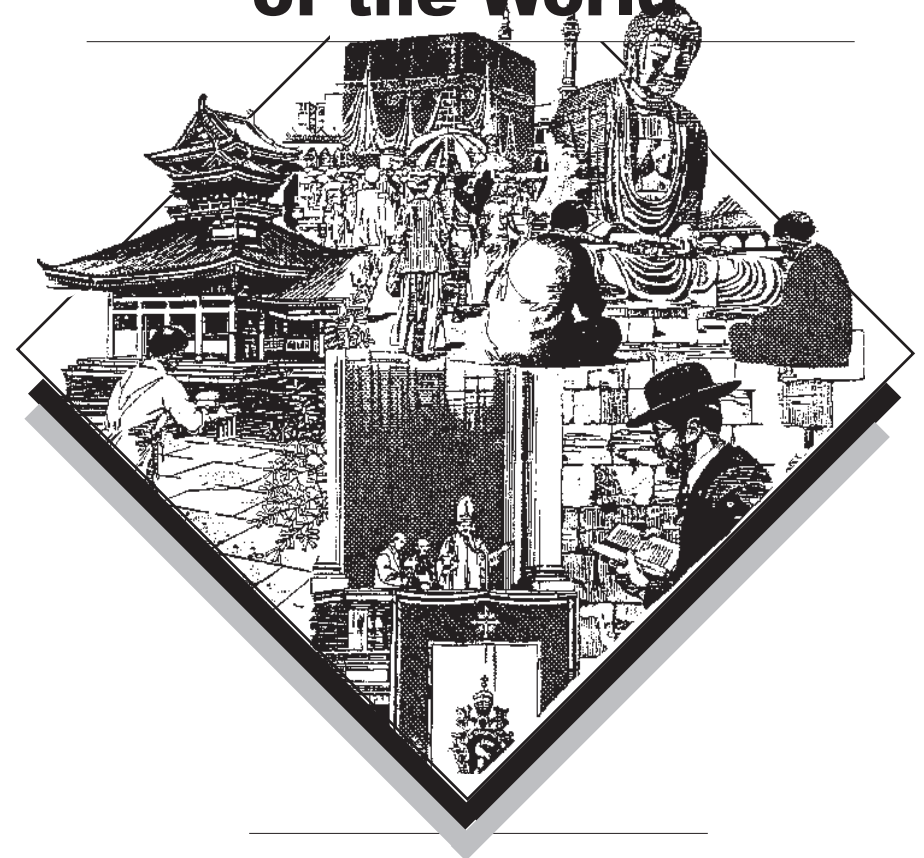


**PHIL
1304**

Great Religions of the World



Tarrant County College

Instructional Television

Spring 2007

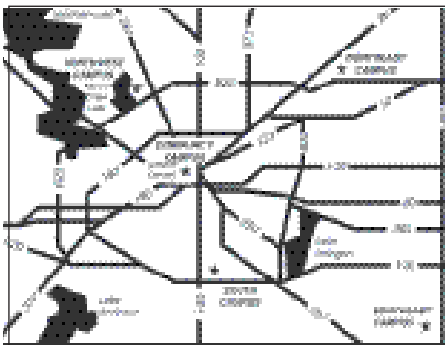
(817) 515-4357

Toll Free: (866) 505-2479

Center for Distance Learning

TCC South Campus • SLIB 2214A • 5301 Campus Drive • Fort Worth, Texas 76119

TCC in Tarrant County



Office Hours:
Monday - Thursday:
8 a.m. - 7 p.m.
Friday:
8 a.m. - 3 p.m.

Telephone:
(817) 515-4357
In Tarrant County
(866) 505-2479
Outside Tarrant County (toll free)

Web site:
<http://dl.tccd.edu>

Tarrant County College is an Equal Opportunity institution that provides educational and employment opportunities on the basis of merit and without discrimination because of race, color, religion, sex, age, national origin, veteran status or disability.

SPRING 2007 SCHEDULE FOR ITV TESTING & ON-CAMPUS ENGLISH ASSIGNMENTS

**Important testing information.
Please read carefully.**

- Students must know their Colleague ID before entering the Testing Center as they will be required to enter this number on the exam Scantron form. Students can obtain their Colleague ID by logging in to WebAdvisor at <http://wa.tccd.edu>.
- Students **must turn off all cell phones and pagers before entering the Testing Center**. If a student's cell phone or pager goes off during testing, *the exam may be taken away and the student will forfeit the right to complete the exam*.
- Students may complete on-campus tests or writing assignments at any campus according to the schedule below. The actual dates for these activities can be found inside this course booklet.
- Students must provide proper identification as detailed in the testing section of this booklet.
- Scantrons, pencils, and all materials necessary to complete on-campus English assignments are provided by the testing centers.
- Seating may be limited. Students are advised to take exams early in the day to avoid waiting in line.
- Children are NOT allowed in testing centers.

Testing Hours: Monday and Tuesday: 9 a.m. - 8:45 p.m.

- The last objective test will be handed out at 8 p.m.
- The last English writing assignment will be handed out at 7 p.m.
- All exams and writing assignments must be completed and turned in by 8:45 p.m.
- **Please note: ITV exams will be given on Monday and Tuesday for all testing except final exams. Final exams will be given Monday-Wednesday; tests will be given 9 a.m. - 8:45 p.m. each day.**

-
- Testing Locations:**
- **Northeast Campus - NSTU Galley**
 - **Northwest Campus - WCTS 1129A**
 - **South Campus - SRTA 1102**
 - **Southeast Campus - EMOD 1105**
-

PHILOSOPHY 1304
GREAT RELIGIONS OF THE WORLD:
THE LONG SEARCH
 (3 CREDIT HOURS)

This Course is an introductory study of the history, beliefs, ethics, and practices of major religions of the world: Buddhism, Christianity, Confucianism, Hinduism, Islam, Judaism, Shintoism, and Taoism; plus some primal and modern religions. The Course includes:

- 13 Videotapes
- Study Guide
- Textbook

“The Long Search” is an innovative exploration of the various world religions in regard to the deeply human and spiritual needs of their followers. The host of the series, Ronald Eyre, takes the viewers to places where the respective religions are followed, and consults noted persons who are believers and practitioners of the religions.

The goal of this Course is to provide students with an exposure to a variety of major ways in which the religious yearning of persons is expressed.

Warning:

Students who do poorly in this Course usually do not attend Orientation.

ORIENTATION SESSIONS

Date	Day	Time	Campus	Location
January 17	Wednesday	7-7:50 p.m.	South	SRTA 1102
January 20	Saturday	9-9:50 a.m.	Northeast	NTAB 2203C

COURSE REQUIREMENTS

1. Attend orientation. (Strongly recommended. There are no other meetings scheduled.)
 2. Read this Booklet in its entirety - ***now***.
 3. Read the Textbooks.
 4. View the thirteen Videotape lessons. The Videotapes are available in a lease kit or on-campus in the viewing centers.
 5. Take three on-campus Exams during the scheduled times.
 6. Keep a current mailing address on file with the Registrar’s office.
-

An ITV course requires significantly more individual motivation and self-discipline than does a traditional on-campus course. This is not a classroom course. This is largely a do-it-yourself course.

TEXTBOOKS

Textbooks for most Distance Learning courses can be purchased at any TCC Campus Bookstore. For courses taught on a specific campus, textbooks may only be available at that campus bookstore. Students who are unable to find the textbooks or supplies needed for a Distance Learning course are encouraged to check with all four TCC Campus Bookstores to find out if they have the materials in stock (be prepared to give your course title and number, instructor's name and synonym or section number). In the event that all four TCC Campus Bookstores are sold out of any required textbooks or other materials for a Distance Learning course, notify the Center for Distance Learning at (817) 515-4357. The Center cannot supply the student with textbooks or supplies, but will work to help the student locate the materials in a timely manner.

REQUIRED TEXTBOOKS

1. Hopfe, Lewis M., and Mark R. Woodward. *Religions of the World*. 10th Edition. New York: Prentice Hall. 2006. (Note: The new edition includes a CD & atlas, which is helpful, but not specifically covered on exams.)
2. Miami Dade Community College, Miami, Florida. *Student's Guide to the Long Search: A Study of Religions*. Kendall/Hunt. 1978. **(Disregard any references to Houston Smith's book in the Study Guide, since Hoffe and Woodard is now being used.)**

CAMPUS CLOSINGS

All TCC campuses will be closed March 11-18 for Spring Break.

INCLEMENT WEATHER

In the event of inclement weather, if TCC classes are cancelled, distance learning on-campus orientations, seminars, testing, and laboratories will also be cancelled. Stay tuned to your local radio or television station or check the TCCD Web site for information on campus closings. Video lessons may not be broadcast over cable when TCC is closed.

WITHDRAWAL

All withdrawals must be initiated by the student. Students may withdraw from any course, or the College on or before Saturday, April 14, online through <http://wa.tccd.edu>, or by contacting the campus Registrar's Office in person. It is strongly suggested that students withdrawing in person request a receipt. Students who withdraw online are responsible for verifying that their electronic drop processing was completed by printing a copy of their unofficial transcript or student schedule showing the grade of W. Until a student is officially withdrawn, the student remains on the class roll and may receive a grade of F for the course. Students who are unable to withdraw in person or electronically may mail or fax a letter to the registrar specifying class(es) from which the withdrawal(s) is/are requested. The letter or fax must include the student's name, Colleague ID number, date and class information along with the student's signature. If mailed, the request for withdrawal must be postmarked on or before the last day to drop, or if faxed, the date shown on the fax confirmation must be on or before the last day to drop a class.

TAPE LEASE

A limited number of videotape kits containing two extended-play VHS tapes is available in this course for semester check-out to students. These kits will be available for check-out beginning Monday, January 8. The **non-refundable fee** is \$15. A replacement fee of \$50 will be charged if the kit is damaged or not returned at the end of the semester. The procedures below should be followed to check out a videotape kit:

- Pay a \$15 non-refundable fee at the Business Services Office. Give the attendant the course name and number for the desired kit. The Business Services Office will issue a receipt.
- Proceed directly to the library and present the receipt, a printed copy of the student's current TCC class schedule, and a current photo ID (TCC ID card, drivers license, or military ID). The attendant will issue the student a video kit to use for the semester and stamp the receipt.

Videotape kits must be returned to the library on or before **Wednesday, May 9**. If kits are not returned by this time, a hold will be placed on the student's transcript and additional fees may be incurred.

Note: The lease kit for this course will read REL 2613.

ON-CAMPUS VIEWING

As an added service to ITV students, a full set of videotapes for all courses is maintained in the Viewing Center on each campus. Students must present a current photo TCC ID card, or a printed copy of the student's current TCC class schedule, plus a photo ID, such as a drivers license to view a tape. Tapes must be checked out at least thirty minutes prior to closing. The Viewing Centers have a limited number of televisions and video programs; consequently, students may have to wait during busy times and may be limited to one hour of viewing. Videotapes may not be duplicated. Viewing Center locations and hours, which are subject to change, are listed below.

Northeast Campus - Library Basement

- Monday through Thursday: 7:45 a.m. - 9:45 p.m.; Friday: 7:45 a.m. - 4:45 p.m.; Saturday: 8 a.m. - 2:45 p.m.

Northwest Campus - Library WTLO 3400A

- Monday through Thursday: 7:45 a.m. - 9:45 p.m.; Friday: 7:45 a.m. - 4:45 p.m.; Saturday: 8:30 a.m. - 2:45 p.m.

South Campus - Library SLIB 1119A

- Monday through Thursday: 8 a.m. - 9:30 p.m.; Friday: 8 a.m. - 2:30 p.m.; Saturday: 9 a.m. - 2:30 p.m.

Southeast Campus - Campus Learning Center ESEE 1112

- Monday through Thursday: 7 a.m. - 9:45 p.m.; Friday: 8 a.m. - 2:45 p.m.; Saturday: 9 a.m. - 2:45 p.m.

NO CHILDREN ON CAMPUS

Children are not permitted at orientation sessions, seminars, labs, in the viewing areas, or in the Testing Centers. Children are not to be left unattended on college property at any time.

COLLEAGUE ID NUMBER

Tarrant County College no longer identifies students by their Social Security Number. To safeguard student's privacy, the College now requires that students use their Colleague ID to conduct any business with the college. This number is automatically issued to students when they enroll. Students can obtain their Colleague ID number by logging in to WebAdvisor at <http://wa.tccd.edu>.

EXAM SCHEDULE

Exam One: Monday, February 12, and Tuesday, February 13

Exam Two: Monday, March 26, and Tuesday, March 27

Exam Three: Monday, May 7, through Wednesday, May 9

EXAMINATION MATERIAL

<i>Video Program</i>	<i>Study Guide</i>	<i>Hopfe & Woodward</i>	<i>Comments in this Booklet</i>
Exam One			
The Way of the Ancestors	Intro. & 1	Intro. & 1	1
Hinduism: 330 Million Gods	3	4	
Footprints of Buddha	4	6	
Land of the Disappearing Buddha (includes Shinto)	6	9	
Exam Two			
Judaism: The Chosen People	8	11	2
Rome, Leeds, and the Desert	9	12	
Romanian Solution	9		
Protestant Spirit USA	9		
Islam: There Is No God but God	10	13	
Exam Three			
A Question of Balance	5	8	3
West Meets East	11		
Zulu Zion	2	3	
Loose Ends	Epilogue	Glossary [re: video topics]	

Each Exam consists of 100 questions, true/false, matching, or multiple choice. The number answered correctly will be the number for the grade scale. The Exams are the only grades; there is no extra credit available.

Students **must turn off all cell phones and pagers before entering the Testing Center**. If a student's cell phone or pager goes off during testing, *the Exam may be taken away and the student will forfeit the right to complete the Exam.*

Testing will be conducted on each campus according to the schedule given on the inside back cover of this booklet. **ITV exams will be given only on Monday and Tuesday for all testing periods except final exams. Final Exams will be given Monday-Wednesday. The Testing Centers are usually filled to capacity during evening hours. Students are advised to take their exams early in the day if they wish to avoid waiting in line.**

Students must know their Colleague ID before entering the testing center as they will be required to enter this number on the exam Scantron form. Students can obtain their Colleague ID by logging in to WebAdvisor at <http://wa.tccd.edu>.

In order to take an exam, students must present a current photo TCC ID card, or a printed copy of the student's current TCC class schedule, plus a photo ID, such as a drivers license. *There will be no exceptions to these requirements.*

MAKE-UP EXAMS

No Exams will be given at any other time than the regular Exam times or the Make-up Exam time. If students miss Exam One or Exam Two, a combined make-up exam will be given on Tuesday, April 24, in the Testing Centers on all four campuses. Testing hours will be 9 a.m. to 8:45 p.m. on all campuses. No essays will be handed out after 7 p.m. and no objective tests after 8 p.m. All exams and materials must be turned in by 8:45 p.m. The combined make-up will include questions from material covered on the first two Exams. There are no other make-ups for any excuse whatsoever. No permission is required to take the make-up Exam. *There will be no make-up for Exam Three for any excuse whatsoever.*

REVIEWING EXAMS

After the conclusion of a scheduled testing period, students may contact the Center for Distance Learning at (817) 515-4357 to make arrangements to review a copy of the exam and their Scantron sheet. A 48-hour notice must be given. Exams can be reviewed in the Center for Distance Learning on South Campus or in the instructor's office. In order to review an exam, students must present a photo ID. *Students may not review exams in the Testing Center.* **Exams must be reviewed prior to the start of the testing period for the next regularly scheduled exam.** For example, exam one must be reviewed prior to the start of the exam two testing period, exam two must be reviewed prior to the start of the exam three testing period and so forth. Students may not review exams on April 24 or during final exam week. **Students may not take any notes when reviewing exams.**

GRADING PROCEDURE

Each of the three Exams will be worth 100 possible points. Each Exam will consist of a combination of multiple-choice, true/false, and matching questions. Questions will be taken from **all** components of the Course assignment. At the end of the semester the three numerical grades from the Exams, will be cumulative. The scale is:

225 - 300	=	A
195 - 224	=	B
165 - 194	=	C
135 - 164	=	D
0 - 134	=	F

In the event a grade is challenged, the student must provide a complete set of original receipts and/or assignments showing proof of completion of all required activities.

GRADE VERIFICATION

All exams are graded a second time once the testing period has concluded to verify that the score the student received at the Testing Center is accurate. Students are notified by letter if any discrepancies occur.

Students may check their ITV exam/assignment grades on-line by accessing the Distance Learning Web site at <http://dl.tccd.edu>. You must click on the **ITV Course Information** link, and then click on the **ITV Grades Online** link. You will then be prompted for a username and password. The username will be the student's firstname.lastname in lower case as it appears on your printed schedule. The password is the first letter of the student's last name and last four digits of his/her social security number. Joe Student, for example, with a social security number of 123-45-6789, would have the username joe.student and the password of s6789. Allow one week after the conclusion of each testing period for grades to be posted. Allow two weeks for English writing assignments to be posted. If you have questions regarding how to access your grades, contact the Center for Distance Learning at 817-515-4480, or email trish.liles@tccd.edu. Note: Students will not be able to access the grade site until after the test one grades have been posted. Students may view their final semester grade for the course by accessing TCC Connect at <http://wa.tccd.edu>.

STUDENT SERVICES AND POLICIES

Distance Learning students have access to all TCCD student support programs, services, and activities, as well as all academic support services. These services include counseling, advising, libraries and learning information resources, and general and discipline-specific computer labs. Some services are available online while others are only available on campus. More information regarding these resources and services can be found in the “Student Services” area of the Distance Learning Web site: <http://dl.tccd.edu>.

A *Student Handbook*, which addresses student rights and responsibilities, and the College’s *Policies and Procedures Manual*, are also linked on that site.

FACULTY INFORMATION

Dr. Hap C.S. Lyda
Professor of Philosophy and Religion
TCC South Campus
5301 Campus Drive
Fort Worth, Texas 76119

(817) 515-4603 - Call at any time: phone is connected to a phonemate and to voicemail.

Email: hap.lyda@tccd.edu.

Office: SFOC 1308A

OFFICE HOURS

Monday _____
Tuesday _____
Wednesday _____
Thursday _____
Friday _____

Office hours will be announced at Orientation. You can, however, phone the Professor at any time. If the Professor is not in, a phonemate or voicemail will answer. You can leave a message or ask for a return call—be sure to indicate the best time for a return call. Instructor office hours may change during orientation and final Exam weeks.

Be sure to read and re-read the guidelines and deadlines in this booklet; they will be followed as written.

COMMENTS FOR EXAM ONE

Video	Study Guide	Hopfe & Woodward
Religion in Indonesia: The Way of the Ancestors	Introduction Chapter 1	Introduction Chapter 1
Hinduism: 330 Million Gods	Chapter 3	Chapter 4
Buddhism: Footprint of the Buddha – India	Chapter 4	Chapter 6
Buddhism: The Land of the Disappearing Buddha – Japan	Chapter 6	Chapter 9

Videos

****Primal Religion:**

“**Religion in Indonesia: The Way of the Ancestors**” sets forth characteristics of religion in general, especially those of early civilizations. Primal religions generally were local in scope, prescientific in their world-view, and concerned with survival in this world and pacification in the next world. They saw history as cyclical, divinity as participating directly in human events, and ancestors as potentially harmful immortal spirits. Common terms used by them were “mana,” “animism,” “taboo,” and “shaman.”

Eyre concentrates on the Toraja people in Indonesia in his search for primal religion. “Aluk To Dolo,” the “way of the ancestors,” is practiced by approximately half of the population of Indonesia. The most significant event, having to do of course with ancestors, is the funeral.

****Hinduism:**

“**Hinduism: 330 Million Gods**” treats perhaps and probably the oldest of the major religions of the world. The accounts of Hinduism’s origins have been lost, but it existed in India at least 4,000 years ago. It claims about 500 million adherents, most of whom live in India. It is an eclectic religion which makes room for as many new gods as people think necessary. The Video subtitle, “330 Million Gods” refers to the superfluity of gods in Hinduism, all of which are material representations of the ultimate reality that is non-material, Brahman. From the many gods, some few are given special significance, such as the Trimurti (Trinity): Brahma the creator, Vishnu the preserver, and Shiva the destroyer.

Hinduism is non-centralized, that is, it has no headquarters, no pope, no orthodox organization, although it is tied together in some measure by the ancient writings called the “Vedas” and later writings called the “Upanishads.” There are many variations in Hinduism inasmuch as there are many gurus who may attract followers in a free-enterprise fashion. Some of the variations of

today have become newsworthy in America; some have attracted celebrities. The Hara Krishnas have a major temple in Dallas.

The religion has some notable tenets, such as reincarnation and nirvana; and observes several festivals, one of which attracts millions of the faithful in India, the Kumba Mela. The caste system has been a part of the Hindu-Indian civilization for centuries, and was based on the tenet of “karma,” which refers to the merit which persons could accrue according to how well they fulfilled the duties of their stations in life; and which encourage morality in persons so that they might at last find the salvation of never being reincarnated and thus reaching the nirvana of melting into the ultimate and all-encompassing soul of the universe, Brahman. The government of India has outlawed the caste system because they perceived it as a form of discrimination; but the concept of karma in religion continues.

Hindus view life with a realism that recognizes various stages and does not decry any of them. It notes that persons in their youth are learners, then become householders who assume familial and community responsibilities, then withdraw from the world about the time their grandchildren are born, and finally renounce all personal identification in order to meditate in pursuit of union with Brahman.

There are many paths to this union, which paths are called “yogas.” Four of the more popular are 1)Jnana, or the philosophical way of knowledge; 2)Bhakti, or the emotional way of love; 3)Karma, or the action way of works; or 4)Raja, or the psychological way of mental exercises. Any path that takes a person to union with Brahman, even if the path is borrowed from another religion, is a righteous way.

****Buddhism and Shintoism:**

“**Buddhism: Footprint of the Buddha—India**” sets forth the original tenets of Buddhism. This original form is adhered to most closely by the division of Buddhism called “Hinayana.” Buddhism claims about 309 million adherents in the world, and Hinayana is the smaller but older of two main divisions, the larger and later being called “Mahayana.”

The Buddha, whose name was Siddhartha Gautama, was born into a royal family near Banares, India, in the 6th century B.C. He grew up as a Hindu, but as an adult sought to reform certain doctrines of that religion; and as a result started a particular movement that in time separated from Hinduism and became its own religion. Gautama became religiously concerned when he saw that disease, decrepitude, and death caused problems that upset people. He found

the solution to these conditions when he was “awakened” or “enlightened” through realizing his non-selfhood.

The Buddha preached about his experience in a sermon called “The Four Noble Truths:” 1)life is beset with suffering, 2)suffering is caused by self-centeredness, 3)enlightenment comes by renouncing self-centeredness, 4)salvation is ensured by following the “Eightfold Path” of right knowledge, right aspiration, right speech, right behavior, right livelihood, right effort, right mindfulness, and right concentration.

“Buddhism: The Land of the Disappearing Buddha—Japan” is the second presentation on Buddhism. It differs from the first by treating the division of this religion called “Mahayana.” This division is the largest and is viewed by the more orthodox Hinayana as being modernistic and even to have departed dangerously from some of the original tenets of the faith. Mahayana has proved very popular in the East, and has given rise to a number of subdivisions or sects in Buddhism.

One of those sects is “Zen.” Zen purports to lead its adherents to “insight” akin to that mentioned by the Buddha in his famous “Flower Sermon.” In that “Sermon” the Buddha used no words, but simply held up a golden lotus blossom; one of his disciples smiled faintly, and the Buddha picked that disciple as the one who truly understood him and who was worthy to be his successor. Thus, a way within Buddhism developed which concentrated on direct experience rather than on rational creeds or revealed scriptures. Zen is a method of meditative religion which seeks to enlighten people in the age-old manner that the disciple of the Buddha experienced. It has become widely-practiced in Japan and has spread to Hawaii and California; it was popularized in the West by D. T. Suzuki and Alan Watts.

“Za-Zen” is presented in the Video, and simply refers to “sitting Zen” or “seated meditation.” The disciple seeks to develop intuitive power via concentration on the center of creative energy located in the abdomen; so one looks fixedly at the navel. The teacher assists the disciple by suggesting “koans,” which are non-rational puzzles. Sometimes the teacher swats the back/neck of the disciple with a special paddle in order to promote the meditation.

The goal of Zen is to lead the disciple to “satori,” a mystical experience which brings feelings of awareness of the entire universe which result in an inner joy that transcends all things. After attaining this experience, the disciple is expected to reorder daily living so that it reflects this awareness and this joy. Zen Buddhists are noted for their good deeds and their efforts on behalf

of the welfare of others, and they demonstrate a remarkable renouncing of self-centeredness.

The Video mentions other religions in Japan, notably Shinto, which is a nationalistic religion marked by patriotism to the land and the nation. In addition, Eyre visits another subdivision of Mahayana Buddhism, the “Pure Land Sect.” This expression of Buddhism is popular with the masses and presents them with a savior and a heaven much like those of Christianity.

Also mentioned is “Soko Gakkai,” a sect of a sub-division of Mahayana known as “Nichiren.” It has been exported by Japanese Buddhists to the United States: there is at least one chapter of the Soko Gakkai meeting in Irving, Texas. Nichiren holds to certain principles that are enunciated in the holy scripture passage called the “Lotus Sutra.” It is evangelistic in mood and strict in morals.

The Study Guide (Student’s Guide to the Long Search: A Study of Religions); and the text, Hopfe & Woodward (Religions of the World), are self-explanatory. Each contains helpful study questions. Below are possible topics for the exams; these are samples and are not exhaustive lists; all the information in the videos, textbooks, and this booklet is important to your study.

1. Values of the study of world religions

2. Terms:

Amaterasu	Koan	Shaman
Animism	Kojiki	Spirits
Atman	Magic	Taboo
Avatar	Mana	Tantra
Bot	Mantra	Totem
Demons	Moksha	Trimurti
Divination	Om	Tripitika
Fetish	Pagoda	Voodoo
Flower Sermon	Religion	Wat
God	Sacrifice	World religions
Harikiri	Samsara	Yogi
Karma	Sangha	
	Scripture	

3. Hopfe & Woodward’s criteria of a world religion

-
4. Concepts:

330 million gods	Enlightenment	Samurai
Aluk To Dolo	Four Noble Truths	Satori
Ancestor Veneration	Prayer wheel	Tanha
Bodhisattvas	Reincarnation	Tea ceremony
Caste	Rites of passage	Yoga

 5. Religion groupings:

a. Torajas	d. Mahayana	g. Nichiren
b. Hinduism	Buddhism	h. Shinto
c. Hinayana Buddhism	e. Zen and Zazen	f. Tibetan Buddhism

 6. Religious aspects of the life of Gautama the Buddha

 7. Distinguish Upanishadic and Vedic Hinduism

 8. Contrast State Shinto and Domestic Shinto

 9. Be able to identify the scripture samples at the end of chapters in Hopfe & Woodward's with the respective religion

 10. The phenomenon of the Japanese blending of religions

COMMENTS FOR EXAM TWO

		Hopfe &
Video	Study Guide	Woodward
Judaism: The Chosen People	Chapter 8	Chapter 11
Catholicism: Rome, Leeds, and the Desert		Chapter 12
Orthodox Christianity: The Romanian Solution	Chapter 9	
Protestant Spirit, U.S.A.		
Islam: There Is No God But God	Chapter 10	Chapter 13

Videos

**Judaism:

“**Judaism: The Chosen People**” is the religion associated with the Jews. Some Jews do not practice Judaism, so that it is difficult to get a count of the number of adherents. Since there are about 18 million Jews in the world, the number who practice Judaism would be somewhat less. Judaism is the smallest of all the major religions; yet it is the religious ancestor for Christianity and Islam which together include nearly half of the world's population in their membership. More persons of the Jewish faith live in the United States than anywhere else in the world. In the USA there are three divisions of Judaism: 1)

Orthodox, which is the most conservative in faith and practice; 2) Conservative, which follows a middle path; and 3) Reform, which is the most liberal.

Eyre finds that while Judaism consists of a “Chosen People,” it also consists of persons who are uniquely individualistic; and Eyre uses the analogy of a quartet of musicians who play a single work but also who individually play their own instruments as part of that quartet. Sometimes they play in complement, sometimes in counterpoint, but always in symphony.

Judaism has backgrounds in the Bible, although modern Judaism comes primarily from the Pharisees who were especially active in the late B.C. and early A.D. centuries. Judaism claims famous persons of old in its heritage, such as Abraham, Moses, David, Elijah, and Hillel; as well as famous persons in the 20th century, such as the award winning author Elie Wiesel who is interviewed at length by Eyre in the Video program.

This religion is noted for its belief in one god who is the creator of the heavens and earth, who participates in the history of persons and nations, and who is supremely righteous. Judaism notes that humans are as frail as dust but also enlivened by the very breath of the divinity. The relationship between persons and God is bound by covenants, the most significant one being the Torah, or Law, recorded in brief in the Ten Commandments and at length in the first five books of the Bible.

Judaism has made signal contributions to civilization and religion through its literature, especially the basic legal, prophetic, and historical books in the Biblical collection; and in the Talmud, some 60 volumes of commentary on the basic books, composed throughout the many centuries of the existence of Judaism.

In recent times, the Holocaust and the re-creation of the state of Israel have significantly affected Judaism. The Video program treats both of these, and especially explores with Wiesel the incredibly inhumane and irrational event of the Holocaust, and seeks an answer to the question, “For what has God chosen this people?”

****Christianity:**

Christianity is the largest of the world’s religions, counting well over a billion members. Three major divisions of Christianity are presented in the Video programs.

“Roman Catholicism: Rome, Leeds, and the Desert” treats the division called the Roman Catholic Church, which claims over half a billion adherents worldwide. Roman Catholicism is so-named because “Roman” refers to the congregation begun in the city of Rome during the first Christian century;

“Catholicism” means “universal,” and refers to the doctrine that this particular division of Christianity adheres to those principles of Christianity that could be approved by Christians in any place and any time. The original congregation at Rome grew rapidly in the first century, numbering in the tens of thousands, and grew rapidly in prestige both because of its numbers and because it was located in the capital city of the Empire. Consequently, this congregation, led by its bishop, became influential in the spread of Christianity and in the formulation of the dogmas of the church. Popular, although unconfirmed, tradition held that Simon Peter either founded this congregation or was its first bishop; and this association in the minds of people gave the church in Rome further prestige.

By the fourth century, the Roman Empire had been split in two, the Western capital remaining at Rome, and the Eastern capital being established at Constantinople. The churches located in these two capitals became radiating influences in Christianity. As the years passed, however, some differences in faith and order developed between them, until in A.D. 1054 the bishops on both sides decided it best to separate from each other; and thenceforth the church in the East was called “Eastern Orthodox,” and the church in the West was called “Roman Catholic.” It was from the Roman Catholic division that the Protestant division came forth in A.D. 1517.

The Roman Catholic Church centers its faith on Jesus as described in the New Testament, as do the other churches; also it believes that the continuing church as led by its bishops who are led by the supreme bishop, the Pope, have the authority to adapt Christianity according to the changing needs of the times. When the “Holy Office” of the Pope speaks on faith and morals through “Papal Bulls,” then those words are infallible and must be obeyed by clergy and adherents everywhere.

While the liturgy of worship in any Roman Catholic congregation is essentially the same around the world, the church has a wide variety of orders and brotherhoods that perform specialized ministries. These range from leper colonies to leading universities, from service projects to diplomatic relations. Uncounted numbers of persons through the centuries have devoted their lives to the church in notable ways, such as by taking monastic vows of celibacy and poverty, or by composing Gregorian chants or magnificent oratorios, or by designing and constructing ageless cathedrals.

Eyre’s Video program is a very limited presentation of the scope of Roman Catholicism. It should be viewed with reservation inasmuch as it leaves out so very much that is characteristic of the church; but it presents very small portions in an interesting manner.

The Roman Catholic church is authoritative and sacramental. It is pyramidal in its organizational structure, and it monitors the faith and order of its members with a strictness that includes the power of “excommunication” should members disobey its authority. It is sacramental in that it believes that the grace of Christ is mediated through the sacraments of the church, which are seven in number: baptism, confirmation, matrimony, confession, eucharist, extreme unction, and ordination.

In the 20th century Roman Catholicism has held “Vatican” councils which have attempted to modernize the church in order to make it more relevant to the issues of the times in order to attract additional adherents.

“Orthodox Christianity: The Romanian Solution” treats the division called the Eastern Orthodox Church (or sometimes the Greek Orthodox Church). In A.D. 1054 many churches in the eastern Mediterranean countries disagreed with churches in the western part. They followed the lead of the bishop of Constantinople in opposing certain tenets held by the bishop of Rome. As a result, Christianity in these areas formed Eastern Orthodoxy. Composed of national churches, “The Romanian Solution” portrays just one of the national churches which compose Eastern Orthodoxy. In Romania the believers retain some local customs, such as those associated with funerals and Easter; but they also share the general beliefs of Orthodoxy on such matters as mystical salvation and community involvement. For them, Christianity is a total way of life that gives meaning and comfort in this life and salvation in the life to come.

“Protestant Spirit, U.S.A.” treats the Protestant division of Christianity, and then only a very, very limited portion of that. Protestantism began in A.D. 1517 under the leadership of Martin Luther in Germany. He protested against certain doctrines and practices of the Roman Catholic Church of his time, and protested for certain beliefs and behaviors that he thought were being neglected. Protestants are often called “people of the Book” because of their reliance on the New Testament as the final authority for their religion. In general, Protestants adhere to four tenets: 1) justification by faith, 2) priesthood of all believers, 3) authority of the New Testament, and 4) freedom of conscience. Because of the latter tenet, Protestantism has a very wide variety of denominations.

In this Video program, Eyre visits three types of Protestant churches, three local congregations in two different denominations in Indianapolis, Indiana. The first is the Baptist Temple. It is fundamentalist and evangelical in nature. Its pastor avers that it exists to proclaim that Jesus is the Christ and the only savior, and to proclaim it literally in the language of the New Testament. It seeks to save people for heaven, and isolates itself considerably from activity in the evil world of life on planet Earth.

The second is North Lake United Methodist Church. It is more in “mainline” Protestantism and is more liberal in nature, than the Baptist Temple. Its pastor indicates that the church exists to relate Christ to persons not only individually for personal salvation, but also socially so that society can be transformed according to the principles of Christ. It participates fully in the life of its community, but with a view toward inculcating Christian virtues and values not only in individuals but also in society.

The third is Mount Vernon Baptist Church. Its racial makeup is predominately African-American. It shares the Baptist heritage of the first congregation, but is much more like the Methodist congregation in its participation in the total life of the community, especially in its ministry to lower income persons. Its pastor says that the church exists to do good unto others in the name of Christ. It combines and intensifies the emotional aspect of the Baptist Temple with the social concern of the North Lake United Methodist Church.

****Islam:**

“Islam: There Is No God but God” portrays the newest of the major religions of the world. The key to Islam is that persons must submit to the only God, Allah. The number of Muslims in the world is uncertain, but is claimed to be somewhere near three-quarters of a billion people. It is claimed to be the most rapidly growing religion in recent times.

Islam began with the prophet Muhammed in A.D. 622, when he made a decision to break with his contemporary Arabian culture in Mecca. He “fled” to Medina, a city a few miles north of Mecca on the Arabian peninsula, and organized a theocratic rule—a combination of politics and religion. Muhammed concurred with the tenet of Judaism that there was only one God, as contrasted with the several gods that Christianity seemed to be advocating. Muhammed concurred with Christianity that there would be a reward beyond this world in an eternal paradise for those who submitted to Allah and practiced righteousness.

Islam lists “Five Pillars of Faith” as essential for orthodoxy: 1) creed, “There is no god but Allah, and Muhammed is his prophet”; 2) prayer, five times daily, facing Mecca; 3) alms, two and one-half percent of one’s increase of goods; 4) fasting, at prescribed times, and especially during the month of Ramadan; and 5) pilgrimage to Mecca, the birthplace of Muhammed and center of contemporary Islam. Each of these Pillars has physical things to do, but each of them brings spiritual blessings to those who perform them.

Muhammed is considered to be the greatest and the last of a long line of prophets beginning with Adam and including Jesus. Part of his greatness lay in his reception of the revelations of Allah, which are written in the holy book called the “Koran,” or “Quran.”

For centuries Islam was a militant religious-political force, and conquered states and nations throughout the world, forcibly installing itself in those lands. In recent times, all of the states except Iran have separated politics from religion, so that Islam, while favored by many states, especially in the Near East, competes with other religions of the world without the use of political force.

The Study Guide (*Student's Guide to the Long Search: A Study of Religions*); and the text, Hopfe & Woodward (Religions of the World), are self-explanatory. Each contains helpful study questions. Below are possible topics for the exams; these are samples and are not exhaustive lists; all the information in the videos, textbooks, and this booklet is important to your study.

1. Terms:

Atonement	Israel	Pharisee
Canon	Jew	Prophet
Christ	Judaizers	Quran
Church	Justification	Rabbi
Dervish	Kaaba	Redemption
Diaspora	Liturgy	Salvation
Eucharist	Miracle	Synagogue
Gemara	Mishna	Tallith
Hajj	Monotheism	Talmud
Holocaust	Mosque	Tonsure
Icon	Muezzin	Transubstantiation
Imam	Parable	Trinity
Immaculate conception	Pentateuch	Zealot
Incarnation		

2. Historical figures:

Abraham	Little Brothers	Paul
Adam	of Jesus	Peter
David	Moses	Popes
Ezra	Muhammed	Solomon
Hillel	Patriarchs	Yohanan ben Zakkai

3. Concepts:

Cabalism	Grace of God	Monasticism
Circumcision	Jihad	New Testament
Ecumenical movement	Kosher	Sabbath
Exorcism	Mainline Christianity	Synagogue
Fundamentalism	Messiah	The Chosen People

4. Ten Commandments
5. Building and destruction of Temple of Judaism in Jerusalem
6. Current major types within Judaism, Christianity, Islam
7. Major holidays of Judaism, Christianity, Islam
8. Sacraments of Christianity
9. Marks of Church: Office, Creed, Canon
10. Five Pillars of Faith

COMMENTS FOR EXAM THREE

		Hopfe &
Video	Study Guide	Woodward
Taoism: A Question of Balance—China	Chapter 5	Chapter 8
Alternative Life Styles in California: West Meets East	Chapter 11	
African Religions: Zulu Zion	Chapter 2	Chapter 3
Loose Ends: Reflections on the Long Search	Epilogue	Glossary (re: video topics)

Videos

**Taoism and Confucianism:

“**Taoism: A Question of Balance—China**” begins with religion as found in the long-established Chinese civilization, then swings back and forth between world religions of Taoism, Confucianism, and Buddhism, and finally tries to relate them all in one Chinese picture.

Currently the Chinese government is not sympathetic toward any religion. It especially eschews Taoism because that religion is quiet rather than active; it condemns Confucianism because that religion developed in a feudal society and Communism is against feudalism; and it disapproves of Buddhism because of its intuitive and spiritual emphases. Nevertheless, many people in China continue to practice these religions.

In the Video program, Eyre speaks mainly of Taoism and Confucianism. Taoism is the oldest of the two, attributed to a legendary person named Lao Tsu in the 7th century B.C. He is said to have dictated a religious treatise entitled “Tao Te Ching,” which is viewed as holy scripture by the Taoists. It is a short

devotional work which speaks of the “Tao” as the principle of power in the universe. Persons who would live well must live according to the way of the Tao. The Tao manifests itself in the complementary actions of “yang” and “yin.” When these two actions are in harmony, then life and the universe are in harmony; but when they are upset by roguish humans or offended spirits, then things go wrong. Taoists emphasize “wu wei,” the quiet way, creative quietude, or actionless action, as the key to salvation.

Original Taoism had little to do with gods, and claimed that if a person could name the divinity then the divinity lost its divinity, that is, it had been brought down to the human level. Consequently, the Taoists spoke only of the “Tao,” which is not so much a name as simply a principle, a kind of force field of the universe. Through the ensuing centuries, Taoism became varied in its expressions. Some Taoists formed organizations much like Christian churches; others concentrated on esoteric practices, such as the use of alchemy and magic in order to bring longevity and peace. Eyre visits a service in rural Taiwan which uses a seance and the throwing of oracle blocks in order to communicate with the spirit world.

Confucianism is associated with a man named Kung Fu-tze, or Confucius, who lived in the 6th century B.C. His main concern was to save his nation from disintegration: the people were warring against each other, crime was rampant, governments were corrupt, rogues terrorized the citizenry. Confucius concluded that the way of salvation was through social ethics. He explained that if persons filled their roles in society with “propriety” and treated one another as they would like to be treated, then strife would cease; prosperity and posterity would be added to the Taoist blessings of longevity and peace. He set out in detail how each of these could be performed; his disciples refined these and they became the cornerstones of Chinese public education for nearly 2500 years.

****Contemporary Religions:**

“Alternative Life Styles in California: West Meets East” examines a traditionally Western culture trained in Judaism and Christianity, in San Francisco, that has been influenced by religions from the Eastern countries, especially by Hinduism and Buddhism. Eyre notes that the West has looked to absolute values for meaning. Eyre uses Joshua Zim’s testimony that this clinging to absolute values has resulted in a split between profession and practice: the West has values so ideal that humans can hardly approach them. Furthermore, the West has been steeped in Newtonian science which perceives a dichotomy between the spiritual and the material. Instead of there being a uni-(one)-verse, there is a dua-(two)-verse; a duality rather than a unity.

The East has brought to California the concept that life itself is the locus of meaning. Therefore, the universe is indeed one, not dual. The universe is interrelated, organic, and holistic. This unity is applied then to humans, so that the split between profession and practice become illusory.

Eyre interviews several groups that try to bridge West and East, try to unite profession and practice, spirit and matter, what is holy and what is healthy. He takes statements from several persons who believe that the West has cut out too much of the experience, or practice, of religion; so that what is left is dry dogma that is unfulfilling. He touches on so many phases of so many religious groups that it would be necessary virtually to reproduce the entire script of the Video in order to cover them. In the framework of Great Religions of the World, these many sub-groups do not deserve much attention; except that their principle of unity, holism, needs to be noted. Joshua Zim points out that one of the problems that arises from mingling East and West is that of distinguishing between teachings and teachers that are religiously helpful and those that are religiously harmful.

“African Religions: Zulu Zion” presents African religious concepts, and examines several modern religions in Africa that are amalgamations of African religions and Christianity.

Eyre notes that shortly after Jesus’ death his disciples took Christianity into Africa; but Christianity remained north of the Sahara, primarily, except for some spread south of Egypt. In the main, Christianity did not spread below the Sahara until explorers brought Roman Catholicism and the modern missionary movement brought Protestantism to that region.

Between 1875 and 1925 Zulu Zion took form. Eyre finds in Zulu Zion significant remnants from native African religions, such as the use of dreams and visions, exorcism, and communication with the spirits of the dead. Eyre also finds these churches many traditional Christian beliefs and practices.

Also treated in this Video program is the African-Christian sect called the “Nazarite Church,” founded by Isaiah Shembe. This sect also is an amalgamation of the two religious traditions. It has spread rapidly because of the effective organization established by Shembe.

The most notable difference between these groups and traditional Christians is the lack of a developed Christology: very little is mentioned about the life and work of Jesus. The most difficult aspect for the Africans is that when they embrace all or part of Christianity, it tends to separate them from their

cultural roots. The most comforting aspect of these religious expressions is that Christianity brings hope amidst the age-old conditions of poverty and hardship. Thus, Zulu looks to a heavenly Zion where life is blessed forever.

****Conclusion:**

“Loose Ends: Reflections on the Long Search” is a commentary on the Long Search by Ninian Smart, noted scholar in world religious studies and primary consultant for these Video programs. Smart catalogues the recurrent themes in World Religions. He firmly believes that the spiritual dimension of life is at least as important to persons as is the scientific or material dimension. He appeals to readers to come to spiritual terms with the universe which science discloses.

Smart cautions us: now that we have studied World Religions, now that we know that other religions than our own have given meaning to millions of others throughout the ages, we are at the “loose end” of having to choose which religion or which aspects of which religions will satisfy that craving within us for meaning in this life and ultimately.

Eyre gives a few of his own conclusions about searching and God. He makes a thesis of his original hypothesis, that the Search is as an ascent up the mountain, and that the mountain is the same even though there are many paths leading up it.

The Study Guide (*Student's Guide to the Long Search: A Study of Religions*); and the text, Hopfe & Woodward (*Religions of the World*), are self-explanatory. Each contains helpful study questions. Below are possible topics for the exams; these are samples and are not exhaustive lists; all the information in the videos, textbooks, and this booklet is important to your study.

1. Terms:

Ajwaka	Induku	Orisha
Biofeedback	Jok	Propriety
Divination	Kwei	Shen
Dualism	Monism	Shu
Hexagrams	Nazarites	Witch Doctor
Holism		

2. Basic concepts of Chinese religion prior to Taoism and Confucianism
 3. Founders of Taoism and Confucianism
-

-
4. Concepts:

Li and Jen	Tao	Wu-Wei
Rights of Passage	Totemism	Yin and Yang
Shang Ti	Transcendental meditation	
 5. Feudal system of China at beginnings of Taoism and Confucianism
 6. Five basic relationships of Confucianism
 7. Development, major leaders, current status of Taoism and Confucianism
 8. Key doctrines of Zulu Zion
 9. Recurrent themes enunciated in “Loose Ends”
 10. Scriptures of religions treated

Sample Questions for Exams

1. The study of world religions is a means to understanding
 - a. other views of peace.
 - b. other cultures.
 - c. other political views.
 - d. other economic systems.
 - e. all of the above.
 2. Hopfe & Woodward assert that the criteria for choosing which religions are “world religions” include religions which
 - a. usually deal in some way with spirits, gods, and demons.
 - b. usually have some statement about entitlements.
 - c. usually omit rites of passage.
 - d. usually are studied in classrooms.
 - e. usually have political parties.
 3. Buddhist teachings can be summed up in the
 - a. Sangha.
 - b. Eightfold Yoga.
 - c. Twelfefold Vedas.
 - d. Twentyfold Maitrias.
 - e. Four Noble Truths.
-

4. Magic denotes the attempt to control nature for the benefit of the gods.
 - a. True
 - b. False

5. The Torajas are reluctant to kill rats because rats are
 - a. too ferocious
 - b. sacred totems
 - c. owners of the fields
 - d. incarnations of uncles and aunts
 - e. non-existent

6. The Study Guide suggests that primal and world religions are different.
 - a. True
 - b. False

7. The earliest scriptures of Hinduism are called
 - a. Shudras
 - b. Sindus
 - c. Ganges
 - d. Vedas
 - e. Upanishads

8. The gods of Hinduism may have avatars.
 - a. True
 - b. False

9. Buddhism asserts that unhappy people suffer from
 - a. mantra
 - b. yoga
 - c. sangha
 - d. tanha
 - e. shiva

10. Domestic Shinto refers to
 - a. kami-danas in the homes
 - b. torii shrines
 - c. harakiri
 - d. kojiki
 - e. none of the previous.

Indicate to which religion #'s 11-13 belong:

- a. Hinduism
 - b. Buddhism
 - c. Shinto
-

-
11. “When he washed his left eye, there came into existence the Sun Goddess, or Heavenly illuminating Great Kami (Amaterasu).”
 12. “Verily, when a person departs from this world, he goes to the air. It opens out there for him like the hole of a chariot wheel. Through that he goes upwards. He goes to the sun. It opens out there for him like the hole of a lambara. Through that he goes upwards. He reaches the moon. It opens out there for him like the hole of a drum. Through that he goes upwards. He goes to the world free from grief, free from snow. There he dwells eternal years.”
 13. “The Lord said, ‘What, monks, is the Noble Eightfold Way? It is namely right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.’”
 14. In Judaism, worship became more formal when
 - a. Adam ate fruit
 - b. Joseph interpreted dreams
 - c. Daniel fought lions
 - d. Solomon built the Temple
 - e. Ruth begat David’s ancestor
 15. When the Ten Commandments didn’t cover every facet of life, Judaism added the Mishmash.
 - a. True
 - b. False
 16. The offices of early Christianity included
 - a. bishops
 - b. deacons
 - c. women
 - d. all of the previous
 - e. none of the previous
 17. Protestants are generally known as “people of the Book.”
 - a. True
 - b. False
-

18. An icon is
 - a. a prayer book.
 - b. a musical instrument.
 - c. a relic from a saint.
 - d. a piece of the original cross.
 - e. an image of a notable Christian.

 19. In “Catholicism: Rome, Leeds, and the Desert,” the Little Brothers of Jesus is an order that concentrates on service to others as the way to become like God.
 - a. True
 - b. False

 20. The founder of Islam, Muhammad, lived about
 - a. 632-570 B.C.
 - b. 570-632 B.C.
 - c. A.D. 570-632.
 - d. A.D. 632-570.
 - e. unknown.

 21. The doctrine of Islam is summed up in the
 - a. Seven Columns
 - b. Four Noble Truths
 - c. Five Pillars
 - d. Ten Commandments
 - e. Three Persons of the Trinity

 22. The primary teaching of Taoism is that the unified force called Tao orders all things.
 - a. True
 - b. False

 23. The central themes of Confucianism are
 - a. li and jen
 - b. karma and reincarnation
 - c. grace and faith
 - d. yin and yang
 - e. om and aum
-

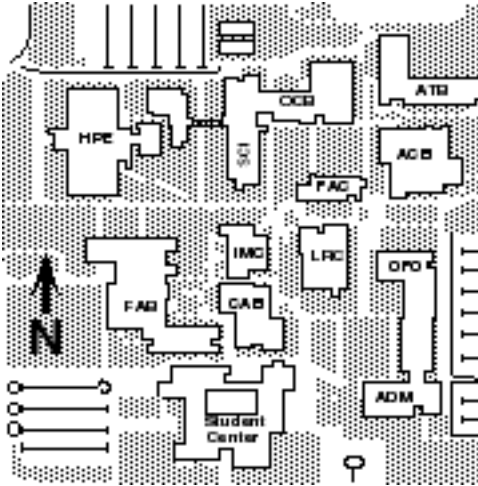
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24. According to Hopfe & Woodward, Confucianism has aspects that are non-religious, such as
- no divine revelation.
 - no priesthood.
 - possible atheism.
 - no doctrine of afterlife.
 - all of the previous.
25. The guest, Jacob Needlman, advised that the first step in understanding oneself is to
- recognize oneself as being in a state of needing to contact oneself.
 - get information about religions other than one's own.
 - be curious.
 - put aside all concern with other religions.
 - all of the previous.
26. "West Meets East" asserts that Eastern reality is dualistic, that is, human existence is meaningful only as it reflects a higher power.
- True
 - False

Match these terms to those below:

- Lao-tzu
 - Kojiki
 - Biofeedback
 - Loose Ends
 - I Ching
27. Confucianism
28. Dyanetics
29. Long Search
30. Taoism
31. Shintoism
-

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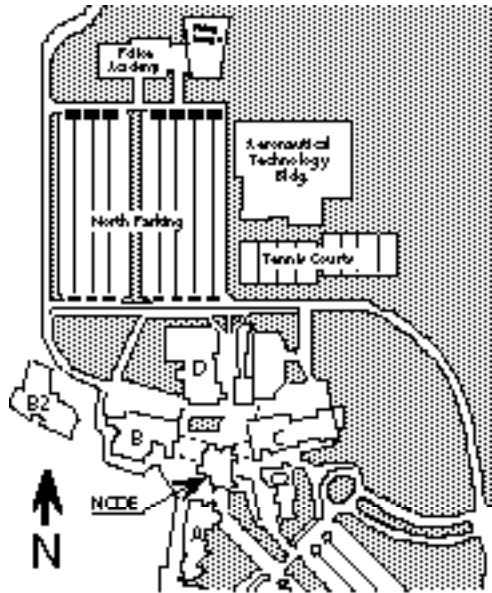


- ACB = NACB
- ADM = NADM
- ATB = NTAB
- CAB = NCAB
- FAB = NFAB
- FAC = NFAC
- HPE = NHPE
- IMC = NIMC
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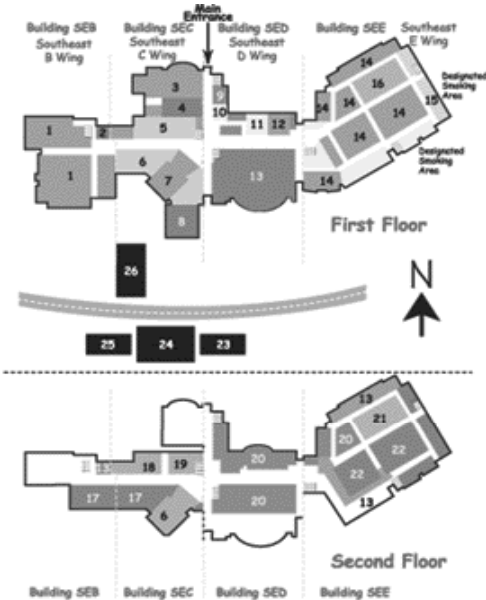
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- 1 SAC (A,B,C,D) = Academic Classroom
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- 6 SERS = Enrollment Services
- 7 SLIB = Library
- 8 SSCI = Science
- 9 SHSC = Health Sciences
- 10 SHPE = Health & Phy Ed
- 11 SELE = Electronics
- 12A SACR = Auto Collision
- 12B SHAR = Heating, A/C, Ref
- 14 SRTA = Rotunda
- 15 SBUS = Business
- 16 SAUT = Automotive
- 17 SPAC = Performing Arts Ctr
- 18 SMTH = Mathematics



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- 12 - Bursar
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- 14 - Classrooms/Lecture
- 15 - Environmental Science
- 16 - Computer Learning Center
- 17 - Art
- 18 - Student Services
- 19 - Counseling
- 21 - Computer Science Center
- 22 - Science
- 23 - Testing
- 25 - Math Testing

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