to control and silence the community. From our recent experience, it seems that if you do not adopt the new beliefs you have the choice of either being publicly persecuted or privately alienated. We would rather support a culture where engaging honestly and sincerely with reality is not condemned but encouraged.

Importantly, in May 2025, we were '**indefinitely banned**' from using the **Luzna seminar center** by the Slovak national leader. The '26th August Memo' from EUME leadership was their response to our request for them to take a position on the ban. Subsequently, the memo has supported the ban being upheld and has fuelled a new wave of persecution.

'Love for True Parents' can be extended to be 'love for blessed families', and 'love for the movement'. 'Support for True Parents' can be channelled towards restoring trust through starting to address the deep cultural issues that have been ignored for too long.

Sincerely,
The ESGD team

12th October 2025

1. [Original memo sent by EUME leaders](#)

2. [Full response](#)



We Care We Carry On

*In response to the [official memo](#) sent to
European National Leaders on the
26th August by the EUME Leadership*

12th October 2025

by ESGD

Brief Response

Dear Brothers and Sisters,

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[Response in pdf](#)

Full explanation n

— *click to section*

- 1. We support True Parents**
- 2. The context of our ‘independence’**
- 3. The Luzna ban**

Dear Brothers and Sisters,

Our hearts are with True Mother and the movement at the present time. The concerns we want to convey here are an expression of care for the health of True Parents’ movement, and for its impact on how the next generation understands and relates to the Divine Principle and True Parents.

As many of you are now aware, on the 26th August 2025, a [significant memo was sent out declaring FFWPU EUME HQ’s official position towards ESGD](#); we are responding directly to all the key content, and attaching the original document which has been circulating. As it is a public memo, it is important for us to challenge certain narratives, and to provide relevant context to understand its implications.

1. We support True Parents



— We uphold the unique position of True Mother

It is a mischaracterisation in the memo that we do not accept the position of True Mother:

FFWPU EUME:

"... it has become clear that ESGD as an educational institution does not fully accept the position of our True Mother and her teaching. Because of this we are unable to endorse all the content of the education given to the participants. Within FFWPU EUME, our educators carry the clear responsibility to uphold and support True Mother's leadership, and teaching and passing on the providential responsibility to the young participants"

We certainly uphold True Mother's unique position. The Unificationist idea of the messiah being True Parents – a man and a woman – has always been at the core of our teachings. We have always tried to support Blessed Children to build an authentic and grounded relationship to True Parents; both True Mother and True Father.

What we are concerned with, is the narrowing of our culture regarding the image of True Parents which has evolved. We also question a narrow approach towards ideas of "supporting True Mother's leadership" and "passing on providential responsibility". We are concerned

by "Unification True Mother's"

that “Unity with True Mother” is being misused to control and silence. Each of us has a personal and unique relationship with True Mother; this should not be judged superficially. We want to contribute towards a space where True Parents are respected, but where their names are not taken in vain or worshipped (“I am appointed by/united with True Mother – if you do not submit to me, then you are going against True Mother”).

Connected to this, the ‘Chambumoron’ is far more than just the purple book: “The Value of True Parents in Heaven’s Providence”, though even that appears to have been immediately revised. It is inaccurate to say these are ‘True Mother’s teachings’, if they are primarily being created by various theologians. Last year, several [EUME leaders apologized for the education](#) that was given at the pilgrimage in Korea in the summer 2024, without explicitly saying what was problematic. It appears that teachings are ‘official’ and authorised until they are challenged, then they are denied, and then subsequently watered down for a western audience.

There remains a lack of transparency surrounding the ‘officially authorised’ new education, which continues to be a source of confusion.

— We do not accept the ‘new material’ denigrating True Father

Sadly, we have observed an unchallenged denigration of True Father; sometimes subtle, sometimes explicit – this is of great concern for our spiritual culture. True Father being undermined is not a separate issue; it is a part of the DNA of the Chambumoron. Since the

controversial lecture about 'Father's tail' by Kim Jin Chun (19th April 2022), there has been a growing culture where the alleged sexual misconduct of True Father is implied: 'Father went to Heungnam to pay indemnity for his mistakes'. Unificationist history is being revised in a way which diminishes the role of True Father and confuses the different roles that True Parents have; it is simply not the case that 'True Mother was always in the background'. There are statements such as: 'True Father's biggest failure was not to proclaim OBD', whilst at the same time 'True Mother couldn't tell True Father she was OBD'. There are many more examples like this which should be engaged with on a deeper level than they have been. Father's legacy is not being handled with the respect and care it deserves; this is at the core of the issue, and is a collective sin which we want to confront.

— Honest discourse and transparency

We made efforts to contribute a substantial commentary of some [contradictions of the Chambumoron](#) teachings and education. Matters of core beliefs are important; the prominence, and impact of 'Chambumoron' on the spiritual culture of the movement has made engagement unavoidable. Discourse with the new teachings was welcomed and encouraged by leadership. Indeed, the EUME FFWPU president explained publicly on the 6th October 2024 that "[Mother] asked us to study the Chambumoron, not drop everything else." Yet, our engagement was condemned publicly as not accepting 'True Mother's teachings'. From our experience, it seems that if you do not adopt the new beliefs you have the choice of either being

have the choice of either being publicly persecuted or privately alienated. So, was it ever really a discourse?

Many members have shared and expressed similar doubts and haven't received satisfactory answers from those promoting the 'new teachings'. Nobody from the leadership has publicly acknowledged these widespread concerns. It is alarming that the leadership has unilaterally shifted the 'discourse narrative' to one of 'going against True Mother if you don't fully embrace, believe and teach the Chambumoron'.

Since posting our statement in October 2024, we received a wide range of responses from all over the world. We are confident that we could make a contribution to the 'discourse'; that we could represent the views of many, and that we could offer a reasonable and valid perspective for others to consider. Interestingly, a common critique we received was the suggestion that leaders can have their private concerns but that they should not be discussed or shared openly with members. Indeed, *many* have said they 'agree with the content of the statement', but not the public discourse. We do not see this as a healthy approach. We would rather support a culture where engaging honestly and sincerely with reality is not condemned but encouraged.

We are open and transparent about [our approach to education and our mission](#). The core of our education is based on the Divine Principle and True Parents' words. If this is the education that the EUME leadership cannot endorse, they should be clear and specific about it and apply such standards to all of the European community. We have a sense that the greater issue is with what we *do not* teach, and that we are critically engaged with the

institutional culture.

2. The context of our 'independence'



— Independent out of necessity

Despite the memo being factually correct about our organisational independence, we would not want this to be understood as a reason or excuse for our mistreatment or any undue mistrust towards us.

FFWPU EUME:

"For many years, ESGD served as an official department of FFWPU EUME and supported the faith development of many young people across Europe and they continue to do this. In recent years, ESGD has become more independent and is no longer an official department of FFWPU".

The process of becoming more independent has happened out of necessity, in response to decisions out of our control. In 2012, the 2nd generation foundation in Europe was carelessly damaged by the European FFWPU leadership at the time – this has never been accounted for. We were removed from the European Youth Department and STF based on false accusations and the desire to seize control of the 'youth area'; the EYD collapsed within a few months as a consequence.

Meanwhile, we carried on the work of the ESGD and of the 2nd Gen Blessing Department. In 2014, with strong encouragement

2011, with strong encouragement from the European FFWPU continental leader, Rev. An, at the time, we began establishing our organisational independence as ESGD.

Simultaneously, we continued healthy cooperation with the European BFD in the 2nd Gen Blessing area. Several years later in 2020, after creating and leading the 2nd Gen Blessing Department for over 20 years, we were removed by the European BFD without warning, adequate explanation, justification. We are not claiming to be an exception, but rather that we are a Unification Church cliché – ‘unity with the central figure’ has long been a means to control and damage good projects and initiatives. This marked the end of our position within the official structures of the FFWPU. Throughout this whole period, the institutional structures have changed – numerous other Youth projects and organisations have been established and funded by the FFWPU; we have never been an obstacle to any official initiatives or organisations.

— Commitment to the community

Rather than give up, our choice was to independently continue the work we believe in, together with grassroots support. We accepted that our Blessing education was not ‘official’ anymore, and we were committed to carrying on providing an alternative educational culture and space. Grounded spirituality, critical engagement, and honest reflection are a necessity for many in building a stable and healthy faith, particularly in challenging times.

Also, to be clear, we have never been funded or employed by EUME HQ; we have always been self-sufficient. We gratefully

self-sufficient. We gratefully received subsidies, to reduce participant fees, on our summer workshops between 2020-2023; in a similar way as other independent initiatives for youth. At present, we are only able to continue because of a strong network of support and their ongoing donations. We remain committed to supporting Blessed Children to develop their Unificationist faith, succeed in the Blessing, and find their place in the movement. The contribution we can offer is an expression of love for the community and True Parents.

— Part of the community of central Blessed Families

In this sense, we reject any notion that we are independent from the core community of central Blessed Families. The memo states:

FFWPU EUME:

"It is important to affirm that ESGD staff and followers are very much part of our wider community and share the same roots of faith in our Heavenly Parent and True Parents".

We find this distinction unhelpful and inaccurate. ESGD and many connected to our work, are very much a part of the community of central Blessed Families, *not* a part of 'our wider community'.

It is concerning if dedicated members can be suddenly categorised as part of the 'wider community' despite their faith and dedication remaining steadfast. This memo is certainly 'othering', and distances those who may have legitimate concerns to the fringes. Furthermore, it is saddening and divisive to define those without the 'correct beliefs' as merely

sharing the 'same roots of faith'; particularly in a time when there is an obvious lack of clarity on the 'new teachings', and when discourse has been invited.

We appreciate that this memo seeks to appease our critics without outright and explicit condemnation. However, in the present culture of the movement, it has the potential of further fuelling an atmosphere of fear and division. We have never referred to brothers and sisters as 'followers' and we reject any characterisation of us as a schism. We are simply holding our ground and representing legitimate concerns.

3. EUME leadership's response

The Luzna ban



ESGD have organized activities here for more than 20 years

FFWPU EUME:

"As FFWPU EUME, we will continue our sincere efforts to engage with ESGD and remain hopeful that our relationship can be renewed in a way that best serves the next generation and we hope for their cooperation."

Unfortunately, we have not experienced sincere efforts to communicate prior to the memo being sent. In May 2025, after Shin-Chul's message, we, as ESGD, were 'indefinitely banned' from using the Luzna seminar center by the national leader of Slovakia. We were previously banned by him in November 2024, but this was eventually lifted by EUME regional

leadership after 90+ letters of support for ESGD were sent. We were hoping that the rationale for the previous decision to lift the ban would be reapplied, but there was no meaningful action on the matter.

On the 20th August 2025, we took initiative to directly communicate with the sub-regional leader, D. S., and requested that he take a position on the ban. We expressed the need for a decision by the 25th August, otherwise we would need to find alternative arrangements for our scheduled programme, 'Signature'.

In a phone call on the 25th August, D.S. assured us that together with the other signatories (EUME regional leader M.B. and the other sub-regional leader U.A.), they supported the ESGD programme to take place in the Luzna center. The Slovak national leader, however, publicly wrote on the 8th September that EUME leadership is not supportive of ESGD using the Luzna center, otherwise they would have already made such a decision the same way as in December 2024.

At the same time the vast majority of members from the Luzna community expressed in written their support for ESGD programmes to continue to take place in the Luzna center (a positive relationship of 20+ years, including 15 years of the DONE programme). When we pushed for an answer, the '26th August Memo' was sent to us as their response on the matter.

On the 25th August, the Slovak national leader started to publicly attack the ESGD and its individual members. After the '26th August memo' was sent, his campaign escalated; the memo was used as proof of support

from EUME leadership for his actions. He has been posting false accusations, untruths and hearsay regularly for about 4 weeks (his behaviour even falls within the legal definition of libel). Despite the EUME leadership being informed about it, they have yet to take any meaningful action. This situation in Slovakia is relevant as an example of how EUME leadership is handling the implications of the memo, and for the conduct of leadership which appears to be acceptable at this time. Furthermore, there has been significant misrepresentation of the 'Luzna ban' from some members of the newly established EUME Youth Dept. Leadership who have also endorsed the memo.

On the 15th September, when we had already found an alternative location for the new [Signature programme](#), we received 'conditions' to use the Luzna seminar center. The 'conditions' reflects a depressing culture of control, dogmatism and cancelling others that appears to be increasingly normalised in our community. The ban continues.

In the context of the current painful circumstances in Korea, the renewal of our movement should be encouraged. Measures should be taken to prevent the abuse of power, even in nations with relatively small membership. We may be disempowered, but we are not powerless.

— Faith over fear

The memo certainly invited a new wave of accusations amongst vocal 'EUME youth leaders'.

However, we acknowledge there are other voices amongst the leadership and community, and we are hopeful that the culture can improve step-by-step. We appreciate the [public memo written by the recently appointed UK EFWPL national leaders](#)

[FIRST and SECOND national leaders.](#)

This is significant as it is the first public acknowledgement which challenges the ‘We cannot co-exist’ message, which missionary Shin-Chul presented in his public talks in the UK earlier this year.

We are also grateful for the widespread support and understanding from many brothers and sisters that we consistently experience. As challenging as it is, we want to carry on contributing to the unfolding situation in our community. We will carry on offering what we can, to those who resonate and who are open. We encourage you to be engaged and to constructively voice your concerns in your communities and beyond.

We carry on.

Sincerely,
The ESGD team

12th October 2025

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:



[Read more](#)

ESGD statement on New Theology

4th October 2024

In our work as ESGD we are compelled to comment on recent theological and educational developments in the movement at large.

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◆ **Principled Living**
◆ **Upholding Lineage**
◆ **Loving Community**
◆ **Building a Legacy**

Message from M. BALCOMB
6th October 2024

“ [...] Some of the young people who went on the recent pilgrimage to Korea, we had almost 200, didn't have such a positive experience. They felt, oh, wait a minute, we're, we're confused. We don't like this, and we are not being properly counseled, or we don't have any opportunity to discuss this. And **I have to say, I'm very sorry.** [...] That's on me that we didn't take more care about what happened.

Message from I.P. MOON, B. PAMMER,
G. CAPONE – 23rd November 2024

“ [...] We wish to address some concerns regarding the pilgrimage. [...] Although the lecturers worked diligently to bring clarity and depth to their presentations on Chambumo Ron and the Status & Value of True Parents, we recognise that some explanations regarding True Parents' life course were insufficient or shaped by personal experience, which does not always reflect what True Mother wants to convey. We also acknowledge the limited opportunities for participants to ask questions and interact with senior figures in open, supportive settings. We regret that this may have left some participants feeling confused or unfulfilled.
For this, we sincerely apologise.”

Beyond theology: clarifications , concerns and a call to reflection

Dear Brothers and Sisters,

This is a message to all of you who are concerned or interested in some recent developments, and who are open to our contribution on the matter.

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- 2. Clarifications
- 3. Concerns
 - Addressing Shin Chul
 - No cohesive reality
 - Wider concerns
- 4. Call to reflection

1. Intro: we are not activists

It is certainly not our focus as ESGD to be in the role of “community activists”. Our primary calling is in offering education, care and guidance to Blessed Children. However, in these circumstances, our collective conscience is calling us to raise our concerns and to voice what we believe is needed for a healthier community landscape.

It is both curious and challenging to find ourselves, as ESGD, in the position we are in. Our **ESGD statement on ‘new theology’ from Oct 4th** was a sincere expression of concern that we stand by, yet it is the root cause of recent attention and persecution.

Despite our consistent attempts to contribute, the mischaracterisation and misrepresentation of who we are, what motivates us, and what we stand for has intensified. Shin Chul's public messages were informed by views which are often 2nd or 3rd hand, and due to his three public speeches, and his position, they are views that have been spread further and wider than would otherwise have been the case.

As the misrepresentation has been spread, we want to clarify a few key points on our intentions and convictions. We also want to use this chance to respond and reply; to try and shed more light on current challenges within the community, and contribute towards raising the standard of discourse.

2. Clarifying our intentions and convictions

To accompany our thoughts, we have included a number of excerpts from some recent messages sent to EUME leaders that we have received too. We deeply appreciate the significant amount of support we have experienced in the European community and beyond, and we sincerely thank those who appreciate, acknowledge or simply allow our contribution. However, there are some perpetuating untruths that continue to paint us with intentions and actions that we do not identify with, and for this reason we want to begin by earnestly trying to clarify and reiterate some of our perspectives and motivations on this matter:

1. WE ARE TRYING OUR BEST TO HONOUR AND LOVE TRUE PARENTS; BOTH TRUE FATHER AND TRUE MOTHER.

We understand that without both of their victories and sacrifices, we would not be here. We also acknowledge that we all have different ways of loving True Parents. First generation, who sacrificed their lives for True Parents, and Blessed Children who are committed to honour those sacrifices, should not have to prove that love on demand; it is something that is a part of our stories and woven into our lives. True Parents are not idols to worship; we need the freedom to relate to True Parents uniquely and even to see that

relationship as ‘a work in progress’, rather than a simplistic matter of loyalty.

2. WE ABSOLUTELY DO NOT WANT DIVISION. We do not want to, nor have we, left the movement. Therefore, Shin Chul’s call to welcome us back, if we accept the Chambumoron, was inaccurate and misinformed. Despite the present challenges, we are continuing to make efforts to serve the community of blessed families. Even though we are limited in resources, and facing a difficult landscape, we want to continue offering what we can, however small it may be.

3. OUR RESPONSE TO SHIN CHUL’S PUBLIC MESSAGES WAS NOT PERSONAL AND WE DO NOT HAVE A PERSONAL ISSUE WITH HIM; our concern is to address the culture behind the message. For what he apologised, we accept, and we understand the significant differences in our perspectives and cultural backgrounds. We sympathise with him, and hope that he will do well and learn from the experience. We also want to learn from the experience.

4. OUR FOCUS IS NOT ON HAVING A THEOLOGICAL DISCUSSION ABOUT THE CHAMBUMORON, although we certainly have concerns regarding its development and its content. Our concerns are primarily pastoral and cultural: this matter has far reaching implications on our Unificationist identity in the present and future.

5. OUR INTENTION IS TO RAISE AWARENESS AND ENGAGEMENT, not to manage the platforms for these discussions to take place. We are not enthusiastic about making statements, but we believe they can be useful as a catalyst for developing the conversations we need to have. It should be normal to discuss matters of public importance publicly.

6. WE WANT TO APOLOGISE if we have not always managed to communicate in the best way. We are trying to find a way forward, and we know that also involves reflecting inwardly. We are a dedicated team, and we are all navigating this process as individuals and families too. We apologise if we have not been sensitive enough to how our messages come across; we are trying our

best to address issues rather than blame anyone. We have often needed to accept decisions which have been made and carry on without a satisfactory resolution. Yet, throughout, we have been striving to choose the path of no resentment. Though we have sincerely tried, we apologise that we have not managed the challenges and persecution better.

7. OUR CORE IDENTITY IS NOT ESGD. We also want to be clear that ‘ESGD’ is beyond the current leadership team. It extends towards many brothers and sisters who are a part of our shared experiences, who have attended our programmes, and who have contributed to our work and development over many years. We do not want them to be misrepresented either, or put in a box, through their association. For many who are connected to our work, ‘ESGD’ is simply a valued aspect of their faith, a meaningful part of their identity, and something which supports those involved to move in a good direction. We want to affirm that our primary identity is as Blessed Family members and Unificationists.

“ESGD’s work is all about inheriting from True Parents, following the path of the Blessing and living a principled life. They encourage a culture of being consciously engaged with church matters, to better equip BCs to withstand the spiritual turbulence and trends or currents that occur within our movement and beyond. This is so valuable if we want our community to withstand the test of time and should be encouraged rather than shut down.”

3. Communicatin g our Concerns

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:



We acknowledge that Shin Chul has had talks with other European leaders, and though we were dismayed that he kept his focus on ESGD, we do accept his apology. But are we meant to ignore the other content in his messages? Sadly, his claims are an immediate threat to our work, and have already caused damage. Should we expect to be exiled if we don't bow to such threats?

These questions are unsettling and very real concerns for us as a team. But more than that, the issue at hand is far beyond protecting ESGD and preserving our freedom to carry on contributing to the community: it is about the culture that all of us are part of creating – and the aspects of the current culture we need to improve. This is part of the reason we want to share more of our thoughts with you directly.

—Addressing Shin Chul's comments

We want to specifically address 2 topics from Shin Chul's content that demand our response [paraphrasing]:

“WE CANNOT CO-EXIST”.

We wholeheartedly disagree on this. We need to co-exist. We can. And we must.

For decades, our movement has been trying to reach out to the world, presenting ourselves as those who want to unify world religions, as well as the worlds of science, politics, economy, art, sport and culture. Peace ambassadors and representatives of many different fields of life have been encouraged to support and join the projects and initiatives of the movement – they have been praised and appreciated regardless of their background, lifestyle and beliefs. In January 2025, we heard a very different message – one that is perhaps a truer expression of where we are currently.

Our aim as a community should not be one where everyone thinks and believes the same. Unity is not uniformity. We must allow for differences in spirituality and religious observance, where we are striving to honour True Parents and the Divine Principle – and worship God – in our unique ways.

“If we place dogma above the freedom to think, question, and discuss, we will quickly alienate and lose every member of our community – plain and simple. Freedom is a prerequisite for truth. Where there is freedom – of thought, discussion, and differing opinions – there can be truth, goodness, and a healthy faith.”

No one can deny the value of gaining a deeper understanding of True Parents’ life course. We can fully understand the heart to support and attend True Mother whilst she is on this earth, she has our full sympathy and compassion. We can all acknowledge and honour her specific course. However, we do not need to equate ‘loving the Chambumoron’ with ‘loving True Mother’.

The ‘Chambumoron’, as it has been presented thus far, has brought a silent upheaval and unacknowledged turbulence in how we relate with True Parents as a community. (When we refer to ‘Chambumoron’ we are talking about the substantial body of educational content focused on ‘new teachings on True Parents’/ ‘True Parents’ Theology’ / ‘Discourse on True Parents’). Some are fully on board and inspired. Some want to give it the benefit of the doubt and find something valuable despite having reservations. But we also observe that there is a cost to such radical reordering. Some are unsettled by the degree of historical revisionism. Some are perplexed and frustrated. For some, it is a crisis of faith and belonging. For some the movement is less credible, and less comfortable to call home. We do not want more brothers and sisters to leave the movement because they feel alienated. We want to contribute towards creating at least some space to represent those voices that cannot be drowned.

“THE ONLY ALTERNATIVE IS

REVISIONISM”

DIVISION

To refer to Sanctuary is inaccurate and misleading; it is an effort to demonise dissenting voices and to stoke fear. We have always sought to work within the community. We do not proclaim authority over True Parents and we do not have any official position in the movement. We should all want a path of reconciliation and harmony, this also includes 'Sanctuary'. And we need to consider the cost of further fragmentation and demoralisation of our community.

Some voices continue to demand that ESGD should be removed (though this has already happened), or that we should be officially condemned (this seems to have happened). What would that achieve exactly, and what would such an action show about our community as a whole? In a healthy community, would any willingness to voice genuine concerns be seen as divisive? Have we forgotten that facing problems and overcoming them together, is a normal part of development for any group and community? It is certainly not an easy task, but we do believe it is possible. Perhaps, our future as a community depends on it.

“If there are steps towards further division – if ESGD is cut from the communication network, or banned from Camberg just as they were banned from Slovakia’s center – I believe the whole European movement will be damaged, not just or mainly esgd, not just BCs and blessed families connected to them, but because it will be an expression and a testimony of our incapacity as an organization to solve internal struggles and find the unity, when we are supposed to witness this to the world.”

**—There is no
cohesive
narrative of
our current
reality**

When we witness contradictions in plain sight, it is difficult to have a starting point of discussion, and it undermines us developing a cohesive narrative of what is really going on. Are we in a crisis? Or have things never been better? Is the Chambumoron a discourse that can be freely studied, discussed, and rejected, or is it a new truth that must be accepted?

We still observe an information gap which makes having a constructive conversation difficult. Our original statement received a huge amount of support from those who resonated with the message. Those who tended to downplay the concerns that were raised were often less informed: “I don’t know what Chambumoron is”. Understandably, without information, it is more difficult to digest our reality. Since then, the discourse has opened up, but it is still challenging to be informed enough to have a clear perspective.

Information might not unsettle people as much as a lack of information does. Noticing that things have changed, and not having a narrative to understand it, is what can bring confusion. That is why, after much reflection, we have concluded that it would be helpful to collect some videos that demonstrate these contradictions, divergence in teachings, and lack of transparency. These are from widely circulated public talks and memos, which we have all been encouraged to listen to and read.

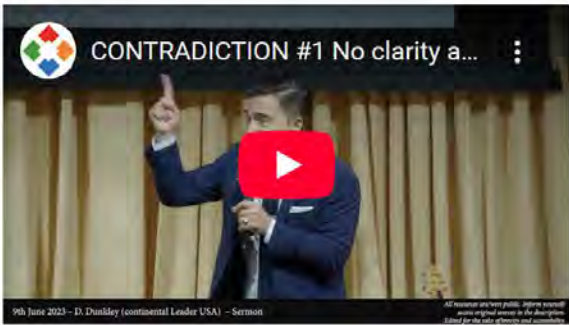
To be clear, we are not here to expose anyone, nor to focus on the details of the Chambumoron. Our concern is about acknowledging that there is no cohesive narrative of what is currently going on in our movement, and we must do better if we want to move forward together. We do not want to spoon-feed anyone, but we also do not want to be vague at a time when people want information:

— CONTRADICTION #1 Unclear about the Chambumoron:

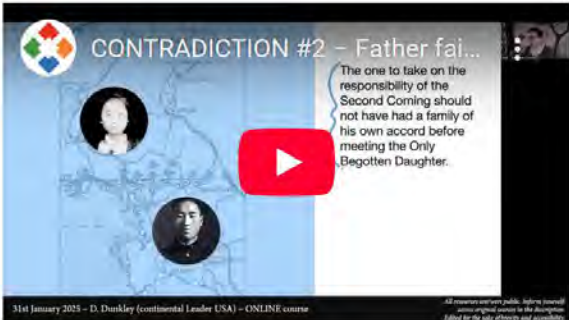
These are a few of the topics that need clarification:

1. ‘The new theology is a discourse and a conversation’ vs. ‘we all need to accept it’
2. ‘The new theology is not that different’ vs. ‘we are a new religion’
3. ‘Theology is not that important’ vs. ‘we

- 3. 'Theology is not that important' vs. 'we cannot co-exist with people who do not believe the new theology'
- 4. 'We must study it' vs 'nothing is final/it's not finished yet'



— **CONTRADICTION #2**
Does it or does it not say that Father should not have married his 1st wife?



— **CONTRADICTION #3**
Do some integral points about the Chambumoron come from lecturers or from True Mother?



At the pilgrimage in Korea last summer, part of the education was focused on the Chambumoron. These are some follow up messages from leaders after the pilgrimage:

Message from M. BALCOMB
6th October 2024

" [...] Some of the young people who went on the recent pilgrimage to Korea, we had almost 200, didn't have such a positive experience. They felt, oh, wait a minute, we're, we're confused. We don't like this, and we are not being properly counseled, or we don't have any opportunity to discuss this. And I have to say, I'm

Message from I.P. MOON, B. PAMMER, G. CAPONE – 23rd November 2024

" [...] We wish to address some concerns regarding the pilgrimage. [...] Although the lecturers worked diligently to bring clarity and depth to their presentations on Chambum Ron and the Status & Value of True Parents, we recognise that some explanations regarding True Parents' life course were insufficient or shaped by personal experience, which does not always reflect what True Mother wants to convey. We also acknowledge the limited opportunities for participants to ask questions and interact with senior figures in open, interactive settings. We

very sorry. [...] There's one thing that we didn't take more care about what happened.

regret that this may have left some participants feeling confused or unfulfilled. For this, we sincerely apologise."

What do these apologies refer to? How can we cross reference that what the apology is for, is not what continues to be taught? When is it the lecturer's opinion vs. teaching content which they have been asked and authorised to pass on? Since the inception of the 'new teachings', it appears to be that controversial content has been consistently denied, obscured, reformulated, or redacted. This in itself is alarming.

— Wider CULTURAL concerns

We want to share some further perspectives on the cultural concerns we observe. There is a growing inability to reflect and stick with difficult conversations, perhaps because of the fear of facing an often uncomfortable reality. We are encouraged to 'Forgive, Love, Unite', but this can sometimes be interpreted as 'Forget, don't reflect, move on'. When we do that, it makes it difficult to fix things, or to learn the necessary lessons.

For this topic we are sharing a number of excerpts from letters which have been sent to EUME leadership and us. It is helpful to hear more voices, and we are grateful for their engagement and consideration.

Culture of Control

"We are sliding toward a culture of control and submission and away from the freedom of God's blessing of individual responsibility and growth."

"The core message in Shinchul's speeches, and his "apology" ... was that the Chambumo-Ron cannot be debated. Prohibiting discourse and freedom of speech is not "unity" – it is control. ESGD's courage in voicing their concerns about the new theology is not divisive. On the contrary, it serves as a bridge, allowing those with similar concerns to feel

welcomed and valued in the community, despite differing views.”

“How are we supposed to accept something that isn’t finished or where the content of it is changing whilst it’s being taught? Is there no further discussion to be had about the chambumoron when so many feel difficulty with its new teachings? Surely because of this, feedback should have been expected and that concerns expressed should be taken into consideration and explored, not disparaged.”

“I am deeply troubled ... that such public and unfair criticism of long serving members of the community is allowed to go unchecked, and that more and more the culture of the movement is just believe or leave, discouraging any autonomy of thought or expression of belief.”

It seems there is simply ‘too much fear’ in how we communicate in the movement; whilst we need to maintain respect and accept differences, we desperately need to work on being freer to communicate. But threats of ‘excommunication’ are demonstrating how you may be treated as a result of speaking up. Within these threats, there is also a pressure to conform and simply accept what is going on, and we grow evermore disempowered. As a result, there is a concrete narrowing of the space of what it can mean to be a Unificationist. This is a serious pastoral concern. When there is too much control, we lose our sense of freedom and responsibility. We need to protect space for people to take ownership of the community we are a part of.

Culture of Slander

“We have spoken with our

second-gen peers, first-gen parents, and leaders, and many have expressed critical thoughts and questions regarding the discourse surrounding the new theology. These concerns reflect a broader issue within the entire community rather than being limited to ESGD. Why, then, is ESGD being held responsible for tensions and challenges that are being felt across the whole community?”

“The accusations Shinchul made against ESGD during his address last weekend were unfounded and aimed solely at damaging their reputation within the community. He presented no evidence to support his claims, and he himself admitted to not knowing the specifics of the alleged transgressions he referenced. When an accusation is made without evidence, it is your responsibility as leaders either to provide the evidence or to publicly condemn the accusation as false. How are members of this community supposed to feel protected from slander if your default response is silence? Your role is to protect all members, ESGD included.”

“I think what we cannot afford is to feed and allow a culture in our community where people are “left out” of the main network of FFWPU based on rumours and one-sided information. I think we cannot afford to accept a culture of gossip and ostracization to take root the way it has happened among members and leadership ... Acceptance of this approach – listening to one side without

*facing the accused side –
undermines trust and feeds
hatred and misunderstanding.”*

Without fair evaluation and due process, lazy and simplistic conclusions are unchallenged, and lies about members in our community are tolerated and become entrenched. Sadly, there is little accountability for the damage caused, or enough care to rectify the situation.

Culture of Silence

“A community where people are forced to follow without question, obey without understanding, or blindly accept is not the kind of community God calls us to build. Unfortunately, this is the direction we seem to be heading if you continue to remain silent on these critical issues.”

“The issues within our community arise not from a small group but from the leadership’s lack of openness to an honest discourse surrounding the new theology. Labeling critical voices as heretical or silencing dissent does not align with the ideals of love, mutual respect, and freedom of thought that our movement strives for. Such actions foster fear and alienation, rather than unity and understanding.”

“Is there nothing to be said here from other leadership to remedy the situation, more than just apologies for profanity? I do not wish anyone ill and I do not envy those in leadership positions. But this is a critical time for leadership to respond to what is happening.”

His 'silence' is in the growing culture of ignoring the issue and not saying anything at all. It is also in denying there is an issue, or dismissing concerns when something is expressed. We should all feel some sense of responsibility for the movement, whether we have a formal position or not. We should respond to issues that need to be addressed.

4. Call to reflection

Shouldn't we be concerned about the implications of such wholesale changes to our faith? Is it really 'just theology'? We can only take responsibility over something that we have first figured out ourselves. Yet, the common response to genuine questions often seems to be to 'pray about it' and 'keep a good attitude'. However, in the face of all the contradictions, we need facts, and we want truth. That is why we are trying to engage with care and curiosity, and we want to keep making efforts to make sense of what is happening at present. We want to encourage study, research and reflection, and to encourage people to share honestly about their personal understanding of the Divine Principle, True Parents, and the state of our communities and movement.

We are troubled by a culture that is ignoring legitimate concerns, that is less attentive to seeking the truth, and less and less grounded in reality. If we choose to, this can be a time of contemplation and introspection, rather than of knee-jerk condemnation and scapegoating. We need conscious cultural change if we are to do things differently in the future. If we are to move forward from where we are, raising the standard of discourse *can* make a difference; as we can better process our failings and work from a deeper understanding. We want to encourage a greater sense of urgency, to preserve a sense of agency over where we are going as a movement, as blessed families, and as individuals. We want to encourage a sense of collective ownership, rather than creating a simplistic distinction between 'leader' and 'members'.

Our movement is built on a rich spiritual tradition of deep faith in God. We stand on our Judeo-Christian foundation, we stand on 70 years of Divine Principle teachings, we stand on the real sacrifice of the 1st

stand on the real sacrifices of the 1st Generation. We have had the privilege of receiving the Blessing from True Parents, and we have much work to do towards our goal of establishing ideal families. We want to support a less dogmatic culture of ‘grounded Unificationism’, which preserves space to co-exist with different beliefs, but with a respect for the core identity we share, and those things which do unite us. We want to offer a considered message of encouragement and hope, and trust that God can work with our collective efforts as a community.

The ESGD team
12th February 2025

new

We Care We Carry On

12th October 2025

In response to the [official memo](#) sent to European National Leaders on the 26th August by the EUME Leadership



[Read more](#)

ESGD statement on New Theology

4th October 2024

In our work as ESGD we are compelled to comment on recent theological and educational developments in the movement at large.

[Read more](#)

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- ◆Principled Living
- ◆Upholding Lineage
- ◆Loving Community
- ◆Building a Legacy



Vision & Mission Statement

As European Second Generation Development, we offer education and care rooted in the Divine Principle, and our Unificationist ideals and identity. We are committed to experiencing a deeper sense of meaning, belonging and joy on our Unificationist spiritual path. Together, we strive to contribute towards creating an authentic educational and spiritual landscape centred on

1. Principled Living

Offer Principled Education & Understanding

2. Upholding Lineage

Supporting Blessed Families to Endure & Grow



3. Loving Community

Cultivating a Spiritually Vibrant Unificationist Network

4. Building a Legacy

Providing Direction & Leadership for our Present and Future



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new
program

signature re

This is an invitation to adult Blessed Children seeking to strengthen their confidence and gain more clarity and direction on their spiritual journey. Whether graduating from college or wanting to take a break from work to better navigate your future and solidify your life of faith – Signature can be the place for further spiritual discoveries.

We live in a time of confusion and uncertainty – in our movement and in society. Making sense of our reality is one of the reasons, we (as ESGD) want to offer this new programme designed



to offer this new programme designed for the 22+ age group. We want to provide education for the different life phases, and stages of the matching and Blessing journey that many of you are navigating. We want to support each other to rediscover a deeper sense of stability and purpose on the spiritual path.



We will build upon the experience of many years of developing DONE*; the new programme will share some of the key DNA but will be tailored for an older age group. This programme will be shaped by those who are part of it; we invite you to pioneer something which you can be proud of creating. The programme will be focused on principled education, with ample space for contemplation and mentorship. We don't have all the answers, but we want to create space to ask the relevant questions and to seek truth.



signature
programme
consists of

**Educational
workshops**

Divine Principle – theory and applied
Unificationist Perspectives
Spiritual Leadership training
Matching and Blessing education



**Service
project
experiences**

Mountai



n trip

Reflection and
contemplation in nature



Personal mentorin g and coachin g

Matching and Blessing
support

**Signature 025 is
organised, guided, and
managed by the ESGD
staff team**

Core staff: Julius Alexy,
Josephine Jensen,
Grace Tribe and Patrick
Hanna

Educational support:
Yebuny Hanna, Javier
Badosa, Geros Kunkel
and Martin Alexy



As ESGD we have
worked with BCs
throughout the last 20+
years and want to carry
on offering support for
brothers and sisters
through the different
stages of their
matching and Blessing
journeys.

Testimonies

◆ When?

Starting between 5-
12 October and
ending 8-15

◆ How long?

30-35 days

◆ Where?

Slovakia (near
Bratislava) &
England (near

◆ Fee?

1300 EUR

Are you called to stop running or hiding, and take a pause? We want to encourage you to consider the potential of what you can achieve together with others in a dedicated period; to set time aside to focus inwardly and re-orient your priorities. We are seeking those who want to dig deeper into their spiritual identity and ideals; to develop a healthy and free environment to develop a grounded Unificationist identity.

We are each needed. We are each unique. We were each born to offer something.

What's your Signature?



Registration link

Application steps:

1. **Register** latest by **25th July 2025 online here**
<https://forms.gle/9wYRhingXCgNy656>
Early registrations are appreciated and helpful for all involved.
2. We will send you the application form with further details regarding how to proceed. You will have to **submit your completed application form** (including your CV, motivation letter and responses to additional questions) **by 31st July 2025**. Early submission of your completed application is welcome.
3. We will inform you about your acceptance latest by **15th August 2025**.

**DONE will not run in 2025 – though we plan for it to return in the future (2026). This year we will focus on Signature, to give space for some more creativity and meet an important need. We are very proud of the track record of DONE, and for all those*

the track record of DONE, and for all those who have invested into it over many seasons. If you were planning to apply for DONE this year, please contact us directly, and we will consider your personal situation – we apologise for any inconvenience caused.

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◆ **Principled Living**

◆ **Upholding Lineage**

◆ **Loving Community**

◆ **Building a Legacy**



FAMILY FEDERATION FOR WORLD PEACE AND UNIFICATION (UK)

43 Lancaster Gate • London W2 3NA • United Kingdom

familyfedcommunity.org.uk • www.ffwpu.org.uk • Email: hq@ffwpu.org.uk

To: Members of FFWPU-UK

Subject: Clarification in Relation to Missionary Shinchul Moon's Message from January 19, 2025, at River South Community

Date: September 5, 2025

Dear brothers and sisters, members of FFWPU-UK,

Today, we could join in a deeply moving and inspiring Global Prayer Service. Thank you for your unified attendance and sincere devotion. True Mother, Holy Mother Han, has encouraged us all at this time to embrace the values of *harmony* and *peace*, and to renew ourselves individually and as a movement.

As we also begin a new chapter here in the UK, there are areas we want to clarify so that we can move forward together. One of these areas is the Sunday service message, which was given by Missionary Shinchul Moon earlier this year, on January 19, 2025, at River South Community.

We would like to express the following:

- The views expressed in Missionary Shinchul Moon's message were his. He did not speak on behalf of True Mother or FFWPU leadership. Specifically, the opinions expressed in his message do not represent the view of FFWPU-UK.
- The message therefore does not disqualify the individuals mentioned from participating or contributing to programmes organised or advertised by FFWPU-UK or from receiving financial support from FFWPU-UK.
- The British members referred to in the message have been and continue to be members of good standing of FFWPU-UK. We are grateful for their contributions to our community, and we are deeply sorry for the grief caused.

As we learn from this situation and look forward, we emphasise the following points:

- It is crucial for us at FFWPU-UK that any concerns and grievances about leaders or members, should they arise, are handled with due process and fairness. Please do not hesitate to bring any such matter to our attention. We are committed to handling future situations more quickly and with greater clarity and compassion.
- We recognise that our movement and community face several challenges, and we respect that within our UK community, we have a wide range of views on these challenges and their causes.



FAMILY FEDERATION FOR WORLD PEACE AND UNIFICATION (UK)

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- At FFWPU-UK, we are committed to understanding, learning from and transcending these sometimes-conflicting views in accordance with the Divine Principle to better attend to God, our Heavenly Parent, and fulfil our mission.
- We will continue to give our utmost to support Missionary Shinchul and his wife Jiwoo in their essential role as "Inheritors of Heaven's Love and Blessing". We deeply appreciate their heart of urgency in support of True Mother.

We invite you to join us in these tasks and in building and developing communities of true love here in the UK.

Sincerely,

Bogdan & Yoshiko Pammer

National Director

Family Federation for World Peace and Unification - United Kingdom



Family Federation for World Peace and Unification

EUROPE & MIDDLE EAST

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Dear National Leaders,

At the request of numerous national leaders, community leaders, and our brothers and sisters, we are sending you this letter to express our position regarding the ESGD.

For many years, ESGD served as an official department of FFWPU EUME and supported the faith development of many young people across Europe and they continue to do this.

In recent years, ESGD has become more independent and is no longer an official department of FFWPU.

It is important to affirm that ESGD staff and followers are very much part of our wider community and share the same roots of faith in our Heavenly Parent and True Parents.

At the same time, it has become clear that ESGD as an educational institution does not fully accept the position of our True Mother and her teaching. Because of this we are unable to endorse all the content of the education given to the participants. Within FFWPU EUME, our educators carry the clear responsibility to uphold and support True Mother's leadership, and teaching and passing on the providential responsibility to the young participants

In light of this, we ask national leaders, communities, and parents to carefully consider the merits of ESGD programs and make their own informed decisions. We encourage you to explore the ESGD website (esgdmedia.com), speak directly with their team and also the EUME youth department if you have questions, and weigh both the positive contributions and the current uncertainties.

As FFWPU EUME, we will continue our sincere efforts to engage with ESGD and remain hopeful that our relationship can be renewed in a way that best serves the next generation and we hope for their cooperation.

Dr. Mike Balcomb
Continental Director EUME Region

Dr. Dieter Schmidt
Vice Continental Director EUME Region

Umberto Angelucci
Vice Continental Director EUME Region