



武藝時報



WORLD MOO DUK KWAN® MOO YEI SHI BO

VOLUME 15 – NOVEMBER 2022

MOO YEI SHI BO

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MESSAGE FROM KWAN JANG NIM

GREETINGS WORLD MOO DUK KWAN® MEMBERS CURRENT AND PAST, AND PROSPECTIVE MEMBERS.

This November 9, 2022 is the 77th anniversary of the founding of the Moo Duk Kwan® by my father, Hwang Kee. Anniversary dates such as this are special times to reflect upon the history of such events and the accomplishments over the span of 77 years that have established the foundation we now enjoy. A foundation set in place as a cornerstone for our organization to grow and continue for generations to come.

The hardships experienced by the Moo Duk Kwan® in the early days of its inception have been well documented, as well as its exponential rise during the golden age of its prime growth period in the 50s and early 60s. More hardships followed in the 1960s due to the political unrest in Korea. What followed was a deliberate and successful reemergence of the Moo Duk Kwan® in the United States as the first country of international outreach that was able to establish a strong base of support for the Moo Duk Kwan® outside of

Korea. On this anniversary occasion I would like to highlight a few of the significant achievements that provide us a warm sense of pride due to the effort of so many dedicated practitioners over the last 77 years.

In 1974, a Charter convention was held and led by the Founder in New York City. Attended by Moo Duk Kwan® practitioners from across the country, the seminar and meetings were held to accurately assess the status of the art in the country, and to determine a path forward to standardize and improve the teachings of the Founder through the establishment of a country Federation. Many dedicated individuals set out to support this effort and remain to this day committed members of the Moo Duk Kwan® whose groundbreaking work provided a home for the art and its members. From that historic point forward, the US Soo Bahk Do Federation has been a staunch and loyal guardian of the Moo Duk Kwan® values on every level.



In 1984, with ten years passing from the Charter convention and standardization evidenced across all member schools, the Founder began introducing the Chil Sung Hyungs and especially the value of *neh gong* training world-wide. It is of significance to me that at this 77th anniversary, that the number 7, which is both a special number in Korean philosophy, is also the motivational inspiration in the naming of the Chil Sung Hyungs. The little dipper is made of seven stars, with the brightest being Polaris, the north star. It is the nearest bright star to the north celestial pole. It was a beacon for ancient travelers to use to guide them on their journeys. The Founder utilized this as a metaphor for the Chil Sung Hyungs, placed in our curriculum to guide us on our own path in seeking wisdom through our Moo Duk Kwan® training. The Chil Sung Hyungs are the crowning achievement of a life dedicated to the martial arts. With great pride we distinguish ourselves as special recipients and guardians of this educational knowledge.

The Founder lived to enjoy the 50th Anniversary of the Moo Duk Kwan® in 1995. Practitioners descended on the birthplace of the organization to celebrate the anniversary. Two years ago, in the midst of a global pandemic, the Moo Duk Kwan® community across 19 countries and from alumni all over the world, put forth the effort to celebrate the 75th anniversary in a virtual environment. Pioneers, significant contributors and loyal members were recognized, and over 60 video products on the history, traditions, philosophy, and technical skills were produced and remain as lasting memorials to the significant achievement of 75 years of existence.

As with our own birth anniversaries, milestones cause us to reflect upon significant achievements that are worth preserving. Through remembering and through respectful observance, we ensure that what we have achieved will be handed down to the next generation. Please join me in congratulating you all on this anniversary of the Moo Duk Kwan®'s founding and recognize that what we enjoy today was made possible by many dedicated practitioners over the last 77 years.



H. C. Hwang, Sa Bom
Moo Duk Kwan® Kwan Jang



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무덕관

NOVEMBER 9, 2022

MOO DUK KWAN®
77TH ANNIVERSARY



관장님 인사말

무덕관 수련인들에게 인사드립니다.

이번 2022년 11월 9일은 저의 부친인 황기 관장님이 무덕관을 세우신 지 77년이 되는 날입니다. 이 날을 기념하면서 우리가 현재 누리고 있는 무덕관의 기반을 다져온 77년간의 역사와 그 성과를 되돌아보는 특별한 시간이기도 합니다.

1950-60년대 무덕관의 전성기 때 한국 무도계에 좋은 영향을 끼쳤던 자랑스러운 역사도 있었고, 1960년대 이후에는 한국의 정치적 탄압으로 무덕관의 신분을 유지하기조차 어려울 때도 있었습니다. 무덕관이 성장하기 어려웠던 60년대 이후로는 해외에서 기반을 확립하기 위한 수박도 사범들의 노고는 잊을 수 없습니다. 이러한 결과로 무덕관은 국제적 무대에서 성공적으로 재 등장할 수 있었습니다. 오늘 77년의 기념일을 맞이하면서 각 세대의 관원들의 헌신적인 노력으로 우리 모두에게 무덕관인으로서의 긍지와 자부심을 갖게 해준 것에 대해 모두에게 축하드립니다.

1975년 미 전역에서 지역 대표들이 뉴욕시에 미 국내 협회를 창설하는 모임이 있었다. 이날 무덕관 창시자

황기 관장님으로부터 무도 수련 및 강좌 등 새로운 헌장을 받아들이는 회의들이 있었다. 처음으로 접한 창시자로부터의 배움으로 관원들은 큰 힘들을 얻어 앞으로 더욱 무도의 가름침을 통해 회원들간의 연관성과 배움의 일관성을 새로운 국내 협회를 통해 이어갈 것을 다짐했습니다. 그때 같이 했던 많은 사범들이 아직도 헌신적인 회원으로 활동하여 모두에게 무도를 잘 배울 수 있는 터전을 만들어 놓았다. 그때의 역사적인 시점으로부터 미국 수박도 무덕관 연맹은 여러 측면에서 무덕관의 가치를 충실히 지켜왔고 앞으로도 지켜 나갈 것입니다.

1984년은 미국 협회가 창설된 지 10년이 되는 해였습니다. 이 해에 창시자께서 칠성형과 문/무팔단금을 교육하시기 시작했습니다. 내공 호흡운동인 문/무팔단금과, 작은 곰 별자리 북두칠성의 철학적인 특징을 배경으로 한 칠성형 교육은, 그 당시 외공을 위주로 수련을 해오던 무덕관인들에게는 획기적인 일이었으며 모든 무덕관인들에게 배움의 흥미를 높이는데 충분했습니다. 행운의 숫자 7 을 2자리나 가진 77주년을 맞이하며



칠성형을 이야기 하는것도 의미가 있는 듯 합니다. 7개 중에 북극에 가장 근접하고 밝은 별이 북극성이이며, 이는 옛날 여행자들에게 길과 방향을 알려주던 빛이었습니다. 칠성형 수련을 통해 관원들이 삶의 지혜를 향해 자라는데 방향을 제시해 주는 빛이 칠성형이 될 것입니다. 우리는 외공수련과 더불어 내공 그리고 철학을 같이하는 무도교육을 받는 수련인이 되면서 또한 이의 가치성을 지키며 받들어 나가야 할 것입니다.

창시자 생존 시 무덕관 창립 50주년을 1995년에 맞이했습니다. 이때 세계 무덕관인들이 50주년을 축하하려고 약 600 여명이 종주국인 한국을 찾아 창시자와 같이 각국으로부터 시범과 창시자의 세미나 등으로 3일동안 자축하며 뜻깊은 행사를 서울에서 치렀습니다. 이후로 매 10년마다 잊지 않고 같은 행사를 치렀습니다. 비록 창시자는 안계시지만 75주년을 2020년 세계적 전염병 상황에서도 온 라인을 통한 축하 행사가 3일 동안에 걸쳐 치러졌습니다. 전세계에서 약 천여명이 참석한 가운데 무도 세미나, 역사적 영상물, 각국에서 보내온 무덕관 제 영상들을 나누며 무덕관의 산 움직임을 공유하면서 내일을 약속하는 시간이 되었습니다.

우리가 매년 생일을 맞아 축하하듯이, 우리의 지난날들을 되돌아보면서 가치성이 있는 역사나 업적을 잘 보존 정리하여 다음 세대에 전달할 수 있다면 더욱 의미 있는 일이 아닐까 생각합니다. 무덕관 창립 기념일을 축하하는 자리에 함께 하고, 오늘 우리가 누릴 수 있다는 것이 지난 77년 동안 수련생들의 헌신적인 노고에 의해 가능했음을 인식하고 감사한 마음으로 같이 축하하는 계기가 되기를 바랍니다.

무덕관에서

무덕관 관장
사범, 황 현 철



MENSAJE DE KWAN JANG NIM

SALUDOS A LOS MIEMBROS ACTUALES Y PASADOS DE WORLD MOO DUK KWAN®, Y A LOS POSIBLES MIEMBROS.

Este 9 de noviembre de 2022 es el 77 aniversario de la fundación del Moo Duk Kwan® por mi padre, Hwang Kee. Las fechas de aniversario como esta son momentos especiales para reflexionar sobre la historia de tales eventos y los logros en el lapso de 77 años que han establecido los cimientos que ahora disfrutamos. Una base establecida como piedra angular para que nuestra organización crezca y continúe para las generaciones venideras.

Las dificultades experimentadas por Moo Duk Kwan® en los primeros días de su creación han sido bien documentadas, así como su ascenso exponencial durante la edad de oro de su período de mayor crecimiento en los años 50 y principios de los 60. Siguieron más dificultades en la década de 1960 debido a los disturbios políticos en Corea. Lo que siguió fue un resurgimiento deliberado y exitoso de Moo Duk Kwan® en los Estados Unidos como el primer país de alcance internacional que pudo establecer una base sólida de apoyo para Moo Duk Kwan® fuera de Corea. En esta ocasión de aniversario, me gustaría destacar algunos de los logros significativos que nos brindan un cálido sentido de orgullo debido al esfuerzo de tantos practicantes dedicados durante los últimos 77 años.

En 1974 se llevó a cabo una convención de la Carta y fue dirigida por el Fundador en la ciudad de Nueva York. Con la asistencia de practicantes de Moo Duk Kwan® de todo el país, el seminario y las reuniones se llevaron a cabo para evaluar con precisión el estado del arte en el país y determinar un camino a seguir para estandarizar y mejorar las enseñanzas del Fundador a través del establecimiento de un país Federación. Muchas personas dedicadas se propusieron apoyar este

esfuerzo y siguen siendo hasta el día de hoy miembros comprometidos de Moo Duk Kwan®, cuyo trabajo innovador proporcionó un hogar para el arte y sus miembros. Desde ese momento histórico en adelante, la Federación Soo Bahk Do de EE. UU. ha sido un guardián fiel y leal de los valores de Moo Duk Kwan® en todos los niveles.

En 1984, diez años después de la convención de la Carta y la estandarización evidenciada en todas las escuelas miembros, el Fundador comenzó a presentar los Chil Sung Hyungs y especialmente el valor del entrenamiento de neh gong en todo el mundo. Es importante para mí que en este 77.º aniversario, el número 7, que es un número especial en la filosofía coreana, sea también la inspiración motivacional en el nombramiento de los Chil Sung Hyungs. El cazo pequeño está hecho de siete estrellas, siendo la más brillante Polaris, la estrella del norte. Es la estrella brillante más cercana al polo norte celeste. Era un faro que los antiguos viajeros usaban para guiarlos en sus viajes. El Fundador utilizó esto como una metáfora para los Chil Sung Hyungs, colocados en nuestro plan de estudios para guiarnos en nuestro propio camino en la búsqueda de sabiduría a través de nuestro entrenamiento Moo Duk Kwan®. Los Chil Sung Hyungs son el logro supremo de una vida dedicada a las artes marciales. Con gran orgullo nos distinguimos como especiales destinatarios y guardianes de este saber educativo.

El Fundador vivió para disfrutar del 50 Aniversario del Moo Duk Kwan® en 1995. Los practicantes descendieron al lugar de nacimiento de la organización para celebrar el aniversario. Hace dos años, en medio de una pandemia

A TRAVÉS DEL RECUERDO Y LA OBSERVANCIA RESPETUOSA, NOS ASEGURAMOS DE QUE LO QUE HEMOS LOGRADO SE TRANSMITA A LA PRÓXIMA GENERACIÓN

mundial, la comunidad Moo Duk Kwan® de 19 países y de exalumnos de todo el mundo se esforzaron por celebrar el 75.º aniversario en un entorno virtual. Se reconoció a los pioneros, los contribuyentes significativos y los miembros leales, y se produjeron más de 60 productos de video sobre la historia, las tradiciones, la filosofía y las habilidades técnicas, que permanecen como memoriales duraderos del logro significativo de 75 años de existencia.

Al igual que con nuestros propios aniversarios de nacimiento, los hitos nos hacen reflexionar sobre logros significativos que vale la pena preservar. A través del recuerdo y la observancia respetuosa, nos aseguramos de que lo que hemos logrado se transmita a la próxima generación. Únase a mí para felicitarlos a todos por este aniversario de la fundación de Moo Duk Kwan® y reconozca que lo que disfrutamos hoy fue posible gracias a muchos practicantes dedicados durante los últimos 77 años.



H. C. Hwang, Sa Bom
Moo Duk Kwan® Kwan Jang



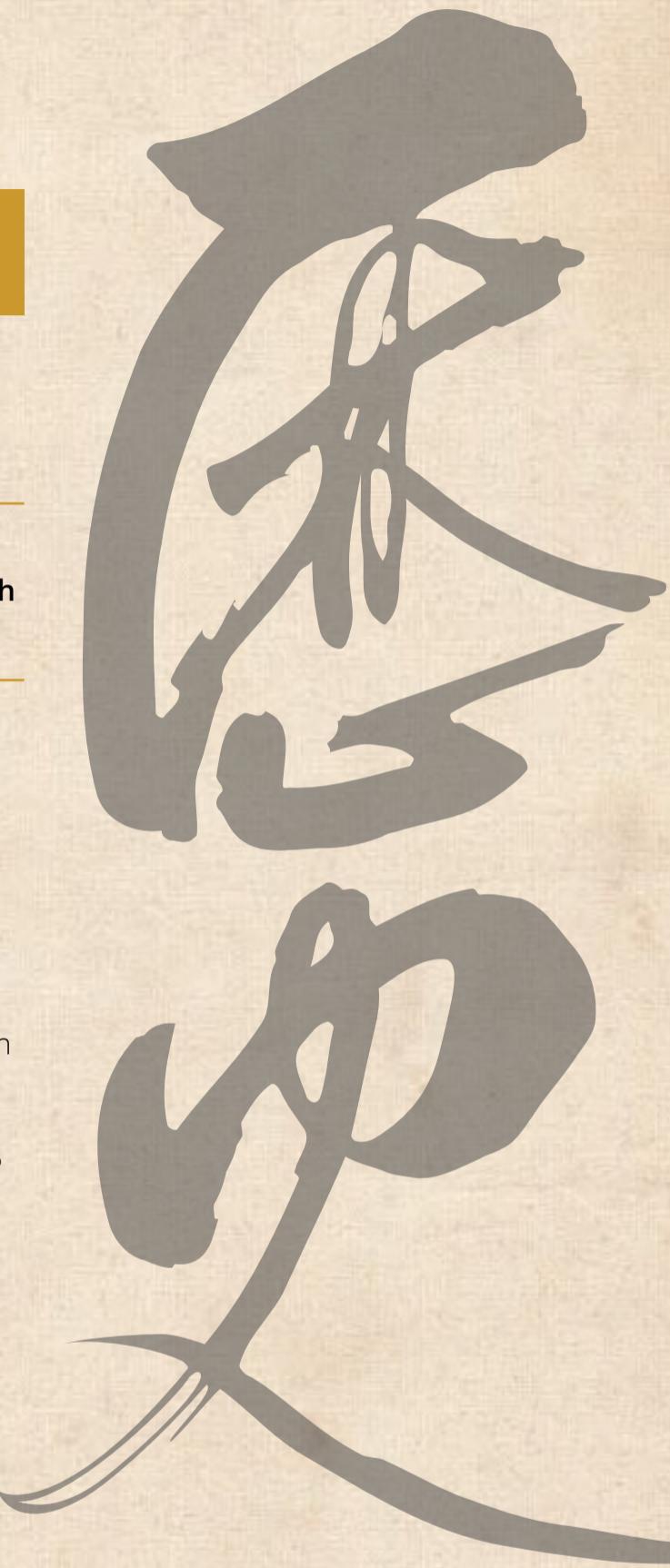
HISTORY GENERATIONS WITHIN THE MOO DUK KWAN®

This edition of the Moo Yei Shi Bo will focus on the history of the Moo Duk Kwan® in the light of the contributions of the practitioners in each generation throughout the 77 years of the organization's existence.

From 1945 until 1950: The Pioneer generation. The birth of the Moo Duk Kwan® and the challenges of post-World War II life in Korea made this period unique, establishing the cornerstone of the Moo Duk Kwan® for future generations. After over 36 years of Japanese occupation, the new country experienced a period of chaos until a new government could be formed. In this period the Founder established the organization, began teaching his art publicly, and published his first book on the system he taught. The first Dan Bons were issued and the seniority process was set in place. Public demonstrations were held to elicit the interest of the Korean people. There are scarce few images saved of this time depicting these activities. Those that survive are priceless artifacts of the Moo Duk Kwan's® earliest years where each image reveals a powerful story.

The Korean war generation. The period of 1950-1953 basically reduced the early effort of the Founder to a fragment of an organization. Despite this, pictures from that time show that he actively headed the Moo Duk Kwan® in Pusan, the only area not controlled by North Korea at this time. It was also during this time that he personally experienced great hardship, both physically and emotionally due to the political environment at that time. What followed this period of hardship was to be the period of prime growth for the Moo Duk Kwan®.

The generation from 1953 to the political coup in 1961, saw the Moo Duk Kwan® rise to become the largest martial art organization in Korea. The trim was introduced to the do bok; dojangs were established in hundreds of locations; Dan rank was issued to over four thousand practitioners; and the U.S. servicemen deployed at the various military installations first were introduced to the art through the dojangs established therein. It was also during the end of this period that the original eight issues of the Moo Yei Shi Bo were published over eight consecutive months from 1960 to 1961. The five Moo Do values were put into action on every level during this period.



*Yuk: Experience
Sa: Record*

1961. This generation issued in a period of political upheaval and the birth of Tae Kwon Do. These changes in Korea necessitated the shift in focus from Korea to other countries.

1961-1975. Beginning first with the U.S. due to the deployed serviceman who would bring the art back with them to the states, this new Pioneer generation did much to set the conditions for growth of the Moo Duk Kwan® outside of Korea, specifically in the United States, the United Kingdom, Malaysia, Belgium and Greece. The skills of the practitioners became clearly noted and respected in the tournament circuits popular during this period from 1961 to 1974. The distinctive kicking and technical skills along with the trim on doboks made the organization and its adherents popular and readily identifiable. It also invited opportunities for Korean instructors to migrate and support the thirst for continued instruction in the new country. This pioneer generation upheld the Moo Duk Kwan® identity prior to the birth of the U.S. Federation.

The period from 1975 until 2000 witnessed a generation that worked to establish the country Federations that would be led by the Founder as a means of improving the standards of the Moo Duk Kwan® practicing member schools. Beginning with the U.S. Federation, which was founded in 1975, a systematic effort was led by the Founder and

many dedicated instructors to improve the quality of the technical skills while also communicating the history, tradition, and philosophy that the Founder set in place at the Moo Duk Kwan's® founding. As standardization was achieved, the Founder began to introduce the Chil Sung Hyungs which were under his development for over 30 years, and would serve as a crowning contribution to the art.

From 2000 until 2020, we have enjoyed the benefits of the foundation laid by these early contributors. With a new generation emerging to become our current leaders. Children students of the prior decades are now senior leaders of the Moo Duk Kwan® and have an active role in leading. In this generation of practitioners, new technology was utilized to uphold the classic traditions. This generation continued forward into the future without the presence of the Founder.

From 2020 to present. The Heritage program activities emerged to help connect former members to the mother organization. The Youth Leadership Program matured to become a significant program focusing on our youth. The Silver Moo Do In program emerged as an important initiative to serve the needs of our aging membership. This generation is focused now on the continuing effort to strengthen our foundation.

Experience (*yuk*) is the first element of the word history. Through our senses, through our actions, and within the environment that we live, we experience life. The Moo Duk Kwan® philosophy teaches us to do so deliberately and virtuously. Once done, it is valued and recorded (*sa*) for posterity. Each of the generations above supported the Founder's vision within the confines of their own social and political environments. The specific stories, issues, and interests they experienced are all a part of the framework that strengthens the current generation of Moo Duk Kwan® practitioners. Because of this, future generations may learn a sense of their own identity through their connection to the past. This history is preserved by what is remembered; through what is said; through the words we write down; and from the creation of the visual records that are now rich in current technology.

"Scholars begin with study and end in theory. Moo Do In begin with action and end in theory". As the Founder has taught us, any theory with no action behind it is meaningless. All the actions from the previous generations have created the theory we now study. When we consider such things, we may ask ourselves where we are today, and what contributions we could make that will be reviewed in future generations with such positive observance as we have for those who came before us. History, as the first of the Moo Do elements, imposes upon us a responsibility to create it in a virtuous manner through our actions. To honor and learn from the history of those who came before us.

MYSB EDITORIAL TEAM

HISTORIA GENERACIONES DENTRO DEL MOO DUK KWAN®

Esta edición del Moo Yei Shi Bo se centrará en la historia del Moo Duk Kwan® a la luz de las contribuciones de los practicantes de cada generación a lo largo de los 77 años de existencia de la organización.

Desde 1945 hasta 1950, la generación Pioneer:

El nacimiento de Moo Duk Kwan® y los desafíos de la vida posterior a la Segunda Guerra Mundial en Corea hicieron que este período fuera único, estableciendo la piedra angular de Moo Duk Kwan® para las generaciones futuras. Después de más de 36 años de ocupación japonesa, el nuevo país experimentó un período de caos hasta que se pudo formar un nuevo gobierno. En este período, el Fundador estableció la organización, comenzó a enseñar su arte públicamente y publicó su primer libro sobre el sistema que enseñaba. Se emitieron los primeros Dan Bons y se estableció el proceso de antigüedad. Se realizaron manifestaciones públicas para despertar el interés del pueblo coreano. Son escasas las imágenes guardadas de esta época que representan estas actividades. Los que sobreviven son artefactos invaluables de los primeros años de Moo Duk Kwan, donde cada imagen revela una historia poderosa.

La generación de la guerra de Corea. El período de 1950-1953 básicamente redujo el esfuerzo inicial del Fundador a un fragmento de una organización. A pesar de esto, las imágenes de esa época muestran que encabezó activamente el Moo Duk Kwan® en Pusan, la única área no controlada por Corea del Norte en este momento. También fue durante este tiempo que personalmente experimentó grandes dificultades, tanto físicas como emocionales debido al ambiente político en ese momento. Lo que siguió a este período de dificultades iba a ser el período de mayor crecimiento para Moo Duk Kwan®.

La generación desde 1953 hasta el golpe político de 1961 vio cómo Moo Duk Kwan® se convertía en la organización de artes marciales más grande de Corea. El adorno se introdujo en el do bok; se establecieron dojangs en cientos de lugares; El rango de Dan se otorgó a más de cuatro mil practicantes; y los militares estadounidenses desplegados en las diversas instalaciones militares primero conocieron el arte a través de los dojangs establecidos allí. También fue durante el final de este período que se publicaron los ocho números originales de Moo Yei Shi Bo durante ocho meses consecutivos desde 1960 hasta 1961. Los cinco valores de Moo Do se pusieron en acción en todos los niveles durante este período.

1961. Esta generación salió en un período de agitación política y el nacimiento de Tae Kwon Do. Estos cambios en Corea requirieron el cambio de enfoque de Corea a otros países.

1961-1975. Comenzando primero con los EE. UU. debido al militar desplegado que traería el arte con ellos a los estados, esta nueva generación de pioneros hizo mucho para establecer las condiciones para el crecimiento de Moo Duk Kwan® fuera de Corea, específicamente en el Estados Unidos, Reino Unido, Malasia, Bélgica y Grecia. Las habilidades de los practicantes se hicieron claramente notadas y respetadas en los circuitos de torneos populares durante este período de 1961 a 1974. Las habilidades técnicas y de patadas distintivas junto con el ajuste de los doboks hicieron que la organización y sus adherentes fueran populares y fácilmente identificables. También invitó oportunidades para que los instructores coreanos migraran y apoyaran la sed de instrucción continua en el nuevo país. Esta generación pionera defendió la identidad Moo Duk Kwan® antes del nacimiento de la Federación de EE. UU.

El período comprendido entre 1975 y 2000 fue testigo de una generación que trabajó para establecer las Federaciones de los países que serían dirigidas por el Fundador como un medio para mejorar los estándares de las escuelas miembro practicantes de Moo Duk Kwan®. Comenzando con la Federación de EE. UU., que fue fundada en 1975, el Fundador y muchos instructores dedicados dirigieron un esfuerzo sistemático para mejorar la calidad de las habilidades técnicas al mismo tiempo que comunicaban la historia, la tradición y la filosofía que el Fundador estableció en el lugar. Fundación de Moo Duk Kwan®. A medida que se logró la estandarización, el Fundador comenzó a presentar los Chil Sung Hyungs que estuvieron bajo su desarrollo durante más de 30 años y servirían como una contribución suprema al arte.



*Yuk: Experiencia
Sa: Registro*

Desde 2000 hasta 2020, hemos disfrutado de los beneficios de los cimientos establecidos por estos primeros contribuyentes. Con una nueva generación emergiendo para convertirse en nuestros líderes actuales. Los niños estudiantes de las décadas anteriores ahora son líderes principales de Moo Duk Kwan® y tienen un papel activo en el liderazgo. En esta generación de practicantes, se utilizó nueva tecnología para mantener las tradiciones clásicas. Esta generación continuó hacia el futuro sin la presencia del Fundador.

Desde 2020 hasta el presente. Las actividades del programa Heritage surgieron para ayudar a conectar a los ex miembros con la organización madre. El Programa de Liderazgo Juvenil maduró hasta convertirse en un programa significativo que se enfoca en nuestra juventud. El programa Silver Moo Do In surgió como una iniciativa importante para satisfacer las necesidades de nuestros miembros mayores. Esta generación está enfocada ahora en el esfuerzo continuo para fortalecer nuestra base.

Experiencia (*yuk*) es el primer elemento de la palabra historia. A través de nuestros sentidos, a través de nuestras acciones y dentro del entorno en el que vivimos, experimentamos la vida. La filosofía Moo Duk Kwan® nos enseña a hacerlo de forma deliberada y virtuosa. Una vez realizado, se valora y registra (*sa*) para la posteridad. Cada una de las generaciones anteriores apoyó la visión del Fundador dentro de los límites de sus propios entornos sociales y políticos. Las historias, los problemas y los intereses específicos que experimentaron son parte del marco que fortalece a la generación actual de practicantes de Moo Duk Kwan®. Debido a esto, las generaciones futuras pueden adquirir un sentido de su propia identidad a través de su conexión con el pasado. Esta historia es preservada por lo que se recuerda; a través de lo dicho; a través de las palabras que escribimos; y de la creación de los registros visuales que ahora son ricos en la tecnología actual.

"Los eruditos comienzan con el estudio y terminan con la teoría. Moo Do In comienza con la acción y termina en la teoría". Como nos ha enseñado el Fundador, cualquier teoría sin acción detrás de ella no tiene sentido. Todas las acciones de las generaciones anteriores han creado la teoría que ahora estudiamos. Cuando consideramos tales cosas, podemos preguntarnos dónde estamos hoy y qué contribuciones podríamos hacer que serán revisadas en las generaciones futuras con una observancia tan positiva como la que tenemos para aquellos que nos precedieron. La historia, como el primero de los elementos Moo Do, nos impone la responsabilidad de crearla de manera virtuosa a través de nuestras acciones. Honrar y aprender de la historia de quienes nos precedieron.

EQUIPO EDITORIAL DE MYSB

**학자들은 연구로 시작해서 이론으로 끝난다.
무도인은 행동으로 시작해서 이론으로 끝난다.**

**SCHOLARS BEGIN WITH STUDY AND END IN THEORY.
MOO DO IN BEGIN WITH ACTION AND END IN THEORY.**

**LOS ERUDITOS COMIENZAN CON EL ESTUDIO Y
TERMINAN CON LA TEORÍA. MOO DO IN COMIENZA
CON LA ACCIÓN Y TERMINA EN LA TEORÍA.**



역사 무덕관 세대의 흐름

이번 무예시보 편에서는 우리의 77년의 역사에서 각 세대의 무덕관인들이 어떤 기여를 하여 현재에 이르렀는가에 대해서 역사의 초점을 맞추어 보려고 한다.

1945-1950년까지, 개척자 시대 - 무덕관의 창설과 제2차 세계대전 이후 한국에서의 삶의 환경들은 이 시기를 독특하게 형성하여 미래 세대를 위한 무덕관의 초석을 마련하게 된다. 36년간의 일본 점령 이후 대한민국의 새로운 정부가 구성될 수 있을 때까지 혼란의 시기를 겪는다. 이 시기에 황기 관장님은 공개적으로 그의 무술을 가르치기 시작하며 무덕관을 창설하셨다. 이 당시 그는 화수도 교본 (한국의 최초 현대식 무도책) 발간과 무덕관의 단번제도를 실행하면서 무덕관 류를 무도 단체로 강화시켜 나갔다. 그 외에도 무덕관 발전을 위한 공개 시범 등 활동을 통해 보급에 힘을 썼다. 현재 남아있는 이 당시의 활동 이미지들은 그 당시 활동을 대변해 주는 중요한 우리들의 유물로 남아있다.

한국 전쟁 시대 - 1950-1953년의 기간은 3년 동안의 전쟁으로 인해 그동안 쌓아 온 결과들을 잃게 된다. 이러한 어려움에도 불구하고 당시 사진을 보면 북한의 통제를 받지 않던 유일한 지역인 부산에서 계속 도장을 이어갔던 그의 열정이 보인다. 그가 당시 정치적, 사회적 환경으로 인해 육체적, 정신적인 어려움을 겪는 것도 바로 이 시기였던 것이다. 이러한 고난의 시기 후 휴전선으로 활동적인 전쟁은 멈춰진다.

1953-1961 무덕관 전성기 시대 - 이 세대는 무덕관이 이 당시 한국에서 제일 큰 관세를 이루는데 공헌을 한 세대이다. 이때 무덕관의 독특한 깃 도복, 4천명이 넘는 유능한 유단자 배출, 전국적으로 백 곳이 넘는 무덕관 도장, 사단법인 대한수박도회 설립, 미군 부대에 무덕관 도장 설치로 해외 보급의 발판, 중국, 일본 등과 아시아 연맹 결성과 친선대회, 그 당시 발전 상황을 보여주는 무예시보의 발간등 무도의 가치성인 역사, 전통, 철학, 기강과 존경, 기술 이 함께하는 의미 있는 활동들을 통해 무도의 가치성이 이론이 아닌 행동으로 보여 주며 관세의 기반을 키웠던 세대이다.

1961 - 이 세대는 5.16 군사혁명으로 인한 정치적 격변기와 군정부를 배경으로 형성된 태권도의 탄생으로 약화되는 무덕관의 신분이 해외로 초점을 옮기게 된다.

1961-1975, 해외 개척자 세대 - 미국 군인 들에 의해 전파되기 시작된 무덕관은 미국을 비롯해 말레이시아, 그리스, 영국, 벨지움 등에 도장들이 설치된다. 특히 미국에서 그 당시 유행하던 무도 시합에서 깃 도복을 착용한 무덕관인들의 족기와 기술 등이 돋보여 주목을 받았던 상황들은 미국의 세계적인 무도 잡지 “블랙 벨트”지를 통해서 잘 볼 수 있다. 이와 더불어 한국인 사범들이 이주하여 해외 초창기의 기반을 형성하는데 한몫을 하게 된다. 이 개척자들은 미국 연맹이 탄생 (1975) 되기 전까지 무덕관의 강한 정체성을 유지해 오는데 큰 역할을 했다.

역(경험) 사 (기록)

1975-2000, 높은 실력의 기준과 일관성을 이룬 세대 - 이 시기는 협회를 통해 무도 훈련과 교육의 체계를 향상시켜 무덕관 수련생들에게 높은 수준의 일관성, 연관성, 나아가 행동철학의 강화의 중요성을 형성해 나간다. 이 과정에서 창시자 황기 관장님과 그의 수제자들의 노력으로 기술 개선은 물론 무도의 가치성인 역사, 전통, 그리고 철학의 강화에도 힘썼다. 무덕관의 문화에 표준화가 이루어짐에 따라 창시자는 30년 동안 발전 시켜온 칠성형 교육이 시작되었고 이것이 무덕관 문화에 최고의 공헌을 하게 되는 계기를 만들었다.

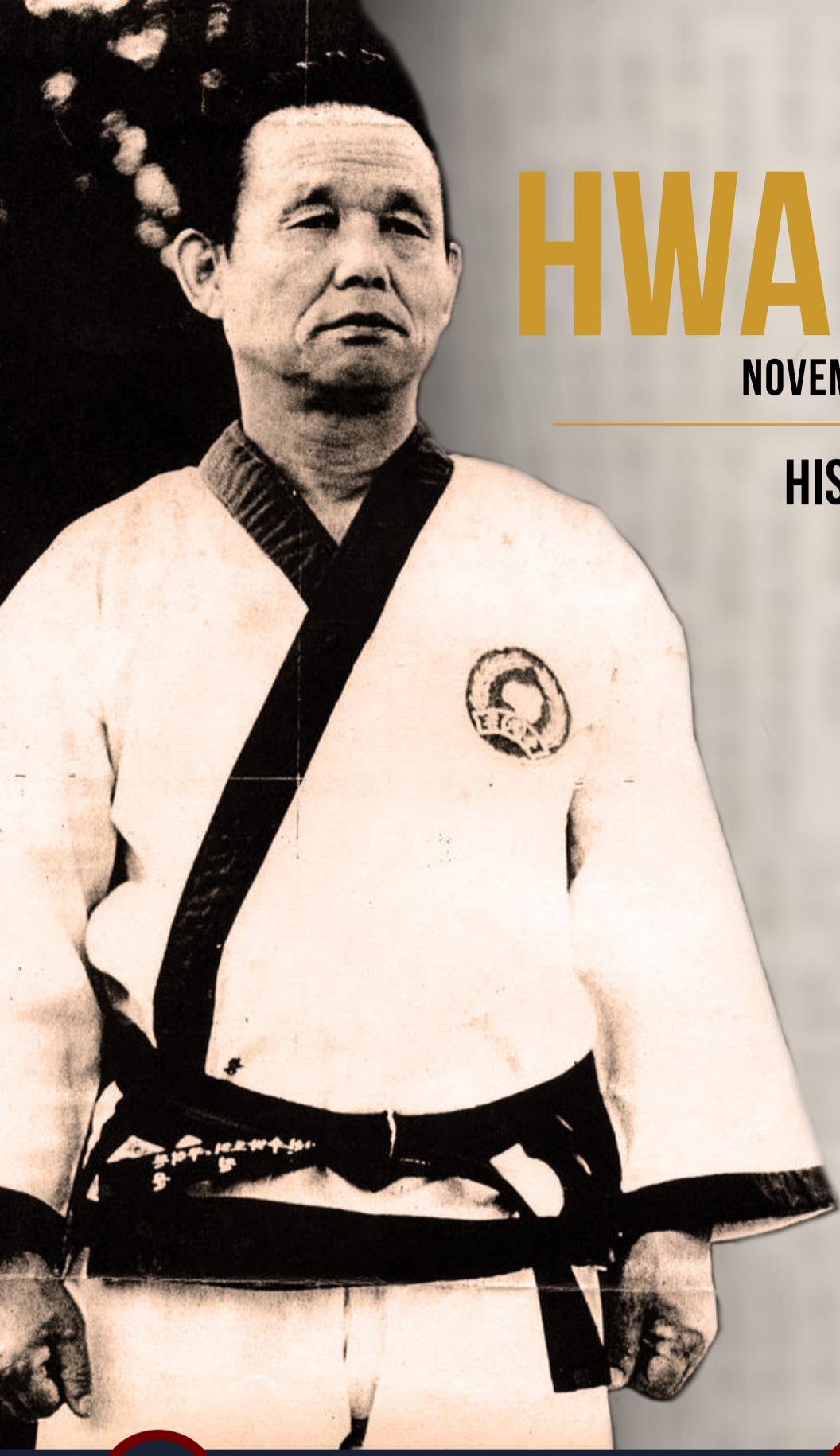
2000-2200, 창시자 없이 자라는 밀레니움의 새 세대- 이 세대는 과거 60년 이상 선배 세대에서 이루어 놓은 기반으로 자라 온 세대이다. 수십년 전 어린이 신분으로 무덕관에 입문했다가 이제는 세계 각 지역에서 지도자로서 역할을 하고 있는 세대. 이제는 고전적인 무도 발전에도 필수가 된 새로운 전자기술의 적용. 창시자의 2000년 미션을 성취시켜야 될 세대였다. 이 세대는 창시자 없이 자라 온 세대이다.

2020-현재까지 - 무덕관 협동 프로그램이란 우리들에게 주어진 도덕적 책임이며 기회이다. 이것은 반 세기 이상을 떨어져 지내온 무덕관 계통의 여러 세대들이 앞으로 하나의 무덕관 문화를 공유하며 한지붕 밑에서 하나의 무덕관을 형성하고자 하는 지극히 자연스러운 움직임이다. 청소년 지도자 양성 프로그램은 세계 청소년에 초점을 두고 그들이 같이 만나 수련과 교육을 통해 친분과 무덕관 신분 강화를 바탕으로 앞으로의 무덕관의 지도자로서 위치를 돋는 프로그램이다. 실버 무도인 프로그램은 꾸준히 늘어나는 고령화 수련생들을 위한 프로그램으로 이들에 맞는 무덕관 수련 과목을 활성화시켜 어르신들의 정신, 육체건강을 같이하여 회춘을 찾는 삶을 누리기 위함이다. 이제 무덕관의 수련과목은 어느 때보다도 더욱 넓고 큰 방향으로 나이, 개인의 조건에 관계없이 모두에게 다가갈 준비가 되어 있는 시대라고 본다.

역사의 “역(경험)”은 언어 “역사”的 첫 번째 글이다. 우리는 행동과 감각을 통해 환경 속에서 삶을 경험한다. 무덕관 철학은 우리의 삶에 좋은 영향과 올바른 방향을 제시하며 행동하고 경험하게 한다. 그리고 그 경험의 중요한 가치를 기록(사)하게 된다. 지난 세대들은 이미 무덕관 창시자의 비전을 지지하며 참석해왔다. 그들이 경험했던 모든 사실들이 현 세대 무덕관 수련생들이 배우고 강화할 수 있는 좋은 기반이 될 것이다. 이러한 현상은 미래 세대들이 무덕관의 과거와 연결되고 존중하면서 그들의 정체성을 강화할 수 있을 것이다. 역사는 기억되는 것, 기록된 말을 통해 현재의 기술의 도움을 받아 잘 보존되고 공유할 수 있는 세대가 되기를 바라는 바이다.

무덕관 창시자 황기 관장님은 “학자들은 연구로 시작해서 이론으로 끝난다. 무도인은 행동으로 시작해서 이론으로 끝난다.”라고 항상 말씀하셨다. 행동이 뒷받침 안 되는 이론은 무의미한 것이다. 지난 세대의 행동들이 우리가 지금 배우고 있는 이론을 만들어 냈다. 이런 점을 고려할 때 우리는 어디서부터 왔는지, 오늘날 어디에 있는지, 앞으로의 갈 방향은 어디인지를 생각하게 되면 우리가 미래 세대에 어떠한 기여를 할 수 있는지에 대해 자문을 해 볼 수도 있을 것이다.

무예시보 편집팀



HWANG KEE

NOVEMBER 9 1914 – JULY 14 2002



HISTORICAL TIMELINE OF THE FOUNDER OF THE MOO DUK KWAN® PART 3: 1960-1970

1960 JUNE

Authored Tang Soo Do self-defense textbook.

1960 JUNE 30

Incorporated and registered the Dae Han Soo Bahk Do Hoe (Korean Soo Bahk Do Association) with the Korean Ministry of Education. The name 'Soo Bahk Do' was inspired by the ancient martial art name of Soo Bahk and based on Soo Bahk Ki and Soo Bahk Hee.

1960 JULY

Ji Do Kwan became the second association to join the Korean Soo Bahk Do Association.

1960-1962

Returning servicemen and others begin opening Tang Soo Do studios in the United States, including:

Dale Drouillard (#757), Wyandotte, MI

Robert Thompson (#1791), Dayton, OH

Lawrence Seiberlich (#1815)
St. Paul, MN

John Butterwick (#2277), Military

Robert Cheezic (#2278), Waterbury, CT

Carlos 'Chuck' Norris (#2819),
Torrance CA

Frank Trojanowicz (#13333) and

Joe Weeks (#3596), Magnolia, AZ

Lynn Jackson (#3597), Oberlin
and Lorain, OH

James Ruston (#4130), Military

Russell Hanke (#4137), Detroit, MI

Robert Sohn (#6037), New York, NY

James Cummings (#4493), Military

Robert Shipley (#4825), Honolulu, HI

David J. Praim (#3593), Mt. Clemens, MI

Robert Beaudoin (#5657), Waterbury, CT

Jong Hyun Lee (#1885), San Diego, CA

Ki Whang Kim (no Dan Bon),
Washington, DC

Shim Sang Kyu (#180), Wyandotte, MI

Ahn Kyong Won (#1763), Cincinnati, OH

1960 SEPTEMBER A

Published Moo Yei Si Bo (Martial Arts Newspaper).

1960 OCTOBER

Moo Duk Kwan instructors were assigned to the following United States 8th Army branch studios:
8th Army Headquarters, Moon San
Kyu Sik Shin (#724), Dong Do Chun
Kyong Won Ahn (#1763), Inchon
Jong Ha Lee (#2002), Pusan

1961

Col. John T. Butterwick (#2277) was placed in charge of the first United States Tang Soo Do Moo Duk Kwan organization.

1961 MAY 14

Formed the Asian Tang Soo Do Association incorporating Korea, Japan and Taiwan.

1961 MAY 16

Start of the military revolution in Korea, led by Lt. General Park, Chong Hee.

1961-1965

Lt. General Park, Chong Hee and the Korean government forced Hwang Kee to stop the monthly publication of the Moo Yei Si Bo (Martial Arts Newspaper). Hwang Kee was released as an instructor at the ROK Academy and National Police Academy with no reason given. Efforts were made to dissolve the Korean Soo Bahk Do Association and impede Hwang Kee's activities.



1961 JUNE

Established the regional branch of the Moo Duk Kwan in Chun Buk Province.

Established a Moo Duk Kwan studio at Hong Ik University.

1961 OCTOBER

Established a Moo Duk Kwan organization in Michigan, USA.

1962 MAY

Established the Tang Soo Do Association in the United States.

Established a Moo Duk Kwan organization in France.

1962 SEPTEMBER

Re-registered the Korean Soo Bahk Do Association due to a ruling made by new government in Korea.

Established a Moo Duk Kwan organization in Canada.

This is the third installment of a five-part series documenting the historical timeline of Hwang Kee, Chang Shi Ja, the Founder of the Moo Duk Kwan®.

This project would not have been possible without the guidance and historical input of Kwan Jang Nim H.C. Hwang. Special thanks to Frank Bonsignore, Sa Bom Nim and Roberto Bonefont Sr, Kyo Bom Nim for their insights, proofreading, and historical input.

STEVEN LEMNER, SA BOM

1963

Ki Whang Kim travelled to the United States (Washington, D.C.) where he was appointed by Hwang Kee as Chairman of the US Tang Soo Do Moo Duk Kwan organization.

1963 JULY

Established a Tang Soo Do Association in England.

1964

Shim Sang Kyu (#180) was sponsored by Russell Hanke (#4137) to travel to the US to teach in the Detroit area.

Participated with the Korean team in the first Asian Tang Soo Do Championship held in Japan.

1964 JULY

Established a Moo Duk Kwan studio at Yeun Sae University.

1964 NOVEMBER

Established the West German Tang Soo Do Association.

1964 DECEMBER

Board of Directors of the Korean Soo Bahk Do Association was changed and registered with the Korean government. A revised charter and bylaws were also announced.

1965-1979

Lt. General Choi, Hong Hee and the Korean government attempted to dissolve the Moo Duk Kwan and unify it with Tae Kwon Do. Their efforts included:

- A. Impediments placed on Moo Duk Kwan instructors, restricting them from acquiring passports and visas required for travel.
- B. Political pressure on Moo Duk Kwan instructors to leave the Moo Duk Kwan and join Tae Kwon Do.
- C. Attempts to destroy Moo Duk Kwan records of rank and seniority.
- D. Revocation of the registration and recognition of the Korean Soo Bahk Do Association.
- E. Moo Duk Kwan members prohibited from attending international events.

1965

Sponsored and organized the Asian Tang Soo Do Championship.

1965 JANUARY

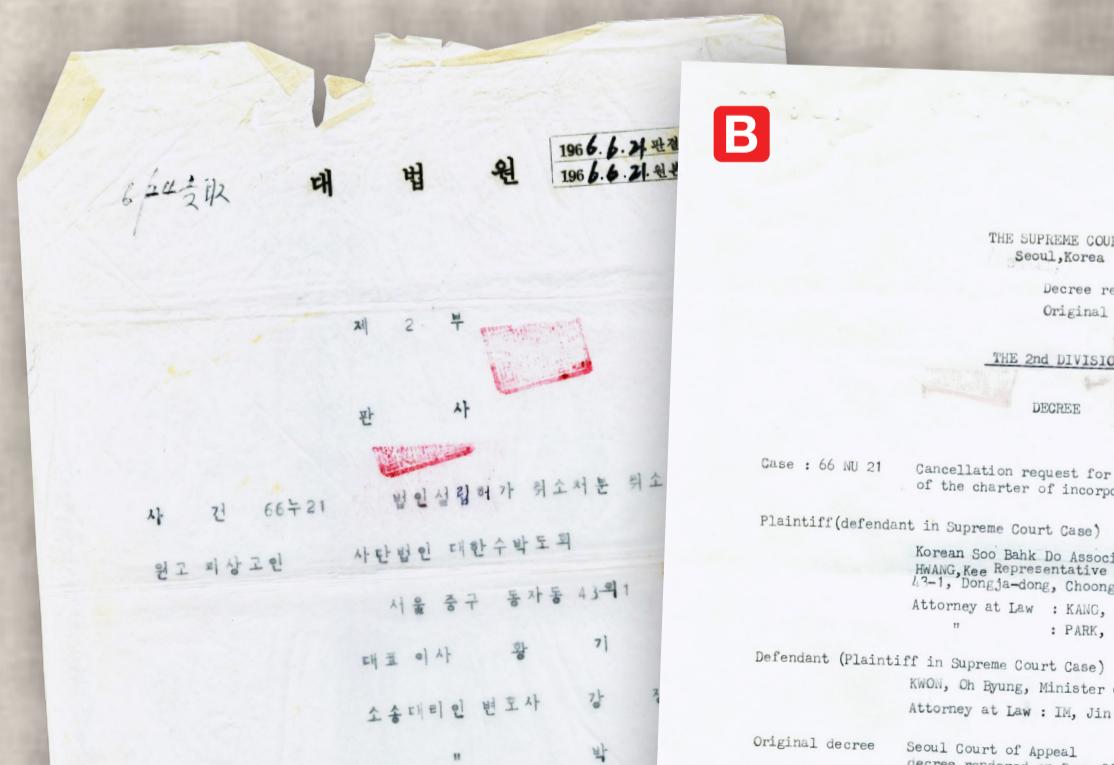
Established Moo Duk Kwan branches in Washington D.C., New York, Michigan, California, Washington, Texas, and Florida.

1965 MAY

The Korean Soo Bahk Do Association's legal status was revoked by the Korean government. The decision was appealed to appellate level and relief granted.

1965 AUGUST

Established a Moo Duk Kwan organization in the Philippines, led by Casimiro Grandeza (#2883).



PART 1: PRE-1950

MYSB VOLUME 13: MAY 2022

PART 2: 1950-1960

MYSB VOLUME 14: AUGUST 2022

PART 3: 1960-1970

MYSB VOLUME 15: NOVEMBER 2022

PART 4: 1970-1990

MYSB VOLUME 16: FEBRUARY 2023

PART 5: 1990-2002

MYSB VOLUME 17: MAY 2023

1965 DECEMBER 28

The Korean government appealed the appellate decision to the Supreme Court, however Hwang Kee won the judgment.

1966

Dr Robert Sohn (#6037) formed the New York Moo Duk Kwan Association. Sohn, along with Edward Gross (#6780), Vincent Nuno (#7291), were put in charge by Hwang Kee to oversee teaching and promotions in the New York area.

1966 JUNE 21 B

The Korean government ruled in favor of the Korean Soo Bahk Do Association.

1966 NOVEMBER

Revised Moo Duk Kwan regulations released.

1966 DECEMBER

Revised charter and by-laws of Korean Soo Bahk Do Association are issued, as required by the Korean government.

1967

Established a Moo Duk Kwan organization in Malaysia, led by Hwa Yong Chung (#410) and Soon Ho Chang (#3722).

1968

Established a Moo Duk Kwan organization in Italy.

Sponsored and organized the first World and fifth Asian Tang Soo Do Championship at Citizen Hall, Seoul.

Established a Moo Duk Kwan organization in Greece, led by George R. Page (#11772).

1968 AUGUST

Election of new Korean Soo Bahk Do Association Board of Directors.

1969

Participated at the second World and sixth Asian Tang Soo Do Championship in the Philippines.

REQUEST FOR NOTARIZATION

This is to request for notarization of a true and correct translation of the attached.

Requested by:
YI, CHUN WOO

CERTIFICATE

January 12, 1984

This is to certify that Mr. Yi, Chun Woo presently residing 1-298, Dabshipri-dong, Dongdaemun-ku, Seoul Korea, personally appeared, signed, and sealed before us on this day with the translation of the attached, which he affirms is true and correct translation of the original.

동부 제 435 호
위 이충우는 본 치면전에서 이 번역문이
원문과 틀림없다고 진술하고 기명날인
을 자인한다.
이에 이를 인증하다.
서기 1984년 1월 12일
서울특별시 종로구 태평로 270번지 5
공장 주 약 학 동 빌 사 무 소

Notaries Public designated to
Ministry of Justice
Republic of Korea.
THE JOONG-ANG NOTARIES
PUBLIC OFFICE
Seoul, Korea.

Article 38 of Civil Law specifies that one of causes of cancellation of non-profit corporation charter is when it has done something violating public interest. The court believes that corporation can only exist within the boundary of its original purpose and that the activities of a corporation means the activities of the organization itself. Therefore, directors of a corporation cannot perform any action violating public interest. The said article should be considered to have been made against when a corporation violates public interest after the corporation has been formed.

Defendant's ground of claim justifying the cancellation action taken by the defendant should be considered as an individual act of HWANG, Kee the representative director, and should not be considered as the action of the corporation itself.

Therefore, the court believes that the original court decree granting the request for the cancellation of the action of cancellation taken by the defendant was right. Therefore the court hereby overrules the request made on his legal argument by the defendant. Applied laws are article 14 of Administrative Claims Law, articles 400, 55 and 89 of Civil Procedure Law.

June 21, 1966

Chief Judge
Judge

NA, Hang Yoon
SON, Dong Wook



HWANG KEE

9 DE NOVIEMBRE DE 1914 – 14 DE JULIO DE 2002



CRONOLOGÍA HISTÓRICA DEL FUNDADOR DE MOO DUK KWAN® PARTE 3: 1960-1970

JUNIO 1960

Escribió el libro de texto de defensa personal Tang Soo Do.

30 DE JUNIO DE 1960

Incorporó y registró la Dae Han Soo Bahk Do Hoe (Asociación Coreana de Soo Bahk Do) con el Ministerio de Educación de Corea. El nombre "Soo Bahk Do" se inspiró en el antiguo nombre de arte marcial de Soo Bahk y se basó en Soo Bahk Ki y Soo Bahk Hee.

JULIO 1960

Ji Do Kwan se convirtió en la segunda asociación en unirse a la Asociación Coreana Soo Bahk Do.

1960-1962

Los militares que regresan y otros comienzan a abrir estudios Tang Soo Do en los Estados Unidos, que incluyen:

Dale Drouillard (#757), Wyandotte, MI

Robert Thompson (#1791), Dayton, OH

Lawrence Seiberlich (#1815), St. Paul, MN

John Butterwick (#2277), Militar

Robert Cheezic (#2278), Waterbury, CT

Carlos 'Chuck' Norris (#2819), Torrance CA

Frank Trojanowicz (#13333) y

Joe Weeks (#3596), Magnolia, AZ

Lynn Jackson (#3597), Oberlin y Lorain, OH

James Ruston (#4130), Military

Russell Hanke (#4137), Detroit, MI

Robert Sohn (#6037), New York, NY

James Cummings (#4493), Military

Robert Shipley (#4825), Honolulu, HI

David J. Praim (#3593), Mt. Clemens, MI

Robert Beaudoin (#5657), Waterbury, CT

Jong Hyun Lee (#1885), San Diego, CA

Ki Whang Kim (no Dan Bon), Washington, DC

Shim Sang Kyu (#180), Wyandotte, MI

Ahn Kyong Won (#1763), Cincinnati, OH

1960 SEPTIEMBRE A

Publicado Moo Yei Si Bo (Periódico de Artes Marciales).

OCTUBRE 1960

Los instructores de Moo Duk Kwan fueron asignados a los siguientes estudios de la rama del 8º Ejército de los Estados Unidos:

Cuartel General del 8º Ejército, Moon San Kyu Sik Shin (#724), Dong Do Chun Kyong Won Ahn (#1763), Inchon Jong Ha Lee (#2002), Pusan

1961

El coronel John T. Butterwick (#2277) fue puesto a cargo de la primera organización Tang Soo Do Moo Duk Kwan de los Estados Unidos.

14 DE MAYO DE 1961

Formó la Asociación Asiática Tang Soo Do que incorpora a Corea, Japón y Taiwán.

16 DE MAYO DE 1961

Comienzo de la revolución militar en Corea, encabezada por el teniente general Park, Chong Hee.

1961-1965

El teniente general Park, Chong Hee y el gobierno coreano obligaron a Hwang Kee a detener la publicación mensual del Moo Yei Si Bo (periódico de artes marciales). Hwang Kee fue liberado como instructor en la Academia de la República de Corea y la Academia Nacional de Policía sin dar ninguna razón. Se hicieron esfuerzos para disolver la Asociación Coreana Soo Bahk Do e impedir las actividades de Hwang Kee.



JUNIO 1961

Estableció la sucursal regional de Moo Duk Kwan en la provincia de Chun Buk.

Estableció un estudio Moo Duk Kwan en la Universidad Hong Ik.

OCTUBRE 1961

Estableció una organización Moo Duk Kwan en Michigan, EE. UU.

MAYO 1962

Estableció la Asociación Tang Soo Do en los Estados Unidos.

Estableció una organización Moo Duk Kwan en Francia.

SEPTIEMBRE 1962

Se volvió a registrar la Asociación Coreana de Soo Bahk Do debido a una decisión tomada por el nuevo gobierno de Corea.

Estableció una organización Moo Duk Kwan en Canadá.

Esta es la tercera entrega de una serie de cinco partes que documenta la cronología histórica de Hwang Kee, Chang Shi Ja, el fundador de Moo Duk Kwan®.

Este proyecto no hubiera sido posible sin la guía y el aporte histórico de Kwan Jang Nim H.C. Hwang. Un agradecimiento especial a Frank Bonsignore, Sa Bom Nim y Roberto Bonefont Sr, Kyo Bom Nim por sus ideas, revisión y aportación histórica.

STEVEN LEMNER, SA BOM

1963

Ki Whang Kim viajó a los Estados Unidos (Washington, D.C.) donde fue designado por Hwang Kee como presidente de la organización estadounidense Tang Soo Do Moo Duk Kwan.

JULIO 1963

Estableció una Asociación Tang Soo Do en Inglaterra.

1964

Shim Sang Kyu (#180) fue patrocinado por Russell Hanke (#4137) para viajar a los Estados Unidos para enseñar en el área de Detroit.

Participó con el equipo coreano en el primer Campeonato Asiático de Tang Soo Do realizado en Japón.

JULIO 1964

Estableció un estudio Moo Duk Kwan en la Universidad Yeun Sae.

NOVIEMBRE 1964

Estableció la Asociación de Tang Soo Do de Alemania Occidental.

DICIEMBRE 1964

La Junta Directiva de la Asociación Coreana Soo Bahk Do fue cambiada y registrada con el gobierno coreano. También se anunciaron una carta y estatutos revisados.

1965-1979

El teniente general Choi, Hong Hee y el gobierno coreano intentaron disolver el Moo Duk Kwan y unificarlo con el Tae Kwon Do. Sus esfuerzos incluyeron:

- A. Impedimentos impuestos a los instructores de Moo Duk Kwan, restringiéndolos de adquirir pasaportes y visas requeridas para viajar.
- B. Presión política sobre los instructores de Moo Duk Kwan para que dejen el Moo Duk Kwan y se unan a Tae Kwon Do.
- C. Intentos de destruir los registros de rango y antigüedad de Moo Duk Kwan.
- D. Revocación del registro y reconocimiento de la Asociación Coreana Soo Bahk Do.
- E. Se prohíbe a los miembros de Moo Duk Kwan asistir a eventos internacionales.

1965

Patrocinó y organizó el Campeonato Asiático de Tang Soo Do.

ENERO 1965

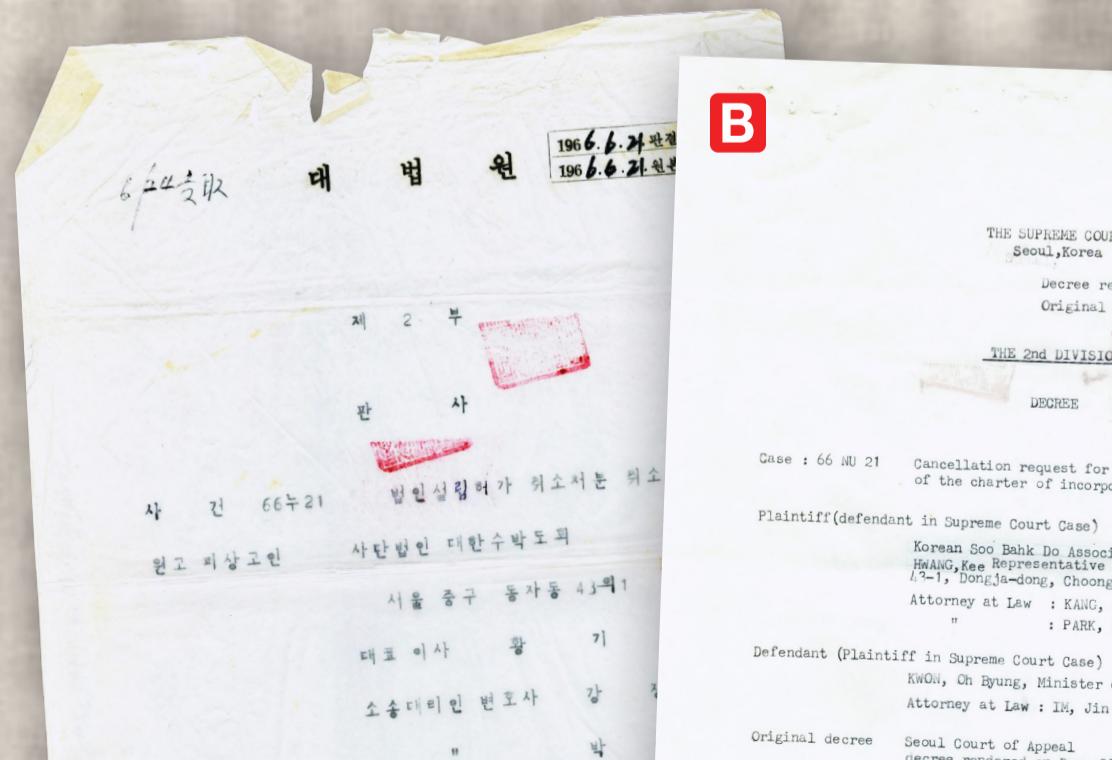
Estableció sucursales de Moo Duk Kwan en Washington D.C., Nueva York, Michigan, California, Washington, Texas y Florida.

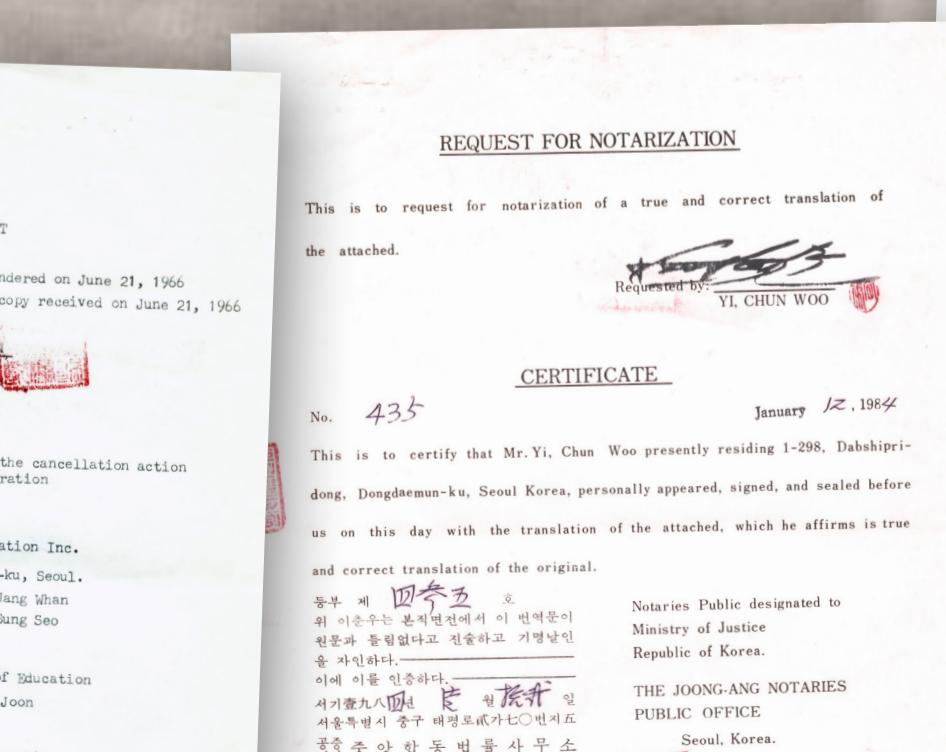
MAYO 1965

El estado legal de la Asociación Coreana Soo Bahk Do fue revocado por el gobierno coreano. La decisión fue apelada a nivel de apelación y se concedió el amparo.

AGOSTO 1965

Estableció una organización Moo Duk Kwan en Filipinas, dirigida por Casimiro Grandeza (#2883).





Article 38 of Civil Law specifies that one of causes of cancellation of non-profit corporation charter is when it has done something violating public interest. The court believes that corporation can only exist within the boundary of its original purpose and that the activities of a corporation means the activities of the organization itself. Therefore, directors of a corporation cannot perform any action violating public interest. The said article should be considered to have been made against when a corporation violates public interest after the corporation has been formed.

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June 21, 1966

Chief Judge
JudgeNA, Hang Yoon
SON, Dong Wook

TRADITION

BIOGRAPHY: FRANK BONSIGNORE

FRANK BONSIGNORE SA BOM NIM (DAN BON 15805, GU DAN) IS A CHARTER MEMBER OF THE UNITED STATES SOO BAHK DO MOO DUK KWAN FEDERATION AND A MEMBER OF THE HU KYUN IN.

I was born and raised in Brooklyn, New York where I lived until I was 13 years old when my family moved to my current address in Queens, New York. After graduating high school in 1967 I enlisted in the United States Air Force. After going through basic training at Lackland Air Force Base in San Antonio, Texas I was stationed at McChord Air Force Base in Tacoma, Washington. My duty assignment became Law Enforcement (also known as the Military Police) and base security.

Eventually, my duty assignment brought me to Osan Air Base, in the Republic of South Korea in 1970. While there, a co-worker (William Gorno, Dan Bon 14364) introduced me to the Moo Duk Kwan® after I expressed a curiosity and desire to learn martial arts. As my work schedule was from 9pm to 6am, I attended the noon class. My instructor there was Master Kim, Choon-Shik (Dan Bon 2457), who currently resides and teaches in the Pittsburgh, Pennsylvania area. Some of my day class training partners were Virgil Null, Steven Humphrey, Gregory Paravati (Dan Bon 14952) and John Della Pia (Dan Bon 14363). Others that came periodically during that afternoon class were Prospero Ellis, Yi, Moon-Kyu, and Yi, Kee-Yoon. Training sessions were over two hours long. We did a lot of basics (hand and foot techniques), hyung, Il Soo Sik and lots of sparring. It was surprising how quickly the time passed. Before you knew it, the two hours were gone, and I had to rush back to my barracks get cleaned up, get ready for work and get something to eat. That was my schedule while training five days a week (Monday to Friday).

When I received my orders to return to the U.S.A, arraignments were made for a group of us to test for Cho Dan at the legendary "Joong Ahng Do Jang" in Seoul in June 1971. In that group that tested with me were Yi, Moon-Kyu, Charles Moore, Virgil Null, Darryl Kahlid (currently residing in Arizona) and two or three others. The head examiner was Master Lee, Kang-Uk (Dan Bon 70). Also attending (besides our instructor) were several other Koreans including the current Kwan Jang Nim H.C. Hwang. About a week later we were presented our Cho Dan certificates in the 47th Dan Classing.

I returned to the U.S.A in August 1971, was discharged from the Air Force and returned home. Not wanting to apply for a position in law enforcement, I enrolled in college under the G.I. Bill (The Servicemen's Readjustment Act of 1944). There, I met other martial artists (a Tang Soo Doist , Richard Wos and some Tae Kwon Do Dans). We would meet and train during "free hour" in the gymnasium. I reconnected with Gregory Paravati (Dan Bon 14952) who was living in the Bronx, with his family. It was good to see and train with a fellow Osanite. I also looked for Tang Soo Do in the New York City area. I found one near JFK Airport and visited them a few times and learned that Richard Wos came from their lineage. Their training was different from what I was used to. I also found in a martial art magazine, an article about a Tang Soo Do instructor, Master Jae Chul Shin (Dan Bon 698, deceased) in Burlington, New Jersey). I called and spoke with him. When he heard that I had trained at Osan, he said that I can come to his Do Jang to train, where I attended monthly.

One day in 1973, as I entered the Do Jang, I asked where Master Shin was. I was told that a Master Kim would be teaching that day. Much to my surprise, my instructor from Osan (Master C.S. Kim) walked in the door and he was as shocked as I was. We were both happy to be reunited. I continued training under his guidance and tested for E Dan and promoted in the 51st Dan Classing. On one of my trips to the Do Jang I was told that the Moo Duk Kwan's founder Chang Shi Ja Hwang Kee had directed a meeting of the senior Dans in the U.S.A. to better organize and unify the Do Jangs representing his Moo Duk Kwan®. That meeting was held at the Burlington Do Jang on the weekend of November 30, 1974. A Task Force was formed to help create the U.S. Federation. As a result, the U.S. Federation's Charter was ratified at this Convention, held at the Hilton Hotel near JFK Airport on June 28-29, 1975. Also, the Federation patch was created (through a competition) to recognize the Founder's representative organization in the U.S.A. A few years later Chang Shi Ja Hwang Kee authorized a gold patch version to recognize those members who were there at the November '74 meeting and the Charter Convention (those who signed the charter).

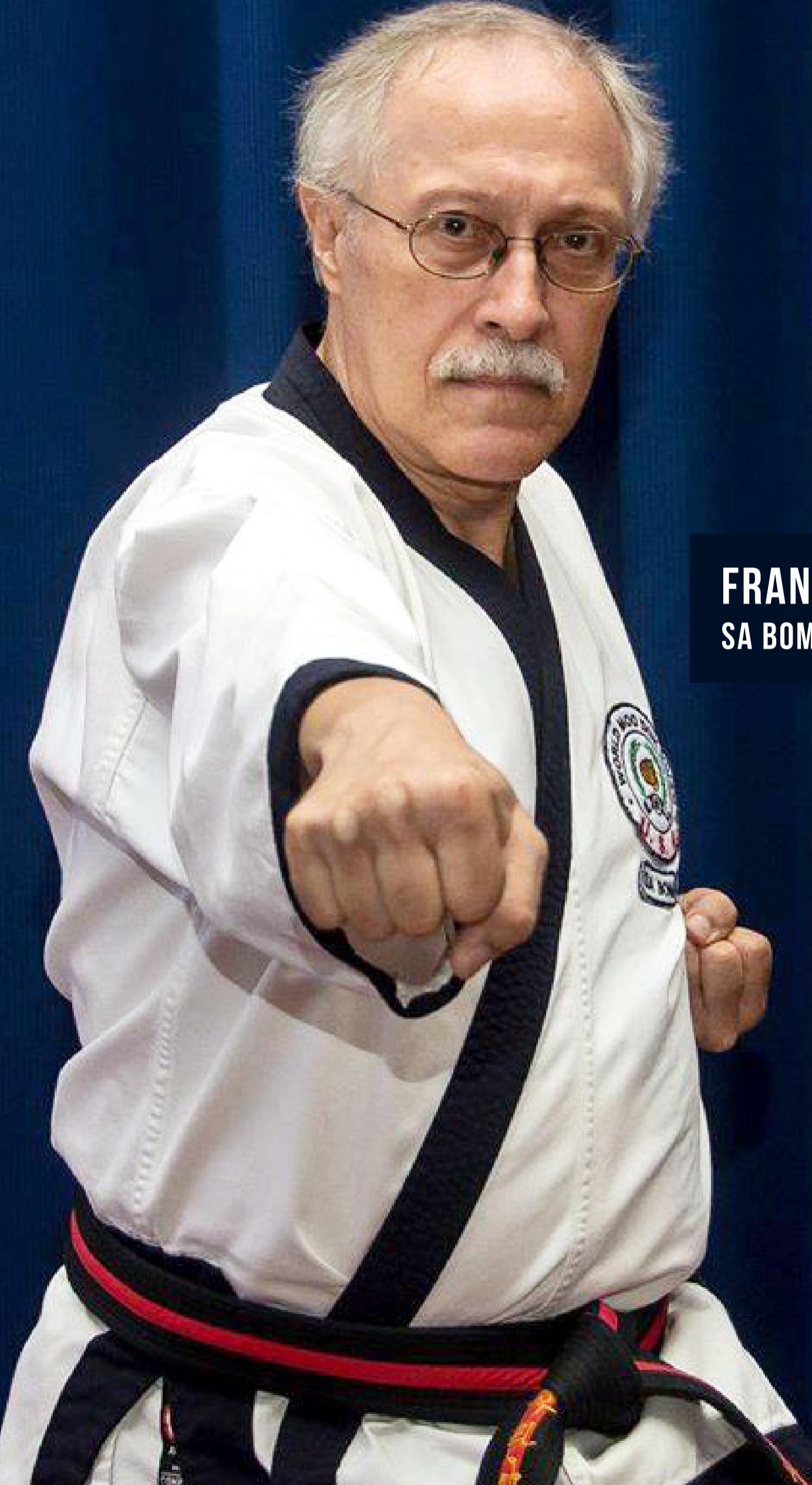
In 1975, my Sa Bom Nim (C.S. Kim) moved to Pittsburgh and Master Shin left the Moo Duk Kwan. As I had nowhere to train, I asked Master Kim if it was permissible for me to train with (then) Sa Bom Nim H.C. Hwang. He contacted him and cleared it for me. Since then, I have been H.C. Hwang Kwan Jang Nim's student.

In 1977, my good friend (John Pantaleo) and I took the pictures that were used in the 1978 English publication of the founder's Soo Bahk Do Dae Gahm. Since that time, I have taken the pictures used in the English edition of the 2nd book (Dan hyungs), the Gup Instructional Guides, and the Founder's last book on his Soo Bahk Do hyung (Yook Ro, Hwa Sun, and Ship Dan Geum).

TRAINING SESSIONS WERE OVER TWO HOURS LONG. WE DID A LOT OF BASICS (HAND AND FOOT TECHNIQUES), HYUNG, IL SOO SIK AND LOTS OF SPARRING. IT WAS SURPRISING HOW QUICKLY THE TIME PASSED.

I tested for Sam Dan with Joe Margitich (Dan Bon 15876) and was promoted in the 60th Dan Classing. We had the privilege of having our certificates presented to us by Chang Shi Ja Hwang Kee during Robert Beaudoin's (Dan Bon 5661) tournament in Waterbury, Connecticut. I tested for Sa Dan with Mary Ann Walsh (Dan Bon 17926), who became the first woman to test for 4th Dan. We were promoted at the 69th Dan Classing. Since then, she and I tested for each succeeding rank together until her passing away from illness shortly after Pahl Dan. She was a great friend and teacher and is greatly missed by all who knew her. In 1983, I partnered with another Dan member (Albert Fava, Dan Bon 14879) whom I had become friends with and trained with at H.C. Hwang Kwan Jang Nim's Do Jang, to open a Do Jang in Long Beach, New York. Even though it was a small studio, our students were dedicated and enthusiastic. Unfortunately, after two years we had to close due to low student members and Al Fava moving to Florida. While I've attended many events (Shim Sa, clinics and tournaments), seen many fantastic demos, one of the most memorable was the 1982 National/International Tournament in Atlantic City, New Jersey where I saw the Founder perform Hwa Sun Hyung. It is forever etched in my mind.

FRANK BONSIGNORE
SA BOM NIM



**FRANK BONSIGNORE SA BOM NIM WAS
PROMOTED TO GU DAN (9TH DAN) ON
1 JUNE 2017 AT MOO DUK KWAN®
HEADQUARTERS IN NEW JERSEY, USA
BY KWAN JANG NIM H.C. HWANG.**

**FRANK BONSIGNORE SA BOM NIM FUE
ASCENDIDO A GU DAN (9º DAN) EL
1 DE JUNIO DE 2017 EN LA SEDE DE
MOO DUK KWAN® EN NEW JERSEY EE.UU
POR KWAN JANG NIM H.C. HWANG.**



TRADICIÓN

BIOGRAFÍA: FRANK BONSIGNORE

FRANK BONSIGNORE SA BOM NIM (DAN BON 15805, GU DAN) ES MIEMBRO FUNDADOR DE LA FEDERACIÓN SOO BAHK DO MOO DUK KWAN DE LOS ESTADOS UNIDOS Y MIEMBRO DE HU KYUN IN.

Nací y crecí en Brooklyn, Nueva York, donde viví hasta los 13 años cuando mi familia se mudó a mi dirección actual en Queens, Nueva York. Despues de graduarme de la escuela secundaria en 1967, me alisté en la Fuerza Aérea de los Estados Unidos. Despues de pasar por el entrenamiento básico en la Base de la Fuerza Aérea Lackland en San Antonio, Texas, estuve destinado en la Base de la Fuerza Aérea McChord en Tacoma, Washington. Mi tarea asignada se convirtió en Aplicación de la Ley (también conocida como Policía Militar) y seguridad de la base.

Finalmente, mi asignación de servicio me llevó a la base aérea de Osan, en la República de Corea del Sur en 1970. Mientras estaba allí, un compañero de trabajo (William Gorno, Dan Bon 14364) me presentó Moo Duk Kwan® después de que expresara mi curiosidad y deseo para aprender artes marciales. Como mi horario de trabajo era de 9 pm a 6 am, asistí a la clase del mediodía. Mi instructor allí fue el Maestro Kim, Choon-Shik (Dan Bon 2457), quien actualmente reside y enseña en el área de Pittsburgh, Pensilvania. Algunos de mis compañeros de entrenamiento de clase diurna fueron Virgil Null, Steven Humphrey, Gregory Paravati (Dan Bon 14952) y John Della Pia (Dan Bon 14363). Otros que vinieron periódicamente durante la clase de la tarde fueron Prospero Ellis, Yi, Moon-Kyu y Yi, Kee-Yoon. Las sesiones de entrenamiento duraron más de dos horas. Hicimos muchos conceptos básicos (técnicas de manos y pies), hyung, Il Soo Sik y mucho combate. Fue sorprendente lo rápido que pasó el tiempo. Antes de que te dieras cuenta, las dos horas se habían ido y tuve que regresar corriendo a mis barracas

para limpiarme, prepararme para el trabajo y comer algo. Ese era mi horario mientras entrenaba cinco días a la semana (de lunes a viernes).

Cuando recibí mis órdenes de regresar a los EE. UU., se hicieron comparecencias para que un grupo de nosotros pusiéramos a prueba a Cho Dan en el legendario "Joong Ahng Do Jang" en Seúl en junio de 1971. En ese grupo que hizo la prueba conmigo estaban Yi, Moon -Kyu, Charles Moore, Virgil Null, Darryl Kahlid (actualmente reside en Arizona) y dos o tres más. El examinador principal fue el Maestro Lee, Kang-Uk (Dan Bon 70). También asistieron (además de nuestro instructor) varios otros coreanos, incluido el actual Kwan Jang Nim H.C. Hwang. Aproximadamente una semana después, nos presentaron nuestros certificados de Cho Dan en la 47^a Clasificación Dan.

Regresé a los EE. UU. en agosto de 1971, fui dado de baja de la Fuerza Aérea y regresé a casa. No queriendo postularme para un puesto en la aplicación de la ley, me inscribí en la universidad bajo el G.I. Bill (Ley de reajuste de los militares de 1944). Allí conocí a otros artistas marciales (un Tang Soo Doist, Richard Wos y algunos Tae Kwon Do Dans). Nos reuníamos y entrenábamos durante la "hora libre" en el gimnasio. Me volví a conectar con Gregory Paravati (Dan Bon 14952) que vivía en el Bronx con su familia. Fue bueno ver y entrenar con un compañero Osanita. También busqué Tang Soo Do en el área de la ciudad de Nueva York. Encontré uno cerca del aeropuerto JFK y los visité varias veces y supe que Richard Wos provenía de su linaje. Su entrenamiento era diferente al que yo estaba acostumbrado. También encontré en una revista de artes marciales, un artículo sobre un instructor

de Tang Soo Do, el Maestro Jae Chul Shin (Dan Bon 698, fallecido) en Burlington, Nueva Jersey). Llamé y hablé con él. Cuando escuchó que había entrenado en Osan, dijo que podía ir a entrenar a su Do Jang, donde asistía mensualmente.

Un día de 1973, cuando entré al Do Jang, pregunté dónde estaba el Maestro Shin. Me dijeron que un Maestro Kim estaría enseñando ese día. Para mi sorpresa, mi instructor de Osan (Master C.S. Kim) entró por la puerta y estaba tan sorprendido como yo. Los dos estábamos felices de estar juntos. Continué entrenando bajo su guía y probé para E Dan y ascendí en la 51.^a clasificación Dan. En uno de mis viajes al Do Jang, me dijeron que el fundador de Moo Duk Kwan, Chang Shi Ja Hwang Kee, había dirigido una reunión de los Dan superiores en los EE. UU. para organizar y unificar mejor a los Do Jang que representan a su Moo Duk Kwan. Esa reunión se llevó a cabo en Burlington Do Jang el fin de semana del 30 de noviembre de 1974. Se formó un grupo de trabajo para ayudar a crear la Federación de EE. UU. Como resultado, la Carta de la Federación de EE. UU. fue ratificada en esta Convención, celebrada en el Hotel Hilton cerca del Aeropuerto JFK el 28 y 29 de junio de 1975. Además, se creó el parche de la Federación (mediante un concurso) para reconocer la organización representativa del Fundador en los EE. UU. Unos años más tarde, Chang Shi Ja Hwang Kee autorizó una versión de parche dorado para reconocer a los miembros que estuvieron allí en la reunión de noviembre de 1974 y en la Convención de la Carta (los que firmaron la carta).

En 1975, mi Sa Bom Nim (C.S. Kim) se mudó a Pittsburgh y el Maestro Shin dejó el Moo Duk Kwan. Como no tenía dónde entrenar, le pregunté al Maestro Kim si me permitía entrenar con (entonces) Sa Bom Nim H.C. Hwang. Se puso en contacto con él y me lo aclaró. Desde entonces, he sido Estudiante de H.C. Hwang Kwan Jang Nim.

En 1977, mi buen amigo (John Pantaleo) y yo tomamos las fotografías que se usaron en la publicación en inglés de 1978 del Soo Bahk Do Dae Gahm del fundador. Desde entonces, he tomado las fotografías utilizadas en la edición en inglés del segundo libro (Dan hyungs), las Guías de instrucción de Gup y el último libro del Fundador sobre su Soo Bahk Do hyung (Yook Ro, Hwa Sun y Ship Dan Geum).

LAS SESIONES DE ENTRENAMIENTO DURARON MÁS DE DOS HORAS. HICIMOS MUCHOS CONCEPTOS BÁSICOS (TÉCNICAS DE MANOS Y PIES), HYUNG, IL SOO SIK Y MUCHO COMBATE. FUE SORPRENDENTE LO RÁPIDO QUE PASÓ EL TIEMPO.

Probé para Sam Dan con Joe Margitich (Dan Bon 15876) y fui ascendido en el 60º Dan Classing. Tuvimos el privilegio de que Chang Shi Ja Hwang Kee nos presentara nuestros certificados durante el torneo de Robert Beaudoin (Dan Bon 5661) en Waterbury, Connecticut. Hice la prueba de Sa Dan con Mary Ann Walsh (Dan Bon 17926), quien se convirtió en la primera mujer en probar el 4º Dan. Fuimos ascendidos en la 69^a Clasificación Dan. Desde entonces, ella y yo probamos juntas para cada rango subsiguiente hasta que ella falleció debido a una enfermedad poco después de Pahl Dan. Fue una gran amiga y maestra y todos los que la conocieron la extrañan mucho. En 1983, me asocié con otro miembro de Dan (Albert Fava, Dan Bon 14879) con quien me hice amigo y con quien me entrené en el Do Jang de H.C. Hwang Kwan Jang Nim, para abrir un Do Jang en Long Beach, Nueva York. Aunque era un estudio pequeño, nuestros estudiantes eran dedicados y entusiastas. Desafortunadamente, después de dos años tuvimos que cerrar debido a la baja cantidad de estudiantes y Al Fava se mudó a Florida. Si bien asistí a muchos eventos (Shim Sa, clínicas y torneos), vi muchas demostraciones fantásticas, una de las más memorables fue el Torneo Nacional/Internacional de 1982 en Atlantic City, Nueva Jersey, donde vi al Fundador interpretar a Hwa Sun Hyung. Está grabado para siempre en mi mente.



DISCIPLINE & RESPECT
DISCIPLINA & RESPETO



MOO YEI SHI BO

SILVER MOO DO IN PROGRAM

THE 'SILVER MOO DO IN' PROGRAM MAKES ITS MARK

PRELUDE TO THE SILVER MOO DO IN PROGRAM

The initiative to have a training program fit for the wellbeing of the mature members of the World Moo Duk Kwan® was presented in 2015 at the Ko Dan Ja Shim Sa. The concept was first presented to Steven Lemner SBN by Gregory Price SBN, who had been concerned for some years prior about the continual loss of older members of the art. Lemner SBN shared that concern and was further inspired to act on the concept because of his observation of the struggles of his senior, the late Curt McCauley SBN. He set the project into motion with further input from Price SBN.

Visitors at the Ko Dan Ja Shim Sa, which included the following Sa Boms: Steven Lemner, Gregory Price, Curt McCauley, Richard Wilcox, Mike Shields and Colette Arvidson discussed creating a program addressing the need. Eventually, Price SBN communicated with Kwan Jang Nim by putting together an essay on "Mature Practitioner's Training Track" as a way to increase participation and support our organization's mature members and to lay down the foundation that would develop into the Silver Moo Do In Program.

THE INAUGURAL SILVER MOO DO IN SEMINAR

A successful inaugural presentation of the Silver Moo Do In training and meeting was held on Saturday, August 27, 2022, with excellent participation.

The official inaugural Silver Moo Do In Program began with an opening ceremony and an introduction from Kwan Jang Nim. Kwan Jang Nim explained how the United States Federation was founded by a generation of members who were mostly in their 30s. That was in 1975, and some 50 years later those members are now in the 65 years and older age bracket. Taking into consideration the natural process of maturing members who are still active in World Moo Duk Kwan®, and who have demonstrated their dedication through their living experience and fulfilling the objective of the Silver Moo Do In Program being that of wellbeing and longevity through the practice of Soo Bahk Do. We have the Youth Leader Program and the Heritage Program, and now we also have the Silver Moo Do In Program.

**THANK YOU WORLD TAC FOR
YOUR EFFORTS IN PUTTING
TOGETHER THE SILVER
MOO DO IN PROGRAM, IT IS
ANOTHER MILESTONE FOR
WORLD MOO DUK KWAN®**

*H.C. Hwang Kwan Jang Nim
World Moo Duk Kwan*

The natural necessity and importance of developing a training program with the World Moo Duk Kwan® curriculum for our mature members was presented at a World TAC meeting. Ramiro Guzman SBN suggested that a program of this nature should be developed to meet the needs of the senior and maturing members who are still active. Kwan Jang Nim and the World TAC took on the mission of elaborating the procedures and suggested themes to be presented. A name had to be agreed on which would meet the significance of the program, and after much deliberation the suggestion "Silver Moo Do In" (submitted by Vicki Kenyon SBN) was accepted.

Kwan Jang Nim reminded the attendees to review the official letter and documents that were sent out to participants to understand the emphasis, focus, mission, and curriculum of the program. He further explained that the itinerary of the Silver Moo Do In Program would consist of two training sessions and that afterwards a meeting would be held regarding the program's future development. The theme of first session would be "Neh Gong: Moo Pahl Dan Khum" and would be instructed by Brian Corrales SBN, while the second session would focus on "Health through Sip Dan Khum Training" instructed by Diego Salinas SBN.

Brian Corrales SBN, a United States TAC member, introduced himself and humbly gave his gratitude to Kwan Jang Nim, World Moo Duk Kwan® Seniors and everyone participating for allowing him to share the Neh Gong training and for being part of this historic day. He explained how he had heard that the Founder, Chang Shi Ja Hwang Kee, had taught the Chil Sung Hyung along with the Moo

Pahl Dan Khum and Mun Pahl Dan Khum. He continued with the importance of the Moo Pahl Dan Khum breathing exercises that are part of the standard World Moo Duk Kwan® curriculum. Corrales SBN provided detailed information about how the breath creates Shin Chook, how to breath with the abdomen and an explanation of the three levels of breathing activation of the Sam Ch'o (Triple Warmer) which is used to help increase longevity in our training through the practice of Moo Pahl Dan Khum. The Silver Moo Do In participants were also introduced to one exercise of the Mun Pahl Dan Khum called 'Beating the Celestial Drum' and were advised that these exercises can be modified from normal standing breathing to seated breathing exercises to meet personal needs.

"From my personal experience, practicing Moo Pahl Dan Khum has increased my endurance by strengthening my lungs. It has also helped me understand how to coordinate my breath to expand and contract my body in preparation and execution of hand and foot techniques. I believe anyone who is interested in pursuing the Silver Moo Do In program and applying what it has to offer will find a renewed spirit in the training of Soo Bahk Do and acquire a prolonged and rejuvenated life."

Brian Corrales SBN

In session two, Diego Salinas SBN, a World TAC Member, introduced Sip Dan Khum II Ro Hyung to the participants. He carefully provided an introduction for those who had not had the opportunity to learn this first in the series of Sip Dan Khum Hyung; Hyung which were interpreted by Chang Shi Ja Hwang Kee from the Moo Yei Dobo Tong Ji, considered to be the oldest existing Korean martial arts training manual. These Hyung were specifically designed to maintain the tendons, ligaments, strength, agility, and flexibility to achieve the objective of longevity through Soo Bahk Do training. Consequently, these Hyung are ideal for the Silver Moo Do In practitioners.

"To create programs of inclusion that give new opportunities of participation is a big step within the structure of our Art. This is a great opportunity to integrate Sa Bom Nims who have given a major part of their lives to the study and development of the Art. I believe that it is a great opportunity to see so much experience meeting to create new roads for the development of our martial organization. The opening of the Silver Moo Do In was a great success with reference to the number of participants and their enthusiasm. It is a great beginning and together with the Youth Leader Program they will be able to connect different generations with a common objective within World Moo Duk Kwan®."

Diego Salinas SBN

At the conclusion of the training, Kwan Jang Nim gave a short review of areas to emphasize during the practice of Sip Dan Khum II Ro Hyung. He then provided his closing remarks, stating that as a new program nothing is perfect, and he hopes that participants would provide useful feedback. Kwan Jang Nim also asked for volunteers to help move the program forward in a positive direction and added that volunteers would be needed to form a Task Force to get the program on a course of future development, with representation from across the four World Moo Duk Kwan® Zones. The task was given to the four World TAC Members to find worthy and motivated members to ensure participation and representation from each World Moo Duk Kwan Zone®.

Closing ceremonies were completed, and there was time for some of the participants to exchange greetings over Zoom. Many participants had not seen each other in several years since the beginning of Covid restrictions. It was a memorable moment to come together under our common objective and the discipline of World Moo Duk Kwan®.

We welcome new World Moo Duk Kwan® members who meet the qualifications for the Silver Moo Do In Program to participate in this newly formed training program. Interested members should communicate their interest to participate with their World TAC Zone Representative to be included in our next training and meeting scheduled for November 2022.

Congratulations to Kwan Jang Nim, World TAC and to Brian Corrales SBN and Diego Salinas SBN for sharing their time and effort, and for their knowledge and teaching on their designated themes in this inaugural event.

Congratulations to all the Silver Moo Do In who participated!

**THE SILVER MOO DO IN PROGRAM
SESSIONS ARE TO BE HELD ON
A QUARTERLY BASIS. THE NEXT
SESSION WILL BE HELD IN NOVEMBER
2022, AND FURTHER INFORMATION
WILL BE SENT TO MEMBERS
INFORMING THEM OF THE DATE.**

ACKNOWLEDGMENTS

A special acknowledgment to those who participated with their creativity in organizing and formulating the purpose, mission, objectives, and curriculum of the program to get this project moving forward. The following Sa Bom Nims have contributed their time and study in the development the Silver Moo Do In Program:

Frank Bonsignore, Steven Lemner, Curt McCauley, Richard Wilcox, Mike Shields, Colette Arvidson, Gregory Price, Paul Eng-Wong, Vicki Kenyon, Richard Blake, Lynford Graham, Michael Shields, Jim Sevel, David Kitchen, Michael Porter.

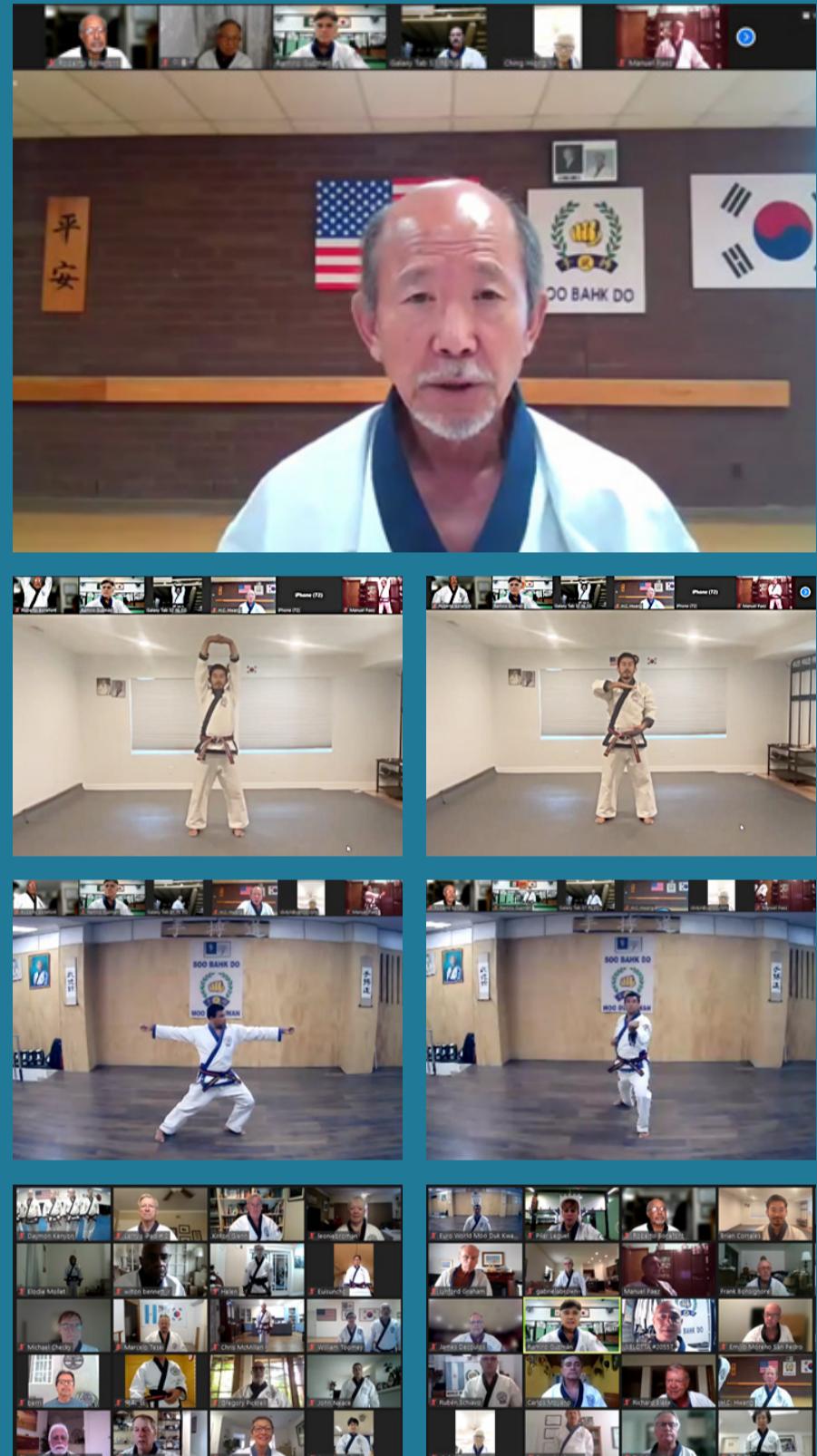
MISSION STATEMENT

1. To provide longevity for mature practitioners of Moo Duk Kwan® through mental and physical well-being.
2. To provide support and guidance for younger generations of Moo Duk Kwan® by example.
3. To promote national and international human relations through active participation in the program.
4. To preserve the culture of Moo Duk Kwan® as intended by the Founder, Hwang Kee.

CURRICULUM

- Mun/Moo Pahl Dan Khum
- Sip Dan Khum
- Sip Dan Khum partner drills
- Yuk Ro Hyung
- Ho Sin Sool / Il Soo Sik / Sam Soo Sik
- Any other Soo Bahk Do curriculum that may support the program.

THE INAUGURAL PRESENTATION



The inaugural presentation of the Silver Moo Do In training and meeting was held on Saturday 27 August 2022, with two sessions taught by Brian Corrales SBN (USA TAC) and Diego Salinas SBN (World TAC).

SILVER MOO DO IN PROGRAM

EL PROGRAMA ‘SILVER MOO DO IN’ DA AL BLANCO

PRELUDIO AL PROGRAMA SILVER MOO DO IN

La iniciativa de tener un Programa de Entrenamiento para el bienestar de los miembros mayores de World Moo Duk Kwan® así como maduran fue presentada en el 2015 Ko Dan Ja Shim Sa. El concepto era presentado a Steven Lemner SBN por Gregory Price SBN, quien estaba preocupado por varios años anteriores acerca de la perdida continuo de miembros de mayor edad quienes tuvieron en dejar el arte. Lemner SBN compartió su preocupación por los desafíos de su mayor, Curt McCauley SBN, que en paz descance. Él puso el proyecto en acción con más aportaciones de Price SBN.

Los Visitantes al Ko Dan Ja Shim Sa los cuales se incluyeron eran los siguientes Sa Boms: Steven Lemner, Gregory Price, Curt McCauley, Richard Wilcox, Mike Shields and Colette Arvidson quien platicaron acerca de crear un programa que podrá atender esta necesidad. Eventualmente, Price SBN se comunico con Kwan Jang Nim en organizar un ensayo en "Mature Practitioners Training Track" como la manera de incrementar la participación y apoyo al los miembros de madurez de nuestra organización y establecer el cimiento el cual se desarrollara el Silver Moo Do In Program.

THE INAUGURAL SILVER MOO DO IN SEMINAR

El evento de la “Inauguración Oficial del Programa Silver Moo Do In” se llevó acabo exitosamente el sábado 27 de agosto 2022 con una participación excelente.

El Programa Silver Moo In inicio con la ceremonia de apertura y continuo con H.C. Hwang Kwan Jang Nim como el orador principal explicando el cimiento histórico de como la US Federation

era fundada por una generación de miembros que estaban entre los 35 años y un poco más. Eso fue en 1975 y ahora 50 años más tarde esos miembros están arriba del rango de 65 años de edad. Tomando en consideración del proceso natural de maduración de estos miembros que algunos de ellos todavía están activos en las actividades de World Moo Duk Kwan® demostrando su dedicación a través del ejemplo viviente y cumpliendo el objetivo del Program Silver Moo Do In siendo que por medio de la practica de Soo Bahk Do gozan del bienestar y longevidad.

Kwan Jang Nim continuo mencionando que tenemos varios programas como son el Youth Leader Program y el Heritage Program pero no tenemos un programa como el Programa Silver Moo Do In. Por lo tanto, es una necesidad de desarrollar este programa con el curriculum de World Moo Duk Kwan® para esta generación de arriba de los 65 años. La iniciativa de estructurar, darle forma y ponerlo en acción a este tipo de programa el cual iba beneficiar a los miembros seniors de World Moo Duk Kwan® que están madurando fue dada a conocer por Ramiro Guzmán SBN. Es por esta razón que Kwan

**GRACIAS A USTEDES WORLD
TAC POR SUS ESFUERZOS EN
JUNTARSE Y HECHAR ANDAR
EL PROGRAMA SILVER MOO
DO IN. ES OTRO MILESTONE
PARA WORLD MOO DUK KWAN®**

H.C. Hwang Kwan Jang Nim, World Moo Duk Kwan

Jang Nim y el World TAC tomaron la misión de elaborar los procedimientos y recomendaron temas que podrán ser presentadas. Hubo mucha deliberación para escoger el nombre para este programa para que pudiera representar el significado del mismo. La sugerencia de Vick Kenyon SBN que fue presentada fue aceptada y se aceptó "Silver Moo Do In".

Así como continuaba la Inauguración del Programa Silver Moo Do In. Kwan Jang Nim recordó a los participantes de revisar la carta oficial que les fue enviado junto con los documentos que les fue enviados para comprender la misión, objetivo y curriculum del programa. Kwan Jang Nim continuo explicando el itinerario del Programa Silver Moo Do In la cual era de dos sesiones de entrenamiento y después una junta se llevará acabo con el objetivo para el desarrollo futuro de este programa. La primera sesión de entrenamiento ser de "Neh Gong: Moo Pahl Dan Khum" por Brian Corrales SBN y la segunda sesión la de "Health through Sip Dan Khum Training" por Diego Salinas SBN.

Brian Corrales SBN, USA TAC member, se introdujo humildemente dando su gratitud a Kwan Jang Nim, Kwan Jang Nim, World Moo Duk Kwan® Seniors y a todos quienes estaban participando por dejarlo compartir el Entrenamiento de Neh Gong. Y de ser parte de este día tan histórico. Explico de cómo él había escuchado que cuando el Fundador Chang Shi Ja Hwang Kee enseño Chil Sung Hyung también

enseño Moo Pahl Dan Khum y Mun Pahl Dan Khum. Hablo de la importancia de Moo Pahl Dan Khum ejercicios de respiración los cuales son parate del curriculum de World Moo Duk Kwan®. Dió información detallada explicando como la respiración crea shin chook, la respiración abdominal y la explicación para activar la cavidad del cuerpo que en coreano se llama el Sam Ch'o (Triple Calentador) ayudando incrementar la longevidad a través de nuestro entrenamiento de Moo Pahl Dan Khum. Ademán los participantes Silver Moo Do In fueron introducidos a uno de los ejercicios de Mun Pahl Dan Khum, Golpeando el Tambor Celestial. Dando sugerencias de que estos ejercicios parados como los sentados podrán ser modificado para cubrir las necesidades personales.

"Desde my experiencia personal, practicando Moo Pahl Dan Kuhm ha incrementado la resistencia de mis pulmones. Me ha ayudado comprender como coordinar mi respiración para expandir y contraer my cuerpo en la preparación y ejecución de las técnicas de mano y pies. Creo que cualquiera que este interesado en siguiendo el Programa Silver Moo Do In y aplicando lo que puede se les ofrece encontraran un espíritu renovado en el entrenamiento de Soo Bahk Do y al mismo tiempo adquiriendo una vida rejuvenecida."

Brian Corrales SBN

Diego Salinas SBN, Miembro World TAC, dio una introducción a Sip Dan Khum Il Ro Hyung a todos los participantes Silver Moo Do In. Él cuidadosamente dió a conocer este hyung a los que no habían tenido la oportunidad ser expuestos a ello. Siendo este la primera de una serie de Hyungs que son la interpretación de nuestro Fundador Chang Shi Ja Hwang Kee del Moo Yei Dobo Tong Ji, el manual de entrenamiento de las arte marciales de Corea más antiguo existente. Estos hyungs son específicamente diseñados para mantener saludable los tendones, ligamentos, agilidad y flexibilidad para lograr la longevidad a través del entrenamiento de Soo Bahk Do. Por consecuencia estos hyungs son ideal para los practicantes Silver Moo Do In.

"Crear programas de inclusión y que den nuevas oportunidades de participación es un gran logro dentro de las estructuras de nuestro arte. El programa Silver Moo Do In ha sido una gran oportunidad para integrar en un programa común a Sa Bom Nims que han dado gran parte de su vida al estudio y desarrollo del arte. Creo que es una oportunidad invaluable de ver como tanta experiencia junta creará nuevos caminos para el desarrollo de nuestra organización marcial. La apertura del programa fue un gran éxito en cuanto a participación y predisposición, es un gran inicio que junto a Youth Leader Program podrá conectar a diferentes generaciones hacia objetivos comunes dentro de nuestra escuela World Moo Duk Kwan®."

Diego Salinas SBN

Después de las sesiones de los entrenamientos Kwan Jang Nim dio repaso las áreas de entrenamiento dándonos los detalles de ellos. Él continuó dando unos comentarios para cerrar básicamente expresando que como este es un nuevo programa que quizás habrá ciertos detalles en mejorar ya que nada es perfecto y que espera recibir algunos voluntarios que den una retroalimentación del programa para que se pueda ir desarrollando en una dirección positiva.

Así formando un Task Force de miembros de las 4 Zonas de World Moo Duk Kwan® para que este programa se vaya desarrollando en una dirección positiva. Esta tarea de encontrar un miembro voluntario que fuera motivado le fue dado a los cuatro miembros del World TAC para que cada Zona de World Moo Duk Kwan® fuera representada.

La ceremonia de clausura se llevo acabo y aún había tiempo para que los participantes pudieran compartir sus saludos ya que mucho no se habían visto por varios años a causa de las restricciones del Covid. Era un momento de unidad bajo nuestro objetivo de disciplina de World Moo Duk Kwan®.

Le damos la bienvenida a los nuevos miembros de World Moo Duk Kwan con las características de Silver Moo Do In y que tengas el interés de participar de darlo a conocer a su representante miembro World TAC para ser incluido en nuestro Entrenamiento y Reunión Silver Moo Do In en noviembre.

Felicidades a Kwan Jang Nim, World TAC y a los Brian Corrales SBN y Diego Salinas SBN por compartir su tiempo y conocimiento enseñando su designadas temáticas en este evento inaugural y especialmente a todos los Silver Moo Do In quienes participaron!

EL PROGRAMA SILVER MOO DO IN SE LLEVARÁ ACABO CADA TRIMESTRE. EL SIGUIENTE SERÁ DURANTE EL MES DE NOVIEMBRE Y LA INFORMACIÓN DEL EVENTO SERÁ ENVIADO A LOS MIEMBROS INFORMÁNDOLES DEL DÍA EN ESPECÍFICO.

WORLD TAC MEMBERS

RECONOCIMIENTO

Un reconocimiento especial a todos aquellos que participaron con su creatividad en organizar y por formular el propósito, misión, objetivos y currículum del Programa Silver Moo Do In. Enseguida los Sa Boms quienes contribuyeron con su tiempo y estudio en el desarrollo de este programa.

Frank Bonsignore, Steven Lemner, Curt McCauley, Richard Wilcox, Mike Shields, Colette Arvidson, Gregory Price, Paul Eng-Wong, Vicki Kenyon, Richard Blake, Lynford Graham, Michael Shields, Jim Sevel, David Kitchen, Michael Porter

ESTADO DE LA MISIÓN

1. To provide longevity for mature practitioners of Moo Duk Kwan through mental and physical well being.
2. To provide support and guidance for younger generations of Moo Duk Kwan by example.
3. To promote national and international human relations through active participation in the program.
4. To preserve the culture of Moo Duk Kwan as intended by the founder, Hwang Kee.

CURRICULUM

- Mun/Moo Pahl Dan Khum
- Sip Dan Khum
- Sip Dan Khum partner drills
- Yuk Ro Hyung
- Ho Sin Sool / Il Soo Sik / Sam Soo Sik
- Any other Soo Bahk Do curriculum that may support the program.



ZONE 1: LEE, DONG GYU SBN



ZONE 2: DAYMON KENYON SBN



ZONE 3: DIEGO SALINAS SBN



ZONE 4: RAMIRO GUZMAN SBN





MOO DUK KWAN® HERITAGE TRAINING EVENT AT MDK HQ

On Saturday October 1, 2022, a wonderful training event and luncheon took place at the Moo Duk Kwan® Headquarters studio hosted by Eric Orella Sa Bom. The training was conducted by H.C. Hwang Kwan Jang Nim and attended by many senior members of Soo Bahk Do, as well as special guests from Tang Soo Do and Tae Kwon Do Moo Duk Kwan®.

The training was followed by a short historical video and Q&A session to show our common roots to the Art and the Founder, Hwang Kee. The luncheon gave everyone the opportunity to open communications, share contacts and develop long lasting friendships.

Special thanks to Heritage Liaisons and guests, Sa Boms and Masters: Steve Voelker, Ishmael Aponte, Joseph Scholz, Cort Stinehour, Rachel Cipriani, Eric Orella, Tarek Alnatur, and Mary Kate Stinehour.

Please look forward to more of these opportunities to come and share the Art!



수박도



WORLD MOO DUK KWAN® ZONES

- ZONE 1 ASIA PACIFIC**
- ZONE 2 NORTH AMERICA**
- ZONE 3 EUROPE**
- ZONE 4 SOUTH & LATIN AMERICA**



무덕관



PHILOSOPHY

RYU PA

In the Founder's book, Volume 1, he mentions the martial arts concept of Ryu Pa, described as a natural phenomenon that traces the spread and development of various systems based upon how they interact with the environment in which they are cultivated. Literally, Ryu Pa means "water flows downhill divided".

Metaphorically stated, as water flows down mountainous elevations and finds its way downward traversing through the landscape that naturally alters its path, it eventually finds its way to the sea. The water itself carries many nutrients to nourish the landscape, as well as has the power to displace the landscape and stones with its moving force. The analogy is that the landscape alters the movement in a natural way, thus providing needed stimulus for growth that is based upon natural processes. Martial art systems can be similarly tracked over time, with the natural topography being replaced by the diversity of the cultures of those practicing, and by social, economic, and political phenomena that contribute to the state of the art in any given time.

The important lesson here is that the Ryu Pa process is a natural one, and not forced or contrived to a state that does not naturally occur. If unnatural processes occur, such as deliberately altering the path of the flow, or creating pockets of water that end up being cut off from the mother source, then unnatural stagnation may occur. There has and is a tendency among some practitioners of styles and systems to explain their divergence from their original path as Ryu Pa, and natural. When in fact their decisions to change or adopt other ways are in fact nurtured and forced based upon their own personal desires, and not for reasons that occur naturally. An example of natural Ryu Pa is found in the example of when the Founder discovered the Moo Yei Do Bo Tong Ji in 1957 and was inspired to change the name of the art he taught and the organization he led to reflect that of the ancient system described therein as Soo Bahk. An unnatural example is when the Korean government, in step with the political coup created a martial art without its own lineage, subscripting Moo Duk Kwan® instructors by coercion to teach under its name of Tae Kwan Do. The first occurred through education and respect of history and tradition; the second through political design with objectives to serve the state.

Ryu Pa remains a powerful philosophical concept that helps us to better understand growth and evolution over time in regard to martial arts. Moo Duk Kwan® has a unique origin, developed over time, perfected by both internal and external natural forces, and handed forward to each generation through tradition and respect of its cultural heritage. In this way it remains a true product of Ryu Pa and is in harmony with nature.

STEVE DIAZ, SA BOM

FILOSOFÍA

RYU PA

En el libro del Fundador, Volumen 1, menciona el concepto de artes marciales de Ryu Pa, descrito como un fenómeno natural que rastrea la propagación y el desarrollo de varios sistemas en función de cómo interactúan con el entorno en el que se cultivan. Literalmente, Ryu Pa significa “las aguas del río bajan divididas”. Dicho metafóricamente, a medida que el agua fluye por las elevaciones montañosas y encuentra su camino hacia abajo atravesando el paisaje que naturalmente altera su camino, eventualmente encuentra su camino hacia el mar. El agua en sí lleva muchos nutrientes para nutrir el paisaje, así como también tiene el poder de desplazar el paisaje y las piedras con su fuerza de movimiento. La analogía es que el paisaje altera el movimiento de forma natural, proporcionando así el estímulo necesario para el crecimiento que se basa en procesos naturales. Los sistemas de artes marciales se pueden rastrear de manera similar a lo largo del tiempo, con la topografía natural reemplazada por la diversidad de las culturas de quienes practican y por fenómenos sociales, económicos y políticos que contribuyen al estado del arte en un momento dado.

La lección importante aquí es que el proceso de Ryu Pa es natural, y no forzado o artificial a un estado que no ocurre naturalmente. Si ocurren procesos no naturales, como alterar deliberadamente la trayectoria del flujo o crear bolsas de agua que terminan siendo aisladas de la fuente madre, entonces puede ocurrir un estancamiento no natural. Ha habido y hay una tendencia entre algunos practicantes de estilos y sistemas de explicar su divergencia de su camino original como Ryu Pa y natural. Cuando en realidad sus decisiones de cambiar o adoptar otras formas son en realidad alimentadas y forzadas en base a sus propios deseos personales, y no por razones que ocurren naturalmente. Un ejemplo de Ryu Pa natural se encuentra en el ejemplo de cuando el Fundador descubrió el Moo Yei Do Bo Tong Ji en 1957 y se inspiró para cambiar el nombre del arte que enseñaba y la organización que dirigía para reflejar el del antiguo sistema descrito. allí como Soo Bahk. Un ejemplo antinatural es cuando el gobierno coreano, en sintonía con el golpe político, creó un arte marcial sin su propio linaje, suscribiendo instructores de Moo Duk Kwan® por coerción para enseñar bajo su nombre de Tae Kwan Do. La primera se dio a través de la educación y el respeto por la historia y la tradición; el segundo a través del diseño político con objetivos al servicio del estado.

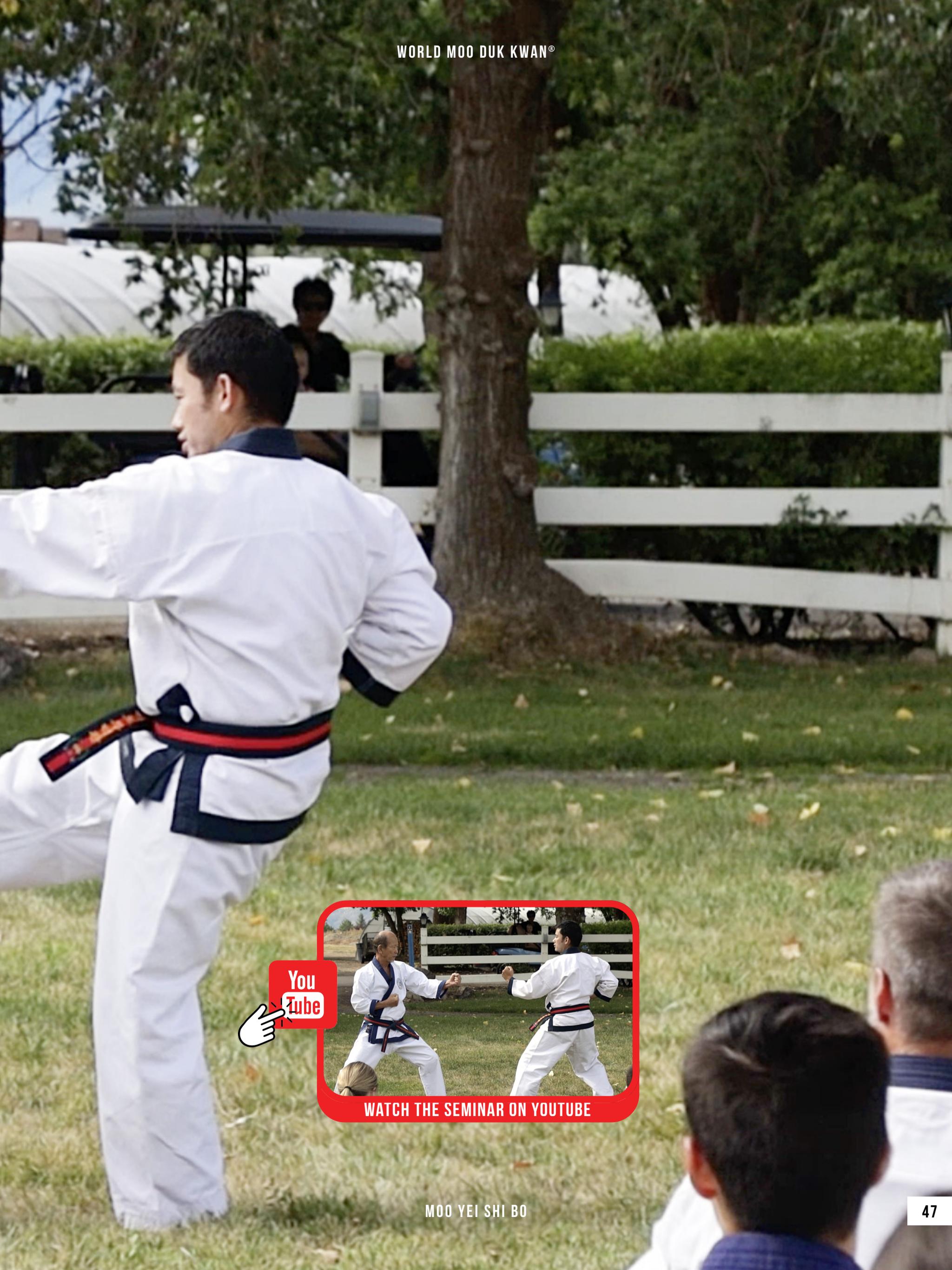
Ryu Pa sigue siendo un poderoso concepto filosófico que nos ayuda a comprender mejor el crecimiento y la evolución a lo largo del tiempo en lo que respecta a las artes marciales. Moo Duk Kwan® tiene un origen único, desarrollado con el tiempo, perfeccionado por fuerzas naturales tanto internas como externas, y transmitido a cada generación a través de la tradición y el respeto de su patrimonio cultural. De esta manera sigue siendo un verdadero producto de Ryu Pa y está en armonía con la naturaleza.

STEVE DIAZ, SA BOM

TECHNIQUE APPLICATION OF SHIN CHOOK

TÉCNICA APLICACIÓN DE SHIN CHOOK





WATCH THE SEMINAR ON YOUTUBE

APPLICATION OF SHIN CHOOK: PYUNG AHN SAM DAN



1

Partner A begin by facing forward in Jhoon Bee Jaseh.

Partner B begin by facing towards Partner A, also in Jhoon Bee Jaseh.



2

Partner B steps back into Dan Ryun Jaseh (sparring stance).

Partner A responds by contracting and lowering their weight in preparation for Yup Mahk Kee (middle block in back stance).



3

Partner B advances with a Tuel Oh Choong Dan Kong Kyuk (reverse punch).

Partner A responds with a Yup Mahk Kee (middle block in back stance).



4

Partner A draws the rear leg forward and drops the rear hand low, contracting their body in preparation for the following defensive movement.



5

Partner B advances with an Ahp Cha Nu Gi (front kick) and simultaneous Tuel Oh Choong Dan Kong Kyuk (reverse punch).

Partner A responds by stepping backwards (using the same leg that stepped forward) and completing a Tuel Oh Aneso Pakuro Mahk Kee and simultaneous Ha Dan Mahk Kee (reverse middle block and low block).



6

Partner A finished the technique with a Tuel Oh Sang Dan Kong Kyuk (reverse high punch).



7

Both partners return to their ready positions (baro).

APLICACIÓN DE SHIN CHOOK: PYUNG AHN SAM DAN



Compañero A: Comience mirando hacia adelante en Jhoon Bee Jaseh.

Compañero B: Comience mirando hacia el Compañero A, también en Jhoon Bee Jaseh.



El compañero B retrocede hacia Dae Ryun Jaseh (postura de combate).

El compañero A responde contrayendo y bajando su peso en preparación para Yup Mahk Kee (bloqueo central en posición lateral).



El compañero B avanza con un Tuel Oh Choong Dan Kong Kyuk (golpe de puño cruzado).

El compañero A responde con un Yup Mahk Kee (bloqueo central en posición lateral).



4

El compañero A lleva la pierna trasera hacia adelante y baja la mano trasera, contrayendo su cuerpo en preparación para el siguiente movimiento defensivo.



5

El compañero B avanza con un Ahp Cha Nu Gi (patada frontal) y simultáneamente Tuel Oh Choong Dan Kong Kyuk (golpe de puño cruzado).

El compañero A responde dando un paso hacia atrás (usando la misma pierna que dio un paso adelante) y completando un Tuel Oh Aneso Pakuro Mahk Kee y Ha Dan Mahk Kee simultáneos (bloqueo medio cruzado y bloqueo bajo).



6

El compañero A terminó la técnica con un Tuel Oh Sang Dan Kong Kyuk (golpe de puño cruzado alto).



7

Ambos socios regresan a sus posiciones listas (baro).

THE FUTURE OF THE ART

When looking to the future, we cannot look to one individual. Our art and the organization cannot depend on one single individual, it has to depend on the foundation. What is the foundation? We are the foundation. Once we strengthen the foundation, both in quality and quantity, I think we will have a very promising future.

EL FUTURO DEL ARTE

Al mirar hacia el futuro, no podemos mirar a un individuo. Nuestro arte y la organización no puede depender de un solo individuo, tiene que depender de la fundación. ¿Qué es la fundación? Somos la base. Una vez que fortalezcamos la base, tanto en calidad como en cantidad, creo que tendremos un futuro muy prometedor.



THE ART AND I

When I bow to the junior, I bow to the future. When you share the bow with me, your bow passes through me to the Founder.

EL ARTE Y YO

Cuando me inclino ante el joven, me inclino ante el futuro. Cuando compartes el arco conmigo, tu arco pasa a través de mí hacia el Fundador.





GROWING FROM THE INSIDE TO THE OUTSIDE

What does it mean to grow from the inside to the outside?

The inside means I feel that there is something from the Moo Duk Kwan teachings; our philosophy, our core values, that we find inside the Moo Duk Kwan® which have been taught to us from the Founder. We have a great value here, but sometimes we don't see that.

This is like the lamp; the Korean phrase "Tcheung Dan Michi Odapta". It means that you cannot see underneath the lamp because it is dark, but the lamp brightens outwards so that you can see around it. In the same way, sometimes we don't see ourselves and the value of our art, and because of that we look outside for other influences to bring into us. Sometimes those are not good influences, and they can make us lose our identity.

With our techniques, just like with the lamp, we should look for the power and balance from the inside, and not look for it from the outside.

We grow from the inside to the outside, based on our core values. When you connect, motivate and influence whatever you do outside, ask yourself, what is your core value? What is my inside? I'm not going to lose this, I'm going to embrace my core values in every action I take, in my relationships, my family, my training, all areas. That way you carry the Moo Duk Kwan® with you when you leave the studio.

If we carry the Moo Duk Kwan® core values with us everywhere we go, then everywhere we go becomes the Dojang. This is when our training grows from the inside to the outside in every level of our life.

Please take value of who we are. If you don't maintain and uphold our identity, our values, who will do it? You have ownership of that. Let's take pride and ownership of this value, what you have inside, and let it grow outside from there.



CRECER DESDE ADENTRO HACIA AFUERA

¿Qué significa crecer de adentro hacia afuera?

El interior significa que siento que hay algo de las enseñanzas de Moo Duk Kwan; nuestra filosofía, nuestros valores fundamentales, que encontramos dentro del Moo Duk Kwan® que nos enseñó el Fundador. Tenemos un gran valor aquí, pero a veces no lo vemos.

Esto es como la lámpara; la frase coreana “Tcheung Dan Michi Odapta”. Significa que no puedes ver debajo de la lámpara porque está oscuro, pero la lámpara se ilumina hacia afuera para que puedas ver a su alrededor. De la misma manera, a veces no nos vemos a nosotros mismos y el valor de nuestro arte, y por eso buscamos otras influencias fuera de nosotros. A veces esas no son buenas influencias y pueden hacernos perder nuestra identidad.

Con nuestras técnicas, al igual que con la lámpara, debemos buscar el poder y el equilibrio desde adentro, y no buscarlo desde afuera.

Crecemos desde adentro hacia afuera, basados en nuestros valores fundamentales. Cuando conecte, motive e influya en cualquier cosa que haga fuera, pregúntese, ¿cuál es su valor fundamental? ¿Cuál es mi interior? No voy a perder esto, voy a abrazar mis valores fundamentales en cada acción que tome, en mis relaciones, mi familia, mi entrenamiento, todas las áreas. De esa manera, llevas el Moo Duk Kwan® contigo cuando sales del estudio.

Si llevamos los valores centrales de Moo Duk Kwan® con nosotros dondequiera que vayamos, entonces dondequiera que vayamos se convierte en el Dojang. Es entonces cuando nuestra formación crece de adentro hacia afuera en todos los niveles de nuestra vida.

Por favor tome valor de lo que somos. Si no mantienes y defiendes nuestra identidad, nuestros valores, ¿quién lo hará? Tienes la propiedad de eso. Tomemos el orgullo y la propiedad de este valor, lo que tienes dentro, y dejemos que crezca afuera desde allí.

HERITAGE PROGRAM UPDATE

FIRST SEMINAR OF THE WORLD MOO DUK KWAN® HERITAGE PROGRAM: MENDOZA, ARGENTINA

On Saturday 10 April 2021, the first seminar of the World Moo Duk Kwan® Heritage Program was held for Zone 4 South, which includes the countries of Argentina, Chile, Uruguay, and Brazil.

The seminar was conducted virtually via Zoom, with 36 connections and several Dojang joining the live stream. A total of 53 participants took part, which included Soo Bahk Do Moo Duk Kwan® members interested in learning more about the program, students from different Tang Soo Do organizations, and Alumni of the Moo Duk Kwan®.

The objective of this first seminar was to generate Interest from the Heritage Program, and to establish a first contact with stakeholders from other organizations.

The seminar was led by Francisco Rafael Blotta SBN, the representative of the Heritage Program in Zone 4 South. The Designee for Argentina, Francisco Bernardo Blotta SBN also took part which helped to raise the status of the event and to send an important message of support to the program.

ITINERARY

- Introduction and greeting
- 5 Moo Do Values (explained by F. Blotta SBN)
- Presentation of Heritage Program (explained by F. R. Blotta SBN)
- History 1910-1945 (explained with a digital presentation and discussion)
- Practical Class 1 (Seh Bop posture exercises, Bo Bop and Jok Gi movements, taught by F. R. Blotta SBN)
- Names of the Art (explanatory video of Hwa Soo Do, Tang Soo Do, Soo Bahk Do)
- Dan Bon and Significant Contributors (explained by F. Blotta SBN plus a video of contributors from Tang Soo Do and Tae Kwon Do)
- Practical Class 2 (exercises including combinations of techniques, taught by F Blotta SBN)
- Final comments and closing of the seminar.

CONCLUSION

The first seminar of the World Moo Duk Kwan® Heritage Program for Zone 4 South was a successful event. It served as a good first approach for many interested students and schools who may be interested in learning more about becoming part of the Moo Duk Kwan®. At the end of the seminar, we received many requests from people who wanted to find out more about the program, and we believe that this program will help to connect future members to the Moo Duk Kwan®.

FRANCISCO R BLOTTA, SA BOM



WORLD MOO DUK KWAN®



HERITAGE MEMBERSHIP
PROGRAM

WMDK ZONA 4 - SUR



ACTUALIZACIÓN DEL PROGRAMA DE HERITAGE

PRIMER SEMINARIO DEL PROGRAMA HERITAGE DE WORLD MOO DUK KWAN®: MENDOZA, ARGENTINA

El sábado 10 de abril de 2021, desde Mendoza, Argentina; Se realiza el Primer Seminario del World Moo Duk Kwan® Heritage Programa para la Zona 4 Sur, que comprende los países de Argentina, Chile, Uruguay y Brasil. Fue dictado por Zoom en forma virtual.

Contó con una presencia de 36 pantallas, varias de ellas de Dojang con grupos de alumnos; lo que hizo un total de 53 participantes. Hubo estudiantes de Soo Bahk Do Moo Duk Kwan® interesados en aprender más sobre el Programa, estudiantes de diferentes organizaciones de Tang Soo Do y ex alumnos de Moo Duk Kwan®.

El objetivo de este Primer Seminario fue generar Interés del Heritage Programa, y establecer un primer contacto con Actores de otras organizaciones.

El Seminario estuvo a cargo de Francisco Rafael Blotta SBN, representante del Programa Heritage Programa en la Zona 4 Sur, y del Designado de Argentina Francisco Bernardo Blotta SBN, lo que elevó su Nivel y fue un importante mensaje de apoyo al programa. .

CONCLUSIÓN

El Primer Seminario del Programa de Membresía Heritage de World Moo Duk Kwan® fue exitoso. Sirvió como un primer acercamiento a muchos Estudiantes y Escuelas interesados en ser parte del Moo Duk Kwan®. Creemos que en el futuro se harán incorporaciones al Moo Duk Kwan® a través de este programa, ya que al final del Seminario se mostró un gran interés y hubo muchas consultas al respecto. Sin ningún otro particular, y esperando cumplir con las expectativas del programa.

ITINERARIO

- Introducción y saludo
- 5 Moo Do Valores (explicado por F. Blotta SBN)
- Presentación del Heritage Program (explicado por F. R. Blotta SBN)
- Historia 1910-1945 (explicado con .ppt presentación Introducción y saludo)
- Práctica Parte 1 (Seh Bop ejercicios de posturas, Bo Bop y Jok Gi movimientos, dictado por F. R. Blotta SBN)
- Nombres del Arte (video explicatorio de Hwa Soo Do, Tang Soo Do, Soo Bahk Do)
- Dan Bon y Contribuidores (explicado por F. Blotta SBN más un video de Contribuidores Tang Soo Do y Tae Kwon Do)
- Práctica Práctica 2 (ejercicios de combinaciones de técnicas en sitio, dictados por F Blotta SBN)
- Saludo final y clausura del seminario.

FRANCISCO R BLOTTA, SA BOM



HERITAGE MEMBERSHIP PROGRAM

MOO DUK KWAN
9-11-1945

EL FUNDADOR
en Manchuria, 1937

HERITAGE MEMBERSHIP PROGRAM

- 1910 – 1945 Ocupación Japonesa de Corea
- 1914 – 1945 Hwang Kee (Nacimiento y Preparación)
- 1945 – 1950 Moo Duk Kwan (Los Cimientos)
- 1950 – 1953 Guerra de Corea
- 1954 – 1961 Era de Oro de MDK en Corea
- 1961 – Desarrollo del MDK Mundialmente

HERITAGE MEMBERSHIP PROGRAM

"Singular uso de la aplicación de la cadera en forma defensiva y ofensiva en todo movimiento, y la extensión y potencia de la cadera en las técnicas de pateo"



TESTIMONY: ISRAEL DÍAZ ANZURES

My first contact with Taekwondo Moo Duk Kwan was in 1987 in Cuernavaca, Morelos, Mexico.

I heard of the "Heritage Membership Program" through an interview of Ramiro Guzman Sa Bom Nim on a program "Katana" with Professor Alonso Rosado, Gustavo San Ciprian and José Samano. I heard Guzman SBN mention that there was a way to reconnect all persons who have practiced under the Moo Duk Kwan® whether it be Taekwondo, Soo Bahk Do or Tang Soo Do. The program was called the "Heritage Membership Program". Immediately I picked up my phone and contacted Guzman SBN and let him know of my desire to be part of this program in order to come to know, learn and reconnect with the root of the Moo Duk Kwan®.

It was in February 2021 that I initiated with the World Moo Duk Kwan® Heritage Membership Program.

The Heritage Program has positively changed my vision of the martial arts which I have been practicing for more than 34 years. Without a doubt I have learned a lot of the of the martial arts through knowing the Five Moo Do Values, which are the foundation of our martial art. It is very interesting to know about Yuk Sa (History) Chul Hak (Philosophy) Jung Tong (Tradition) Jon Kyung / Ki Khang (Discipline / Respect) and Ki Sool (Technique) which have been very enriching and support my knowledge from my years of practice. To come to know about the Founder Hwang Kee and the development of the Moo Duk Kwan® through its phases not only in Korea but its expansion internationally. It is very interesting to know, and I believe that every practitioner in the line of the Moo Duk Kwan® should also know.

Thank you to Guzman SBN for correcting my posture and basics of Moo Duk Kwan® as well as the Hyung which were unknown to me and which are now part of the teachings in my Do Jang.

Thank Kwan Jang Nim H.C. Hwang for this great Heritage Program and martial tradition. Without a doubt we will preserve the legacy of Kwang Jang Nim Hwang Kee, and I am very interested in obtaining my Dan Bon from the World Moo Duk Kwan®.



**THE HERITAGE
PROGRAM HAS
POSITIVELY CHANGED
MY VISION OF THE
MARTIAL ART
WHICH I HAVE BEEN
PRACTICING FOR MORE
THAN 34 YEARS**

TESTIMONY: ISRAEL DÍAZ ANZURES

Mi primer contacto con Taekwondo Moo Duk Kwan fue en el año de 1987 en Cuernavaca, Morelos, México.

Escuchando una entrevista al Ramiro Guzmán Sa Bom Nim con el Profesor Alonso Rosado, Gustavo San Ciprian y José Samano, escuche que se menciono una forma de reconectar con la raíz marcial, un “Programa de Herencia Marcial” para todas aquellas personas que han practicado bajo el sistema de Moo Duk Kwan®, ya sea Taekwondo, Soo Bahk Do o Tang Soo Do, y de manera inmediata tome el teléfono y me comuniqué con el SBN Guzmán, a quien le hice saber mi inquietud y deseo de formar parte del programa, para conocer, aprender y reconectar con la Raíz de Moo Duk Kwan®.

Y es así que en el mes de Febrero del año 2021 inicié con el Programa de Herencia Marcial de World Moo Duk Kwan®.

World Moo Duk Kwan® Heritage Program ha cambiado positivamente mi cosmovisión sobre el arte marcial que llevo practicando por más de 34 años, sin duda he aprendido mucho sobre los cimientos del arte marcial, el conocer sobre los Cinco Valores Moo Do fundamentales que sostienen nuestro arte marcial es imprescindible, es muy interesante conocer sobre Yuk Sa (Historia) Chul Hak (Filosofía) Jung Tong (Tradición) Jon Kyung (Disciplina / Ki Khang (Respeto) y Gi Sool (Técnica) ha sido muy enriquecedor para fortalecer mis conocimientos y replantear lo aprendido a través de estos 34 años de práctica. Conocer sobre la vida del Maestro Fundador Hwang Kee y desarrollo de Moo Duk Kwan® a través de sus diferentes etapas tanto en Corea como su expansión internacional es muy interesante y son datos que todo practicante de la línea Moo Duk Kwan® debe conocer.

Gracias al Guzmán SBN he corregido posturas y básicos de Moo Duk Kwan® así como aprender varios Hyungs que desconocía y ahora son parte de la enseñanza en mi Do Jang.

Gracias H.C. Hwang Kwan Jang Nim por este gran Programa de Herencia y Tradición Marcial, sin duda preservaremos el Legado del Hwang Kee Kwan Jang Nim! Me interesa mucho obtener mi Dan Bon de World Moo Duk Kwan®.

**WORLD MOO DUK KWAN®
HERITAGE PROGRAM
HA CAMBIADO
POSITIVAMENTE MI
COSMOVISIÓN SOBRE
EL ARTE MARCIAL QUE
LLEVO PRACTICANDO
POR MÁS DE 34 AÑOS**



CALENDAR CALENDARIO

2022

NOVEMBER 4-11

Ko Dan Ja Shim Sa – Zone 2 – U.S.A.

Oklahoma, U. S. A.

DECEMBER 3-9

Ko Dan Ja Shim Sa – Zone 4 – Argentina

Rosario de la Frontera, Salta, Argentina.

2023

MARCH 17-18

2nd Annual Moo Duk Kwan Invitational

Salt Lake City, Utah, USA

JUNE 22-25

2nd Annual Moo Duk Kwan University Camp

Midway, Utah, USA



Event information



WORLD MOO DUK KWAN® HERITAGE PROGRAM

“HONORING THE PAST WHILE BUILDING THE FUTURE”

The World Moo Duk Kwan® Heritage Program is an educational program created by the World Moo Duk Kwan® for the purpose of creating a ONE Moo Duk Kwan® and sharing and strengthening the legacy of Grandmaster Hwang Kee.

One core program goal is reconnecting Moo Duk Kwan® Alumni who are training in Soo Bahk Do, Tang Soo Do, and Tae Kwon Do and bringing those practitioners together across styles and organizations to participate in educational opportunities, training opportunities and events.

info@wmdkheritage.org

WMDKHERITAGE.ORG

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會德市43號 道場開設雷申
人道武學別洞琦 法搏場事區中資電話②4851
圓手道置所 伸道的 摘流印斯道
社韓大位住 代表 大中位住 代表

年譜著者 武道修練班

治事員 文明社會의 한

構成員으로서의 役割을

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逸아 第一次 大戰에서

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