

Dear Brothers and Sisters,

As ESGD, we feel the need to reply to being 'called out' without warning. The experience of listening to the two messages last weekend from UPA missionary Shinchul, was deeply uncomfortable and shocking for us as a team, and we assume for many others too.

[SHINCHUL – 18th January 2025](#)

[SHINCHUL – 19th January 2025](#)

If you are concerned about the future of our community, please listen to the two public speeches (January 18-19, 2025) so that you can reflect on the content. They were shocking in their divisiveness, inappropriateness and ignorance – but they are a significant reference point for where the movement is at present. Considering the severity of what happened, and because of the vacuum and silence of leadership, we cannot avoid responding. It is not pleasant, but something needs to be said.

This is the response which has been circulated and which again 'calls us out':

Dear members of Europe,

I first want to apologize for the use of profanity in my speech yesterday.

I also apologize for calling out certain people during my speech.

Please understand that I spoke from my heart. I also want to clarify that the essence of what I wanted to talk about was to raise the question about where our brothers and sisters in European Second Generation Development see themselves going if they cannot come to terms with Chambumo-Ron.

The truth is the movement on a whole has already accepted this teaching and we will go forward united under this new direction no matter what.

Therefore if they as a community cannot accept this, it is difficult to move forward together, because in the end we are a faith based community and if they cannot accept this whether we like it or not we cannot coexist.

I have sent out a letter of invitation to Patrick and the ESGD team because I would like to meet and converse with them because like most members of our movement, I do not wish for division. Thank you for your understanding.

Shinchul Moon

Whilst there is an apology of sorts, which is to be expected for the sake of damage limitation purposes, there is also a doubling down on the authoritarian message that was preached from the pulpit. The profanity was certainly shocking and bizarre, but it was not the core content of the message. We do not believe that the Chambumoron is something that

everyone must 'come to terms with'. We do not subscribe to this vision of faith and community. Unity cannot be forced in this way. We certainly believe that we can co-exist.

To be clear, we have not been invited as a team to meet. Shinchul communicated via a third-party for a 1 on 1 meeting to take place within 24 hours. Unfortunately, the terms and timing of the proposed meeting were far from reasonable in the circumstances. Importantly, we also want to clarify that none of the people called out by name have ever spoken to or communicated with Shinchul. Therefore, he was partly a mouthpiece for some of the pent-up frustrations and resentments of others within Europe who have been counselling him. This was an unacceptable diatribe which conveniently placed blame for the challenges of our European community on our shoulders. We are sorry for the poor counsel he has received, but we also condemn his poor judgement; he displayed a combination of staggering entitlement and simplistic naivety. Unfortunately, this is not a spontaneous event. EUME leadership have nurtured an environment where it is possible for this to happen without condemnation. This is the latest chapter in a campaign of bullying, dishonesty and scapegoating which will surely have been relished and celebrated by numerous members and leaders. It was a gross mischaracterisation and oversimplification of the issues and challenges facing us in our communities.

We shared our [ESGD statement on 'new theology'](#) on the 4th October. On the 6th October, in a [sermon in Geneva](#), we were falsely and specifically accused of spreading misinformation and confusion. On the 9th October, EUME leadership described us as a 'group of young people based here in Europe', and opened the 'discourse' – whilst simultaneously mischaracterising the concerns we raised and dismissing our contribution.

Despite a distinct lack of engagement with the statement, we were told that many leaders shared similar concerns, and that the statement was fair and balanced. We received many messages of support and encouragement. However, the statement was not worthy of discussion or response when European Leaders met in person. The main objections relayed to us were that it was called a 'statement', and that it did not explicitly state that we are not representing the EUME leadership's view. There was never any substantive critique of the content shared with us.

In significant contrast, Shinchul's message suggests 'the statement' is the core problem in the European movement: he chose to make our statement the main message. It is simply unfair to put that level of judgement on 'a group of young people based here in Europe', who are merely expressing their views respectfully and thoughtfully from a place of concern, and which happen to

be widely held. Through receiving numerous messages of appreciation for the content and tone of the statement it became clear that we are primarily representing the views of many, rather than shaping them. Thankfully, people have their own minds and consciences and foundation to draw their own conclusions. In that way, the target of the sermon is beyond our core team and our close network. It also alienates and judges the many brothers and sisters who share similar views across the world, and across generations.

This matter is not primarily about us as a small organisation in a global movement. This is about all of us as central blessed families, and the kind of culture we tolerate. It is simply inaccurate to say that 'the movement as a whole is united on the Chambumoron'. We have been told it is a 'discourse' – but it is a discourse in name only. Obey or leave. You can share your private opinion in authorised spaces, but you must speak the correct opinion in public spaces. Leadership roles are being handed out and taken away based on "correct" belief and obedience. We are told that we must unite with the Chambumoron. But when the content we have access to is scrutinised, we are told 'it's not final yet'. We are told that 'theology is not that important', but that 'we must accept the new theology'. We are told that officially authorised lecturers will explain the Chambumoron, that it is simply a matter of being taught properly by experts – but when problematic content is presented, we are told that it is just the 'personal opinion' of the lecturer. Something is seriously wrong in our culture if we cannot be honest with contradictions which are in plain sight. Thankfully, there is a growing number of brothers and sisters who can see through what is going on, but understandably they may be uneasy to express their views in such a hostile and narrow climate.

We want to express our support and love for True Parents and the Divine Principle as the cornerstone of our faith community. And to remind all that unity with True Parents and love for True Mother pre-existed the Chambumoron. To be clear, our main concern is not with theology and doctrine, it is about the culture that we are creating and the culture we should change. Unity is not uniformity. We pray for peace and understanding, based on honesty and freedom. We reject the culture of fear and control which demoralises us. We encourage you to think deeply, and to experience the freedom to participate in the discourse.

"The path of restoration is the path you walk by your own choice. And the path of the Principle is the path on which you follow God's footprints." True Father, The Way of God's Will

Sincerely,

The ESGD Team