To counter climate change, the most significant challenge our society faces, the cooperation among people from distinct backgrounds including scientists, religious leaders and policymakers is imperative. People need to cooperate and consider the climate change problem as a complex issue with multidisciplinary components. A year after the publication of Pope Francis’s Encyclical Letter Laudato si’ on care for “Our common home”, and nearly a year after the historic climate change agreement Conference on Parties (COP) 21, there is growing consensus on the urgency of climate change issue. With COP 22 scheduled for Marrakesh in less than six weeks, Hoesung Lee delivers his statement in the consultation held by the Pontifical Academy of Sciences and the Pontifical Council for Justice and Peace to evaluate the reception and impact of Laudato si’ at Vatican City. As the chair of the Intergovernmental Panel on Climate Change (IPCC), Lee is making an appeal to kairos as it is an opportune time to take interdisciplinary stock of the climate change situation scientifically, environmentally, socioeconomically and politically. By acknowledging each specific group’s role to the alleviation of climate change, Lee uses the backdrop of the Vatican, addressing moral sense of climate change problem to appeal to clergy, and cites scientific evidence to resonate with scientists. At the same time, he uses personal pronouns to create a sense of community among all different groups of audience. Once he unifies these groups, he utilizes contrasting language and listing technique to motivate the audience to move forward together.
Vatican City, the iconic place in a religious perspective, helps the speaker to appeal to religious leaders and ensure that combating current climate change is a moral issue. Lee urges this religious audience to step up the level of ambition keeping in mind the future of our children by quoting Pope Francis: “This climate change is a human problem, it’s our problem, so we should solve it. And it grows poverty and misery in the world, that’s why I’m so worried about it.” Since the seminar is based on Pope Francis’s Encyclical letter “Our common home”, Lee further motivates audience with moral authority to take more aspiring actions and accelerate the transition to new models of growth. Lee achieves his goal of creating emotional bonds with religious leaders based on religious icons.

While the backdrop of the Vatican and topic based on the Pope’s Encyclical letter might emphasize the moral sense of tackling the climate change problem, the religious appeal may not be effective for scientific community which put stress on logic and evidence. Thus, Lee employs scientific references which enhances his credibility to the scientific community while he asserts that “we must act now” on climate change, and in doing so “we can build a better world”. He states that “July was the hottest month globally since records began: August marked 16 months of record warmth, the longest such streak for 137 years” to indicate that this drudgery of escalating weather records and reports of extreme events are the reminder of urgency of this matter. By referencing the statistics, Lee establishes logos as the dominant rhetorical appeal, resonating with those who have scientific background. Showing the statistics that “the World Bank has just found that air pollution deaths cost the global economy $5 trillion a year, and about 5.5 million lives were lost to related diseases in 2013”, Hoesung Lee argues that countries should look at the co-benefits of investing in clean energy bring to healthcare and quality of life. On the other side, the speaker draws on the logic to support rather encouraging signs of reductions in the cost of renewables that “the share of renewables (excluding hydrop) in electricity production in the major G20 economies has jumped by more than 70% in the last five years to 80%.” As these scientific evidences clearly show the current situation of climate change, Lee not only succeeds in appealing to the scientific community but also attracts a general audience by providing concrete proofs.

Although quotes from reports and scientific data that use technical language might convince the scientific community, Lee tries to move beyond the division among each group and creates the sense of community by using personal tone in his speech. He constantly uses the pronoun “I” and introduces his own experience as he states, “I have just come from a conference in Nantes, France, of non-state actors, where cities and regions, young people, businesses, civil society organizations and others are discussing what they can do.” He shows his own amazement when he articulates “I was surprised at the ambition and scope of the agreement that emerged from Paris last December in COP21” and even creates a narrative tone when he notes that “[t]his is not abstract science. As a young official from Vanuatu told me when we met a couple weeks ago: ‘1.5 degrees is about our survival.’” This personal tone creates informal bonding with the audience so that they can identify with him and his argument. Rather than presenting in a bureaucratic way with formal diction, Lee successfully links with the general audience by using “I” pronoun.

Moreover, Hoesung Lee exploits the pronoun “we” in diverse ways, imposing the emotional unity among broader audience including climate change activists. At first, he refers to the Intergovernmental Panel on Climate change as he proposes that “we are now preparing to start on the sixth assessment, as well as a series of special reports on particular topics” to summarize what the organization aims to develop. As speech continues, he slightly shifts the object of pronoun “we” to refer to both the IPCC and the audience as he elaborates that “we know that the most vulnerable are also the most exposed, and that there are impacts on food and water – the basic essentials for life itself.” Finally, the speaker addresses the audience as “we” as he states “we would be unwise to put our trust in unknown or untested technologies but when the right developments occur, transformation can be rapid”. By using this transition of the pronoun “we” reference, he is trying to convey the idea that he is one of the audience members to rally the rest of the audience and encourage them to support his idea to generate the unifying consensus on a better understanding of tackling climate change problems. The chair also uses pronoun “you” and creates the sense of imagery in a personal tone. One example of this is the sentence which states that “you just need to look at a photo of Fifth Avenue in New York on Easter morning 1900, with the road full of horse-drawn carriages, and the same scene a few years later – no horses in sight but a street full of motor cars”. His voice is not only determinate but also optimistic enough to build rapport with audience and encourage them to move forward since he mentions “I must say we are far from being on track” but also introduces “many encouraging signs.”

Having established the sense of community by using personal tone, Lee uses contrasting words, such as “but” and “conversely”, creating a pathos appeal to provoke general audience moving toward solutions of climate change together as a whole group. By using contrast, he tries to connect with the audience who have previous familiarity with Encyclical Letter ‘Our Common Home’ and motivates the community to move forward by highlighting what remains to be achieved. The use of the word ‘but’ is conspicuous in both the following sentences: “Our Common Home’ provides them with rich material and inspiration. But the main delivery mechanism of the Paris Agreement, is commitments by states’ and “Our Common Home sounds a warning about impersonal economic forces. But with the right incentives from governments in place, the market will encourage the emergence of useful technologies.” Also by utilizing contrasting imagery of a future between a place of disrupted food production, ruined lives, and devastated economies and a world of sustainable development goals based on a non-fossil fuel economy with new jobs and economic opportunities, the speaker reassures the direction they should move forward together now.

While depicting opposing image of dystopia and utopia gives indirect message of the preventing climate change, Lee uses lots of listing to build convincing sentence structure which emphasizes the goal of solving climate change together as a community. Introducing the current challenge which the Climate Panel is facing, the text assembles an exhaustive list of response and progress with sentences starting with “we are responding to” and “we will.” Here, the speaker employs anaphora in the form of a repeated “we will” to convey the idea which IPCC and the audience should work in harmony for the future approach on climate change. Similarily, the last part of the speech has similar sentence structure with the repetitive use of “we will need” to create momentum and immerse audience in his argument to move forward from current situation in climate change actions.

Congregating varied audiences into one with the main goal of tackling climate change while appealing to each group of the audience independently, the chair of the IPCC, Hoesung Lee discusses the role of states in the framework of an international community. While he presents his views on the Encyclical Letter and explains the ethical guidance it offers, Lee resonates with religious community. Discussing the scientific consensus on climate change, Lee references scientific evidences which appeal to scientific community. Not ending from dealing audience in each group, Lee utilizes personal pronouns to unify all of these audience including clergy, scientists and climate change activists into one community. As Lee creates the cohesive unit of the audience, he asserts that there are needs to
Several weeks ago, there was a huge terror in the middle of metropolitan city, Paris. The terror was targeted in the stadium where soccer game was held, and concert where an American rock band was playing. In this peaceful city Paris, ISIS actually killed more than a hundred people for the revenge of France’s attack on Syria. This terror actually surprised the world since it killed innocent people who were enjoying their Friday night. This terror actually shows that ISIS is not just a political problem but a serious group which actually is very interrelated with our own lives. In this essay, I want to address the resolution to solve our world’s problem, ISIS, based on the quotes we have read from the book World’s Religions written by Huston Smith.

Aldous Huxley argued that “Religions would be the conscious and intellectual pursuit of man’s final End, the unitive knowledge of the immanent Tao or Logos, the transcendent Godhead or Brahman.” I agree that religion itself is the final good to have unified voice in addressing a problem. Based on Koran, jihad is explained as the violent war against the values of Islam. Terrorists in ISIS justify their actions by saying that Koran agrees to kill innocent people in the middle of pursuing their Islamic virtues. However, I think that ISIS is actually utilizing the religion to justify their actions. In the book “World’s Religions”, Hinduism asserts that “A world we live is a world with numerous implications with immeasurably various views horizontally and immeasurably various tiers vertically.” Observing a situation in a different way, ISIS themselves view their works in terrors justifiable. In the middle of current events, however, we shouldn’t sacrifice our dharma including Dao, the Idea of Good and the Loving parental will of God to fight against ISIS. I believe we should preserve our own values but work hard to understand their values based on the history. In the chapter on Buddhism, there are quotes saying “That in which is sin is also Wisdom” and “The reasoning of Becoming is nirvana”. Simply understanding that ISIS themselves also have a reason to pursue these terrors can be a first step to solve this problem. Actually, the modern day problem of accepting refugees in European nations can also be explained in this manner. Europeans traditionally had islamophobia that muslims may harm their unity as a whole. This exclusive attitude doesn’t solve any problem but will aggravate one. Taoism chapter illustrates that “There is a yin and yang symbol with circular intercourse between white and black part of the circle.” I believe this quote is the crux of my resolution. Since yin and yang co-exists, the contradicting values in our world can achieve their harmony without losing their own values. By listening to the other’s voices, we can truly understand the essence and can collaborate to eliminate violence in the world. This is also related with Christianity’s famous quote “Love the enemy.” What I wanted to emphasize is that I don’t mean we should all embrace terrors by ISIS but we should understand the core reason behind doing those actions.

I was very moved by the quote from Confucianism chapter in the book. The book describes the situation in Kyoto traffic where numerous cars are experiencing traffic jam. There was an small accident between two cars an surprisingly, the drivers of two cars actually bowed to each other apologizing that the accident was his fault. What a beautiful heart! Although it may be hard to think in other’s hand, I think the value of “Li” and “Ye” explained by Confucianism is the core of resolving modern day crisis. As illustrated by the book “The Rock, 7th century Jerusalem”, the root of all religions are same including Islam, Judaism and Christianity. Therefore I think the line to differentiate us and them should be removed as we are the One entity. This statement leads to my decision that I might
obey the one voice of the Loving parental Creator, God asking me to leave my race to go to a land that God has prepared for one. I want to sacrifice myself to find the solution which the world can be unified as one, without having any conflicts or struggles.

In a nutshell, my essence of my resolution is to understand others or enemies by putting our feet into their shoes. The pro-active step and the best mindset to adopt is that we, the world, is a one entity without any divisions we together can collaborate to live without any violence! I hope there will be a one day that all people in our world can sing a song together with same heart. This belief is a real treasure I have got from taking Mr. Johnson’s class for last four years.

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**Quotes from each chapters in World's Religions**

**Hinduism:**

To the question, “What kind of world do we have?” Hinduism answers:

1. A multiple world that includes innumerable galaxies horizontally, innumerable tiers vertically, and innumerable cycles temporally.
2. A moral world in which the law of karma is never suspended.
3. A middling world that will never replace paradise as the spirit’s destination.
4. A world that is maya, deceptively tricky in passing off its multiplicity, materiality, and dualities as ultimate when they are actually provisional.
5. A training ground on which people can develop their highest capacities.
6. A world that is lila, the play of the Divine in its Cosmic Dance—untiring, unending, resistless, yet ultimately beneficent, with a grace born of infinite vitality.

**Buddhism**

“That which is sin is also Wisdom” we read; and once again, “the realm of Becoming is Nirvana.” This earth on which we stand is the promised Lotus Land, And this very body is the body of the Buddha

**Confucianism**

“In the cyclonic mess of Kyoto traffic, two cars scrape bumpers. Both drivers leap out. Each bows, apologizing profusely for his carelessness.” These are lingering echoes of the Confucian spirit, but one must wonder if they are not fading ones.

**Taoism**

This polarity sums up all of life’s basic oppositions: good/evil, active/passive, positive/negative, light/dark, summer/winter, male/female. But though the halves are in tension, they are not flatly opposed; they complement and balance each other. Each invades the other’s hemisphere and takes up its abode in the deepest recess of its partner’s domain. And in the end both find themselves resolved by the circle that surrounds them, the Tao in its eternal wholeness. In the context of that wholeness, the opposites appear as no more than phases in an endless cycling process, for each turns incessantly into its opposite, exchanging places with it. Life does not move onward and upward toward a fixed pinnacle or pole. It bends back upon itself to come, full circle, to the realization that all is one and all is well.

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**Sacred Authority’s Influence on Temporal Power ?**

Sacred Authority’s Influence on Temporal Power ?
Bogus or Significant (What the relative value is / what it should be)?

Validity/Repudiation; Values-Virtues/Nihilism?

Where are you on the spectrum, considering these dichotomies vis a vis The Korean Gestalt?

In the years following the Concordat of Worms in 1122, debates and efforts were very prevalent to effect a cooperation between ecclesiastical and temporal power and authority. Some people including Bernard sought to create separate spheres of influence in which church and state could each operate, without necessarily being in conflict with each other. I personally believe that there exists sacred authority’s influence on temporal power since many leaders of our history had a revelation from the spiritual authority.

First leader of our history who taught me the validity of sacred authority’s influence on temporal power is Choi Je U. Choe Je U, in addition to closely studying the Confucian classics, paid close attention to Christian teachings. He perceived in the Christian nations tremendous power. During his intense study and meditations, Choe had a divine revelation in April 1860. After that, Choe wrote On Cultivating Virtue (Sudok mun), in which he declared his Way nearly identical with the Way of Confucius. Choe maintained that Confucianism had strayed from the teachings of Confucius and that God had commissioned him to instruct all people in the Mandate of Heaven revealed by Confects and his disciples. Then, Choi compiled, edited, and published the Donghak Bible in 1888. Donghak actually influenced people a lot in the period of time since Donghak nongmin movement actually was the main event during the China-Japan war.

Second leader of our history who had the revelation from the spiritual authority is Kim Koo who worked hard for our nation’s independence. His famous quote is “If God asked me what was my wish, I would reply unhesitatingly, Korean independence. If He asked me what was my next wish, I would again answer, Our nation’s independence. If He asked me the same question for the third time, I would reply in an even louder voice, My wish is our Great Korean Nation’s Complete Independence.” In this quote I could definitely know that he believes that God can actually influence the governing power of our nation. In my people’s nation he also mentions that “Only when we realize that this great enterprise has been left undone by Heaven for us to fulfill, can our people recognize their true Path and their true tasks.” By quoting Heaven, he was cling to the spiritual authority as Heaven and he did actually think Heaven has the certain Path which can lead to our nation’s independence.

As shown in Jacob’s Course as the Model for Moses’ and Jesus’ Courses, “The first human beings should have been absolutely determined to keep God’s commandment not to eat of the fruit, yet they fell at the risk of their lives when the Archangel tempted them.”, many people believed that there is a god and he has a certain meaning on our world. Reading these quotes from various leaders of our history, I thought that it is Korean’s common identity to find ‘heaven’ as an ultimate existence to determine our fate. Whenever I have any struggles or difficulties, I look at the sky and pray. This common inclination toward the sky definitely explains our culture’s significance of spiritual authority in deciding certain things.

In regards to The Korean Gestalt, the Korean peninsula is a scaled-down version of the world. As Moon SunMyung said in “As a Peace-Loving Global Citizen”, if blood were shed on the Korean peninsula, it would be shed in the world. If reconciliation occurred on the peninsula, there would be reconciliation in the world. If the peninsula were unified, this would bring about unification in the world. I think the solution to our countries’ division can be found from the god’s revelation because as we can learn from our history, peace and love from the God actually gave the leaders the way to solve each situation.

Citation


Lee Dae Ho’s two-run single capped a four-run rally in the top of the ninth as Korea shocked the host team Japan with a dramatic, come-from-behind 4-3 victory in the semifinals of the Premier 12 tournament on Thursday night. A crowd of more than 40,000 watched in disbelief as the Japanese side let an apparent victory slip away at Tokyo Dome. It appeared Japan was coasting toward an easy victory as ace righthander Shohei Otani breezed through the first seven innings, allowing only one hit while striking out 11 and nursing a 3-0 lead. Samurai manager Hiroki Kokubo then relieved Otani with righthy Takahiro Norimoto, who threw a 1-2-3 eighth but quickly ran into trouble in the ninth, loading the bases with no outs. Two batters later and with two runs in, Lee delivered what proved to be the game-winner with a line drive hit to left. Lee has played in Japan for the past four seasons. His Japanese team, the Fukuoka SoftBank Hawks, won the 2015 Japan Series, and Lee was named the series MVP.

A disappointed Kokubo said after the game, “This was a game we could not lose, but somehow we found a way to lose it. We had chances to add to our 3-0 lead in the seventh and eighth innings, but we could not do it. We have one more game, and we will do our best to win that one and finish third overall.”

After this game, Korea eventually won the first place in the Premier 12, which Premier 12 is a World Baseball Classic-type event held for the first time this year. The tournament features 12 of the world’s top baseball-playing countries and, being played in Asia, it is seen as a way to showcase the game in hopes of convincing the International Olympic Committee to reinstate baseball and softball into the Olympic program in time for the 2020 Tokyo Games.

This baseball game actually provoked Korean’s patriotism since South Korean fans rejoiced over their team’s defeat of rival Japan. The fans — from students to office workers and travelers — were glued to television sets during the game at Tokyo Dome. They shouted for joy as a South Korean reliever struck out Japan’s last batter.

South Koreans together shouted “Dae Han Min Guk!” (Republic of Korea), a popular cheer when South Korea’s football team advanced to the semifinals of the 2002 World Cup. Jubilant fans danced in circles, and busy Seoul streets were almost empty during the game.

South Korea’s stunning triumphs over the United States and Japan were touted as one of the biggest incidents since the country was introduced to the sport about 100 years ago by an American missionary when South Korea was forced to sign a treaty that led to Japan’s 35-year colonial rule. Few expected South Korea could beat the United States, which has Major League Baseball, the world’s highest-level professional baseball league filled with the richest players on the planet.

Experts attributed South Korea’s unexpected performance to quality pitching, timely hitting and good defense, but it was largely motivated by patriotism of the players.

“South Korean players know well how significant national flags on their uniform are. They were armed with fighting spirit backed by a sense of patriotism.”

After watching the baseball game, I realized what it means to be Korean. I also thought that I actually found the answer to the question: Where is the love?

The answer to the question lies within our heart. This can also be found in our national anthem: 애국가

“Until the day when the East Sea’s waters and Mt. Baekdu are dry and worn away, 
God protect and preserve us.
Long live our nation!

Three thousand Li of splendid rivers and mountains,
filled with Roses of Sharon;
Great Korean People,
stay true to the Great Korean way.

The pine tree atop foremountain
stands firmly unchanged under wind
and frost as if wrapped in armour,
as is our resilient spirit.

Three thousand Li of splendid rivers and mountains,
filled with Roses of Sharon;
Great Korean People,
stay true to the Great Korean way.

Autumn sky is void and vast,
high and cloudless,
the bright moon is our heart,
undivided and true.

Three thousand Li of splendid rivers and mountains,
filled with Roses of Sharon;
Great Korean People,
stay true to the Great Korean way.

With this spirit and this mind,
give all loyalty,
in suffering or in joy,
love the country.

Three thousand Li of splendid rivers and mountains,
filled with Roses of Sharon;
Great Korean People,
stay true to the Great Korean way.

Blog Entry #8 Islam
posted in English

Question: Is the ISIS real Islam?
Comment: I felt very sorry for those who killed by Paris Terror. I was motivated to learn Islam more deeply.

Suggestion: The understanding of Islam is significant to solve current terror problem in our world.

In the Qur’an, there are 114 chapters, or Surahs, that ranges from 3 verses to 286 verses. Above the 114 Surahs, 86 are classified as Meccan, meaning that it was revealed before Muhammad migrated to Medina; and 28 are classified as Medinan, meaning that is was revealed after Muhammad’s migration. The first chapter of the Qur’an is Al-Fatihah, or the opener in English. It says:

In the name of Allah, the Entirely Merciful, the Especially Merciful.

[All] praise is [due] to Allah, Lord of the worlds –

The Entirely Merciful, the Especially Merciful,

Sovereign of the Day of Recompense.

It is You we worship and You we ask for help.

Guide us to the straight path –

The path of those upon who You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

This Surah essentially prays for the guidance, lordship and mercy of the reciter’s God. Many Muslims consider this Surah as one of the most important chapters in the Qur’an.

The 109th Surah of the Qur’an(Al-Kafirun, The Disbelievers in English) also had an important meaning:

Say, “O disbelievers,

I do not worship what you worship.

Nor are you worshippers of what I worship.

Nor will I be a worshipper of what you worship.

Nor will you be worshippers of what I worship.

For you is your religion, and for me is my religion.”

Blog Entry: Daoism
posted in English

Traditionally traced to the mythical Laozi “Old Philosopher,” Philosophical Daoism owes more to “philosopher Zhuang” (Zhuangzi) (6th Century BCE). Daoism is an umbrella that covers a range of similarly motivated doctrines. The term “Daoism” is also associated with assorted naturalistic or mystical religions. Sometimes the term “Lao-Zhuang Philosophy” is used to distinguish the philosophical from the more religious “Huang-Lao” (Yellow Emperor-Laozi) strain of Daoist thought.

Both the Daode Jing and the Zhuangzi are composite texts written and rewritten over centuries with varied input from multiple anonymous writers. Each has a distinctive rhetorical style, the Daode Jing terse and poetic, the Zhuangzi prolix, funny, elusive and filled with fantasy dialogues. Both texts flow from reflections on the nature of dao (way) and related concepts that were central to the ethical disputes of Ancient China.

According to Chapter 36 of the Tao Te Ching, it also discusses the endless cycle of our world:

To shrink something

You need to expand it first
To weaken something
You need to strengthen it first

To abolish something
You need to flourish it first

To take something
You need to give it first
daheechung

as a peace loving global citizen . and night. Several times, I came close to losing my life in places where I went to talk about peace. In today’s world, there is an endless series of conflicts and confrontations, large and small. Tens of millions suffer from hunger, with nothing to eat. Yet, trillions of dollars are spent on weapons. 5. as a peace-loving global citizen . and money. The responsibility of a leader, above all else, is to keep the peace. Yet leaders often seem to do the opposite and lead the world into confrontation and violence. Leaders use the language of religion and nationalism to hide their selfish ambitions. Unless their hearts are set right, countries and nationalities will wander in confusion. Religion and love of one’s nation are not evil in their essence. The title of the book is: As a Peace-Loving Global Citizen —Preceding unsigned comment added by 68.161.191.69 (talk • contribs) 01:35, 3 October 2009. Consortium review[edit]. Also carried in the Baltimore chronicle[1] KillerChihuahua?!?Advice 15:31, 3 October 2009 (UTC).