



Anglican
STUDIES PROGRAM

GREYSTONE
THEOLOGICAL INSTITUTE

Is there another way?

Faced with economic instability, political chaos, cultural unrest, and ecclesiastical confusion, it is easy to scramble for the nearest safe place. For some, safety is found in the older, settled things simply because they are older and settled, and so they cling to the pylon of what *was* simply to avoid being swept away by what *is*. For others, it is safest to abandon resistance and instead embrace the new world, including its core dogma that all the things once believed and confessed must now be up for grabs, redefined, and ultimately left behind.

At Greystone we believe that both of these paths end in tears, not safety. We do not regard the past as merely imposing itself on the present. There is no safety there. We must not compromise the unique authority and work of the Spirit through Holy Scripture and ignore the urgency of attentive faithfulness in the midst of our actual conditions. But neither do we regard the received faith and life of the Church as subject to the winds and whims of our current moment, requiring negotiation in the name of missional effectiveness. This would deny the Lordship of Christ over all times, and empty the Word and Spirit of the promise and power to transform rather than to indulge. No, we must continue to herald the summons to the world to be reconciled to God, rather than suggest that God should be reconciled to us.

Is there another way? Looking to the resurrection and ascension of Jesus Christ, we rejoice in the Lord of providence who makes, unmakes, and remakes the forms of his diverse people across time, fitting and conforming the Church to the contours of the glorious Son. By Word and Spirit he works in history, reconciling his beloved Body to her Head, gathering his people from the ends of the earth (and the ends of hopelessness) to himself. In that work, he has enriched traditioned expressions of his Body across time with special contributions they make to the fidelity and fruitfulness of the one, holy, catholic, and apostolic Church. The Formularies of classical Reformational Anglicanism are just such a contribution by which the Church catholic has been spiritually enriched, reformed, edified, and animated in fruitfulness.

And yet in recent decades the power of their abiding eloquence has been increasingly muted in portions of the global Anglican Church. Particularly in North America, where the Church faces grievous challenges to both doctrinal and moral orthodoxy, the need is great for a robust, generous, biblically faithful, and theologically coherent recovery of the Formularies of classical Anglicanism—not as a mere artifact, but as a deployed context for fresh ministry and service in the world as it is and as it is becoming. This will not prove popular to all, but we are persuaded it belongs to the demands of timely, loving faithfulness today.



To that end, Greystone's Anglican Program illustrates our vigorous commitment to making "old ways new." Fueled by the oversight, instruction, and mentorship of seasoned Anglicans, the Program aims for nothing less than resolute devotion to the God of the Gospel in liturgy, preaching, theology, and life—all in the historically definable, liturgically ordered, biblically tethered, and genuinely generous Anglican way. If you share this vision for old ways made new, and have prayed for the recovery of Reformational Anglicanism to the glory of God and for the good of the world, I heartily commend Greystone's Anglican Program to you and humbly invite your support.

The Rev. Mark A. Garcia, Ph.D.
Greystone Founding President & Fellow in Scripture & Theology

I am so thankful to God for the emergence of the Greystone Anglican Program. This initiative provides a focus on the reformed expression of the Christian faith in the Anglican tradition. I look forward to having seminarians, ordinands, lay leaders and clergy equipped for ministry amidst the turbulent days in which we live. Cultivating a reformed catholicity through theological reading and formation is essential in the education and training of ministers in the church. I fully commend and support Greystone Institute and Dr. Garcia's faithful leadership.

BISHOP JULIAN DOBBS
DIOCESE OF THE LIVING WORD
ANGLICAN CHURCH OF NORTH AMERICA





GREYSTONE IS AN INNOVATIVE AND COLLABORATIVE EFFORT IN THEOLOGICAL EDUCATION AND FELLOWSHIP IN THE MODE OF CONFSSIONAL REFORMED CATHOLICITY.

Founded in 2015, Greystone is deliberately different and deliberately rigorous, aiming for the long-term usefulness of faithful, effective theological service to the Church and the world.

As an institution committed to confessional Reformed catholicity not only in theology but in liturgy and praxis, Greystone offers theological formation rooted in Holy Scripture (our “*norming* norm”) and shaped by the faithful summary of Holy Scripture found in the Reformed tradition in rich relationship with the classical, pre-Reformation bedrock of that tradition (our “*normed* norm”). As an Institution defined by this commitment, we seek to cultivate future ministers, servants, and scholars whose disposition is marked by a posture of discerning, irenic charity toward teachers and texts across the Christian tradition whose work is to be engaged not only critically but also with a charitable imagination for the life of the Church and the world. Thus we humbly engage in both recovery and renewal, in reconstructive reception and constructive advance, all in joyful submission to the living Word of the living Lord of the living Church.

INTRODUCING GREYSTONE'S

ANGLICAN STUDIES PROGRAM

HISTORIC REFORMATIONAL ANGLICANISM FOR NORTH AMERICA & THE NEXT GENERATION

Greystone's Reformed Anglican Studies Program offers a North American institutional option for the rigorous education and formation of godly, effective ministers and other servants of the Church. Greystone's Anglican Program trains students in the tradition of historic Reformational Anglicanism in careful, patient, biblical-theological, and figural exegesis of Holy Scripture in service of faithful parish ministry deeply informed and shaped by the lively and fruitful tradition of the Anglican Formularies (the Articles, the Books of Homilies, and the 1662 Book of Common Prayer).

At Greystone students are invited not merely to classes but to embrace a culture of disciplined daily worship and Scripture reading, study the great thinkers of Church history and theology in their own words, and learn to imitate the Lord in serving others—all in the context of a vibrant community that offers opportunities for fellowship and deep, lasting friendships.

Our Anglican programs are suited to a variety of educational interests and needs. Currently, Greystone offers residential and hybrid degree programs, along with certificate programs and individual courses for those interested in continuing education.

Greystone offers the Certificate in Anglican Studies for independent or supplemental study accessible to all. In collaboration with Westminster Theological Seminary, we also offer the accredited MDiv and MAR degrees. These degrees blend Westminster's distinctives with Greystone's distinctives and the strategic objectives of our Anglican Program.

We also offer ThM and PhD options with partner institutions.





MAKING OLD WAYS NEW

+ RESIDENTIAL STUDY *REDEFINED*

Combining the latest technology with the old Christian wisdom of mentorship-based formation, we offer unique, hybrid programs so that our students are never studying behind a screen but together, in-person, under the direction of seasoned pastors and mentors in a context of prayer, fellowship, and conversation at approved Greystone Learning Communities.

+ GROW WHERE YOU'RE PLANTED

We help the Church form the next generation of gospel servants by enabling future ministers and scholars to pursue rigorous training in the local church under the care of their home pastors and congregations. We partner with faithful, strong Reformed churches and ministers across the world to facilitate learning communities, instruction, and mentorship for students in our academic programs.

+ CULTURE, NOT JUST CONTENT

Students are given quality content and challenged with rigorous study, but they are also deliberately catechized in a lasting, vital culture of (required, not voluntary) daily prayer, worship, study, labor, and fellowship so they can imbibe, flourish within, and then cultivate that same culture within the churches they serve and lead.

LEARNING COMMUNITIES

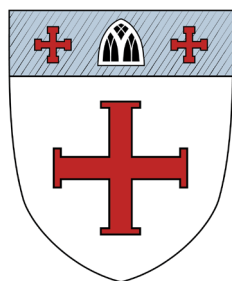
By requiring students to connect to a Greystone Learning Community, we provide another option for students not able to pursue residential study and relocation—one which returns the core of theological formation to the context of the Church and not just the classroom.

To learn more and see our locations, visiting the Greystone Learning Community webpage:

www.greystoneinstitute.org/greystone-learning-communities

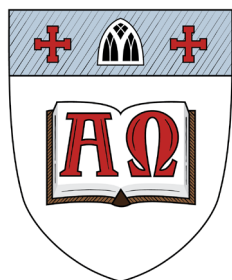
DEGREES & CERTIFICATES

Greystone's theological and ministerial formation programs advancing Reformational Anglicanism feature extensive study and mentorship in the Formularies (the Articles, the 1662 BCP with study of American developments, and the Homilies), biblical and systematic theology, preaching, liturgy, history, and pastoral care.



+ CERTIFICATE IN ANGLICAN STUDIES

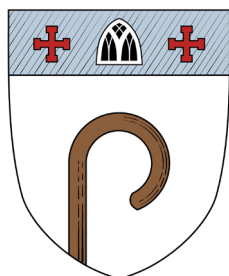
A 15 credit-hour program introducing and exploring the history, theology, and identity of Reformational Anglicanism.



+ MASTER OF ARTS, RELIGION (MAR)

ACCREDITED, IN COLLABORATION WITH WESTMINSTER THEOLOGICAL SEMINARY

A 74-credit-hour Master's program for all Christians pursuing a richer understanding of the Christian Faith, with courses in Greek, Hebrew, Old Testament, New Testament, Systematic Theology, Church History, and more. Features a unique combination of courses from both Westminster and Greystone.



+ MASTER OF DIVINITY (MDIV)

ACCREDITED, IN COLLABORATION WITH WESTMINSTER THEOLOGICAL SEMINARY

A 111-credit-hour full ministerial training program covering biblical, historical, theological, ministerial, and ethical areas of study. Features a unique combination of courses from both Westminster and Greystone.



CURRICULUM

✦ REFORMATION SYMBOLICS: ANGLICAN FOCUS

After brief orientation to the biblical and historical nature of symbols in relation to creeds, confessions, prayer books, and the doctrine of the Church, this course provides a focused examination of the Anglican Formularies with special interest in the context, content, and significance of the Thirty-Nine Articles, the 1662 Book of Common Prayer (BCP) (in relation to later American editions) and the Homilies. The Formularies are explained in historical and theological context in their application to liturgy. The concluding material in this course brings both texts into appreciative, comparative relationship with other Reformed symbols.

✦ ANGLICAN TRADITION I, II

ANGLICAN TRADITION I: This course moves from a focused consideration of the medieval English tradition and the Thirty-Nine Articles of 1571 to a selective but focused survey of theologians within the early Reformational Anglican tradition, introducing students to the history of the English Reformation and the confessional and ecclesiastical documents it produced.

ANGLICAN TRADITION II: This course surveys the key characters, crises, and developments which shaped the Anglican tradition from the career of Richard Hooker to the rise of global Anglicanism. Attention is given to key controversies of the late sixteenth- through the early eighteenth-centuries over ecclesiastical divisions, soteriology, Trinity, reason, and revelation. Students will assess the major reception movements of the eighteenth and nineteenth centuries (evangelicalism, pre-Tractarian High Church, Oxford Movement), and consider their development and maturation throughout twentieth and twenty-first century Anglican theological reflection.

✦ ANGLICAN PASTORAL IDENTITY & PRACTICE

This course helps students gain a clear vision of the call to full-time ministry in the Anglican tradition. Over the course of the semester, students will consider the identity and practice of an Anglican pastor from biblical and historical-theological perspectives, as well as important practical skills such as care for those with special needs, leading a vestry and staff, and principles of spiritually healthy leadership.

AND OTHER GREYSTONE DISTINCTIVES:

INTRODUCTION TO REFORMED CATHOLICITY, INTRODUCTION TO REFORMED METAPHYSICS, REFORMATION WORSHIP, MECHANICAL ARTS ELECTIVES, AND MORE.

DAILY LIFE

A day in the life of a Greystone student.

7:30 AM — MORNING PRAYERS (MATTINS)

“... when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul...”

The day starts with other students and Christians from the local community gathering for morning prayer, familiar words and phrases from Holy Scripture and from the Church’s long piety framing my work today from the outset and tying my labors to those who have come before me, reminding me of the greater (and greatest!) story to which my studies belong.

8:15 AM — BREAKFAST

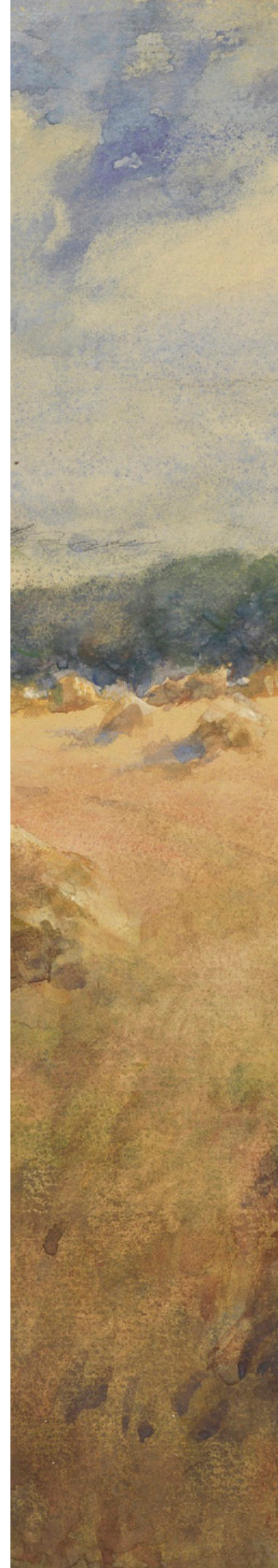
Strong coffee, hearty conversation, catching up on news, reflecting on this morning’s prayers and readings, sharing stories.

9:00 AM — CLASSES OR TUTORIALS (WITH BREAKS)

We meet together to watch lectures on topics such as the Psalter—the message of its overall shape, its relationship to the Trinity and Christ and the Church, its Hebrew text and Christian theology, the rules for its use and risks of misuse. Following the lectures, we discuss them together and with our tutor or mentor, who leads us to connect our study with the challenges and value of preaching the Psalms and using them in faithful soul-care.

12:00 PM — LUNCH

A simple but unhurried and satisfying lunch accompanied by edifying conversation among the students and others, sharing insights from lectures and readings, learning from shared experiences, challenging different views, learning from other perspectives, prodding each other toward greater faith and faithfulness.





1:30 PM — MENTORSHIP OR LABOR (WITH BREAKS)

After lunch and a quick change of clothes, we meet outside and start our time of service and labor. Yesterday, my afternoon was spent learning the proverbial ropes from my mentor who taught me the why and what of leading a service of prayer, and then took me along on his visit to encourage and advise a kind, faithful, but suffering elderly saint from the parish. Today, with my knees in the ground and a spade in my hand, I reflect on her quiet, resolute faith over many years. I think of her and others, and of the wisdom of the Creator's ways in sending roots deep down into the ground to keep his plants strong and healthy, to keep them stable and upright in wind and rain. I consider, too, the roots I am putting down in my study and prayers, and the importance of good roots for those I may be called to lead through the winds and rains of a troubled life.

4:30 PM — OPEN TIME

I reconnect with my fellow students in the hall and we take a stroll around the greens and the cloister, chatting about things we've learned today and everything else that comes to mind, as others help with the preparation of our evening meal.

5:00 PM — EVENING PRAYERS (EVENSONG)

“O GOD, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.”

My day is officially closed with our evening prayers which again fold my labors into the long and continuing story of the Church's dependence upon the grace of God in Jesus Christ, and which locate my efforts in the grand movement of the Church toward God in the “Amen!” of his praise and service.

6:00 PM — DINNER (OPTIONAL)

8:00 PM — FELLOWSHIP (OPTIONAL)

Greystone Institute occupies a unique place in the theological education landscape. By combining a commitment to the highest standards of content with a commitment to practical and spiritual formation within their confessions, the program is designed to produce clergy and lay ministers who are committed to their traditions while having an appreciation for the breadth of what God has done through various Reformed movements. In the Anglican Studies Program, students benefit from knowledgeable experts across the Anglican Communion who are leading voices in Reformation Anglicanism, while also being able to process and immediately apply their knowledge in diverse learning communities. I can't recommend Greystone highly enough.

REV. BEN FISCHER, PHD

RECTOR, CHRIST THE REDEEMER, NAMPA, ID
ROCKY MOUNTAIN DIOCESE, ACNA



