

Touro Institute



מכון טורו

Center for Religious and Spiritual Studies

A school of higher education devoted to Contemporary Jewish Philosophy

Touro Institute Center for Religious and Spiritual Studies Course Catalog 2008

The School

The Center for Religious and Spiritual Studies (**CRSS**) has a goal to develop educated people irrespective of local, state, or national boundaries or religious affiliation. An educated person is one who likes to: think, deal with ideas in an objective manner, and know how other minds have worked in the past. To accomplish this **CRSS** has developed a program of study which combines a classical education format with religious studies. This combination creates a religious/spiritual education which focuses on the spiritual frame of mind rather than ecclesiastical trappings. It also allows a student to develop a study program suited to their areas of interest such as history and religion, science and religion, etc., or focus on a program based on their cultural heritage or on their own God/spiritual center.

While **CRSS** is a Jewish-sponsored independent institution of higher education it is structured to serve a student population irrespective of religious, ethnic, or cultural background. For the Jewish student, **CRSS** enriches the Jewish cultural heritage and religious experience to meet the merging needs of the worldwide Jewish community. For the non-Jewish student **CRSS** offers the opportunity to structure an independent program of studies around his/her specific spiritual interests or gain an understanding of Jewish culture.

The model used by **CRSS** is that utilized by The University of the State of New York's Regents College which operated without residency requirements and had an encompassing view of credit hours. In this model a credit bank is established for each student. Earned credits from multiple schools, CLEP exams, or other learning experiences, are deposited at full value for a student who may not be able to fulfill the residency at another college or who has attended several schools due to job or other relocation requirements. When a student accumulates the required credits and the proper distribution of classes, the student is awarded a degree. There was not a requirement for any credits to be earned from **CRSS**.

By following this model **CRSS** makes it possible for students, outside the scope of traditional universities, to access quality, affordable higher education via a combination of traditional and non-traditional environs to learn in a changing world. Students are able to complete all degree requirements in their own local area in a manner structured for their convenience, while maintaining their work and family responsibilities. Also, there is no limitation regarding the amount of time taken to complete a degree.

CRSS also provides the opportunity for someone who has received rabbinic ordination from a Yeshiva or Seminary, which did not grant a degree, to obtain additional

recognition of those studies. The courses completed to obtain ordination can be applied towards a **CRSS** degree.

The Institute derives its name from Judah and Isaac Touro, leaders of colonial America, who represented the ideals upon which the Institute bases its mission. Inspired by the democratic ethos enunciated by George Washington at Newport, Rhode Island when he visited Touro Synagogue (today America's oldest synagogue) in 1790, the Touro family provided major endowments for universities, the first free library on this continent, and community health facilities in the United States such as Touro Infirmary in New Orleans, Louisiana. The family was also instrumental in the founding of the oldest synagogue outside the original colonies, Touro Synagogue in New Orleans.

The Philosophy

In today's society, living costs require two wage earners. Family structure is not cohesive. Government social programs have replaced the extended family structure. Single parent families are commonplace. Stress related health problems are on the rise. Business ethics are in question. Drug use among adolescents is increasing. The world is highly unstable.

While everyone is busy getting in touch with their pain--past, present and future, both real and imagined--the world is falling apart. As much as our synagogues, mosques, churches, and other spiritual locations must be places where people in pain can be heard and comforted, they must also be places that force people to confront and respond to some of the suffering in our societies. We must begin to make a connection between *tikkun olam* and *tikkun ishit*, the healing of the world and the healing of ourselves.

The various faith communities have not embraced family units which do not have a "traditional" structure, nor created a focus on the family and its inter-relationships. They have not formed a single united front against social ills that threaten the individual, the family unit, and communities. They do not look to historical roots for ways of combating the stress of today's environments. They have not provided a means for ethical focus of the individual in his/her daily life interactions. These faith communities have not been particularly effective at conveying the social message of their respective traditions. Neither have they been amenable to complementary and effective traditions for other cultures.

The baby-boomer generation, born after WWII and now coming into its own professionally and as leaders in society, has a vastly different psyche than the generation which built the faith structures which are currently in place. Three pillars, identified by rabbinic sages who lived in a time and place very distant from our own, represent three areas of activity that have tremendous appeal to a younger generation of Jews and non-Jews alike. These pillars are *Torah* (learning), *Avodah* (service to a higher calling) and *Gemilut Chasadim* (acts of social responsibility). If there is to be a vital future for both

Jew and non-Jew, an agenda devoted to faith learning, cultural understanding, and service and social responsibility must be the focus.

The goal of Touro Institute's Center for Religious and Spiritual Studies is to provide a philosophy, which allows an individual the basis for:

- Creating a stress free environment
- Living a fulfilling life in today's world
- Confronting and responding to the suffering in our societies
- Passing that philosophy down through the family for future generations.

Credit Bank

The Credit Bank provides the opportunity to consolidate all academic records onto a single **CRSS** transcript to make presentation to employers, colleges, and others clean and clear, provide one location for all records, and allow worry free record-keeping for the student. It also serves as the basis towards a **CRSS** degree.

The credit bank transcript would include: credits from one or more colleges (including those earned from **CRSS** on-line classes), college-level proficiency exams, workforce or military training that has been evaluated for college credit by **CRSS** or other educational entities, license training programs, approved examination programs such as College Level Exam Program (CLEP) and Defense Activity for Nontraditional Education Support (DANTES), and online training programs such as those provided by the Defense Acquisition University and others.

CRSS also provides credits through *examination*. These credits encompass several areas of study and include beginning level to upper level courses. These courses can be used to fill credit requirements of a degree. A listing of the course subject areas is available toward the end of this catalog. Courses taken by examination are graded on a pass/fail basis.

Students cannot receive credit for courses in which the content has been substantially duplicated. Therefore, only one of the duplicate classes will be entered on the **CRSS** transcript. Nor will courses with a letter grade of "F" be entered onto the transcript.

As new credits are earned they are added to the transcript record. Upon completion of the required credit hours and course distribution a student is awarded a degree from **CRSS**.

General Policies

Age, sex, marital status, sexual orientation, and race will not be determining factors in consideration of a candidate for acceptance to **CRSS**. While there are no formal religious practice standards or requirements, respect for the Jewish people and their religious practice and a personal religious observance is expected. Students are also expected to bear high standards of ethical behavior.

Application Procedure

An admissions application is available on the CRSS website. Each prospective student must submit a formal application and include the proper application fee. Please check which application sections are required to be provided. Official transcripts of academic records must be sent direct to **CRSS** from all previous schools.

Courses of Study

There are two **Degree Programs** available. They are a Bachelor of Religious Studies and a Master of Religious Studies. Majors offered are:

- **Classical/Independent Studies**
- **Jewish Studies**
- **Peace Studies** (Master Level only)
- **Religion**
- **Spirituality Studies**
- **Rabbinical Studies**

While recommended courses are listed for each degree program, **exemptions are allowed** based on comparable courses which have been taken, if any, and the religious background of the student. The applicant is notified of any exemption as part of the initial transcript review. This is also the case at any time additional courses are added to the transcript (see the “Credit Bank” section). Likewise, courses from the other major study areas may be utilized to fulfill requirements in a specific major study area. Also, non-degree courses taken in preparation for a license to practice or certification for special

areas of endeavor can be reviewed for credit application towards a degree. These areas can include: real estate, massage therapy, hypnotherapy, Reiki, mortgage broker, pilot training, financial/investment advisor, etc. Not all may count toward required subject matter but could be applied towards elective course credits.

There are also several **Certificate Programs** available. These programs are non-sectarian/non-denominational. They are provided for those who may not want to pursue a degree or those who have a degree and want to learn more about a specific study area. Credit hours from earned certificates can be applied to certain degree programs. Details are provided in the section related specifically to certificate programs. to enhance an individual's knowledge and skills to effectively meet requirements in a wide range of careers. While these courses provide specialized training in specific areas, credit hours can be applied to certain degree programs. Details are provided in the degree program sections as well as the section related specifically to certificate programs.

Included in the certificate programs are:

- **Gerontology** - The Certificate in Gerontology is designed to enhance the knowledge and skills of those who minister to, or comfort, older adults by providing an educational experience that is multidisciplinary in nature.
- **End-of-Life Care** - The Certificate in End-of-Life Care is designed to enhance the knowledge and skills of individuals who work with, minister to, or comfort those who are dying by providing a multidisciplinary educational experience.
- **Spirituality, Health, and Healing** - The Spirituality, Health, and Healing certificate program offers a multidisciplinary educational experience for those in a ministering/care giving area or want to increase their understanding of the interaction of Spirituality and Health

Bachelor Programs

General Requirements

To earn your degree, you must successfully complete 120 units of course work and satisfy all course requirements for the degree. A grade point average of 2.0 on a 4.0 scale is required.

Requirements also include the following:

- **Six credit hours in literature or composition** Aim: To develop the skills needed for an informed and aesthetically rewarding reading of literary texts from various times, places, and traditions. Students will study rhetorical strategies employed in literature, becoming more adept at grasping the underlying assumptions and appeal of various forms of discourse.
- **Six credit hours in history** Aim: To develop the means of exploration and explanation of human experience and provide an understanding of systematic documentation and analysis of events related to a particular people, country, or period.
- **Twelve credit hours in religion or spirituality** Aim: To provide students with an understanding of the concepts of religious thought and their applications to the world at large.
- **Six credit hours in cultural diversity** - Aim: To study the diversity and the commonality of human experience, and to examine and question personal cultural assumptions and values in relation to others.
- **Six credit hours in quantitative reasoning** (mathematics, statistics, or computer science) Aim: To provide a productive acquaintance with at least one means of quantitative and deductive reasoning and to develop an ability to apply this knowledge to the analysis of new problems.
- **Six credit hours in languages** (foreign language, linguistics, or computer language). Aim: To provide basic linguistic familiarity for students along with associated literature and culture.
- Eight-course breadth requirement: Eight courses with at least one in each category distributed as follows:
 - **Arts** Aim: To build an understanding and appreciation of creative processes and forms of artistic expression.
 - **Biological or Botanical Science** Aim: to introduce basic methods of analyzing and synthesizing the sources of scientific information; and to create scientifically literate citizens who can engage productively in problem solving.
 - **Historical Studies** Aim: To develop the means of exploration and explanation of human experience and provide an understanding of systematic documentation and analysis of events related to a particular people, country, or period.
 - **International/Political Studies** Aim: To develop an understanding and analysis of events related to interactions between nations and cultures.

- **Philosophy and Ethics** Aim: To build an understanding of human constructs and concerns as opposed to natural processes.
- **Physical Science** Aim: To develop intellectual curiosity about the natural world and the processes of scientific experimentation; to convey an understanding of what is known or can be known about the natural world
- **Religion and/or Spirituality** Aim: To provide students with an understanding of the concepts of religious thought and their applications to the world at large.
- **Social and Behavioral Sciences** Aim: To introduce various ways of analyzing social structures and processes, and to explore how institutions and processes both shape and are shaped by group and individual behavior.

Courses used to meet the above requirements can also be applied across more than one requirement area and also be used to meet the requirements of a major course of study.

Classics/Independent Studies

The Classics/Independent Studies program requires a total of 120 semester hours. Within that total, at least 30 semester hours must be earned at the upper level. The remaining hours may be earned in a cross section of the classics. Or, special study can be developed around programs such as archeology, architecture, anthropology, art, history, literature, music, politics, psychology, science, sociology or other area of study and its application/relationship to religion. Independent programs can also be developed within the “Religious/Spiritual Studies” area around specific religions, beliefs, or principles.

Jewish Studies

Jewish studies are important to two groups of people, those who are Jewish and those who aren't. For those who are Jewish the study provides a grounding in who you are historically, culturally, philosophically, spiritually and religiously. For those who aren't Jewish it enables and enriches knowledge of Jewish spirituality, literature, history, cultural diversity, fosters an understanding of Jewish studies as the analysis of a diverse religious civilization, and provides an understanding of the Jewish community which allows for better relations between Jews and non-Jews. **CRSS** welcomes those who are not Jewish to our educational program in Jewish Studies.

The Jewish Studies program requires a total of 120 semester hours. Within that total, at least 90 semester hours must be in the arts and sciences with at least 30 of those 90 semester hours earned at the upper level. The remaining 30 semester hours may be earned in applied professional courses, additional arts and sciences courses, or a combination of

both. At least 30 hours, of the 120, must be Jewish related studies such as Jewish history, Jewish philosophy, Jewish literature, or a Jewish related language such as Yiddish, Ladino or Hebrew. They may also be taken from courses listed in the Spirituality studies area. Also, 12 of the 120 hours must be classes in Jewish religion. These 12 hours can be made up of Jewish religious literature, Jewish religious philosophy, and the study of Jewish prayers in English or a Jewish related language.

Religious Studies

CRSS offers an independent study program for religion based on the individual's religious/spiritual background and precepts. This program provides the ability of the non-Jewish student or Jewish student to develop her/his own course of study. The program development must demonstrate that the student will gain the skills and knowledge that will make them more versed in their religious doctrine and, if desired by the student, enable him/her to serve in a religious environment as a teacher, counselor, worship facilitator, or teacher of faith.

It is advised that the student obtain a member of their religious community as a mentor to guide them through the development of their program. This mentor should be able to assist the student in the development of their specific program of study, be available as a sounding board and facilitator as needs arise, endorse the crediting of earned course hours, and act as a proctor during exams.

The Religious Studies program requires a total of 120 semester hours. Within that total, at least 30 semester hours must be in the art and sciences. At least 60 semester hours must be a study of the world's religions, a concentration on one world religion, or a focus on a program of religious studies around a specific cultural, heritage, tradition, or interest area. At least 30 of those 60 semester hours earned must be at the upper level. The remaining semester hours may be earned in any area within the catalog.

Spirituality

Spirituality, religion, and culture play an important role in health and healing. It is important to recognize and understand a variety of spiritual and religious values, beliefs, and practices and their impact on health and healing.

To meet the needs of a spiritually and culturally diverse population, today's health care system is evolving in its approach. Health care providers are beginning to understand the need to deliver compassionate, effective care and meet their patients' spiritual needs. In the past, spiritual healing was normally in the domain of special personages within a specific religion. In the Jewish religion spiritual healing was normally in the domain of Tzaddikim and Kabbalists. The health care field has changed in recognizing that there is a spiritual aspect to health. Likewise, various religious cultures have realized that there is a change taking place within their peoples' religious views.

The shifting patterns of culture in our religious institutions and society of today have caused many persons to make a distinction between religion and spirituality. We have entered a new era in history where spirituality is flooding the world as many gravitate away from religion towards spirituality. We have also seen Jews and non-Jews tapping into the Torah for its treasures. The Torah, Kabbalah and Chassidut provide an incredibly rich tradition of spirituality and healing and a genuine openness to transcendence and “the spiritual”. A yearning exists for what is deep and profound in human experience, a hunger for ultimate meanings and values.

To meet the needs of a spiritually and culturally diverse population, today's health care system is evolving in its approach. Health care providers are beginning to understand the need to deliver compassionate, effective care and meet their patients' spiritual needs. Healthcare is therefore going back to an earlier time when health and spirituality were intertwined and spiritual healing was the domain of specially trained practitioners. However, today many want to structure their own spiritual health to enhance their physical health. This program of study allows the student to develop their own spiritual health and become instrumental in also guiding others.

The program educates and forms men and women in the area of spirituality. The degree balances the religious traditions with openness to the wisdom of the world's spiritual beliefs and practices and to the spiritual hunger of those who may not identify with any religious tradition. It seeks to explore both the mystical and prophetic dimensions of spirituality. The degree is holistic and interdisciplinary in method, ecumenical and multicultural in scope, and recognizes the interfaith context of contemporary spirituality. It seeks to address the human and spiritual questions that arise within our 21st century pluralistic society; pays special attention to a hunger for the Sacred, an appreciation for creation, an openness to informal ways of belonging to spiritual communities; accommodates the spirit seeking a more just and peaceful world; and, considers serious communal and ecclesiastical realities that question and challenge the cultural value of individualism.

The goals of the major are: to introduce students to the self-understanding of contemporary Jews and non-Jews; to give a foundation for appreciating the spirituality of the Jewish and non-Jewish communities which combines theoretical and experiential knowledge; to help students see the connection between the ritual and the metaphysical dimensions of Jewish and non-Jewish holy days; to approach the issue of disputed land/territory from a spiritual perspective that is Jewish but also inclusive of other sensibilities (Christian and Muslim), as one way of healing the historic conflicts over the “Holy Land”.

Anticipated Learning Outcomes: appreciation of the particular features of spirituality; appreciation of the commonalities with Christian and Muslim spiritualities; appreciation of forms of spirituality such as Buddhist, Hindu, Pagan, Wicca, etc.; appreciation of how ritual/deed and metaphysics/mysticism/messianism are linked; understanding how a spiritual perspective, consecrating both time and space, can help heal inter-religious

conflict, especially in the Middle East; an understanding of contemplative practices, mysticism, and the great spiritual masters; and, how spiritual traditions relate to personal lives, social situations, the workplace, and the environment.

The Spirituality program requires a total of 120 semester hours. Within that total, at least 90 semester hours must be in the arts and sciences with at least 30 of those 90 semester hours earned at the upper level. The remaining 30 semester hours may be earned in applied professional courses, additional arts and sciences courses, or a combination of both. At least 30 hours, of the 120, must be Spirituality related studies (this requirement can be met with the **CRSS** Spirituality Studies courses. Also, 12 of the 120 hours must be classes in religion. If a person is not Jewish, the classes can be in a religion of their choice. These 12 hours can be made up of religious literature, religious philosophy, and similar courses.

Distribution of Course Requirements

While **CRSS** has been established around the Credit Bank concept, certain courses are offered. These course modules are subject to change and new modules are added as resources are expanded. The courses listed below are examples of current CRSS offerings which can be used to meet both the general and eight-course breadth requirements. Courses taken at other schools can also be utilized.

- **Arts** - This requirement can be met with “History of Jazz”, “Aesthetics of Music”, and “Performance I”.
- **Biological or Botanical Science** - This requirement can be met with “Plants and Micro Organisms”, “Life Sciences in the 21st Century”, and “Integrative Biology”.
- **Cultural diversity** - This requirement can be met with the Spirituality Studies “Spirituality, Culture, and Heath” module as well as “Cultural History”, Islamic Societies of the Middle East”, “Islamic Society”, “Islam, the Middle East and the West”, “Jews and Christians Throughout History” and “Sephardic and Oriental Jewry” .
- **History** - This requirement can be met with “Cultural History”, Islamic Societies of the Middle East”, “Islamic Society”, “Islam, the Middle East and the West”, “Jews and Christians Throughout History”, “The Holocaust”, “The Emergence of Zionism”, “The Middle East in the 20th Century”, “European Civilization”, and “Sephardic and Oriental Jewry” .
- **International/Political Studies** - This requirement can be met with “The Middle East in the 20th Century”, “Ethnic Politics”, “Politics and Conflict in the Middle East”, and “Politics and Religion”.

- **Literature or composition** - This requirement can be met with “Epic Tradition” or “Hamlet”.
- **Philosophy and Ethics** - This requirement can be met with “Literature and Ethics”, “Biomedical Ethics”, “Ancient Philosophy”, “Introduction to Philosophy”, and “Problems of Philosophy”.
- **Physical Science** - This requirement can be met with “Introduction to Anthropology”, “Anthropology of Religion”, “Archaeology of North America”, “Introduction to Archaeology”, “Introduction to Astronomy”, and “Six Sigma”.
- **Religion and/or Spirituality** - This requirement can be met with “The World of Early Christians”, “Religion Today”, “Myth and Ritual”, “World of Jewish Prayer”, “Anthropology of Religion”, or any of the eight Spirituality Modules.
- **Social and Behavioral Sciences** - This requirement can be met with “Introduction to Sociology”, “Women in Islamic Societies”,

Rabbinic Studies

The Contemporary Rabbi Program

Touro Institute Center for Religious and Spiritual Studies offers a unique individualized program for the training of the Contemporary Rabbi. This program helps the student cultivate practical skills and knowledge that can enable him or her to serve as a teacher, counselor, worship facilitator, spiritual healer and teacher of faith. The program prepares men and women of the Jewish faith to serve the Jewish and larger communities as spiritual leaders within the context of the Jewish perspective and provides them the ability to respond to contemporary challenges by combining spirituality with an understanding of how to work in an increasingly complex society.

The program includes instruction in the practical aspects of Rabbinical service as well as education in the Tenaka, Jewish history, Philosophy, theology, and varieties of Jewish spiritual experience. Students may work privately with experienced Rabbis and tutors providing as many opportunities as possible to practice their skills in actual situations.

The most important qualification for the Contemporary Rabbi is his or her own spiritual and ethical value system. Candidates should be committed to a life of personal spiritual development and service to God and humanity. Ongoing spiritual work is seen as an integral part of the program of study.

A Rabbi for the Ages

Historically, Jewish communities have offered persons who were called to spiritual service myriad opportunities to serve. The Contemporary Rabbi program of **CRSS** is in keeping with a tradition that has been alive in the Jewish community for thousands of years.

The Contemporary Rabbi is distinguished from the traditional rabbi in two important ways. First, the main emphasis of the learning experience of the Contemporary rabbi is on personal and practical spiritual ministry, not Jewish law. The rabbi of today is not an arbitrator of law as each national and local government has its own set of laws, which must be followed by the population. The curriculum of the **CRSS** therefore does not call for intricate technical studies of Jewish law that no longer guides the lives of the majority of Jews today.

Second, the traditional rabbi has the authority to act as a judge in matters of Jewish ritual and civil law. The Contemporary Rabbi is not a judge or an interpreter of law. Instead, he or she serves as a spiritual guide for people searching for a greater spiritual consciousness in Judaism.

Along with traditionally ordained rabbis, cantors, and educators, there is a need and place for the Contemporary Rabbi to offer his or her own contribution toward the spiritual renewal of the human community. This program has a structure that would appeal to someone who is not necessarily striving to be a pulpit Rabbi but wants to be a spiritual counselor or advisor to the Jewish community, be an associate Rabbi, or develop a second career in a spiritual service area that provides a more satisfying role in his/her life.

Completion Requirements

Students must demonstrate:

- The ability to conduct religious services that include Hebrew, including Shabbat and holiday services, even though the course of study is not intended to develop “pulpit” rabbis but rather spiritual councilors and teachers;
- Familiarity with the Tenakh, including main themes of the Torah, the basic teachings of each of the prophets, and a knowledge of the writings;
- Familiarity with Jewish perspectives on Tenaka interpretation;
- General knowledge of Jewish history;
- Understanding of the customs and rituals of the holidays and their spiritual meaning for our times;
- Regular attendance at synagogue services;
- General knowledge of aspects of the Talmud;

- Knowledge of the principles of pastoral care in hospital visitations, death and bereavement counseling, premarital counseling, and the issues pertaining to Interfaith marriage;
- Knowledge of Jewish ethics and philosophy (with an emphasis on Martin Buber and Abraham Joshua Heschel); and
- Preparation of five *D'Var Torah* (sermons based on Tenaka passages).
- The preparation of a final paper on the student's goals and plans related to the completion of the Rabbinical Studies program

The Rabbinical Studies program requires a total of 129 semester hours. Distribution of hours is noted within the "Study Areas" section.

The course requirements are within the following study areas:

- **Jewish Traditions** – study of traditional Jewish beliefs and practices. Heavy emphasis is placed on original texts in translation, chiefly Tenaka and Mishnah, other areas such as prayer, and home observances, such as *kashrut* and Shabbat. Other areas of study are the methodology and development of *halakhah*, festival observance, life-cycle rituals, male-female and family relations, and ethics. Also covered is learning related to the traditional weekday and Shabbat "*davvening*."
- **The Hebrew Program** – Students must have a reading ability of Hebrew to allow them to properly perform the duties of a religious service. This entails the ability to read Torah passages and prayers from the Hebrew. Successfully completing the equivalent of 9 credit hours of Hebrew should provide this ability. If a person can demonstrate their reading ability at a proper level, the language requirement can be waived or "test out" credits awarded.
- **Biblical Civilization** – The biblical period includes the first thousand years of Jewish civilization. It forms the foundation for all future Jewish history, as well as the history of all Western cultures.
- **Rabbinic Civilization** – The rabbinic period, which began under the Persians, created those patterns of life and thought which dominated Jewish civilization until modern times. The patterns evolved during the rabbinic period continue to influence Jewish life today.
- **Medieval Civilization** – The medieval period spans the seventh through the seventeenth centuries. During this period, the Jewish people reacted to the requirements of the surrounding Islamic and Christian societies. They responded with revised forms of Jewish social organization and institutions, as well as with forms of literary and religious expression derived from the tradition.

- **Modern Civilization** – The modern period of Jewish civilization extends from the 17th century through the Second World War and the creation of the State of Israel. It includes the challenge to traditional Judaism posed by the modernization of the Jewish community and its integration into the surrounding society.
- **Contemporary Jewish Civilization** – The contemporary period covers the years from 1948 to the present. This period is characterized, in part, by the attempts of the Jewish people to discover and transmit the meaning of the Holocaust and the State of Israel and to define the nature of Jewish identity in a world sometimes described as "post-modern."
- **Contemporary Rabbinics** – Students study areas from within the categories of Liturgy, Education, Homiletics, Counseling, Group Work, and Administration. They design their programs from courses in those categories such as: Campus Work, Chaplaincy, Community Organization, Congregational Work, Life Cycle, Pastoral Counseling, Group Work, Geriatric Chaplaincy. The Spirituality, Gerontology, or End of Life Care certificates can be taken to fill the requirements of several categories. The practical rabbinics requirements include a mastery of liturgical knowledge and skills, and other practical rabbinical skills.
- **Ethics** – Trains future rabbis to be teachers and ethical guides for the Jews they serve. Through an exploration of traditional rabbinical texts as well as the literature of moral philosophy and contemporary social theory, students approach ethical issues and moral education from both philosophical and practical perspectives. This training equips rabbis to counsel individuals and families making difficult ethical choices.
- **Religious Studies** – Students are required to take two courses in general religious studies, which will enable them to place the academic study of Judaism in the broader context of world religions and the social sciences. These courses can be selected from courses in Christianity, Islam, Eastern religions, social science methodology, and interfaith dialogue.
- **Approaches to Judaism** – This course surveys the history of the various movements within Judaism. Students become acquainted with those categories, which differentiate the various approaches to Judaism.

Study Areas

(Preferred Courses)

Note: All Courses are three (3) credit hours unless otherwise noted. Hours noted in () are the credit hours required in each subject area.

Jewish Traditions (9 Hours)

Prayer
Kashrut
Shabbat
The Holidays
Life Cycle Rituals
Traditions in Jewish Liturgical Music

The Hebrew Program (9 Hours)

Modern Hebrew 1
Modern Hebrew 2
Modern Hebrew 3

Biblical Civilization (18 hours)

Biblical Era History and Society
Biblical Text (Torah) Introduction to
Biblical Literature
Biblical Poetry (The Prophets)
Bible and Myth (Genesis)
The Book of Psalms
Critical Approaches to Biblical
Narrative
Feminist Creativity and the Bible
Biblical Gender

Rabbinic Civilization (18 Hours)

Rabbinic Era History and Society
Introduction to Talmud
Babylonian Talmud
Midrashic Literature
Rabbinic Thought
Siddur & Classical Jewish Liturgy

Medieval Civilization (15 Hours)

Medieval Era History and Society
Medieval Jewish Thought
Kabbalah
Parshanut
Codes of the Law

Modern Civilization (15 Hours)

Modern Era History and Society
Modern Hebrew Literature

Hasidic Literature
Modern Jewish Thought
Readings in Hasidic Literature

Contemporary Jewish Civilization (12 Hours)

Contemporary Era History and Society
Contemporary Israeli Literature
Contemporary Jewish Thought
The Contemporary Rabbi

Contemporary Rabbinics (15 Hours)

Certificate in Spirituality, Health, and
Healing – 9 credit hours
Certificate in Gerontology – 9 credits
Certificate in End of Life Care – 9
credit hours
Rabbinical Calendar and its Liturgy
Pastoral Care Theory and Practice
Rabbi As Chaplain
Pulpit Supervision
Pastoral Counseling
Death and Dying
Introduction to Aging
Rabbinic Views of Aging
Classical Jewish Perspectives on Aging
Liturgy and Ritual
Contemporary Jewish Worship
Torah Cantillations
Serving a Community
Community Organization
Outreach
Human Development
Contemporary Jewish Worship
Adminstrating a Religious
Organization
Managing a Non-profit Organization
Homiletics
Education in a Jewish Religious
Organization
Learning Across the Life Span

Ethics (9 Hours)

Jewish Medical Ethics
Biomedical Ethics

Business and Economic Ethics
Communal Ethics
Ethics of Speech
Family Ethics
Individual and Society
Sexual Ethics

Religious Studies (6 Hours)

Christianity
Islam

Asian Religions
Arab-Israeli Conflict
Black/Jewish Relations
Christian/Jewish Relations
The Psychology of Religion

Approaches to Judaism (3 Hours)

Survey of Orthodox, Conservative,
Reform, Reconstructionist, and other
Jewish philosophies

Master Programs

Applicants for admission to the Master Studies programs must have a bachelor's degree from Touro Institute or an accredited college or university. Judgments concerning equivalency of international bachelor's degrees are made by the administration of the Center for Religious and Spiritual Studies. Applicants submit the application form, the application fee, and official transcripts of all undergraduate and graduate work. An official transcript is one that is mailed from the school directly to Touro Institute in a sealed envelope.

Undergraduate degrees may be in any field of study. GRE scores and letters of recommendation are not required.

The program requirements can be fulfilled in different ways, depending on the student's interests. Many different interdisciplinary concentrations are possible. These include: Religion and History/Historiography, Literature, or Archeology; Liturgy and Music; Religious Thought, Philosophy, or Mysticism; Religious Literature and Cultural Ideology; Cultural impacts on/or because of Religion. Students also have the choice of selecting from the curriculum of the Jewish Studies, Religious Studies, Spirituality Studies, or the Rabbinical Studies programs. Also, the certificate programs are considered upper level and can be applied to the fulfillment of credit requirements if not already taken.

Classics/Independent Studies

The program is structured to be interdisciplinary. Students approach this major by drawing on the traditional classics/liberal arts fields: the humanities, social sciences, and arts as they relate to religion and reach across boundaries rather than choose one area to study exclusively.

The value of a liberal education as a means of achieving a fully examined life has long been accepted. However, such education has increasingly been consigned to undergraduate study, and even there it has lost ground to professional programs. This program

represents a new approach to education at the graduate level. Students define their own structure of intellectual inquiry while benefiting from the groundwork laid over the years in each of the traditional disciplines. Thus, the program is designed to provide students with a firm basis for delving into their own fields of interest. The program is intentionally nonprofessional in scope. It is not meant to provide specific training for a vocation, advancement in a profession, or preparation for further graduate studies. It is designed for those who are motivated by their own intellectual curiosity.

The program has been structured for those who:

- Desire to enhance their understanding of the intellectual, spiritual, and religious interaction/interrelationship with the liberal arts.
- Desire to enrich and enhance their intellectual and spiritual edification.

The master program in Independent Studies requires a total of 30 credits of course work. The 30 credit hours of course work must include the following:

- Two introductory or survey courses selected with agreement of Touro Institute
- At least two advanced courses which integrate religion or spirituality into the arts and sciences
- A minimum of 15 credits of course work drawn from courses as approved by Touro Institute

Jewish Studies

This program, as with the Independent Studies program is structured to be interdisciplinary. Students approach the Master program by drawing on the traditional liberal arts fields to reach across boundaries to delve into the facets of Judaism. The program is intentionally nonprofessional in scope. It is not meant to provide specific training for a vocation, advancement in a profession or for further graduate study. It is designed for those who are motivated by their intellectual curiosity to enter and advanced program in Jewish studies.

The program has been structured for those who:

- Have an undergraduate degree, but who have had little or no undergraduate coursework in Jewish Studies

- Desire to enhance their understanding of the intellectual, spiritual and textual heritage of Judaism and the social, cultural, spiritual and intellectual expressions of the Jewish people throughout the ages
- Desire to enrich their Jewish education and to enhance their intellectual and spiritual edification
- Wish or need to acquire a graduate degree in Jewish Studies
- Desire, or may need to acquire, a professional credential in Jewish education or in Jewish communal service

The Master program in Jewish Studies requires a total of 30 credits of course work. While there is no language requirement it is recommended that language studies be part of the program. Up to 6 credits of course work in an appropriate language may be credited toward the degree.

The 30 credit hours of course work must include the following:

- two introductory or survey courses selected with agreement of Touro Institute
- at least two advanced courses in Judaic studies
- for students with sufficient knowledge of Hebrew or Yiddish, at least two courses in Hebrew literature or, if appropriate, Yiddish literature
- candidates are encouraged to take at least one course each, where appropriate, in Middle East Languages and/or Cultures and/or Philosophy.
- a minimum of 15 credits of course work drawn from courses as approved by Touro Institute.

Peace Studies

Conflict is the principal threat to human welfare. Unfortunately, our research and development oriented societies invest almost nothing in the development of better ways of handling conflict. Instead, we sacrifice millions of lives and spend countless billions doing the same destructive methodology.

We must find realistic methods to change our society. To do this we will need to learn better ways of meeting the extraordinarily difficult and critically important conflict challenges. Success will not come easily or quickly. But we will never succeed if we don't start taking the problem seriously. This challenge is crucial to the continuation of our societies. This program of study will provide an understanding of conflict and methods of limiting conflict problems.

The Master program in Peace Studies requires a total of 30 credits of course work. These courses can be taken from the more than 20 Peace Studies courses offered by **CRSS**.

Religious Studies

The major in Religious Studies will develop in the student an understanding of religious philosophy and provide direction for religious growth. The student will be able to develop an understanding of the major religions of the world or concentrate on a specific religious belief structure.

Students also have the choice of selecting from the curriculum of the Jewish Studies, Spirituality Studies, or the Rabbinical Studies programs. Also, the certificate programs are considered upper level and can be applied to the fulfillment of credit requirements if they have not already been taken for undergraduate credit.

Spirituality Studies

The major in Spirituality Studies will educate students in spiritual direction and help to develop a spiritual understanding within their personal lives and their vocations; provide them with an in-depth learning experience which develops critical and empathetic capacities, as well as discernment skills, required for spiritual growth. As such the program is structured to be interdisciplinary and be able to be combined with other complementary studies and incorporate those areas necessary to enhance the individual's concept of self and spirituality.

The program has been structured for those who:

- have an undergraduate degree, but who have had little or no undergraduate coursework in Spiritual Studies,
- desire to enhance their understanding of their intellectual, spiritual and textual heritage and social, cultural, spiritual and intellectual expressions of people throughout the ages,
- desire to enrich their education and to enhance their intellectual and spiritual edification,
- develop an understanding of the impact of spirituality on the health care professions and patient interactions.

The master program in Spirituality Studies requires a total of 30 credits of course work, which is based around the following spirituality modules with additional religion courses as required to meet the 30 hours:

- Spirituality Characteristics

- Spirituality and the Spiritual Care Provider
- Spiritual Rituals
- Spirituality, Religion, and Health
- Spiritual Assessment and Spiritual Care
- Spiritual Healing and the Proper Environment
- Spiritual Care of the Dying and the Grieving Process
- Spirituality and Life Stages

Learning Outcomes:

- Manifestation of an integrated spirituality, grounded in self-awareness and engaging both culture and tradition;
- Development of praxis models of spirituality;
- Cultivation of professional skills in spiritual direction;
- Capacity for communal and professional engagement around spiritual themes;
- Spirituality literacy grounded in psychological and theological competencies.

Rabbinical Studies

A Master Degree with a Rabbinical Studies major is not offered. However, a Rabbinical Program Graduate can earn a master degree with a major in Jewish Studies, Religious Studies, or Spirituality Studies by obtaining 27 credits of course work in either study area. There will be 9 Rabbinical Studies credits transferred into the master degree program to provide the total required credits. Since the certificate programs are designated as advanced level credits they may be used to fulfill the requirements of the master's program.

Certificate Programs

The Programs

Certificate programs are offered by Thompson Learning, a provider of various educational programs for colleges and universities. College credit can be obtained for these programs. The programs are available in an independent, non-resident study mode.

Through the Thompson Learning website (<http://www.ed2go.com>) an accredited college or university provider of your choice can be selected or you can obtain the course direct from Thompson Learning. **CRSS** will grant 2 credit hours for each course taken as part of a successfully completed certificate program. Therefore, if a certificate program consists of 8 courses, the student will be granted 16 credit hours upon submittal of a copy of the received certificate to **CRSS**. Please be advised that these programs, as listed, may be subject to change at the discretion of Thompson Learning.

Certificate in Gerontology

With the population aging at a rapid rate, the numbers of individuals over 65 will more than double by the year 2020. The **Certificate in Gerontology** represents a specialization in the field of gerontology. It is designed to enhance the knowledge and skills of individuals who work with older adults by providing an educational experience that is multidisciplinary in nature and which develops an interdisciplinary perspective on aging.

The Certificate in Gerontology consists of eight courses:

- Introduction To Gerontology
- Physiology of Aging
- Mental Health and Aging
- Healthy Aging
- Spirituality and Aging
- Pain Assessment and Management in the Older Adult
- Death and Dying
- Sleep and Aging
- The Older Woman
- Elder Abuse

Certificate in End of Life Care

The U.S. population is aging at a rapid rate, and the numbers of individuals, young and old, who are living with debilitating, chronic, or terminal illnesses, are also increasing. This program provides a broad understanding of caring for those who are experiencing a

terminal illness. It is designed to enhance the knowledge and skills of individuals who minister to, care for, or work with dying patients by providing a multidisciplinary educational experience.

The Certificate in End of Life Care consists of six courses.

- An Introduction
- Death, Dying, and Grief
- Ethical Issues
- Hospice and Palliative Care
- Pain Assessment and Management
- Physiologic Changes at the End-of-Life

CRSS Certificate Studies

Certificate in Spirituality, Health, and Healing

Spirituality, religion, and culture play an important role in health and healing. Health care systems and health care professionals must recognize and understand a variety of spiritual and religious values, beliefs, and practices and their impact on health and healing.

To meet the needs of a spiritually and culturally diverse client population, today's health care system is evolving in its approach. Providers must deliver compassionate, effective care and meet their clients' and patients' spiritual needs. To do this a broad understanding of spirituality, health, and healing is necessary.

The Spirituality, Health, and Healing certificate program consists of a total of seven courses:

- Introduction to Spirituality, Health, and Healing
- Spirituality, Religion, Culture, and Health
- Spiritual Care
- Healing Environments
- Spirituality, the Dying Experience, and Grief
- Healing Therapeutic Interventions
- Spirituality and Aging

Credit by Examination

CRSS also provides credit through examination. Credit by examination offers another means of obtaining credits for a degree. In fact, it is theoretically possible to complete the requirements for a degree program almost totally through exam. However, it must be noted that this is not an easy method of earning credits.

The following areas of study are available in which credit may be earned by examination. Beginning, Intermediate, Advanced, and/ or Graduate Levels may be offered. Courses by examination are subject to change and availability.

Aboriginal Studies –

Intermediate

Introduction to Aboriginal Studies

Anatomy –

Advanced

Human Anatomy and Histology

Anthropology –

Beginning

Introduction to Anthropology

Intermediate

Social and Cultural Anthropology

Anthropology of Latin America

Anthropology of Southeast Asia

Advanced

Sexuality and Global Health

Language & Power Structure

Global Cities

Globalization & Underdevelopment

Globalization & the Changing World of Work

Graduate

Asian: Western Views of the Other

Archaeology –

Intermediate

Introduction to Prehistoric Archaeology

Archaeological Interpretation

The Ancient Greek City

Advanced Level

Debates in Paleolithic Archaeology

Architecture –

Beginning

Introduction to Architecture

Contemporary Architecture

Intermediate

Architecture and Technology

Post-Colonial Studies in Architecture

Design and Cultural Transformation

Astronomy –

Beginning

The Sun and Its Neighbors

Origin and Evolution of the Universe

Intermediate

Stars and Galaxies

Great Moments in Astronomy

Galactic and Extragalactic Astronomy

Life on Other Worlds

Biology –

Beginning

Organisms and their Environment

Intermediate

Cell and Molecular Biology

Introductory Human Behavioral Biology

Introduction to Genes, Genetics, and

Biotechnology

Introduction to Health and Disease

Botany –

Intermediate

Biology of Plants and Micro-organisms

Cinema –

Beginning

Introduction to Film Study

Intermediate

Ethics and the Creative Imagination
Film History
Film Theory
Religion and Film
American Popular Film Since 1970
Advanced
American Filmmaking in the Studio Era
Celtic Cinema

Classics and Humanities –

Beginning

Introduction to Classical Studies

Intermediate

Latin & Greek in Scientific Terminology

Science in Antiquity

Introduction to Classical Mythology

Ancient Astronomy

Women in Antiquity

Women in Classical Literature

Introduction to Greek History

Introduction to Roman History

Introduction to Greek Society and
Culture

Introduction to Roman Society and
Culture

Greek and Roman Epic

Advanced

Roman Law

The Rise and Fall of Athens

The Hellenistic World

The Roman Republic

The Roman Empire

Topics in Roman Social History

Topics in the Study of Roman History

Late Antiquity

The Classical Greek Theater

Greek Literature in Translation

Roman Literature in Translation

Spectacle in the Roman World Classical
Spaces: Sites and Monuments

Topics in the Study of Greek Culture
and Society

Topics in the Study of Roman Culture
and Society

Computer Science –

Beginning

The Why and How of Computing

Introduction to Computer Programming

Introduction to Computer Science

Drama –

Beginning

Form and Style

Intermediate

History of the Greek and Roman Theater

Eastern Studies –

Beginning

Introduction to East Asian Civilizations

Intermediate

Modern East Asian History

Tibetan Buddhism in the West

Graduate Levels

History of Japanese Architecture and
Gardens

Economics –

Beginning

Introduction to Economics

Principles of Economics

Intermediate

Principles of Economics

Microeconomic Theory

Macroeconomic Theory

English –

Reading Poetry

The Short Story

The Short Story Collection

Shakespeare

Twentieth Century North American

Jewish Literature

Environmental Studies –

Intermediate

Science and the Environment

Environmental Biology

Advanced

Approaches to Environmental Issues

Graduate Levels

Environmental Law

Equality Studies –

Intermediate

Introduction to Equity Studies

Advanced Levels

Global Inequity

Ethics –

Beginning

Ethics

Intermediate

Ethics of Speech

Ethics of the Fathers

Integrity

Ethics and Medical Research

Ethics: Death and Dying

Ethics and Mental Health

Graduate

Seminar in Ethics, Society, and Law

Fine Arts –

Beginning

Introduction to Art History

Intermediate

Aegean, Greek, and Roman Art

Introduction to Mediaeval Art

Renaissance Art and Architecture

Asian Art

Advanced Levels

Social Life in Greek Art

Greek Narrative Art

The Mediaeval City

Illuminated Manuscript

Understanding Medieval Art European

Renaissance Architecture

Venetian Renaissance Art and

Architecture

Geography –

Beginning

Introduction to Physical Geography

Environment, Food, and People

Urbanization, Contemporary Cities and

Urban Life

Intermediate

Environmental Management for

Sustainable Development

Geology –

Beginning

Elementary Mineralogy

Geology in Public Issues

Evolution of the Earth

Introduction to Geology

Intermediate

Confronting Global Change

History –

Beginning

Introduction to the History of

International Relations

Ten Days which Shook the World

Development of European Civilization

Intermediate

Civilization of the Jews

Cultural History of the Jews

Jewish History

The Writings of Flavius Josephus

The Karaims

Gender, Race, and Science

Modern History and the Jewish People

The Shape of Medieval Society

Women in European History

Advanced Levels

Imperial Spain

The Mediterranean 600-1700: Crusade,

Colonialism, Diaspora

International Relations of the Middle

East

Early Medieval Europe

Rites of Passage and the Daily Life in

the Middle Ages

The Holocaust

The World of the Early Christian Period

Zionism and the State of Israel

Humanities – See Classics and

Humanities

Jewish History –See History

Judaism*Beginning*

Judaism 101

Beginning Kabbalah

Intermediate

Intermediate Kabbalah

Advanced

Advanced Kabbalah

Linguistics –*Beginning*

Introduction to General Linguistics

Intermediate

Introduction to Language

English Words

English Grammar

Phonetics

Sound Patterns in Language

Sociolinguistics

Advanced

Historical Linguistics

Introduction to Cognitive Linguistics

Literature –*Beginning*

Effective Writing

Narrative

Forms of Literary Expression

Literature for Our Time

The Study of Literature

Intermediate

Critical Reasoning and Critical Writing

Reading Poetry

The Short Story

The Short Story Collection

Shakespeare

Twentieth Century North American

Jewish Literature

Kabbalah*Intermediate*

Introduction to Kabbalah

Introduction to Holy Sparks

Mathematics –*Beginning*

Mathematics as an Interdisciplinary Pursuit

Mathematics as a Recreation

Mathematical Personalities

Middle Eastern Civilization –*Beginning*

The Ancient Near East

Islam's Culture and Civilization

Intermediate, Advanced Levels

Midrash –*Intermediate*

Introduction to Midrash

Tanya Likutei Amarim

Music –*Beginning*

Introduction to Music History and Culture

Historical Survey of Western Music

Intermediate Levels

Music of the World's People

The Age of Bach

The World of Opera

Mussar –*Intermediate*

Path of the Just

Path of the Soul

Advanced

Mussar-Psych

Peace and Conflict –*Advanced*

Introduction to Peace and Conflict

Topics in Peace and Conflict

Graduate

Contemporary Issues in Peace and Conflict

Philosophy –*Beginning*

Introduction to Philosophy

Intermediate

Ancient Philosophy
Modes of Reasoning
Early Medieval Philosophy
Later Medieval Philosophy
Major Christian Thinkers
17th and 18th Century Philosophy
Persons, Minds and Bodies
Philosophy of Religion
Philosophy of Human Sexuality
Human Nature
Modern Symbolic Logic Probability and
Inductive Logic
Philosophy of Feminism
Introduction to Political Philosophy Law
and Morality
Introduction to Ethics
Bioethics
Business Ethics
Ethics and the Creative Imagination
Modes of Reasoning
Advanced
Early Greek Philosophy
Plato
Aristotle
Augustine
Aquinas
The Rationalists
The Empiricists
Ethics and Human Liberation
Kant
19th Century German Philosophy
Hegel
Philosophy and Psychoanalytic Theory
Phenomenology
Wittgenstein
Issues in Philosophy of Religion
Philosophy of Language
Political Philosophy
Ethics
Ethics and Medical Research
Ethics: Death and Dying
Ethics and Mental Health
Graduate
Seminar in Ethics, Society, and Law

Physical Education –

Beginning
Active Healthy Living
Advanced
Psychology of Physical Activity and
Sport
Graduate
Physical Education and Health
Body, Health, and Culture
Physical Activity in the Ancient and
Early Modern World

Physics -

Intermediate
The Way of Physics

Political Science –

Beginning
Ethics and Politics
Global Networks National versus
International
Global Governance
Intermediate
Europe: Nation State to Supranational
Union
Political Theory: Visions of the
Just/Good Society
Politics of Development: Issues and
Challenges
Introduction to International Relations
Ethics and the Public Sphere
Advanced
Topics in Comparative Politics
Managing International Military Conflict
Modern Political Thought
Politics and Morality
International Law
Becoming Israel: War, Peace and the
Politics of Israel's Identity
Environmental Conflict & Security
Politics and Environment in the North
and South
Globalization and Urban Politics

Prayer –

Intermediate

Introduction to Prayer
The Path of Prayer

Psychology –

Intermediate

Statistics II

Introduction to Social Psychology

Personality and its Transformations

Introduction to Abnormal Psychology

History and Sexuality

Introduction to Learning

Physiological Psychology I

Advanced

History of Psychology

Social Development

Psychology of Aging

Cognitive Development

Moral Development

Cross Cultural Psychology

Sex Roles and Behavior Psychometrics

Organizational Behavior

The Architecture of Belief

Theories of Psychopathologies

Theories of Sexual Diversity

Thinking and Reasoning

Attention and Performance

Physiological Psychology II Physiology

and Psychology of Emotion

Health Psychology

Freud and Freud's Critics

Religion –

Beginning

World Religions

Religions East and West

Catholicism

Introduction to Bible/Torah

Beginning Talmud

Intermediate

The Phenomenon of Religion

The Jewish Religious Tradition

The Christian Imagination

Major Christian Thinkers

Major Jewish Thinkers

Christianity and Literature

Christianity Encounters the Secular

World

Ritual and Worship

Varieties of Christian Experience

The Christian Religious Tradition

The Islamic Religious Tradition

The Hindu Religious Tradition

The Buddhist Religious Tradition

Introduction to the Sociology of

Religion

Introduction to the Psychology of

Religion

Intermediate Talmud

Ritual and Worship

Religious Ethics: The Jewish Tradition

Christianity and Science

Religion and Film

Special Topics

Comparative World Religions

Ezekiel

Genesis

Advanced

Christianity and Science

Christianity, Law, and Society

Religion, Morality, and Law

Faith and Reason

Ancient Revelations

Christ in Christian Tradition

Christianity and the Life Sciences

God and Evil

Advanced Talmud

Maimonides Foundations of Judaism

The Qur'an: An Introduction

Hindu Philosophy

Pluralism and Dialog

Graduate

Sacred Places in the Christian Tradition

Methods in Biblical/Torah Studies I

Methods in Biblical/Torah Studies II

Topics in the Theology of Culture I

Topics in the Theology of Culture II

Belief and Religious Commitment

Thoughts of Rabbi Soloveitchik

Science and Technology –

Intermediate

Scientific Revolutions I & II

Technology in the Modern World
Advanced
History of Physics
History of Medicine I & II
Complexity, Order, and Emergence
History of Science and Religion

Sexual Diversity -

Intermediate
History and Perspectives in Sexual
Diversity
Sexualities: Social, Organizational, and
Legal Contexts
Advanced
Theories of Sexuality I: The Foundations
Theories of Sexuality II: Contemporary
Perspectives
Sexuality and Law
Graduate
Special Topics in Sexual Diversity
Studies
The New Diversity Visibility

Sociology –

Beginning
Introduction to Sociology
Intermediate
Introduction to Social Research
History of Social Theory
Urban Sociology
Ethnicity in Social Organization
Sociology of Work & Occupations
Deviance and Control
Law and Society
Sociology of the Family
Sociology of Health and Illness
Socialization
Sociology of Health Care
The Sociology of Aging I & II
Sociology of Religion
The Quality of Social Life
Lives and Societies
Comparative Social Inequality
Introduction to Social Policy
Mass Media in Culture and Society
Advanced

Theories of Inequality
Family Demography
Status Attainment
Sociology of Crime and Delinquency
HIV and AIDS: Social Policies and
Programs
Population and Society
Applied Sociology
Families and Health
Descriptive Statistics for Categorical
Data
Comparative Ethnic Relations
The Jewish Community in Europe and
North America
Sociology of Language
Sociology and Emotions
Classical Social and Political Thought
Emergent Issues in Health and Social
Policies
Structural Analysis
Cities and Social Pathology
Sociology of Cultural Studies
Urban Health
Gender Relationships
Race, Class, and Gender
Sociology of Disability I & II
Sociology of Organizations
Culture and Social Structure
Social Issues
Social Ecology
Urbanization
Sociology of Everyday Life
Contemporary Sociological Theory
Graduate
Analysis and Interpretation of Survey
Methods and Models of Demography

Spirituality –

Intermediate
48 Ways to Wisdom
Soul
Advanced
Celtic Spirituality
Torah With Morrie

Talmud*Intermediate*

Introduction to Talmud

Gender Issues and the Law

Women and Health

Women's Studies –*Beginning*

Introduction to Women's Studies

Intermediate

Scientific Perspectives on Sex and Gender

Women in Judaism

*Advanced***Zoology –***Intermediate*

Aspects of Human Biology

Evolution and Adaptation

Conservation Biology

Introductory Animal Physiology

Comparative Anatomy

Animal Diversity Advanced Levels

Fees and Tuition

Bachelor Degree Program

Application Fee	\$ 100
Transcript Review Fee	\$ 150
Transcript Update Fee	\$ 100 per Semester until graduation (only applies to those pursuing a degree)
Graduation Fee	\$1500 (includes certificate)

Master Degree Program

Application Fee	\$ 100
Transcript Review Fee	\$ 150
Transcript Update Fee	\$ 100 per Semester until graduation (only applies to those pursuing a degree)
Graduation Fee	\$2000 (includes certificate)

CRSS Courses \$15 per credit hour

Credit by Examination

CRSS Sponsored Exams \$15 per credit hour

Certificate Programs

These programs run from approximately \$150 to \$300. Exact fees and availability must be verified with the provider (<http://www.ed2go.com>).