

HOLY SONGS

Their Meanings and Historical Backgrounds

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Holy songs are received through spirit world in deep prayer. In each song is expressed the heart of Heavenly Father who has been suffering to construct the path of our restoration. Our infant spirits cannot possibly comprehend our Father's 6,000 year course of walking the way of indemnity. But by coming to know the heart of each of these Holy Songs, by using them to preach to ourselves, and by retracing through them the course of restoration, these songs will have a profound effect upon our lives of faith. The way of restoration through indemnity is the way of restoration of the heart. Through these Holy Songs we can come to know the heart of Jesus, the heart of True Parents, and finally even be able to make all aspects of God's heart, His anger, joy, sorrow, and happiness, one with our own heart. Our spirits will be opened up to infinite new worlds, and we will inherit God's personality in all full beauty.

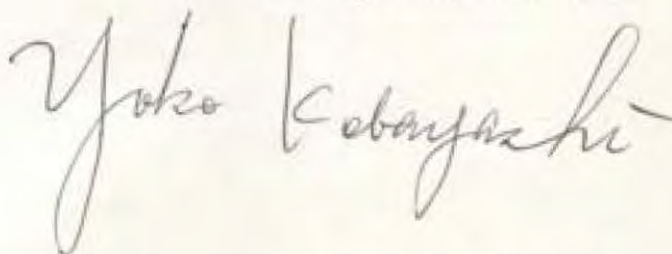
We should sing them not just to fulfill our own desires, but in deep, sincere prayer in order to receive many things from them.

Because of lack of research, many Holy Songs still remain to be translated, and the explanations of the meanings and backgrounds of Holy Songs are not complete. I intend to continue my study so that Heaven's Heart contained in Holy Songs can be told more accurately and more deeply, and so that we can construct a new tradition of Holy Songs.

Finally, I wish to express my heartfelt thanks to Kathy Novalis and Diane Fernsler, who wrote the English words, and to Tim Elder, who translated the words from Japanese, for their great sacrifices towards the organization of this collection of Holy Songs.

Yoko Kobayashi  
Song Leader  
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January 10, 1975





Kathy Goldman Novalis  
Impressions on Music  
January 15, 1975

Serving as channel for God and working along with Yoko and Tim held great meaning to me for many reasons. I could feel Father at work so much, feel His desire to give these songs to America at this time, on the foundation of America's past 3 years of growth and accomplishment, now perhaps our movement can appreciate more deeply the message and depth of heart in these Holy Songs.

There is vast spiritual depth in the history and background of these songs. Every one of them can easily become a lesson in Principle and the heart of God. Each can effectively raise the atmosphere and drive Satan away, when sung sincerely. We have only recently begun to hunger for the messages that these songs and their authors give, their potential is limitless; we should look at these songs as swords of truth and love, or as a meeting with our True Parents, rather than just songs. They contain the essence of our Father's word and heart. We should search for Father in words, and sing his life-blood into our souls.

Here we also inherit the tradition of Korea and Japan, a significant inheritance as we begin the third seven year course. Here I would mention the greatest challenge of the project. Korean and Japanese are languages of deep heart expressed in few words. Our challenge was not just to find a translation which could easily be sung, but more importantly, to find words that were simple, deep and universal. We sought to remain true to the original in every way, and to find the simple essential center of the message.

This has been joyful labor and privilege, for which I am grateful. I pray that these songs will be an offering to build unity of Father's Heavenly tradition world-wide. This new tradition is our responsibility.



## HOLY SONGS

### Contents

1.	Blessing of Glory.....pg.	1
2.	Grace of the Holy Garden.....pg.	1
3.	New Song of Inspiration.....pg.	2
4.	Garden of Restoration.....pg.	4
5.	Song of the Victors.....pg.	6
6.	Song of the Spring Breeze.....pg.	7
7.	Spring Song of Eden.....pg.	8
8.	Oh, My Little Lambs.....pg.	9
9.	The Lord Has Come.....pg.	10
10.	My Offering.....pg.	12
11.	Unite Into One.....pg.	14
12.	Call to Sacrifice.....pg.	15
13.	Song of the Young People.....pg.	16
14.	Principle Youth March.....pg.	18
15.	March of the New Age.....pg.	19
16.	Song of the Heavenly Soldiers...pg.	20
17.	Unified Soldiers.....pg.	21
18.	Light in the East.....pg.	22
19.	Song of Victory.....pg.	23
20.	My Promise.....pg.	25
21.	Suffering and New Life.....pg.	27
22.	Suffering Jesus.....pg.	30
23.	Suffering Heart.....pg.	31
24.	Heart of the Father.....pg.	33
25.	Pledge.....pg.	34
26.	The Father's Dwelling Place.....pg.	35
27.	Song of the Garden.....pg.	36
28.	Shining Fatherland.....pg.	37
29.	He Has Called Me.....pg.	38
30.	Oh, My Child Come Home Again...pg.	38
31.	Oh Come, My Lord.....pg.	39
32.	My Cross.....pg.	40
33.	When I Behold the Lord.....pg.	41
34.	By the Spring of Life.....pg.	42
35.	Day of Glory.....pg.	42
36.	Song of the Banquet.....pg.	43
	Crucifixion Comes Again.....pg.	44



## 1. BLESSING OF GLORY

words: Father

1. The light of Glory shines on us from afar,  
Revive in strength, you Sacred Spirits of freedom.  
These hills and streams, even those valleys awake.  
Eternally radiate the reviving light.
2. He has called us together to realize His glorious existence\*  
His greatness encompasses the universe  
As He searches for those awakened Sacred Spirits  
How can I attend this Lord?
3. I have awakened from death. When I am embraced  
In the bosom of He who woke me,  
I rejoice eternally in His eternal love and words of comfort.  
Be joyful eternally and praise His glory.
4. It was by His grace that I could be embraced;  
It is also by His grace that I can be wrapped in His love  
I try to return this blessing to Him on high,  
But my heart is so unworthy!

\*We are called to restore the glory to God.

## 2. GRACE OF THE HOLY GARDEN

words: Father

I still haven't been able to discover the complete history and background of this song. It has been passed on by word of mouth that spirit world sang this in praise of Father when he uncovered Fall of Man. It is one of the most precious pearls among the Holy Songs.

1. Boundless grace He has given me.  
Now the eternal life is my true joy.
- Chorus: Now I rejoice and praise Him always,  
I reward Him ever and ever returning great glory.
2. My heart is pleased to find the greatest joy,  
I'll praise new hope and sing always.
  3. I am filled with the infinite new life  
I am so grateful for this blessing that I cherish forever.
  4. I thank Him for the greatest blessing to choose me  
I worship Him with all my wholeheartedness.

### 3. NEW SONG OF INSPIRATION

words: Father

In the context of this song "inspiration" has the following meaning: the encouragement from God pushing Father with all His might, urging him on as he walks his course struggling to the death in order to win God's Words.

In this song Father expressed his intense desire, intensified even further by Heaven's inspiration. I haven't heard the exact time or circumstances in which this song was composed, but from behind each word we can sense the course that Father had to take, suffering greatly through fierce battles to unravel the Word.

The meaning of the original poem is profound and difficult, but let's explore it together.

1. I was born on this earth, His gift to us:  
And chosen to establish freedom and happiness.  
I wanted to find through Truth the purpose of this  
inspiration  
I must become a living sacrifice to realize that purpose.

"On this earth which God prepared and presented to us I was born, and chosen to establish freedom and happiness. I am commanded by Heaven to search for and discover the truth. For the happiness of all living people I must sacrifice myself and search for God's Words at the risk of my life."

Here, inspired by Heavenly urging, Father is commanding himself with a sense of great responsibility. "I offer this body for the accomplishment of Your Will" means to make a living sacrifice of one's body.

The meaning of "living sacrifice" in this context can best be explained by referring to the sacrifice of Isaac by Abraham. Isaac is alive, but he must be sacrificed on the altar, obediently saying nothing. In the same manner, Father must have the determination to offer himself, his whole existence as a sacrifice. He must be determined to die while living, overcome death and gain victory over death. In this battle he firmly commands himself, "Find God's Words! Gain Victory!"

2. The voice of inspiration sings for me with all its might,  
Spreading the new message of New Eden.  
Sacrifice yourself completely and start building anew,  
start the new order.  
Seek and realize the Kingdom of freedom.

The image of the voices of all the angels and all of spirit world ringing through the heavens is an expression of the joy that comes from the victory of the Lord and the news that the building of a new Eden will begin.



"Spread this news, sacrifice yourself completely to build anew, to realize His Will and realize the Kingdom of freedom!" Here Father stands before those who share his ideal and commands them, (i.e. us) by saying, "Fulfill the task!" We who follow must offer ourselves as living sacrifices.

3. We seek the eternal new family  
Which the Father of Good in Heaven has tried to find.  
Spread the new Truth of good will  
And establish the new Heaven and new earth.

What is it that Heavenly Father has sought throughout human history? It's the Four Position Foundation, the family of God that reflects His image. The Lord is calling on us to establish these new families, and realize the new heaven. Revelations will be founded on the true blessed families.

4. In a day of new life, establish righteousness;  
Through eternal new life, heighten good.  
Praise the Father of Good who is the glorious ideal;  
And build a new order of peace. (i.e. social system)

Let's consider what is meant by "a day of new life." The word "new" appears through the song. All of history until now has been under Satanic dominion, and nothing new ever came. Jesus came and lived a new life, but couldn't fulfill it. But finally, after 6,000 years, history begins anew with the Lord of the Second Advent. Nothing except that which is related to the Lord can be described as new. Conversely, all that is related to the Lord is new.

Thus, "a day of new life" refers to the Messiah's life, and the lives of those who follow him. Even when he leaves the church in the morning, Father always begins with his right foot. Father has said, "Shirts are glad if you use them by the number three (i.e. wear them three days). All of creation is the same way." We can see how he is working to establish good through every aspect of his daily life. This life should become the standard of the new Heavenly order, and change the present insane order of Satan.

The first two lines of this verse may be clarified by this quotation from Principle: "... to live a life of righteousness in order to attain the purpose of goodness..."

In the Korean song, the verb is the same in the last line of each of the first three verses, and is repeated emphatically at the end of the line. That verb means both "to realize" and "to establish." The verb in the fourth verse is more specific and emphatic in its meaning; it is translated here as "build."



We cannot fully understand how difficult it was to battle for God's Words. I understand that Father tore apart three Bibles. He would press open Heavenly Father's heart and cry out with tears and sweat, "This must be Your will! But because Satan can accuse, You can't answer me even though You want to, can You?" The drops of precious blood that fell in this way were given to us in the form of the True Word.

Father's words as related to us through Mr. Eu:  
"Let me explain through example, how difficult it is to unveil the Principle. Imagine a completely dark night, a night like the whole sky has been covered by a tent. And imagine a light like a pin-hole in the canvas. Unveiling the Principle is about as difficult as it would be to strike that light with only one attempt."

#### 4. GARDEN OF RESTORATION

words: Father

This is one of the best among Completed Testament Holy Songs. The Korean word for the Garden translates, "Eastern Mountain." Because winters are so harsh, the people wait for spring very eagerly. Because the first ray of the spring sun falls on the mountains to the East, "Eastern Mountain" has come to symbolize the Garden of Eden. (You can also probably understand why Song of the Garden is called Song of the Eastern Mountain.)

- \*1. He searched for six thousand years  
This embattled and hate-filled Garden  
For the central point of victory.  
His struggle in Providence is recorded as footprints  
of blood.  
This is the love we see in His Providence.
2. The flower of happiness blooms in the Providence of  
freedom.  
Blessed are we, for the flower of hope blooms in the  
Garden of our ideal.  
The fragrance of His Providence brings joy and happiness.  
This is the fulfillment of Father's desire.

\*(Note the difference in meaning of the Garden in each verse:  
1. garden of hate 2. garden of hope 3. garden of joy,  
which He wanted to give us from the beginning, 4. garden of  
the original ideal.)



3. Blossoms of happiness bloom through the Garden of Freedom;  
Our true home is one of joy and happiness.  
We live forever in this flowerlike Garden.  
This is the Garden the Father gives to us.
  
4. The eternal will of His Providence is the ideal on earth,  
The true Garden that He tried to build on earth.  
Joyously and with fragrant spirits spread its glory,  
For this is the glory of His creation.

## 5. SONG OF THE VICTORS

words: Father

Around 1956-57 many members would become spiritual during worship services. At the time Father would often preach the sermon himself and often wore the white traditional dress of Korea. This melody was arranged by Miss Kim from a melody that an old woman about 60 years old began singing when she became spiritual during service. Before being rearranged, the rhythm was far more distinctively Korean. I'm not told whether Father wrote the words before the melody existed.

1. We offer in tribute the new glorious Hosanna's  
And joyfully attend the glorious Lord of new life  
Search for the promised great glory,  
And the Garden of freedom and happiness where we can  
sing a new song.
2. When we have fought through the mist and clouds of darkness,  
The bright new world will brilliantly shine.  
Searching for new joy and happiness and new peace,  
And the Garden of freedom and happiness where we can  
sing a new song.
3. Those who sing the new song of new life,  
Offer praises for the great blessing of your being chosen,  
Search for the new glory of our hopes,  
And the Garden of freedom and happiness where we can  
sing a new song.
4. Take the day of our creation as our standard,  
And make shine the Heavenly love and beauty.  
Search for the flower garden of harmony  
And the Garden of freedom and happiness where we can  
sing a new song.



## 6. SONG OF THE SPRING BREEZE

When Father was in prison, he never wanted to burden Heavenly Father with his condition. He was the Lord who was to bring in the eternal springtime, but because of his imprisonment he couldn't tell the people. His situation was so opposite to that of the future world he would bring in; to encourage himself he was always thinking about the future.

One day he heard another prisoner singing this song. Father began to sing it himself every day, perhaps with some changes; later, he said to the Family, "You don't know how much inspiration and comfort I received from singing this." Although it is a simple song, he imparted a deeper meaning to it.

In singing this song it is important to realize how Koreans view their seasons. Their winter temperatures go down below zero Fahrenheit, and their anticipation of spring is much more eager than most other peoples. That anticipation connects directly with the anticipation for the Messiah.

1. Snow and wind of extremely cold dark nights,  
Lift your ruthless hand.  
Soon the spring breeze will chase you away with the  
fragrance of flowers,  
And call to life the suffocated hills.
2. Even the most ruthless winter wind  
Can last only a moment, and stands doomed to be calmed  
Soon the spring breeze will chase you away with the  
fragrance of flowers,  
And call to life the suffocated hills.

The powers of winter (powers of Satan) attack us with cold winds and icy snow that hurts like needles. But lift your ruthless hand! (Implied is the threat, "Satan, if you don't lift your hand, I'll cut it off!") No matter how much you can blow around now, soon the spring breeze must come carrying sweet fragrances, and chase you away.

In verse 2 we see the mighty figure of the Lord commanding the spring breeze to come in the midst of imprisonment, torture, and the most cruel punishment of all, the crucifixion of heart.

3. Awake! Butterfly and meadowlark of spring!  
Too long this wasted land has suffered in this nightmare.  
Soon the spring breeze will chase you away with the  
fragrance of flowers,  
And call to life the suffocated hills.

Now awake! and dance, you butterfly of spring; sing, you meadowlark. The Korean peninsula has suffered a long nightmare.



But the time has come for us to be released from this suffering. The butterfly of spring and the meadowlark not only represent spring, but also people who have received the Word and have come to life.

This song portrays Father's heart just as it is, so we should sing it paying careful attention to the imagery used.

(There is one note that is often sung incorrectly, so please listen for it and make necessary corrections.)

## 7. SPRING SONG OF EDEN

words: Father

Father often likes to put words to tunes which he has heard somewhere. This song was composed in that fashion and then taken down on paper.

1. Come, my brethren, spring has come to the Garden and  
the flowers bloom.  
Brethren of Eden, sing happily, sing for the spring.  
All come, dance, and sing new songs.
2. Come, my brethren, into the Garden,  
The Garden of flowers where we dance to a song of joy.  
All my brothers are happy; they all gather and  
dance to a new song.
3. Come, my brothers, gather in the Garden  
Sing your happy song,  
My brothers of Eden with eternally glad hearts,  
All gather and dance to new songs.



## 8. OH, MY LITTLE LAMBS

This is a hymn from the established Korean Christian churches. It describes how a dark and lonely soul comes across the love of Christ, is resurrected by that love, and is inspired to spread that love to other people.

1. Oh, my little lamb, in the lonely meadow,  
When you were weak, and collapsed from disease,  
There was none who would embrace you,  
None who would give you words of love.

God is calling out. The first verse is sung with the spirit of a sinner who has looked into his own heart, looked back on his course, and has suddenly discovered that God has been at his side all this time. The lonely sinful life wounds us, "when you fell down on the plain (in our suffering) in need of comfort, and of salvation, nobody could raise you up in their arms." Behind these words we see the figure of Christ standing beside us, saying "I was there! Didn't I heal your wounds, and wrap you in words of love?"

2. Oh, my little lamb, see that man,  
For he goes carrying the cross for your sake,  
And is the shepherd who leads you to the path of life.  
Follow him, for you are too weak to walk alone.
3. Oh, my little lamb, when you thirst (and fall exhausted)  
Drink his blood and taste his body (make him your blood and  
body)  
Heavenly love will overflow within you. (God's love will fill  
your whole self)
4. Oh, my little lamb, with a joyful heart  
Praise the Lord with all your might.  
Love all men throughout the world, (Go into the world and  
love everyone)  
Oh, my little lambs.

The words rise in intensity through verses three and four. Particularly verse four expresses a determined heart that calls us to "love all men throughout the world." We should sing this song paying close attention to accompaniment and loudness and softness.

## 9. THE LORD HAS COME

### Korean Unification Church Song

This song resounds through the heavens with praises of the Lord's love sung with all one's heart. We sing this song in tears of deep joy of receiving the Lord of the Second Advent. It is called a "Korean Unification Church Song" without specification of who wrote the words or music, because it is not exactly clear who first began singing it.

Let me explain the meaning of the lines through this direct translation.

1. The Lord has come, the Lord has come.  
To the Eastern country from which the Sun rises;  
to the shining Han peninsula,  
The Lord has come from the right hand of God. (i.e. with  
the authority of God)  
He comes to lead all men into the accomplishment of  
His will.  
Oh, this beautiful land, receive the Lord, dance and sing.  
Hallelujah, Hallelujah, Hallelujah, Amen.

The beginning line is so proud and joyful! Externally this is a tragic race that has been stepped on throughout its history. But now it has been chosen as the country to receive the long-awaited Lord of the Second Advent. Profound joy is contained within the line, "the Eastern country from which the Sun rises; the shining Han Peninsula." (tr.'s note -- Han Peninsula = Korean Peninsula)

"To lead all men" Just as a mother hen gathers all her chicks under her wing, the Lord of the Second Advent leads all men with love.

This verse expresses the strong yearning, "Oh! From one end of the Han Peninsula to the other, awake! Receive the Lord! Sing and dance!"

2. The Lord has come, the Lord has come.  
To the country where white cloth is worn, where the  
Rose of Sharon blooms,  
The king of kings has come with his Providence to  
shatter sin and evil.  
He has come to build Heaven on this earth.  
Oh, my three million brothers receive the Lord,  
sing and dance.  
Hallelujah, Hallelujah, Hallelujah, Amen.

"The country where white cloth is worn" As you can tell very well if you see movies set in Korea, they tend to wear bright colors. Men are often seen wearing white pants, the



national dress. This line probably refers to Revelations 22 where the victorious faithful are referred to as white cloth.

"Rose of Sharon" (tr.'s note: The Korean name literally translates "Flower that never perishes") This is the national flower of Korea. In Japan it blooms from summer to fall, but in Korea it blooms through three seasons. I hear that when these blossoms fill the fields, their beauty extends all the way to the horizon.

"Oh, my three million brothers" Like the Israelites, these people have walked a suffering course. Now, however, is the time for joy and comforting, the time when they can receive the Lord. The Korean people are often referred to as the race of three million, and Father often uses this expression in his prayers.

3. The Lord has come, the Lord has come.  
To the country of beautiful mountains, pure water;  
the country of many treasures,  
The savior comes in the place of God.  
He comes to give us happiness and glory.  
All men under heaven, receive the Lord, dance and sing.  
Hallelujah, Hallelujah, Hallelujah, Amen.

It's the North that has treasures such as mineral deposits and orchards in greater abundance.

Verse 3 addresses all mankind with mounting joy, calling them to receive the Lord, dance and sing.

## 10. MY OFFERING

Words and melody: Eu Hyo Min

Mr. Eu is a cousin of the late President Eu. He is gifted in music and photography. Before coming to Unification Church, he was in the established Churches where he was involved with choirs and other aspects of religious music.

This song was composed during time the mass media was attacking the Church quite severely. "We are the foundation, the offering. Regardless of the consequences we trust in you completely." It was when he was deeply moved into this feeling that Mr. Eu composed this song. It was one of Father's sermons that inspired this feeling and created this melody in Mr. Eu's mind, making it repeat itself over and over for many days.

It was a time when many, though they had set out on the path, failed to make complete offerings of themselves and stumbled by the wayside. In tears, Father preached, "I want you all to die with me!" Heavenly Father must always put the weakest ones at the very front and urge these people to complete His Providence even though they should fail one thousand times or even ten thousand times. Thinking of Heavenly Father's heart in this way, Father wept. When Mr. Eu saw these tears he expressed his own tearful heart and his deep determination in the lines of this song.

1. Now I have discovered. Now I have truly discovered  
Now I know how Your heart must cry.  
You prepared the altar but have no offering  
Father cries eternally, for there is no offering.  
He cries eternally, for He cannot speak His heart.

"Truly discovered" "Truly" is an intensifying word. Heavenly Father has only one way to advance His Providence, through sacred offerings. Searching for those sacred offerings He has kept the altar ready, lacking only the offering. But man could never fulfill his portion of responsibility and become that offering. Heavenly Father must have cried so much, not being able to tell anyone about His sad and mournful heart!

2. Now I have discovered, now I have truly discovered  
Now I know your grace that  
Raised my dead self and gave me new life.  
But now that I stand alive before You, You cry again  
For You must say, "Go and die in my place."

Oh, Father, I lay in death and You gave me life. Now I understand how precious that grace is. But now You must make an offering of my resurrected self, just like Abraham did of Isaac.



Abraham's heart-rending agony over the decision to sacrifice Isaac is God's agony. How could God say to Abraham, "Make an offering of Isaac?" For Abraham sacrificing Isaac was worse than his own death, and God, more than anyone else, could understand Abraham's heart. But still He had to do it. So also today, in His deep sorrow, the Lord cries as I stand before Him.

3. Now I will go. Now I pledge to go.  
I change my way, and follow behind Father.  
Laying my body on the altar You have prepared  
I follow in faith and obedience.

This verse is a bold and firm determination. "I will change my direction from that which I've been following and only follow the Father. I will resurrect myself to be a complete sacrifice and climb onto the altar with nothing but faith and obedience.



## 11. UNITE INTO ONE

### Korean Unification Church Song

This song is based on a powerful sermon of abundant hope that Father gave. According to Mr. Eu this is a condensation of that sermon.

1. Chase Satan away from the five oceans and six continents.  
Build a new kingdom for freedom and happiness.  
You and I must unite; people of this land must unite.  
Spread eternally God's great Will (i.e. establish throughout the cosmos)  
  
Gather and unite; unite into one.  
Let's create one nation over the world.

Five oceans and six continents refer to the whole world. "Let's chase the forces of Satan away from the world and build the kingdom of God for freedom and happiness!! Let's you and I and all the people of this land unite into one in order to spread God's Will throughout the universe.

2. We will wave the banner of the cross even on Mt. Everest  
And then clean our swords of victory in the waters of the Pacific.  
You and I must unite; people of this land must unite.  
Let's solve forever the hatred of 6,000 years.  
Gather and unite; unite into one.  
Let's create one nation over the world.

We're going to wave the victorious flag of the white cross from the peak of Mt. Everest, the highest point on earth. And we will wash in the blue waters of the Pacific our swords (i.e. the blood that is on the sword) of truth with which we have conquered Satan.

3. On the new heaven and new earth we will construct a castle to defend peace.  
We will sing, "Hallelujah" in the bosom of our True Father.  
You and I must unite; the people of this land must unite.  
Let's enjoy the glory of heaven that has been hid so long.  
Gather and unite; unite into one.  
Let's create one nation over the world.

Let's set the foundation of peace in the new heaven and new earth where we are never accused by Satan. There we can sing praises with all our heart from within the heart of our True Father.

The desire for the restoration of the universe mounts toward its climax along with the melody.



## 12. CALL TO SACRIFICE

### Korean Unification Church Song

The first line of the first verse means not only "let's become soldiers of the truth," but also has a progressive connotation of "because we are soldiers of the truth." The same applies to verses 2,3, and 4.

1. We will become soldiers of truth called by God.  
Until that day, until that hour when we have fulfilled  
His Providence,  
We must fight on, we must fight on.  
Becoming one mind and spirit, we lay down all life that  
is within us.  
Let's become soldiers who support the Will of Goodness.

Chorus: Lay down all and fight for the Lord;  
Forgetting all, denying all.

2. We will become soldiers of light chosen by God.  
Until that day, until that hour when we return to Him  
Heaven's glory,  
We will march on, we will march on.  
Becoming united forward and back, laying down all our  
wealth.  
Let's become soldiers who support the Will of Heaven.
3. We will become soldiers of justice receiving His trust.  
Until that day, until that hour when we have returned  
to Him Heaven's joy,  
We will win on, we will win on.  
Becoming united left and right, laying down all truth  
that is within us,  
Let's become soldiers who fulfill the Will of God.
4. We will become soldiers of life receiving His command.  
Until that day, until that hour when we have returned  
to Him Heaven's love,  
We will keep our faith, we will keep our faith.  
Becoming united above and below, laying down all that  
is related to us,  
Let's become soldiers who realize His One Hope.

The following is inserted in this translation as a possible interpretation of this song:

1. We become soldiers of Truth by unifying internal and external. The Truth, Divine Principle, has the mission of unifying internal knowledge, religion and philosophy, with external knowledge, science. When we do this within ourselves, we become soldiers of the Truth.



2. We become soldiers of Light by unifying front and back. Light is symbolic of that which is eternal; like our spirit bodies it has a beginning, but no end, stretching into infinity. When the front and back ends of a line are brought to one point and unified, a circle is formed. Thus a column of soldiers should unify themselves front and back to form an eternal bond that Satan cannot break, and become soldiers of the true Light.

3. Fallen men have two minds: original mind (symbolized by "right") and evil mind (symbolized by "left"). When the original mind has subjugated the evil mind, we become soldiers of righteousness or justice.

4. We stand in the position of Messiah to all our ancestors (symbolized by above) and descendents (symbolized by below). By accepting the Lord of the Second Advent, we become soldiers of eternal life, or original ancestors, for our entire lineage.

### 13. SONG OF THE YOUNG PEOPLE

Words: Yoo Kwang Yol

When the Young People's Fellowship was founded in early 1955, Mr. Yoo wrote this song to fill a need for songs written with young people in mind. After the words had been written, a contest was held for the best melody, and the winning melody is the one we sing today.

Mr. Yoo is a poet and has published a number of collections.

1. Rise and proclaim this victorious moment, you soldiers of the East.  
On this day the darkness of 6,000 years in an instant is dispelled,  
And His long desired Will is spread throughout the world.  
Rise together, we youth of harmony.

"The darkness of 6,000 years in an instant is dispelled."  
Mr. Yu explained this line as follows:

This is a story connected with Handel's writing of the Messiah. One night he was having great difficulty in organizing the melody, so he drew his thick drapes and began sleeping in a chair. When he awoke he opened the curtains, and bright morning sun rushed into the room, as if to dispel the darkness there.



The bright glare of the morning light immediately cleared his confusion, and the light of inspiration rushed into his heart. From this beginning Handel completed that massive work in a record time of 25 days.

Like the light that was given to Handel, a powerful light rends the curtains of the darkness of 6,000 years to dispel the long darkness of our history.

"Youth of harmony". "Youth of Seiwa". (tr.'s note: sei means to accomplish or establish; wa refers to a shape that engages in circular give and take action and moves in spherical motion. Symbolically it probably refers to the ideal world. The phrase is best explained as "the youth who establish the ideal world."

2. The impossible dream is accomplished on the dawning of a new day.

Ring the morning bell and the sun shines across the land.  
Three billion shall live in that light.  
March forward together, you youth of harmony.

Finally the age has dawned when the impossible dream will become a reality. Just as if opening their eyes in the morning, when the sun rises the three billion people of the earth will be saved from the darkness of sin and sorrow and be able to live in light.

3. Filled with a brave heart, let's smash the satanic forces.

At God's one command, the children of the True Father come  
Offering to Him all things under heaven.  
Win through together, you youth of harmony.

Let's defeat Satan with our loyalty to our Heavenly Father that wells up and overflows within our hearts. See how the children of the True Father, at the command of the Lord, take back all things from Satan and return them to God!

The word "together" which appears in all three verses is sung with the meaning of "united strongly together."



## 14. PRINCIPLE YOUTH MARCH

### Korean Unification Church Song

1. Principled youth who have received our Father's calling,  
The time has come to raise high the flag in Eastern Asia\*  
To wipe away the long, long night of sin;  
And bring the new day to the 80,000 ri\*\* of the earth.

Chorus: Raise higher and higher the flag of our Principle  
Carry it across the seas to the earth's end.

2. On the new heaven and new earth that shines in His  
blessing,  
Where all sin and evil have been consumed in the fire,  
The true will of principle moves in unity,  
And all sing the song of victory.
3. This breast fills with passionate hope.  
Young people march in wide column shouting bravely  
as they go.  
Five colors of light shine on the way.  
Their strong footsteps shake heaven and earth.

\* In the East, the raising of the flag signified the  
start of a battle.

\*\* Ri is a unit of measurement formally used throughout  
East Asia. It is equivalent to 4 kilometers or 2.5 miles.  
80,000 ri symbolizes the entire earth.

This melody has a few places where mistakes can easily be made.  
Make corrections when necessary, and sing it correctly.



15. MARCH OF THE NEW AGE

Korean Unification Church Song

1. Accomplish it, God's universal great Providence.  
Spread the Word, the highest expression of His Truth  
To the three thousand ri that sleeps in stupor, ring the  
bell and spread it to all.  
Fighting toward that final battle with Satan,  
I take the responsibility on myself  
To bear the persecution of the twentieth century Jewish  
people,  
And to take the place of Jesus.
2. Accomplish it, God's universal great Providence.  
Spread the Word, the highest expression of His Grace.  
Bring the fire to the three million who live in darkness.  
Fighting toward that final battle with Satan,  
I support the burden myself,  
And discover Jesus' heart in the Garden.
3. Accomplish it, God's universal great Providence.  
Spread the Word, the highest expression of His Life.  
To all the universe in the black of night.  
With strong voice spread it to all corners  
Fighting toward that final battle with Satan,  
I fight even alone,  
And follow the cross again to Mt. Calvary.
4. Accomplish it, God's universal great Providence.  
Spread the Word, the highest expression of His Love  
To the people of the world filled with fear.  
Raise our flags and tell it to everyone.  
Fighting toward that final battle with Satan,  
I persevere even alone,  
Letting God rest in peace.  
Let's accomplish our responsibility in history to fulfill  
His Providence.

16. SONG OF THE HEAVENLY SOLDIERS

words: Mr. David S.C. Kim

1. Beautiful mountain, honored land of our Father,  
Three million brothers are the chosen people of God.  
On the summit of the snow-capped mountain that rises  
    into heaven,  
God's kingdom extends to all the world.  
Let's go out, soldiers; let's go out in strength,  
Until heaven and earth we have united.
  
2. The Israel of the East from where the sun rises is  
    the beautiful Eden;  
As children of Father, we become soldiers of the  
    Heavenly Kingdom and  
His tangled and hidden Providence is now liberated.  
Let's go out, soldiers; let's go out in strength.  
Until heaven and earth we have united.
  
3. Prepare the altar of unification,  
And build a country on love and God's Will  
Do away with suffering, do away with tears of sadness  
    from this land,  
Live together in the new heaven and new earth.  
Let's go out, soldiers; let's go out in strength,  
Until heaven and earth we have united.







## 18. LIGHT IN THE EAST

words: Father

melody: a Korean regional folk tune

This song first began being used during entertainment hours, and was included among the Holy Songs later.

1. The Light shines from the East,  
Sons, daughters of Light live in this garden.  
This land is the country God has chosen.  
These well-mannered people are the people God has chosen.

Chorus:

Receive God's love, the source of Light  
Let's you and I live brightly,  
Shining our light to all corners of heaven and earth.

2. Good comes together in the East;  
Only people who desire goodness live in this garden.  
This country accepts religions and honors God.  
These people wearing white clothing offer many sacrifices.  
( e.e. live a life of sacrifice.)
3. Love sprouts in the East,  
Only those who detest sin live in this garden.  
This land has been persecuted, and divides good from evil.  
These people have persevered through suffering, and  
know God's love.
4. Victory is won beginning in the East.  
Only people who defeat evil live in this garden.  
This land is divided North from South and knows good  
from evil.  
These people have shed their red blood, and have been  
made to be sacrifices for the forgiveness of sins.
5. Glory comes from the East.  
Only those bearing a cross live in this garden.  
The sun rises from this land, and the Coming Lord comes  
to this country.  
The Rose of Sharon blooms in Korea, the eternal Garden  
of Eden.



## 19. SONG OF VICTORY

A song received from spirit world by Mrs. Yuko Kamiyama in February, 1962 while pioneering Nagoya, Japan.

1. Oh Hosannahs of glory, my Lord has come,  
Sing Hosanah, Sing Hosanah.
2. Heaven dances, His angels dance,  
All things of creation dance and dance.
3. Jerusalem has come, has come on earth  
The Day of our Lord has come, The Day of our Lord has come.
4. Burn and burn, of fire of faith.  
Burn, make it burn, the fire of faith.
5. Oh, Egypt who awaits the Lord,  
Soon the day will come when the eternal flower will bloom.
6. March on, and on, brave soldiers march on  
Soldiers of Heaven march on.
7. Oh praise and praise the Lord of all!  
Praise eternally the Lord of all love and truth.
8. Oh Hosannahs of glory, my Lord has come;  
Sing Hosanah, Sing Hosanah.

Mrs. Kamiyama has given an extremely moving testimony concerning the circumstances in which this song was received and I reproduce my notes here.

For the first pioneering mission in Japan, Mrs. Michiko Matsumoto went to build a foundation in Nagoya (pop. 1.5 million) and later Mrs. Kasuga took over the Church.

In those days we would always try to witness first to the Christians. But the Christians there had been warned that Unification Church taught false teachings, and shouldn't be listened to. Persecution intensified until finally it developed into an incident involving bloodshed, and we were reported in the papers. Under such circumstances, even Christians who had heard Principle disappeared.

In the Moriyama section of Nagoya, there was an old woman who had been instructed in a vision to build a kindergarten and wait for a certain person to appear. When she met Mrs. Matsumoto she knew immediately that she was the person she had been expecting, and she gave us the building to use as our church. But as time went by and the persecution became more intense, she gradually became the object of persecution herself and began trying to make us leave by demanding rent. It was



"You who are chosen, you are small among many. But you must love the Lord of the Second Advent more than anyone, more than even me. He has saved me -- yes, even me. Love him and serve him more than you would anyone else. He has testified to my suffering and my sorrow. He has given his love to me and now you must love him."

And Jesus spoke about his life, testifying to his heart as he had entered Jerusalem:

"As I entered Jerusalem, I had two feelings within me. First I rejoiced in the thought that I could establish God's Will that I be the King of kings. But also I worried that one among them might betray me. I had to struggle between these feelings.

"You cannot fathom how much I cried when it happened as I had feared, and no one would believe. I grieved over the sight of men who would one moment sing Hosanahs but would quickly reverse their hearts."

When he had finished we prayed in tears. And suddenly spirits borrowed my voice and began singing, "On Hosanahs of glory..." Soon everyone there joined in. Ten verses were received but we weren't able to take all of them down. We memorized the melody and someone wrote it down for us later. Afterwards we were discussing what the title should be when angels reappeared to us and said, "Let's sing 'Song of Victory' again."

The song probably comes from a high Christian spirit. It was sung very beautifully in multipart harmony, and even when the song was finished, spirit world continued in praises of Hosanah, hosannah, hosannah, Amen, Amen, Amen.

In those days we had not revealed the identity of the Adam country. So in verse five, although we received the words:

Land of Egypt where Rose of Sharon  
You who await the Lord, that Day is near.

we changed this to "eternal flower blooms." The meaning was that the Lord has come to that country where the Rose of Sharon blooms.



## 20. MY PROMISE

words: Hwang Won Jin

Please refer to the explanation to Suffering. As Mr. Eu mentioned in his testimony, just as those in jail were singing a song expressing their concern for their brothers and sisters on the outside, those on the outside were singing this song for those in jail, tearfully praying, "I will follow my Lord anywhere."

Mr. Hwang, head of Student Affairs, was not jailed and, therefore took responsibility for maintaining the Church and the remaining brothers and sisters. While feeling the need for prayer so strongly as to bring tears to his eyes, he received this song.

From Mr. Eu's testimony on the period in which this song was composed:

This was a stormy period for Unification Church. Many were blown away, unable to maintain their faith in the face of such tremendous opposition and persecution. But other brothers and sisters were able to redouble their determination to follow regardless of the consequences. "Even should I die, I shall continue. Though my Lord be cast into Hell, I shall follow." These are words Brother Fan, who headed Student Affairs at the time, wrote into his hymn My Promise.

1. I shall go, I shall go  
The path Father has gone -- path of tears, valley  
of loneliness  
Silent meadow  
Seeking only His Will, I shall go, I shall go.
2. I shall follow, I shall follow,  
The path Father has chosen, the narrow path of thorns.  
Going towards Light, persevering,  
The path to that day of victory, the crown of glory.  
Giving up all my heart and body I shall follow.
3. I shall serve, I shall serve.  
The path of Father's aim, path of hardship.  
Holding in my heart the long resentment of 6,000 years,  
I walk the path to my home in the land of glory.  
Defeating Satan, I shall serve, I shall serve.



around that time that I arrived. I remember the old woman would march around the church seven times every morning at 5 o'clock and shout "Satan, depart!!" as she went, just like the Israelites at the walls of Jericho. In the winter she would break the windows and throw water into our rooms.

Under these circumstances we prayed fervently and witnessed with total dedication. We became completely one in spirit and always worked as one. Whenever we would meet, even after a separation of only an hour, we would pray "Oh, Father, during this hour of separation this sister must have persevered through such great suffering!!" We would visit homes and three times a day we would witness on the street. We kept this up until our voices were hoarse and we couldn't speak.

In these circumstances God answered our prayers and we received a revelation,

"You are infants and not complete, but I must respond to your dedicated and sincere work. I shall move Nagoya more than any other place. I shall move Nagoya before any place else."

The old woman intensified her persecution, finally even taking us to court. At this time we received another revelation, "I will seal the mouths of your persecutors." At first we couldn't understand the meaning of this revelation.

One day we were told to report to court. When we arrived, the old woman was there spilling out her accusations before the court officials. But gradually she began to change her story until finally she began confessing all the abuse she had given us. Now we understood the meaning of "I will seal their mouths." The court officials were amazed and told her, "You're the one who should be accused!" So that was the end of that.

Song of Victory was received during this persecution. One day around noon we were praying when the whole surroundings were suddenly lifted into a high spiritual atmosphere. Our hearts became filled and we continued to pray. Then Michael and Moses appeared to us, comforting us and giving us strength.

Then Jesus himself appeared to us and spoke:

"You who are chosen, I have knocked on many doors in tears and sweat, trying to call many Christians; trying to tell them the Lord of the Second Advent is here. But many are stubborn, and will not lend an ear. They call me God, and love me more than my Heavenly Father. This makes my heart grieve, and I am ashamed before God. What words of apology can I offer Him?"



## 21. SUFFERING AND NEW LIFE

words: Eu Hyo Won

This song was composed by the late President Eu during a very stormy period in our history which began with the persecution of the Church and Father's imprisonment on July 4, 1955. The circumstances surrounding his writing are recorded in Mr. Eu's testimony Crucifixion Comes Again.

In Korea this song is always associated with memories of that period and is sung with much emotion. Those who recall that period sing it in tears. For those who walked with Father through the path of suffering it is impossible to sing this song without bursting into tears.

My Promise was also composed during this period by Mr. Fan, who had the responsibility of watching the Church in everyone's absence.

1. Many saints and sages have walked this road  
But none have been able to complete it.  
He is waiting for us down the entangled road of  
restoration and calling us.  
All angels of heaven and all spirit men tried but  
failed to fulfill His Will.  
His Providence remains unfulfilled; you must seek it.

Many saints and sages walked down this road, but none were able to complete it. The Lord has pioneered that way, and calls us from up the road. All angels and spirits sacrificed themselves for the fulfillment of the Providence but couldn't. You (form of address used for one whom you miss) must seek out and fulfill that unfilled Providence.

2. Sometimes posing as a common person the Lord must  
go as a criminal.  
No matter how difficult your path may be, how can  
I not follow?  
Where the Lord is present, that place is the eternal  
Eden;  
Though it be a path of thorns I will gladly go.

Although he is God's only child, he cannot go as the glorious King of kings, but must go as a common person, tied as a criminal like robbers and murderers. No matter how difficult the course is, even in jail as long as he is there it is the eternal Eden and the Heavenly Kingdom. I can't help but feel a strong desire to follow.



3. I too will walk the path my Lord has gone  
Even though it lead me through death.  
My heart has such a strong desire,  
I cannot help but go.  
Who can stop me when my desire is so strong? No one.

Even though it be death, or prison, or hell, if it is a place my Lord has passed through, then I will go. My heart compels me to go. No one can stop me when I have such a strong desire. Even death cannot stop me.

4. The sight of him tied in chains and led by the guards!  
The camera flashes tell of the day of judgment.  
The officials of Judas mock him,  
The ministers laugh at him.  
Are you going to force us to follow this unavoidable path?

Father and President Eu were handcuffed together. A prison guard pulled them by the chain and led them through the crowd. The press swarmed around them and cameras were flashing all around. It was just as if a murderer had been arrested.

When all is revealed, how will you escape the sin of having disgraced the Lord? The flashes of your own cameras will testify against you on the day of judgment.

Just as 2,000 years ago when the unfaithful voices shouted "Crucify him! Crucify him!" and forced Jesus to follow the path of the cross, must we and our Lord again follow that course?!? Verse 4 expresses extreme anger.

5. Who are the ones who have heard the archangel's horn?  
Where are the people who saw the lightening bolt  
Streaking the sky from East to West?  
The sun and moon have darkened, and the stars have  
disappeared.  
Where are they who have come out of their graves?

"Ones who have heard the archangel's horn," "people who saw the lightning bolt streaking the sky," "those who have come out of their graves". These all refer to brothers and sisters who have heard God's Words. Just as Jesus prophesied, the stars are falling from heaven.

In this storm of persecution where are the children who were rejoicing in their first meeting with Principle when we left? Where are they gathered? I wonder if they have disappeared. This is how the leaders in prison worried about those on the outside.

The melody has changed when we go into verse 5. From here it speaks of the joy of those who make the worst possible environment into the Garden of Eden.



6. Jerusalem stands anew on the new heaven and new earth;  
Our 6,000 years of wandering through restoration history  
Now is consumed in Eden.  
Wipe away your tears; no need for sighs of sorrow anymore.  
Where is heaven's glory, the Coming Lord?
7. The Lord who went by the cross returns by the cross;  
We only meet him by going the way of death and Hell  
Where the glorious light of Lebanon shines on all  
generations,  
That is the city of Jehovah  
In the East where the sun rises.

The Lord who went by the way of suffering must go the same way when he returns -- the Lord who went by the blood-stained cross will return carrying the cross of suffering. The road we must take in order to meet the Lord leads through death and Hell.

8. Rise up and see the light. The darkness passes away.  
The few people grow to 10,000 and the children of  
the world  
Stand on the fortress they have built and sing from  
his loving bosom.  
They raise the white cross and sing hosannah, hosannah.



## 22. SUFFERING JESUS

words and melody: Yang Yun Young

It was made after the July Fourth Incident, but I'm not aware of the exact date.

Mrs. Yang received the melody and words to the first line while deep in prayer. Based on the spiritual feeling of this part, she composed the rest of this long work.

1. See Jesus in the Garden of Gethsemane.  
See Jesus in the Garden of Gethsemane.  
See the drops of blood trickle (down his body)  
The twelve disciples sleep; even Peter sleeps.  
Iscaiot betrays Jesus and hands Him over.  
Tragic, tragic, innocent Jesus.  
The disciples who were watching now all run away.  
Jesus, alone, is led away by the soldiers.  
See Peter run, hiding his face with his tunic.  
See how ignorant and treacherous Peter is.  
He made the lame walk, the blind see  
He walked on the rough sea; Where are those miracles now?
2. See Jesus bearing the cross.  
See Jesus bearing the cross.  
Spent in body and soul, he stumbles and falls  
Whipped from behind like a cow being driven.  
Where are the twelve disciples? Jesus is alone.  
There is not one disciple who would bear it for him.  
Though some will pity men of this world,  
Who will take the place of God's only son?  
How sad, how sad, the tears of Father  
Betrayed, betrayed, the Father's hopes.  
Even the ignorant have common sense  
But who shares the Father's suffering?
3. See Jesus being nailed to the cross.  
See Jesus being nailed to the cross.  
What sin has he committed, this only son of God?  
Like a sheep He dies for you.  
When even Father cannot watch and turns His face  
My God, my God, why does Thou forsake me?  
Twelve disciples shared his life, still they cannot  
see his heart.  
All for nothing, all for nothing, the Father's Providence.  
No use to repent, it is too late.  
To prepare the Second Coming, He must find sacrifices.  
The blood of the faithful of two thousand years is  
now spilled.  
As sacrifice for the salvation of three billion.



### 23. SUFFERING HEART

words: Father

The title of the Korean song means "a black spiritual power enveloped by darkness." Though unseen by the eye, it is a dark force that attacks us with frightening intensity.

Once when I asked Father what he feared the most, he answered, "Even more than Satan who I can see with my eyes, I fear the spiritual force that gradually presses toward me like the incoming fog." This song is about just that kind of force.

Here is what Setsuko Sakurai, who translated this song into Japanese, had to say about it: "This song came to Japan around 1965, and I remember how we would sing it in tears and how it would really build up the spiritual atmosphere."

1. Because we come from evil,  
When the dark power grows within us we fall  
to temptation without ever realizing it,  
It is because we always worry only about ourselves  
that sin is able to sprout within me.
2. My Lord came to me, but I would not listen to  
His words.  
In my ignorance I closed my heart to Him.  
Because I was caught up only in my own desires,  
My Lord grieved and had to return to the cross.  
(i.e. again had to walk the path of suffering)
3. To restore the long and black night,  
He walked through desert land, and over rugged cliffs,  
So He could find us who deserved to die.  
How can I respond to such grace from my Lord?
4. In order to defeat the power of the realm of death,  
I fought through much suffering.  
To find my Lord, the rightful bridegroom  
I had to fight through suffering and torture.  
Finally today I can greet the Lord and be consoled by Him.
5. I am happy when I behold heaven's glory.  
Eternal joy wells within me.  
Though I was always bitten by sin and would die  
Finally today I receive new life.
6. Oh, my beloved bride, finally you have arrived.  
You have searched for me through desert land and  
rugged cliffs  
How beautiful you are, having persevered through  
such suffering!  
You have persevered in order to see this day.



7. Come, come, let's sing praises together.  
This is the love (Heaven's Love) I have kept already  
Until this day for you.  
To give it all to you, I have kept it ready.  
(Love that until now we could not understand,  
Having known only Satan's perverted love.)



## 24. HEART OF THE FATHER

words: Yi Hong Hi

melody: A Korean song entitled Mother's Heart, which is sung widely in the schools.

Yong Hi comes from rural Korea. She received this poem in her youth (around age 18).

1. In order to accomplish His purpose of creation,  
Heaven has sought through restoration history the  
central point of His Providence  
Who can understand this suffering heart?  
The countless years are Heaven's tears.  
So many people on the earth; yet none can understand  
Heaven's heart.

"Heaven has sought..." This line refers to Heavenly Father's most essential and central desire throughout human history: to find a foundation on which to send a Messiah.

2. The glorious Creator  
Became the Lord of Sorrow at the Fall of Man  
He searches for the beauty and love within us to  
return us to glory.  
How can we measure the depth of Heaven's Heart?  
Tears shed for earth have become a river.

This verse stresses God's compassionate heart. He is trying to lift us back to glory, seeking any small condition on which to increase our beauty, love and value.

3. The secret hidden within Heaven's bosom  
Is being pronounced by the Archangel's horn.  
But as in the time of Noah, everyone laughs and mocks.  
They are satisfied to live in their dark tombs.  
Nothing under heaven can be more fearful  
Than the punishment of that Judgment Day.

The archangel declares the coming of the Word, not the Word itself.

4. Believe, quickly believe! If only you believe,  
You can receive Father's warm love.  
What can be more joyful than to return to our true home?  
The Father's joy of having found  
His long lost children is also eternal.



## 25. PLEDGE

words and melody: Yang Yun Young

When I visited Korea in the fall of 1970, I managed to catch Mrs. Yan for about 30 seconds on a busy station platform in Seoul. I wanted very much to learn about the circumstances surrounding her writing this wonderful Holy Song, but the train was leaving, so we couldn't talk very much. I will, however, reproduce what she was able to tell me: "I centered this song on a certain strong determination and spent a month choosing exactly the right words and melody."

1. I have a worth far less than a handful of dirt;  
Once I was born yet never I lived;  
Without forsaking me you have forgiven,  
Breaking sin's bonds to give me life.  
Raising me up with love and care,  
Sweat and blood streaking your face,  
Words of life you patiently taught me.  
Now forever on my heart I engrave them.
2. When this ignorant mind that can only follow your footsteps  
Stumbles on the path, You look back to give me courage,  
The far and distant narrow path of thorns stained with  
blood  
I pledge to follow as far as my Father leads me.
3. You've awakened me from deep sleep  
So I could find Your true Will.  
My heart desires only perfect allegiance to You.  
I pledge to live for your Will, and to die for Your Will,  
Until that day of victory, I will struggle for Your Will.

(For additional information on this song, see the beginning of "Crucifixion Comes Again," on page 44.)



## 26. THE FATHER'S DWELLING PLACE

### Korean Unification Church Song

1. Where Father is living is the garden (source) of our life.  
In the dark world we search for true life  
Until we resemble our True Father.  
All sons and daughters should become that way,  
So they can all receive Father's love  
And sing their songs in the Garden of Eden.
2. Where Father is living is the throne of our resurrection.  
We find the new life we have been looking for  
And grow to resemble our True Father.  
All sons and daughters should become that way,  
So they can give our Father joy,  
And dance their dances in the Garden of Eden.
3. Where Father is living is the Garden of our eternal life.  
We receive the happiness He has prepared for us  
And grow to resemble our True Father.  
All sons and daughters should become that way,  
So they can be praised by our True Father,  
And join their hands in the Garden of Eden.



## 27. SONG OF THE GARDEN

words and melody: anonymous

This holy song has very mysterious origins. Not only has it existed in Korea for considerable period as a folk hymn but also it has been a favorite folk hymn in the Appalachian mountains area for 100 years or more.

It is not clear how it came to be sung simultaneously in both countries. One possibility is that English pioneers brought it to America while English missionaries took the same song to Korea.

In July, 1967, when Father came to Nagoya, Japan, he decided to sing this song during his lecture and explained the significance of these words. I reproduce my notes below.

1. As the world changes from Satan's dominion to God's dominion, the Lord will come. The lilies spread their fragrances and rejoice in the arrival of their long-awaited Lord. Lilies represent the bride. Even though the wind may blow from all directions, their fragrance always goes in one direction, because of their shape. You should study the lilies and pray that you can be more like them.

When the Lord showers His grace upon us, dead hearts are revived, and we see and hear the world from a completely different viewpoint.

2. Pure spring water runs over the ground purifying the ground. Our minds and bodies are so filthy as to be covered with flies and worms. But they are purified and become fertile ground. The 6,000 years-old revenge is taken, and this world becomes the flower garden of the Kingdom of God. This is the world of our highest hopes.

3. The indemnity of the cross must be wiped away by going in the reverse course. The Lord comes by the cross: Jesus by the red cross, and the Lord of the Second Advent by the white cross. When that indemnity has been restored, mankind can enter the Kingdom of Heaven. We build the Kingdom of Heaven ourselves. To this end we must suffer much more than we have until now. But it will enable us to win true victory. Suffering that took place in the past all was washed away as indemnity. But suffering in the Completed Testament Age will bear fruit and become our glory. In this glorious time, we must shoulder His Providence to rebuild the Kingdom of Heaven and follow.

The testimony of Lady Dr. Kim:  
Dr. Kim was a very fervent Christian, and when she joined the Church she was persecuted severely by her husband. He beat her so many times in her ears that she became almost deaf.



She is spiritually very open, and before she met Principle she had an experience of entering spirit world and being led by angels along the bank of the river of life that is mentioned in Revelations. She continued along until she came to a beautiful palace, and inside she saw beautiful men and women dressed in white robes and singing a beautiful song. It was so beautiful that she began dancing to the music with the angels.

Soon after that experience she received a revelation that she should go to a Unification Church center. She fought such a fierce spiritual battle to do this that the road that should have taken her only thirty minutes or so required a full three hours. When she arrived, a worship service was in progress. The brothers and sisters were wearing simple clothing, but she immediately recognized them as the beautiful people she had seen in spirit world. And she recognized the song they were singing as the song she had heard there. That song was Song of the Garden.

#### 28. SHINING FATHERLAND

words: Lee Wol Sung

I'm not familiar with this person. I must check with my sources in Korea.



## 29. HE HAS CALLED ME

The established Christian Churches in Korea often use this as a choral hymn. In Pusan, 1945 ?, Father sang this song before us during an entertainment hour. It was the first time he had ever sung before us.

1. I who have been chosen will follow forever.  
Through suffering and happiness, I will follow my Lord.  
No obstacle or person can stop me; not even death can stop me.
2. Carry the gospel to all corners of the world.  
Bringing love even to towns that are like Sodom.  
I will go and offer all that my body can carry.
3. Glory, honor, all power belong to my Lord.  
The cross of contempt is mine to bear willingly.  
Though I remain unknown, and no light shine on me,  
I will follow in gratitude.

## 30. OH, MY CHILD COME HOME AGAIN

A hymn in the established Christian Churches in Korea.

Chorus: Come home my child, I beg you to come home.

1. Though you be heavily burdened in deep sin,  
The Lord will forgive all, and accept you.  
The Lord's heart is wide beyond all bounds.
2. Our Lord each day searches for us  
Each night He leaves His door open for us but His  
heart breaks.  
He waits for the return of the children who left Him.
3. Though you suffer the whip, in the hands of our Lord  
Your suffering can be comforted, and your pain eased.  
Into the Father's heart, quickly come back.



31. OH COME, MY LORD

A hymn in the established Christian Churches in Korea.

Two brothers composed this song, the elder writing the words, and the younger the melody.

1. Come, oh Lord, come. Come into my heart;  
Come into this impure and sinful heart.  
You are the fire, come and cleanse my sins.  
Oh Lord, I pray that you come into my heart.
2. Come, oh Lord, Come. Come to my altar.  
Come to the altar hid by the darkness of night  
You are the light, come now and let me live.  
Oh Lord, I pray that you come to my people.
3. Come, oh Lord, come. Come into this world.  
Come into this sinful and sinking world.  
You are the strength, come and subdue evil.  
Oh Lord, I pray that you shall come. Amen.



## 32. MY CROSS

words: Yoo Kwang Yol  
melody: Kim Doo Wan

"One morning, Heaven felt inexpressably close. I felt a burning desire to say something or write something to Father. When I sat down to write the words began to flow out onto the paper. I was so moved that I began to weep as I wrote the words to this song." He says that someone came to tell him that breakfast was ready, but that he had no intention of stopping his writing. The one thought that kept welling up within him was "I must follow to the end. Just being in the Church is not enough. My being here has no meaning unless I follow to the end."

1. Who shall I ask to carry my portion of the cross?  
Even before I see I must bear it, the Lord already carries it for me.  
Because I couldn't bear by myself  
The load He gave me and told me to carry,  
Providential history has been extended through 6,000  
bloody years.

### Chorus:

- I will shoulder the cross, and pledge to follow.  
Hear the cry of victory from beyond the Golgotha.
2. He has no reason to give me a cross I cannot bear;  
If only I give all my energy and walk on I will arrive  
at the goal.  
I sacrifice this body for His Will; why should there  
be anything I cannot do?  
I lay down my life to stand on this road  
No one can pull me back.
  3. Father has been persevering to accomplish His Will.  
If all sons and daughters join in, it will be done.  
If not, all the mountains of suffering will have been  
for nothing  
No matter what blocks the way, if we fight and fight,  
We will finally win and receive eternal joy.



### 33. WHEN I BEHOLD THE LORD

A hymn in the established Christian Churches in Japan.

1. When I behold the Lord  
My ancient (sinful) self passes away.  
As with the changing of the worlds, a new self appears.  
Behold the new heaven and new earth.
2. Jerusalem, that city of beauty,  
Now coming down to be with me.  
The joy that never ends as long as I am with the Lord,  
Springs forth as the river of life.
3. The eternal Kingdom that I have waited for so fervently:  
Soft rays fall from the Sun of grace,  
Making fruitful the Tree of Life  
No more the shadow of death or the torment of doubt.
4. He takes me, though I haven't a drop of purity,  
And purifies me to let me inherit His Kingdom,  
And allows me to live in His Golden Palace.  
There is no limit to my Lord's Love!



### 34. BY THE SPRING OF LIFE

An old hymn in Korea. The identity of the author is not clear.

1. We're marching to the blessed land of Canaan with delight.  
We're leaving all our heavy burdens here.  
At last we are released and free from being slaves to sin.  
We're coming to the blessed spring of life.

Chorus:

- Coming to the spring where living water flows,  
In glory we'll be living ever more.  
Going to the land where freely flows the spring,  
In glory well be living ever more.
2. Oh guide us with your pillars Lord of fire and of cloud  
Oh give us paths to follow with our lives.  
The moment that we cross the Jordan river is at hand.  
We're coming to the blessed spring of life.
  3. Our thirsting hearts receive with joy the manna from above.  
Your precious food will always be our strength.  
So if the future finds us lacking we will not despair.  
We're coming to the blessed spring of life.

### 35. DAY OF GLORY

words and melody: Yan Yun Young

Mrs. Yan was restored while she was a professor of music at Ewha Women's College, a prestigious women's college in Seoul. She is related to the late President Eu. Although she has reached her senior years, her voice remains as beautiful as ever. There are many stories surrounding her that tell of her deep faith, her dramatic meeting with Father, and her intense witnessing efforts.

1. In the still night with unwavering voice,  
Waking the people with His Word.

Chorus:

- Glory, Glory, the Lord of Glory:  
Receive Him, Receive Him, Receive.  
Offer our all, we become all.  
Receive His Love and Beauty.  
The promised day of celebration draws near.
2. The morning sun rises, and I arise,  
Strongly spread His Word of goodness.
  3. A new morning dawns. Oh, holy Children  
March in step, and go onward.



### 36. SONG OF THE BANQUET

1. Life that was sown in the new Garden of Eden  
Sprouted, and now has grown to blossom in full beauty.  
Oh God, our Father, bless  
This sacred day, this bond of love.  
Hallelujah, glorious day.
2. Lovely flowers of the meadow,  
Receive the gift of life, dance the dance of spring.  
Angels and all men, praise this day,  
Bless this relationship of love.  
Hallelujah, glorious day.
3. We stand before You to give our pledge  
To serve and attend with unchanging love.  
Oh God, our Father, bless  
This beloved one, this banquet of love  
Hallelujah, glorious day.
4. On this morning of the eternal life, overflowing  
with your love,  
Heaven and earth, gather around True Parents.  
Gather and sing about the fragrance of the Lord's love.  
The eternal spring has come.  
Hallelujah, glorious day.

\* \* \* \* \*

A note on interjections such as "So Le, So Le!!" in Holy Songs.

Often in songs sung with a strong beat, it has been a practice especially in workshops to interject syllables like "So Le, So Le" to raise the general atmosphere. (This should never be done during worship services.) Although many times this brings good results, it has also happened that this practice makes the songs sound frivolous.

Once, after he had toured the churches in Japan's principal cities, Mr. Eu commented on the singing he had heard, "They were full of vitality, but their singing had no life." If they are sung without first deepening the heart, the interjections may make it sound externally lively. But if continued it becomes difficult to be moved by the songs. However, this technique often can be effective in bringing up the sunken spirits of workshop members.

Take care, though, and pray so that the singing doesn't become a mere exercise. Song leaders must prepare themselves in prayer to lead the members to sing with voices that are more than just lively but expressions of true life.



## CRUCIFIXION COMES AGAIN

Testimony given to the Japanese Family on Children's Day, 1968  
by Mr. Eu, an early member from Korea.

### 1. The Beginning

We began by singing Pledge together and then Mr. Eu sang it for us in Korea. Then he told us the following story:

The words and melody to this song were composed six or seven years ago by a sister Yan who has now been in the movement about fourteen years. Around the time she joined the church in 1954, we were pioneering Seoul, and had rented a small room about 12 ft. square. She came to us with a rather impressive background. She was a professor of music at Ewha Women's College, had a degree from a Japanese university in music, and had even held recitals at Hibiya Kokaido. (A recital at Carnegie Hall or Lincoln Center might be an equivalent accomplishment in the U.S.: tr.'s note.) Her grandfather was a very well known minister and a Doctor of Theology, and she too, having inherited her grandfather's lineage, was a fervent Christian. She was also a relation of President Eu, and her daughter had already heard Principle and was helping out in our kitchen.

Thinking that her blood relation and daughter had been possessed by some terrible heresy, she became quite disturbed and came to Unification Church one day determined to rescue them. She was very upset at us, but President Eu managed to convince her to hear Principle through once.

President Eu's ancestors had been some of the first people in Korea to accept Christianity when missionaries first arrived, and he had inherited their strong Christian spirit. Also, he held a degree from the most respected university in South Korea, the former Seoul Imperial University, and had studied the Bible deeply when once he had been ill for awhile. His academic credentials, then, were impeccable. Mrs. Yan couldn't very well brush off such a man, and so agreed to listen to his Principle lectures. She also is a very intelligent person, so when she heard Principle, she immediately accepted it completely and at the same time she became spiritually open.

At the time, Master was touring the country, and had just come to Seoul for the first time. He was dressed in a casual jacket and was sitting in on the lectures looking very much like any other man in his mid-thirties. Mrs. Yan, of course, had no idea at the time who this young man was. But on about



the fifth day of Principle lectures, she had a spiritual experience. Her spiritual eyes opened, and without anyone telling her, she immediately knew who this young man was. She became very surprised, and ran over to Father and just like a child, just like Hyo Jin Nim might play with Father, she cried out:

"Father, you're my Father, aren't you? Why are you ignoring your own daughter? You love me, don't you? How much do you love me? This much? Or maybe this much?"

It was just like a one or two year old baby had just learned a few words and was teasing her parent. The whole scene was filled with joy; filled with the joy of having finally found her parent she hadn't been able to find for thousands of years. It could well have been a scene from a movie. She was overflowing with joy, and began singing a song with just a simple melody and words:

Aboji, Aboji, Uri Aboji  
Chokkuna, Chokkuna, Chonmarukuna!!

Father, Father, my own Father!!  
I'm so happy, I'm so happy, so very happy!!

She sang it beautifully, over and over, changing the rhythm a little now and then.

She had come to rescue her family from their heretical ways, but instead joined the Church herself. In fact, no sooner had she heard God's Words than she began visiting everyone she knew, witnessing to them very faithfully, demonstrating her strong conscience and sense of righteous duty. Because of her work, many students from Ewha Women's College came to hear Principle.

This College was a well respected Christian school with an eighty year history. But for intellectual modern young people, it was difficult to understand the Bible or their ministers' sermons, because it all made little logical sense. But they were in a difficult position, because they still had to take part in services, study the Bible once a week, and be tested on it. However, those who entered the spiritual atmosphere of President Eu's lectures and Father's talks, no matter how much they had been in anguish, quickly melted like iron in a blast furnace. As was the case in Japan, in Korea also, the early days were characterized by frequent spiritual experiences. Most of the students who came had spiritual experiences. They would begin seeing very strange things, and often would go through such dramatic changes that, having found God's Will they would decide to leave their school and home to determine the path that they must follow. Such things were, of course, rather disturbing to the College authorities.



At the same time, many rumors were going around. When Father had first begun ministering in North Korea, he was arrested because some clergy had accused him as a man who incited disorder and brought false teachings. As a result he had to suffer great hardship in prison for three years and nine months. During the war, many of these ministers had come South as had Master, and now they were telling people that Master had once been arrested for inciting disorder.

The school authorities, therefore, were hearing very bad things on the one hand, and on the other their students were telling them that this was Truth that everyone should have a chance to hear. So the faculty held a meeting and decided to send a Professor Han to visit us. Professor Han was responsible for leading worship services at the College, and was well respected by everyone as a person of great character and deep faith. But as soon as he heard Principle he decided to join Unification Church. So this first Messiah, sent to rescue his students from false teachings, ended in failure.

Mr. Han had a very spiritual personality and was often seen praying very deeply, so the next person the college sent was intellectual, calm, and like a computer in that she couldn't be satisfied unless everything fell into place properly. Her name was Miss Kim, and she held graduate degrees from Kwansai University Theological School (a well known school near Osaka, Japan -- tr.'s note), and a British theological seminary in Canada, and had done research on authorities such as Swedenborg. So she came to us well resolved to strike down our "false teachings." In fact, our first impression of her was an unapproachable personality of cold steel.

On our side, we took great pains to make ready for this Satanic Messiah. For example, we had many students coming to hear Principle, but we decided against having Miss Kim sit and listen in the same room, because when she heard Principle she would have to admit defeat in front of her students, and that would destroy her authority as a teacher. So we decided that she should discuss Principle with President Eu on a one-to-one basis. As they were talking, the students encircled that room completely and kept their ears glued to the walls.

We knew that should Miss Kim be restored, it would have much greater significance than just her influence at the College. Most of the graduates of that school had married into upper class society, and her influence there could be of tremendous value. So this discussion between President Eu and Miss Kim, because they both bore such crucial missions, was very much a dual between archangels of good and evil.

The discussion progressed to the section in Principle of Creation on spirit world. As might be expected from a person



who had studied such authorities as Swedenborg, she immediately was struck by Principle's orderly explanation. Her expression grew brighter, and when President Eu had finished she showed little emotion, but simply raised both hands and quietly said "It's wonderful. I am amazed. I have no choice but to join your Church." This is the Miss Kim who today is pioneering America.

## 2. We Become a Political and Social Issue

Had they considered the matter intelligently, the school authorities should have realized that if two of their most respected professors had capitulated in this way, there must be something there. Logically, the President of the College should have been our next guest. But instead they hardened their hearts. In fact, they gathered the students and told them, "We will listen to nothing you have to say. Either you remain in school, or quit school and go to the Unification Church. You must choose one or the other." Yet even some students who were on the verge of graduating announced their intention to follow the Will of God even if it meant leaving the school. Fourteen students and five faculty members were expelled in this way. From the standpoint of the school, having placed themselves on the Satanic side, this was actually a very well-timed move. If the matter had been allowed to continue another month, their students would have been coming to us in droves. So these expulsions were very conveniently timed from Satan's point of view. And from this action developed what we refer to as the July Fourth Incident.

The parents of the expelled students didn't remain silent for long. From their standpoint, they had worked hard for four years to put their daughters through college only to see them expelled at the last moment. Though it was a Christian school, its students came from various religious backgrounds, and some had no religion at all. Besides, religious freedom was guaranteed by law. They became angry and demanded through the mass media by what right the school could expel students for joining a church a little different from their own. At that time the five large newspapers and other leaders of public opinion all opposed the school.

You must understand that Koreans had suffered virtual slavery under Japanese imperialism. No sooner had we been freed from that than civil war broke out, and only through our own blood were we able to win our freedom. Therefore, Korea is a country where freedom is highly valued in the Constitution and in the hearts of its citizens. But at that time we were governed by a regime that had a facade of liberalism, but in reality was quite authoritarian. Therefore, the media used the parents' opposition towards the school as a means to express the public's



dissatisfaction with the government. Also, behind Ewha Women's College there stood President Syngman Rhee. You see, the Vice President of the College was the wife of the nation's Vice President. Also, their son was the son-in-law of President Lee. Because of such close connections the media's attacks had much meaning.

Meanwhile, the school was resorting to many methods to fight back. Soon the newspapers began to carry every day such ridiculous rumors as "If you go to Unification Church, you're locked up for three days and completely brainwashed," or "They make you take drugs that change you personality completely," or "They engage in illicit sexual relationships." Even the papers that had been supporting us until then suddenly changed and started calling us heretical, and teachers of false principles. They started calling Father an anti-Christ trying to confuse society. Because Korea is almost all Christian these things attracted a lot of attention and papers that printed such stories sold very well.

Also, Korean traditions governing male-female relationships are very strict. For example, when Christianity first came to Korea, people were shocked to see men and women sitting and worshipping in the same room. They accused Christianity of undermining the family structure and the nation by letting men and women engage in such practices. So the early Christians often had rocks thrown at them when they ventured out of their homes. Again in modern times, Unification Church was being accused of immorality and sometimes rocks were thrown at us. Many people would disrupt services by throwing rocks through the windows and breaking the glass, because they were ashamed that such a "disruptive and heretical Church" should even be allowed to exist in their communities. So many people came to see us out of curiosity and often police detectives would come posing as worshippers to check on our affairs. We were being watched every day. One time the Chief of Investigations himself suddenly drove up, marched upstairs, interrupted the lecture and began questioning each person about such things as where they had come from and how long they had been coming to the Church.

### 3. The Hardships Begin

July Fourth, 1955, two or three detectives came to the Church and asked Father to come with them to Police Headquarters to answer a few questions. We asked why the questions couldn't be answered right then, but they spoke very politely, assuring us that Father could return shortly and asking us please to cooperate. We fell for their story, and thus began what we now refer to as the July Fourth Incident.

Mr. Kim Won Pil, our Treasurer, accompanied Father to the Police and we waited for their return, but neither came back.



Instead, after a day or two, all Church leaders were told to report to Police Headquarters immediately. Actually, since Master and Mr. Kim had already gone, the only leaders left were President Eu, his brother and I. If all three of us went to the police, no one would remain to raise up the college students and other new members. So I had to consider very seriously whether I should go to the police or escape and maintain the church elsewhere. I felt very deeply then that although I was doing what was right, society was persecuting me and trying to have me arrested. I had no place to run. In this wide earth there was no place where I could live; no place where I could rest. I had no choice but to follow Father and go to the police.

I had never seen a detention hall before, but it was just like a cage in a zoo. As we were entering the cell we discovered that Mr. Kim was being detained in the cell next to ours. Although we had been separated no more than two days, we felt as though it had been months. We grasped each other's hands and exclaimed, "Oh, it's so good to see you! Are you all right?" But as soon as the guard saw us, he pulled us apart. Mr. Kim had been put in a solitary cell reserved for criminals worse than murderers, such as North Korean spies. They treated him like some dangerous criminal. The rest of us were put in with a bunch of robbers, larcenists and murderers.

Usually when people came to jail it was normal for them to be so worried about their positions and honor and be so depressed about their future that they wouldn't be able to eat anything for three or four days. But we had great appetites and ate full meals. We were even cracking jokes and making each other laugh hilariously. Our attitudes were something like, "Well, we might as well stay here as long as they keep us." We didn't seem to be bothered one bit by the whole affair. The others in our cell were amazed and asked, "How much time have you guys done that you're so used to this?" They thought Mr. Kim was an important spy, but were suspicious, because his voice was so soft and his manner so gentle. They thought perhaps he was a woman in disguise. In fact during the questioning the police demanded, "You're really a woman aren't you?" and tried to feel his body. This was more than even the gentle Mr. Kim could take, and he nearly lost his temper.

The questioning had been scheduled to end in ten days, but they couldn't come up with anything at that time, so they extended it to twenty days. During this time on the outside, the media were reporting every day on the arrest of the Unification Church leaders, and saying how it was a frightening Church and how the world was surely coming to an end. Yet even after twenty days, the facts could not support the newspaper stories. No specific



crime could be found with which to charge us. The only thing they came up with was a minor charge of having evaded the Second Citizen's Military Duty Act. All citizens within a certain age group were required to register as reserve troops. But those of us who had come from the North had no registration in the South, and besides we had suffered through much fighting in the North, so many people lied about their age a little to escape the duty. We, too, had done this for the purpose of God's Will, and had lied about our ages a couple of years without consulting Father. Now the police had discovered this. For this crime they decided to send us to the Investigations Bureau. The papers, of course, reported this in great detail, even quoting from the Bible to deride us with sarcasm.

#### 4. Crucify Him!!

When opposition Christians and people connected with the College heard how the police were taking to the Investigations Bureau that fearful man who uses religion to practice all types of unrighteousness, they all came to watch as if they had been eagerly awaiting this spectacle. The press, too, had made careful preparations for us and joined the mass of people at the courtyard of the Investigations Bureau. Soon Father and Mr. Kim appeared in handcuffs, followed by the rest of us brothers, also in handcuffs. As we were being led to our place of judgment the crowd jeered, "So that's the anti-Christ!" "He's the man who disturbs our society!" But Father would not respond, offering no defense, but only persevering in silence. Until now he had been speaking great truths, and with his authority had subjugated many people. How tragic it was to see him now standing handcuffed, about to be judged before the mindless mass. It was truly the figure of Jesus Christ standing before Pilate and the mob of Jerusalem. The mob had shouted, "Crucify him!" but Jesus remained silent. Pilate protested that he could find no fault with Jesus, but the mob shouted that Jesus should be crucified and that they would be responsible for his blood. Similarly in Father's case, the Chief of Investigations could find no fault with him. They decided to detain us as a "pending case". President Eu later expressed in the hymn Suffering the wrath of righteousness that welled up within him at this time as he listened to all the slander, derision and abuse being heaped upon Father.

This was a stormy period for the Unification Church. Many were blown away, unable to maintain their faith in the face of such tremendous opposition and persecution. But other brothers and sisters were able to redouble their determination to follow regardless of the consequences. "Even should I die, I shall continue. Though my Lord be cast into Hell, I shall follow." These are words Brother Fan, who headed Student Affairs at the time, wrote into his hymn My Promise.



When we arrived at the jail, we discovered that the prisoners there had already heard of us through the papers. They had all committed immorality and broken many laws, but even they looked down upon Father as an "unforgivable man who disrupted many schools and misled many people." Thus Father had been placed in a position below common criminals at the bottom of Hell.

#### 5. Hearts Communicate in Extreme Hardship

This time we were all placed in separate cells. In our cells we would always sit in prayer position. Only briefly, each morning when they cleaned our cells, could I see through the door to the bars on the other side. Wondering how Father and the others were doing I would get up on the stand and look out. And sure enough, they would also be looking this way. Each morning as I looked in Father's direction he would be looking for me. The moment our eyes met, our hearts would flow freely across the courtyard. It was like the moment when two lovers' eyes would meet and their hearts would beat wildly. When the people around us saw us smiling at each other like this, they thought we were becoming crazy from jail life.

Most people in prison are there because they've been convicted of crimes such as murder or robbery, so their families are ashamed to come visit. But the "criminals from Unification Church" who supposedly had committed the worst crimes of all had crowds of visitors every day. In the morning the people would be lined up to get in even before the prison offices would open. As soon as the gates opened, they would rush in to visit us. Other prisoners were very envious, and the prison authorities were simply amazed at the large numbers. Finally, the numbers got to be so great that the Church had to limit them, and assign an order in which everyone could come visit us.

When the brothers and sisters came to visit, they would bring us gifts, mainly of food. Also, we had a place in the prison where we could get noodles, and they would bring us the coupons we could use there. Father got so many of these coupons that he began distributing the extras first to the rest of us, and then to all the prisoners. Whenever someone brought a delicious dish to Father, it was shared with us through President Eu. The guards and prisoners saw these beautiful hearts of these supposedly terrible criminals, and saw that the reality before their eyes didn't match the newspaper stories they had read and their hearts began to change.

Before this episode, President Eu had been lecturing ten hours a day, often missing meals and getting little sleep, and had become quite thin. But now he could let his body rest, eat



good food every day, get regular sleep and monopolize Father's love, so he started getting rather plump.

Father, too, didn't need to worry about any necessities of life, but day in and day out, he never ceased worrying about the flock he had left behind. How were they weathering the storm? New born babies who had only recently had the joy of hearing Principle for the first time suddenly were pulled away from their Mother's breast and tossed out into the violent storm. Yet every day these children would eagerly come to visit. Outside, everyone was concerned for Master and their older brothers. Inside, we were always concerned for the brothers and sisters we had left behind. So when they came to visit and our eyes met for the first time, we could sense each other's heart immediately, and be filled with the joy of reunion. The guards were suspicious of what we might be planning through such frequent visits. But what they witnessed were conversations and handshakes filled with what anyone could recognize as beautiful, heartistic love. They didn't need Divine Principle lectures, or any other commentary to recognize a beautiful love that couldn't be seen among usual people. The guards were very moved by these scenes and began to change. Many of them eventually began to take part in our worship services.

I've been talking a long time now, so let me abbreviate my story a little. In this way they began by trying to wipe us out through their accusations of sexual immorality and inciting social chaos, but they were never able to substantiate their charges. So they sentenced us lightly with evading the Second Citizen's Military Duty Act and let us go. President Eu, because he was physically handicapped, was released first with only a small fine. The other two of us were released soon after with two years suspended sentence.

We moved the Church to its present location and when Father was released, his flock gathered there for the wonderful reunion. We sang and danced and ate some popcorn we'd managed somehow to afford. Father was so moved by the hearts of his lambs who had faithfully awaited their shepherd's return! Thinking back now, we had nothing good to eat, and no money at all, but singing and dancing during that day in deep communion with Father still remains my fondest memory.

I always cringe a little when I recall that the President and Vice President of the Ewha Women's College that had accused us, President Syngman Rhee and his Vice President and five or six ministers who had been persecuting us all lost their lives soon after that through the student riots and the civil disorder that followed.