

The Grace of Holy Songs Part II - Professor Yoon-young Yang

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Professor Yoon-young Yang is singing a song at True Parents' birthday celebration and True Father is dancing to her song. True Father was on special leave from Danbury Prison February 25, 1985.

Sometimes, a holy song strongly reflects the providential background of the time when it was written. By understanding the background, you can gain a deeper understanding of the composer's heart invested into the melody. Based on what I heard from Professor Yoon-young Yang, an early member who composed many holy songs, I will introduce how professors and students of the Ehwa Womans University [sic] joined the church and about the hardships that followed.

After her dramatic encounter with True Father, Professor Yang was filled with joy. With her inherent passion and sense of justice, she visited everyone she knew to convert them. When I visited her house in Seoul on January 7, 1976, she told me what life was like in those days. What follows is her testimony.

Influential people were resistant

I first visited university presidents, secretaries and famous Christian ministers. I brought a famous and influential minister named Yang-seon Kim who used the English name Maria Park, the vice-president of Ehwa Womans University, to the little church in Seoul's Bukhakhdong, where the Unification Church was first established in South Korea. But famous people refused to listen. Reluctantly, I changed course and started to visit ordinary professors. When my husband died six months after I joined the church, I decided to open up my house, because I wanted to offer everything for God's will.

On November 18, 1954, I invited Professor Hwa-han Chung, the dormitory director of Ehwa Womans University to my house and had her listen to Rev. Hyo-won Eu's lectures. Inspired, Prof. Chung started bringing dorm students to my house. Then, those students brought in more students and in no time, people began crowding into my house. In order to capture this heavenly fortune, I entrusted all guests including mine to Professor Han. The two of us decided to divide our roles. Professor Chung would bring in new members, and I would take care of housing and feeding them. Professor Chung brought in many guests, and I opened up my house and looked after them. Anything was possible because my house had five rooms including a large room of about a hundred and sixty square meters.

Three days were needed to listen to all of the lectures, so I let everyone stay over and provided them with three meals and a shower every day. In the evening, I warmed up a large pot of hot chocolate. I bought meals in boxes and treated everyone well. Those were such good days. True Father often said so, too. Those days were the best days. All in all, we could missionize many people when we provided a large quantity of delicious food.

We were happy and inspired and always in a festive mood as we listened to lectures, ate delicious food, danced, and sat around and listened to True Father. Professor Young-oon Kim also listened to the lectures for a month at my place. Rumors spread throughout the university about what I was doing.

I did this for three months. Many people joined the church during this period. It was during this period

when most of the senior members joined. I used up all my money within those three months.

It was indeed a historic three months! Many of those who joined the church during this time were blessed among the 36-couple group and later built up the foundation of the church. Students from Yonsei University also joined and the number of church members increased rapidly. In his autobiography *As a Peace-Loving Global Citizen*, True Father referred to this period.



A calligraphic message Father wrote for Professor Yang at the former headquarters church (January 27, 1965, Cheongpadong, Seoul)

The dean overreacts

"We were intoxicated with love... We were connected by an inner cord of love that let us communicate with God... Many students came, but they did not come just one or two at a time. Dozens came, and their numbers grew in geometric progression. This surprised the established churches and us as well. ... Dozens of Ehwa students packed up their belongings and moved out of the dormitory. This happened on a single day.

In 2012, True Mother exhorted us to "march forward without ceasing" and expressed her earnest hope for us to "march forward with the spirit of the early days when the church developed dramatically as spirit and truth guided us in missionary activities." The "early days" True Mother referred to were illustrated in Dr. Yang's testimony. It was indeed the golden age of great resurrection.

The dean of Ehwa Womans University, Hwal-ran Kim (Helen Kim) was alarmed at the influx of students into the Unification Church. Finally, she sent a special envoy, Professor Young-oon Kim of the Department of Religious Social Welfare to

find out the weak points of our teachings, so she could accuse us. Professor Kim had studied theology in Japan and Canada. As a promising female theologian, she was smart and was also popular among the students. Armed with intelligence and emotion, Professor Kim came in with determination to defeat us. She was like a sharp knife. The students held their breath and prayed as they peered at her listening to the lectures from the room next door.

However, Professor Kim, who had studied about the mystic theologian Emanuel Swedenborg (1688–1772) became softer and brighter as she heard about the incorporeal world during the lecture on the Principle of Creation. She also met True Father and by the time she heard all of the lectures, rather than loudly expressing her feeling of inspiration, she quietly raised her hands and said, "Wonderful. I'm overwhelmed. I have no other choice but to join this church." Professor Kim later becomes the first missionary to the United States.

Persecution followed the expulsions

On the other hand, Dean Kim should have humbly accepted it if her special envoy Professor Kim said the Unification Church was "wonderful," but that was not possible for a university supported by Christian foundations. Dean Kim, together with established Christian churches, started attacking our church adamantly. They forced the professors and students to choose between their faith and the school.

Professor Yang referred to this incident in her own words in her autobiography. "On May 11, 1955, students were expelled and professors were fired without discussion. They told them to choose between Ehwa Womans University and the Unification Church, so I decided to withdraw myself from Ehwa University for a greater purpose." Ehwa University fired five professors and expelled fourteen students. Yonsei University also fired one professor and expelled two students.

At first, the media criticized the universities for expelling their students because of their faith. However, the universities began a campaign of false rumors and used their connections with the media so that leading newspapers printed critical news about the church. Ridiculous stories that would make the public view the church as heretical raced like wildfire through Korean society. They told rumors that we shocked new members with electric-current so they could not move, that we fed them food laced with drugs and that we danced naked. On July 4, 1955, True Father was led to Seoul's Chungbu Police Station (Special Intelligence Section of the Office of Public Order) and within the next few days, five top members of the

church were also taken into custody.

But since the rumors were groundless, they could not find any evidence of criminal activity through the investigations, and True Father was proven innocent on October 4. Nevertheless, the media was derelict in its duty to inform the public about True Father's innocence, and the stigma that disgraced the church during this period took root and bore the fruit of the evil intention. In his autobiography, True Father writes, "the cascade of vile rumors made it difficult for member to feel able to openly say they were from the Unification Church." We must liberate True Father from this sorrow that remains up to this day. Our hope is to offer glory to True Parents so they can forget all sorrow and bitterness and break out in a large smile.



Professor Yang directing a choir at the 124-couple Blessing Ceremony held in Seoul Citizen's Hall on July 24, 1963

Even in the difficult times that followed, missionaries carried out their work dauntlessly. With no visible foundation, they faced persecution every day. In response to their prayers, the spirit world gave them strength through dreams, visions and speaking in tongues.

Professor Yang wrote many holy songs during this period. In 1956, she wrote "Pledge" in January, "Suffering Jesus" in March, and the holy song I am introducing in this article "Yumejide Tenno" (the verse in Korean was introduced in Part 1 of this article in the January issue of *True Peace*).

As I wrote in part one, it was a time when the spirit world directly and powerfully encouraged the members. The good spirits and angels of heaven want to help True Parents and the church members in times of trouble. However, there is the law of indemnity in which we must undertake the unfulfilled mission of our forefathers as our indemnity and overcome it. Even today, when we run into difficulties that are hard to overcome, the good spirits, clenching their fists and in tears, are crying out "You must overcome this! You can do it. We are here to help you!"

As such, "Yumejide Tenno" is a song of hope sent to us from the spirit world through Professor Yang in order to encourage us. It expresses the heart of the forefathers who are calling out to the members around the world to hold up the torch of joy and ceaselessly march forward. Let us sense their hearts and proudly sing this holy song.