

The Chambumo-Ron -a new challenge for Unificationists

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Late last year, 2024, I formulated some initial impressions of Chambumoron, hereafter CBMR, after perusing the material made available early in 2024 to the European membership.

I signed up for the eleven lectures given in the 'Foundations' course, primarily intended for Unificationists under the age of 40, but subsequently made available to all.

But not until I attended a 2-day workshop in Camberg (13—14 January 2025), where the CBMR content was delivered in the form of six lectures directly from Korea by professors¹ from Sun Moon University, did I become clearly aware of the profound implications of these teachings and the extent to which they deviate from what we understood from the Divine Principle (DP) and True Father's words.

After each lecture, we were given the opportunity to pose questions online (anonymously if wished).

Two key points became clear:

- **The CBMR material is unequivocally from True Mother.** Some of the content has been downplayed or even denied by the leadership in Europe as really from True Mother, but this approach can no longer be sustained. TM instructed several professors in Sun Moon University in Korea to formulate her revelations, and what is being distributed now is the result. Although supposedly a 'discourse', this content is developing as the new orthodoxy of the movement, and *it is the duty of children to gratefully receive new words* (Lecture 1)
- **CBMR is much more than simply a development of the DP** to give the motherly aspect of God her rightful place. While I hesitate to echo those who say that it denigrates TF, **several key issues directly contradict** what TF said, reassign his providential role, and certainly place him and the unity of True Parents, in a rather questionable light.

Background

After the death of Rev Moon, TF, in 2012, most of the movement acknowledged Hak Ja Han, his wife, TM as his immediate successor. She is, after all, the other half of the messianic couple, True Parents. A small minority expressed mistrust in her leadership and aligned with one of her two dissident sons. The elder, Preston or Hyun Jin, had already dissociated from his parents during his father's lifetime, while the younger, Sean or Hyung Jin only began to publicly denounce his mother after Foundation Day (FD) in February 2013.

Changes made by TM to what her husband had established - such as to the CIG national anthem and the way God was to be addressed, and even the editing of the CSG scriptures - were acceptable to most. But slowly, subtly, new concepts were introduced, and rumours about 'new teachings' and 'a new DP' became more substantial last year, 2024, with the appearance of the lecture series - ***The Value of True Parents from the Viewpoint of Heaven's Providence*** – first delivered to Korean pastors in February 2024 by **Oh, Taek Young** (Professor of Theology, SM University) and **Kim, Jin Chun**.

¹ The lecturers were: Prof. Oh, Taek (who spoke with translation, and I think is the same Prof Oh who drafted the first version of CBMR), Prof. Jo and Prof Hwang (both of whom communicated directly in English).

These teachings which have been fully endorsed by TM and the Korean Family Federation HQ are now being widely taught as **Chambumo-ron** or discourse on True Parents. I understand that in addition there is an update of the whole Divine Principle in the pipelines -the **Hyojeong DP**.

The CBMR soon began to generate criticism, levelled not only against its content but against TM and her leadership, threatening further splits in an already divided movement. And although in no way condoning the actions of her wayward sons, their separation from TM becomes more understandable if we assume that they were fully aware of what she was saying long before the general membership began to get the gist. It is likely that TM's controversial statements were carefully translated and edited to shield the movement from their profound implications until her persistence and explicitness made this no longer possible.

First-generation Unificationist Thomas Cromwell, a long-standing British / American member who has never been afraid to stand up when he sees hypocrisy or heresy (in 2012, he was a forthright critic of In Jin's deceit and the surrounding cover-up), was one of the first to publicly speak out with the distribution on 24 May 2024 of an open letter **The betrayal of Sun Myung Moon and what can be done about it.**²

In October 2024, the **European Second Generation Development (ESGD)** team distributed a critical but considered statement³ which provoked, or forced a response from **Michael Balcomb**, president of the European Church⁴ with assurances that the 'new teachings' had not been finalised and were only a 'discourse' -ie open to discussion.⁵

Although the material may not have been finalised, the basic message and content is clear, and any changes are likely to focus on eliminating the endless repetition which Koreans are so fond of! From a preliminary comparison there seems to have been minor modifications made to the original presentations from last year, the central message remains. There is still an obvious need for a great deal of further trimming and editing.

Before outlining in more depth the content of CBMR, it is moot to briefly consider the use of the **only begotten** terminology.

CBMR acknowledges the origins of **only begotten** in the Nicene Creed but does not tackle the fact that Christianity introduced the term to reinforce the notion that Jesus was literally God incarnate. We know that TF did not mean this on the few occasions when he referred to himself as the OBS and would probably have concurred with a definition given by CBMR:

one born as direct son of Heavenly Parent -disconnected from the lineage of fallen humanity
(Lecture 1).

Regrettably the CBMR misses an opportunity to rectify the misapplication of this terminology to describe TPs. They are not God. Furthermore, referring to TPs as *only begotten* does not make it easier for Christians to accept them, and despite what TM says, I find it hardly likely that Christianity

² [Thomas Cromwell's article 5-27-24.pdf](#)

³ <https://esgdmedia.com/statement-on-new-theology/>

⁴ <https://vimeo.com/1018032375>

⁵ Sadly, there are ongoing signs that this 'discourse' **is not open** to discussion. Dissenting voices are equated with abandonment of the movement as manifest for example, by the denigrating remarks about ESGD, made by Shin-Chul, TM's grandson in very public settings in the UK (coincidentally on the very weekend when the lectures were being delivered in Camberg).

would have been more open had she been presented as the OBD in 1960. Unfortunately, attempts to clarify this matter with the CBMR team at the seminar fell on deaf ears.

What is the content of the Chambumo-Ron?

The CBMR content is currently being delivered (at least in English) as six lectures with accompanying power-point slides.

While a great deal of the content is indeed our familiar DP and consistent with, or a development of, what TF taught, I have identified three key points which are **not in resonance with the DP or TF's teachings.**

- 1. There was no OBD at the time of Jesus.**
- 2. True Father is the second advent by inheritance, True Mother the first advent by birth and thus the Only Begotten Daughter of the first coming without original sin.**
- 3. TF did not know that TM was the OBD**

1. There was no OBD at the time of Jesus

It is not simply that the OBD could not appear-**she was not born** because there was no foundation. There is, however, no explanation as to why the foundation was considered sufficient to send the OBS but not his female counterpart, the OBD.

It is not new to hear that from the very beginning, Jesus' mission was hampered by the failures of Mary (and Joseph) who did not recognise his value, had sexual relations and further children.

(This is compared to TM's situation where her parents did not live as husband and wife after her birth, and her mother Soon-Ae or DMN realised her daughter's value from the start and raised her accordingly).

However we know that despite the lack of support from his mother, Jesus could have been accepted if John the Baptist and others had fulfilled their roles. CBMR teaches that the OBD was only to be born had Jesus been accepted and that any age difference was not important. This does not make much sense – Jesus did not start his public ministry until the age of 30 and it is much more likely that at least one woman must have been born ('begotten') as a potential bride for Jesus.

The fact that TF often spoke about Jesus' bride (and even suggested that the sister of John the Baptist had been prepared for this mission) was dismissed as being **because TF was ignorant of the fact that no OBD had been sent at that time.**

This assertion, that there was no OBD sent at the time of Jesus is crucial for the legitimacy of the next key premise of CBMR namely:

2. True Father is the second advent by inheritance, True Mother the first advent by birth, and thus the Only Begotten Daughter of the first coming without original sin.

TM, in redefining her position as the OBD, claims to be *the central pillar of the Providence*. She states that her position as the OBD has not been properly taught:

Despite being 55 years strong, the Unification Church has not properly taught about the only begotten daughter. That is why I have been revealing the truth (December 17, 2017)

It took 50 years to unbutton a providence that was buttoned up the wrong way, ...the work of rebuttoning correctly began with the OBD. -TM-April 20, 2019

TM claims to have many qualities that come with this status such as no connection with the Fall, direct connection and communication with God, knowing God's will from childhood and stepping up to save the Providence by taking TF as her husband.

the only begotten Daughter whom he brings to birth and who is unrelated to the Fall (July 26, 2024)

More important is the advent of the OBD from Heaven's lineage with no relations to Satan (TM, March 16, 2009)

No one has educated me. It cannot be said that the OBS educated the OBD. That is why I made the decision (to marry TF) myself (Oct 27, 2014).

*I do not have a teacher; **Father was not in a position to decide on his bride**; I could not say I was the OBD; **it was my spouse who should have said this...** It emerged as a male-oriented time. The Principle of Creation, however, teaches about man and woman, the only begotten son and daughter. The 53-year history of the Unification Church was thus a wilderness period (TM 22 February 2024)*

If from the beginning, we had explained the essence of Jesus Christ...Christians would not have been able to call the Unification Church heretical (TM. July 18, 2024)

3. TF did not know that TM was the OBD

This startling claim, we are told, explains why TF:

- referred to himself as the restored Adam who must raise up and restore Eve from the fallen world.
- made the mistake of his first marriage(s), said that a bride had been prepared for Jesus and that his (TF's) bride could have been 'an English princess' had the Providence progressed differently.
- treated TM so badly in the first 7 years of their marriage

It also explains why the wilderness course from 1960-2013 was necessary. The fact of the OBD should have been proclaimed in 1960 (especially to Christians). But TF did not proclaim this because **he did not know**.

Have we forgotten that TF described the wilderness course as a necessary course between 1945-1985, to restore the failure of Christianity to accept him?

Is it really plausible that TF did not know TM's status, ie that she was the OBD?

Remember, TF was:

the one who for several decades wandered through the spirit world....trod a bloody path of suffering in search of the truth..... Through intimate spiritual communication with God and by meeting with Jesus and many saints in Paradise, he brought to light all the secrets of Heaven (EDP p 18)

Can it really be that such a person was unable to discover or accept such a crucial truth as that of the OBD? TF certainly understood that there was more to be revealed⁶ and was in no way silent after

⁶ Before his death, he organised what he considered his most important teachings into *Eight Great Textbooks* and proclaimed them as eternal HDH scriptures, not to be tampered with. And let us not forget the Original Substance of the Divine Principle (ODP) content which again, shortly before his death, TF declared as at least part of the new truth.

the first publication of the EDP in 1966, but he never spoke about a new understanding of the positions of True Parents.

We were told that **God could not tell TF that TM was the OBD**, because it was TF's 5% responsibility to find out.

TM states that because she was the OBD, directly in communication with God, she understood her role from the very beginning; this was not a new revelation only given after Foundation Day.

Why then did she not share this information with TF?

TM did not want to cause problems was the answer from the lecturer. TF was so convinced of his status and would not have accepted what his wife had to say. Thus, for the sake of the Providence, she embraced and worked with him to preserve the role of True Parents.

Only after the opening of CIG on Foundation Day (and 3 years of mourning and conversations with TF) could she reveal this truth, and only then could **TF become perfect TF, and TPs perfect TPs** (statement by lecturer).

When asked how TF received this understanding on it becoming clear to him in the spiritual world, we were told that many people have received messages in prayer in the Cheon Shim Won (CSW) from TF that **he is very sorry, but very grateful that TM is now making this clear**.

My comment that it was somewhat insulting or belittling to TF to suggest that he would not have been open to considering TM as the OBD had she shared this information with him, met with an evasive response.

But even more disturbing is that if TM indeed felt unable to share this information with TF and / or that he would not even be open to discuss such a fundamental issue, the image of a totally united couple must be questioned.

Further claims

These three fundamental assertions of the CBMR are the base for yet more revisions to what has been previously taught. One might say that providential history is being reframed. It is beyond the scope of this critique to offer an in-depth analysis, but some examples of new twists are:

the history of Christianity is the preparation for the OBD; after Jesus' crucifixion, Heavenly Parents' greatest concern was the birth of the OBD. (Lecture 3)

Jesus will return when conditions and a foundation to enable the birth of the OBD are completed. He will be born before 1943 when the OBD will be born. (Lecture 5)

In 1934, God decided the OBD could be sent (this is when TM's parents married) and on this foundation, one year later TF could be called by Jesus. TF only became TF after meeting and marrying TM in 1960. (Lecture 5)

It is now claimed that in the preparation for the coming of the messiah, Calvin, with his thesis 'The Necessity of Reforming the Church' in 1543, completed the Reformation and is every bit as significant as Luther with his 95 theses in 1517. Why? 400 years after 1543, the OBD could be born. Interestingly, I find that CBMR contains more than a slight hint of predestination, beloved by Calvin. For example, statements such as:

*after Jesus, our (ie Korean) history is preparation for God to send OBD
Heaven chose a new people (Han) even before the advent of Christ (TM June 2017)*

place the entire focus on one prepared people and leave little or no space for any 'plan B'. We know that had Christianity flourished and developed differently in Europe, Korea would have had only a peripheral role. God always prepares other options and whether in preparation for the position of the first coming, or for the LSA or his bride⁷, it is highly unlikely that only one person born in one particular year was prepared.

*In such a situation, the Creator had to protect the only daughter whose birth he had brought about. How was it that **Heaven could mobilize 16 UN member states?** Because of whom? **Because of the only begotten daughter.** This nation and its people must be aware of this. They must know the truth. (TM July 18, 2024.*

This statement does not even acknowledge that the mobilisation of the UN member states also resulted in her future bridegroom's release from Hyungnam prison camp.

Summary.

I hope that I have been able to demonstrate that **CBMR is much more than simply a development of the DP and an expression of a new depth of revelation and understanding.**

We must clearly distinguish between something that develops or complements previous teachings from something which contradicts. Calling our Creator Heavenly Parent instead of God is an example of the first; a 'new' and contradictory understanding of the respective roles and positions of True Parents is an example of the second.

Many defend the new teachings and TM's words as a positive development; we are leaving behind the masculine dominated movement of TF's lifetime and are emphasising the historically overlooked feminine aspect of God. While it is indeed true that statements such as:

in recognition of God's position as the internal and masculine subject partner, we call Him 'Our Father' (EDP p19)

do need revision, overall, the Principle is very clear about the feminine aspect of God and the reciprocal nature of male -female relationships as explained by the four-position foundation. Most of the unfortunate male dominance in the movement was /is because the founder and his inner circle were Korean males.⁸

Does it really matter?

At the end of the day, will this 'new truth' make a difference to our lives or bring us closer to God? After all, there is still much about the Principle which is untouched and the centrality of the Blessing remains⁹. Doctrine and theology are what split Christianity, and we don't need to go down that road. Or is it the case, as one of the workshop participants stated, that if this really is God's truth for the

⁷ TF's remarks about the possibility of 'an English princess' as his bride had the providence developed differently (May 20, 1984), reflect an understanding that God never 'puts all his eggs into one basket'

⁸ Quite apart from the issue of the OBD, I feel that attempts to redress the balance are being overdone and feeding an unhealthy culture of idolisation. Thus, we see a sermon competition on the topic 'Who is True Mother? (with contributions expressing fawning adulation) and the 2023 doctorate thesis by 2 G YeungHee Chang with the exceptionally wordy title: *Grounded Theory on the FFWPU Faith for Developing a New Understanding of TM (HJH) after TF's (SMM) Seunghwa* (my abbreviations) which is an example of how TM has been elevated, if not deified.

⁹ However perhaps the Blessing no longer is the key: Lecture 4, CBMR states that we are 'saved by attending TM on earth.'

CIG era, then it must be made known no matter what the impact on the movement? Nor can we ignore TM's repeated exhortation to 'proclaim the OBD'.

No matter what, we cannot avoid the fact that our highest living spiritual authority is expressing very different views from those of her husband, and in stating that she was unable to tell him about her status forces us to question what we have heard many times proclaimed, that TPs are a perfected couple in complete unity with each other and with God.

A united couple can and should have differences of opinion but not about such a fundamental issue. If TM was privy to such information, she must have realised how important it was to clarify the situation before her husband died¹⁰.

If something so vitally important could not be resolved and agreed between them in over fifty years of marriage- and no ordinary marriage but one which supposedly restored the position of True Parents and was one of total unity - we are confronted with a painful dilemma.

- **CBMR is true**, but TM could not discuss it with her husband, or she tried to, but TF rejected it. If so, not only can the claim that they were a perfected, united couple not be substantiated, but our whole concept of TF's relationship with God and his understanding of the Providence is very much put into question.
- **CBMR is not true**. If so, why is TM making these claims? The kindest way to understand it is that she sees it as a way to consolidate her authority.

But we can't have it both ways.

How can we discern if CBMR is God's truth?

There is a certain attraction in accepting CBMR as true. It could be seen as shedding light on TF's many (seemingly) inconsistent statements and an explanation as to why he made some questionable decisions. For many, the mantra to 'unite with TM' is deeply ingrained and they will come to terms with or rationalise what she says.

We are told to ask sincerely for answers in the Cheonshimwon, but there is no unified consensus of answers. Are those who receive the 'wrong' answers less sincere in their prayers?

I am surely not alone in thinking how 'convenient' it is that these insights were first expressed when TF was no longer in a position to unequivocally confirm or refute them. Revelations from the spiritual world are a very unreliable way of ascertaining truth; they are often contradictory, confusing and very much dependant on the one on the receiving end. Our movement is now being exposed to exactly this situation.

What are the choices? To be 'faithful' and unite with whatever comes? Remain silent but doubtful? Join an existing 'splinter group' or establish a new one? Give up on the movement completely?

It's a tough call!

¹⁰ An alternative consideration is that TM did try to share this information with her husband; this would explain the many reports about TF's anger at, and dismissal of, TM at several HDH sessions in his last years.

THE BETRAYAL OF SUN MYUNG MOON

AND WHAT CAN BE DONE ABOUT IT

Memorial Day, May 27, 2024

As they have every year for over five decades, tens of millions of Americans on this Memorial Day are remembering and honoring the heroes who made the ultimate sacrifice for their country and the freedoms it represents and upholds. These sacrifices hold particular meaning because they were most often made in foreign lands on behalf of people of other nationalities who were victims of unjust aggression or oppression.

Earlier this year, hundreds of millions of Christians around the world paused to remember and commemorate a similar but more universally significant sacrifice by Jesus, who gave his life to save the world from evil. His goodness and life of selfless service to humanity have from the earliest days of the church inspired Christians to honor him every year at Easter.

Why is Sun Myung Moon not Honored in a Similar Way?

It's not quite 12 years since Sun Myung Moon passed into the Spirit World, on September 3, 2012. He was honored by his followers at a massive funeral, and for several years his death was commemorated by his widow, Hak Ja Han, together with other leaders and members of the Unification Church. However, already that tradition has largely been diminished to irrelevance as faithful Unificationist hearts and minds have been re-educated by Hak Ja Han to focus on her as the central figure of God's providence, to learn her new theology of the Only Begotten Daughter (OBD), and to accept her claims of God-like status and accomplishments. She now insists that all members be absolutely obedient to her.

This is a stunning and disturbing development. After all, Unificationists always looked up to her as the female representative of True Parents, such that all she had to do to be their temporal leader was to build on the incredible foundation laid by her husband through his life of sacrificial service and immense suffering. Instead, she has taken brick after brick from his foundation to build an edifice in her own honor, while step by step diminishing his importance in the eyes of members and the world.

The truth is that everything she claims as her own legacy was earned through the shedding of blood, sweat and tears by her husband in his life of service to God and humanity. It was he who defeated Satan in spirit and gave us the profound insights of the Divine Principle, the core teaching of the movement; it was he who won over hundreds of thousands of dedicated members in countries around the world; and it was the sacrificial efforts of these members that provided the funds to build the global movement.

She has tampered with core Divine Principle scriptures to give herself a central providential role above that of her husband's; she has renamed many of the organizations he founded to make them part of her legacy; she has sold off providential properties to raise funds for her own pet projects; and she has sought to secure her legacy by erecting two massive statues of herself standing alone surrounded by adoring little people.

All of this has been carried out under cover of a clever deception, a grooming of Unificationists into believing she has always known the Principle and seen the errors of her husband. She ungratefully omits to remind members that it was he who made her his spouse in 1960, when she was a mere 17 years old (she was 11 when he founded the Unification Church as HSA-UWC in 1954), or that through their marriage she was elevated to the position of True Mother while still a teenager.

Despite her young age and lack of external qualification, True Father honored her position in the central providence by teaching that True Parents represent the Heavenly Parent, God the Creator, in a position above other central figures in history, and that it was they who would restore Adam and Eve as progenitors of a sinless lineage. When he spoke, he spoke as True Parents, from a dais with two special but equal chairs beneath pictures of them as a couple.

Hak Ja Han still speaks on behalf of True Parents, but long since hers has been the only chair on the dais and, increasingly, her picture the only one on the wall. These tokens of her ambition are confirmed by those immense statues. To diminish True Father and his importance, she says that he should not have married before 1960, but waited for her; she testifies in court that he was born with original sin, while she was not; she sends out lecturers who instruct leaders to pray for him in the Spirit World, so that he can be freed from his sins, and others who explain that the Protestant Reformation was to prepare for the OBD, not for a returning Messiah and True Parents.

She definitely paid a price of sacrifice herself, giving birth to 14 children and supporting her incredibly driven husband through many difficult times, always in the spotlight of a global movement. As a young and faithful bride and wife she was much admired by members. But on his death she has repeated the mistake of Sarah who could not fully embrace Abraham and the actions he took on behalf of the providence when they appeared to reduce her importance—with catastrophic consequences.

Remember, because Sarah was barren but recognized that Abraham must have offspring to continue the providence, she had offered her servant, Hagar, to Abraham for that purpose. However, once Sarah in old age was able to have Isaac, she turned on Hagar and Hagar's son Ishmael, insisting that Abraham drive them from the family home. He reluctantly acquiesced but her jealousy was used by Satan to divide the central family—the descendants of the 12 sons of Ishmael were never reconciled with those of the 12 sons of Jacob, a problem that has grown with the spread of Islam and its conflict with Judaism and Christianity.

Satan was able to use Sarah's jealousy because it was unprincipled. Could it be that a similar Satanic influence not only corrupted Eve's innocence but also served to groom her into believing Lucifer's lie—that she could be Godlike? If so, she likely acquired a self-importance that prevented her from repenting and accepting the guidance of Adam instead of dominating him with a rebellious, Luciferian spirit, resulting in their alienation from God.

Satan's deceptions are the root of all false ideologies, from which ungodly behavior is justified. As Aleksandr Solzhenitsyn wisely pointed out in *The Gulag Archipelago*:

Ideology—that is what gives evildoing its long-sought justification and gives the evildoer the necessary steadfastness and determination. That is the social theory

which helps to make his acts seem good instead of bad in his own and others' eyes, so that he won't hear reproaches and curses but will receive praise and honors.

In the meantime, the lack of providential leadership for members is coming ever more into focus. Instead of an agenda that critiques Marxist and Neo-Marxist/Postmodernist ideologies and the destruction of our civilization they are wreaking, the new OBD era is embracing radical environmentalism, global warming hysteria, postcolonial and critical race theory as well as other Cain-type theories and positions. Meanwhile, no moral leadership is being offered on critical elections in the US or on the most important geopolitical issues of our day—Russia's predatory and brutal invasion of Ukraine and the horrific attack on Israel by Hamas terrorists.

The Shameful Silence and Collaboration of Unification Leaders

Meanwhile, the second generation and other young Unificationists are being led astray by OBD Pied Pipers, such as Damien Dunkley and Michael Balcomb, who exploit the use of 'True Parents' to create followers of her new religion, with its worship of Hak Ja Han. They teach that her words are nothing less than a new depth of revelation and that the older generation of Unificationists is unlikely to be able to adjust its ossified faith to comprehend how the providence has shifted away from True Father to True Mother, who now stands alone as True Parents. Older members need to get with this new program, which is focused on second, third and fourth generation members, or simply get out of the way of the neo-Unificationism.

These leaders are part of a Unification elite, that very small group of brothers (and a few sisters) who have made a career out of leading Unification projects—such as local, regional and national churches, UPF and its related organizations, and major publications and educational institutions—which pay them salaries. These people have remained largely mute, accepting and promoting the new world order to preserve their status and incomes. Worse still, some have come up with theories to explain why all of this change is theologically fine and consistent with the Principle, while others argue their responsibility is to go along with the new program in the name of remaining loyal to 'True Parents'.

These leaders are betraying True Father and the Providence he advanced. They bear a particular responsibility as leaders living off public money.

There are, of course, also the two splinter groups headed by children of the Moon family, referred to in abbreviated form as H1 and H2. Like their mother, each considers himself the legitimate heir of True Father's foundation and central providential position, and requires their followers to treat them as such. Both reject the OBD claims of their mother. However, these claims are problematic for many Unificationists. Many believe H1 acquired valuable Unification Movement assets by unprincipled means, while others cannot accept the 'new True Mother' installed by H2 or his radical pro-gun agenda and lifestyle.

None of the three major Unification factions has made significant progress in attracting new members or raising significant funds. All three have been built with members and money won by Sun Myung Moon.

It's Time for Reformation and for Another Way

This message will not interest those Unificationists who are committed to their affiliation with one of the three Unification factions. But for those troubled by the developments since True Father's passing, here are some thoughts to consider:

1. It should be recognized that as individuals and families our first priority always should be to follow our Heavenly Father and the Divine Providence. This responsibility is important since the providence precedes and transcends all human divisions and affiliations, including those within the Unification Movement. It also transcends any personal loyalties, as important as individuals may be to the providence. No Unificationist should feel intimidated into declaring loyalty to a central figure!
2. In lieu of an Absolute Abel on earth, we can learn how to advance the providence from the example offered by Christianity, which has grown based on three pillars of the faith:
 - A. The teachings of Jesus
 - B. The lessons from the life of Jesus
 - C. The sacrament of baptism

The Unification equivalents are:

- A. The teachings of Sun Myung Moon
 - B. The lessons from the life of Sun Myung Moon and the establishment of True Parents
 - C. The sacrament of the Blessing
3. For parents of children reaching blessing age, the third point is likely troubling, given the traditions of Unificationism. However, the matching and blessing have both been devolved to blessed couples, and the holy wine and any other necessary accoutrements for the blessing ceremony can be provided outside of a formal hierarchical structure.

It's Time to Act

The betrayal of Sun Myung Moon is now fully evident. There are no more legitimate excuses for ignoring it or for rationalizing the providential deviations that have been unfolding for 12 years now. Our children and grandchildren are being educated into a false OBD ideology and pressured into accepting a false savior while the actual central figure of today's providence is being sidelined and buried beneath a mountain of false accusations—echoing Christian accusations of Jacob for what they believe was immoral behavior, when in fact he was enormously important for the providence.

Leaders must be responsible, even if it means loss of income. Parents must take responsibility for the education of their children. Families can create their own Divine Principle education, based on original texts, and form groups or associations to provide mutual support for study, socialization and worship. New and responsible leaders can be chosen from among trustworthy members. The result will be the creation of a global community of Abel-type believers who take responsibility for their own families in alignment with the Divine Providence as revealed through the teachings of Sun Myung Moon. This approach will overcome Unificationist factionalism and help break down barriers with other faith traditions. The impact will be similar to that of the Protestant Reformation which helped advance Christianity by providing a way for the faithful to break away from institutions that had lost their way and no longer served their providential purpose.



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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