



GREYSTONE THEOLOGICAL INSTITUTE

MISSION & GUIDING PRINCIPLES

PURSUING EXCELLENCE AND USEFULNESS IN REFORMED
THEOLOGICAL EDUCATION, FORMATION, & FELLOWSHIP



THE GREYSTONE WAY

Greystone Theological Institute is an innovative and collaborative effort in theological education and fellowship in the mode of confessional Reformed catholicity. Greystone is deliberately different and deliberately rigorous, aiming for the long-term usefulness of faithful, effective theological service to the Church and the world.

Based in the region of western Pennsylvania (USA), Greystone resources scholarship and ministerial formation at the postgraduate level at select satellite sites in the United States and internationally through a combination of regular intensive on-site course modules, blended or online modules, and a range of theological fellowship events.

In a variety of forms and contexts, Greystone seeks to enrich the educational mission of the Church in the tradition of confessional Reformed catholicity, foster theological collaboration, and share resources in order to advance learning; to strengthen teaching, learning and research; and to maximize the stewardship of scholarly resources for Church and academy.

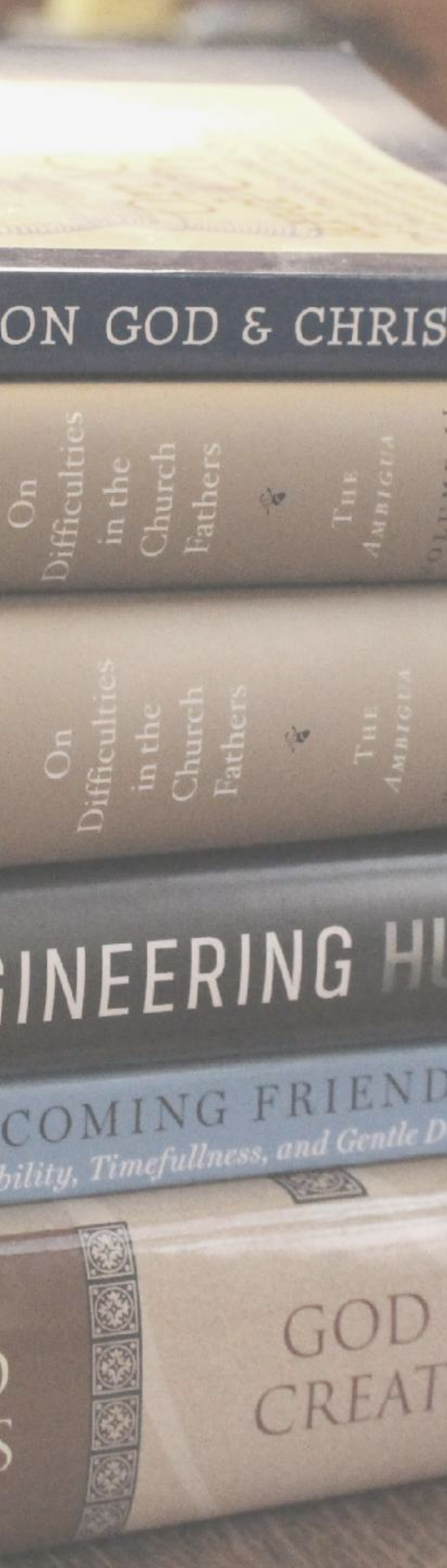
We warmly invite you to what is affectionately known as the Greystone way.



THE INSTITUTE

Greystone Theological Institute is a global organization committed to providing excellent and useful theological resources to ministers, students, scholars, and all others throughout the world who desire to grow in their understanding of Holy Scripture and the Christian Faith in its Reformed expression. We carry out this commitment through:

- (1) advanced (ThM/MTh, MPhil, and PhD) course modules and events,
- (2) customized accredited degree program partnerships with other institutions, and
- (3) the formation of vibrant local theological communities around the world.



THE MISSION

We live, worship, and minister as Reformed Christians in a time of extraordinary opportunity. The rich repository of the texts of the Christian tradition, including the Reformed Orthodox tradition, are available to students and scholars in an astonishing number and variety—in first-time publication in some cases, and in first-time English translation in others. The advances made in recent years in historical, biblical-exegetical, philosophical, linguistic, theological, and liturgical understanding are staggering. There is a great opportunity before us to advance the faith and thought of the Church in edifying, fruitful ways, but there is also a marked need for an organization committed to doing so in humility yet with a commitment to unrivaled excellence as well as fearless confidence in the truth of the Word of God. We believe that our moment of great opportunity requires a Reformed organization that is deliberately and dispositionally catholic in the best and traditional sense of the word, robustly and generously confessional, and pedagogically innovative for a truly new teaching and learning environment.

However, we also live, worship, and minister as Reformed Christians in a time of extraordinary challenge. Especially in the contexts of sexual identity, gender, and household ethics, the Church has been forced to reckon with the inadequacies of conventional evangelical models of male and female and the ethics that have tended to flow from such models. We believe there is a great need in our day for a Reformed theological organization committed to a properly theological ethic which:

(1) takes seriously the biblical world as the true world,

(2) commends an old-new way of seeing and living, alert to and informed by the limits as well as the enduring fruit of pre-modern and modern ways of thinking about the human person, and which

(3) presses forward in fresh construals of biblical teaching regarding the meaning of gender, family, and society.





For these reasons and more, we need an organization able to serve the advance of the Reformed theological tradition in our time, not for its own sake but for the sake of the glory of God in Christ by the Spirit in the Church. By God's grace, Greystone has committed to the relentless pursuit of this mission. We endeavor to carry out our mission as it is informed by ten Guiding Principles, five of which pertain to our theological orientation, and five of which pertain to our pedagogical and institutional life.

THE TEN GUIDING PRINCIPLES



We are committed to the principles of the Reformed theological tradition, embracing this tradition as a faithful confessional expression of the catholic Church of every age and place.

Within this context, we are also committed to the following ten theological and pedagogical Guiding Principles which, as a whole, distinguish Greystone and animate the Institute's varied endeavors.

THEOLOGICAL ORIENTATION

1

Christ & Canon

a canonical and biblical-theological interpretation of inspired, inerrant Holy Scripture that is organically and personally tethered to its roots in, and infallible witness to, the Son of God; in which no single biblical text exists in meaningful isolation or abstraction from the Scriptural canon as a whole which is its true “context” for interpretation, so that every part of Holy Scripture demands the Christian reading as elemental to its original intention; and which accepts, receives, and commends the Scriptures of the Old and New Testaments as the divine and authoritative Word of the triune God who has given and providentially protected these Scriptures with a view to his economy of creation, redemption, and final glory

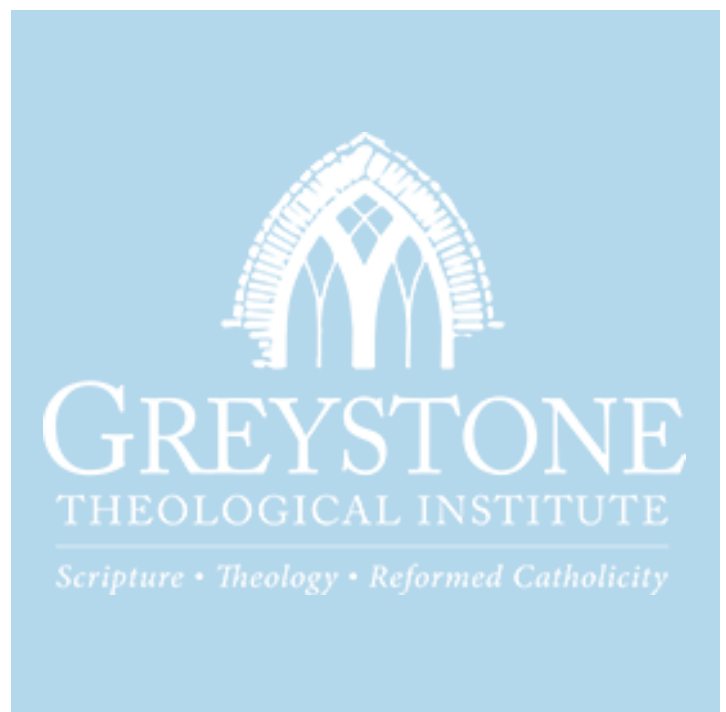




Theological Advancement



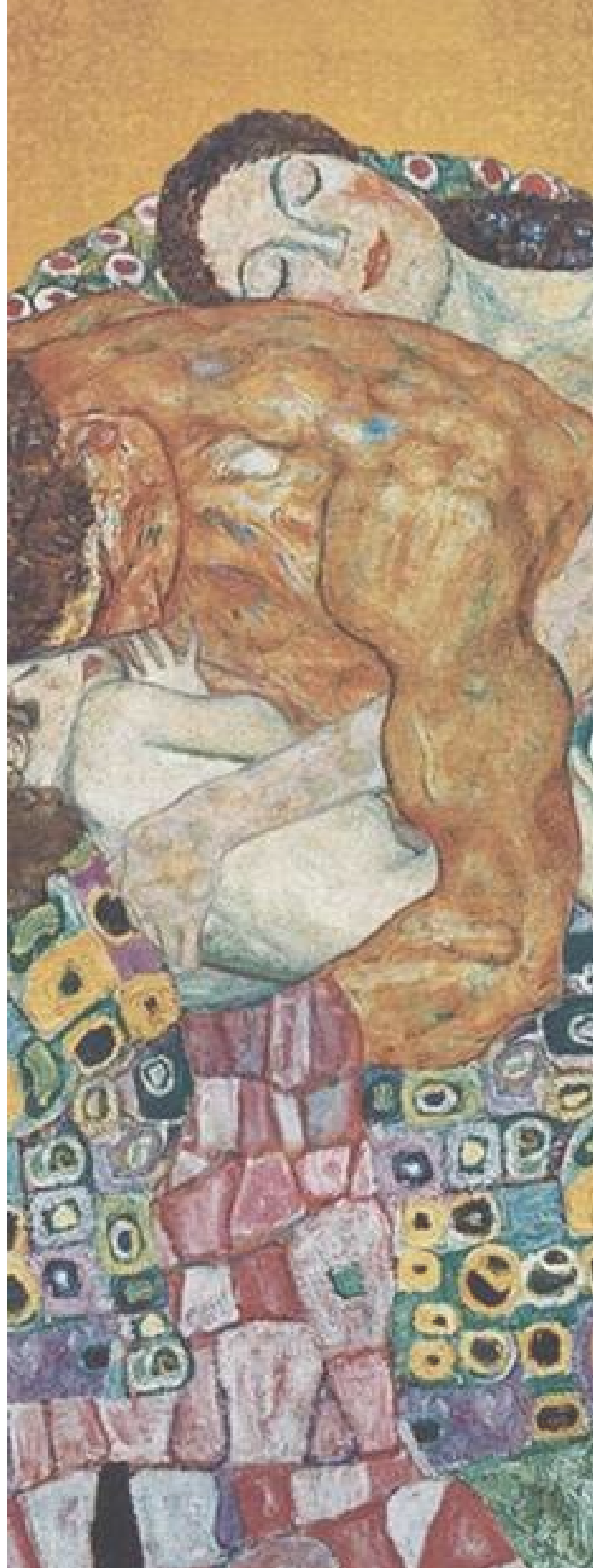
the ongoing sanctification of the Church, including the Reformed theological tradition, in the understanding and embrace of biblical truth, which includes the key importance of constructive Reformed dogmatics for the preservation, defense, advance, and commendation of the Gospel and the Christian Faith



3

Gender as Vocation

in a cultural and ecclesiastical context of dangerous confusion regarding the meaningfulness of male and female, we wish clearly to affirm, defend, and commend the biblical-liturgical model of sexual identity as vocation, in which the biological-physiological markers of male and female signal two distinguishable, inseparable, and irreversible modes of life (male and female), each oriented to the other as callings, with the original human male and female (Adam and Eve) functioning biblically as historically real and eschatological figures of the heavenly household politeia of the Son of God and his Church. While such a commitment excludes the sinful disorderliness of homosexuality and transgenderism, the scope of the biblical model is much more far-reaching, extending beyond narrow concerns of gender dysphoria to include the biblical reverberations of this model in ethical legislation and principles restraining and condemning various forms of domestic or social violence or other abuses of power





Reformed Catholicity



the catholicity of the confessional Reformed theological tradition, understood:

HISTORICALLY

as a commitment to the classical, pre-Reformation bedrock of what is now known as the Reformed tradition;

TEXTUALLY

as a commitment to the Reformed confessional symbols as

- (1) subordinate, (2) real,
- (3) ecclesiastical authorities;
- (4) anti-tribalistic in nature and purpose; and
- (5) non-exhaustive (6) consensus documents of the Church's faith and practice,
- (7) faithfully summarizing the teaching of Holy Scripture

THEOLOGICALLY

as the Christological relatedness of any one truth with every other truth, wherever that truth is found at one time, and of the Church as an organic-organizational whole spread throughout space and time, whatever the visible form of that Church at one time, rooted in every way in the eternal Son of God himself, in whom and through whom all things came into being and forever subsist

DISPOSITIONALLY

as a commitment to the important dogmatic role and fruit of a posture of discerning, irenic charity toward those Christian teachers outside the Reformed tradition whose work is to be engaged not only critically but also with a charitable imagination

EUCCHARISTICALLY & LITURGICALLY

not only at the origins of the Reformed tradition in the time of the Reformation but also in the earliest uses of the word “catholic” (Ignatius of Antioch) and in the Scriptures themselves, which commend to faith a Levitical-liturgical vision of reality driven by God’s determination to glorify his Son through his Church in and through history





Global Tradition

5

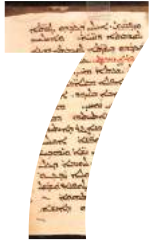
the discerning retrieval and deployment of biblically faithful themes and trajectories of thought and practice found not only throughout the entire history of the Church but also in non-western theological contexts such as, especially, the ancient Semitic and eastern pre-Greek/Latin philosophical and theological worlds

PEDAGOGICAL & INSTITUTIONAL LIFE

Educated Ministry

6

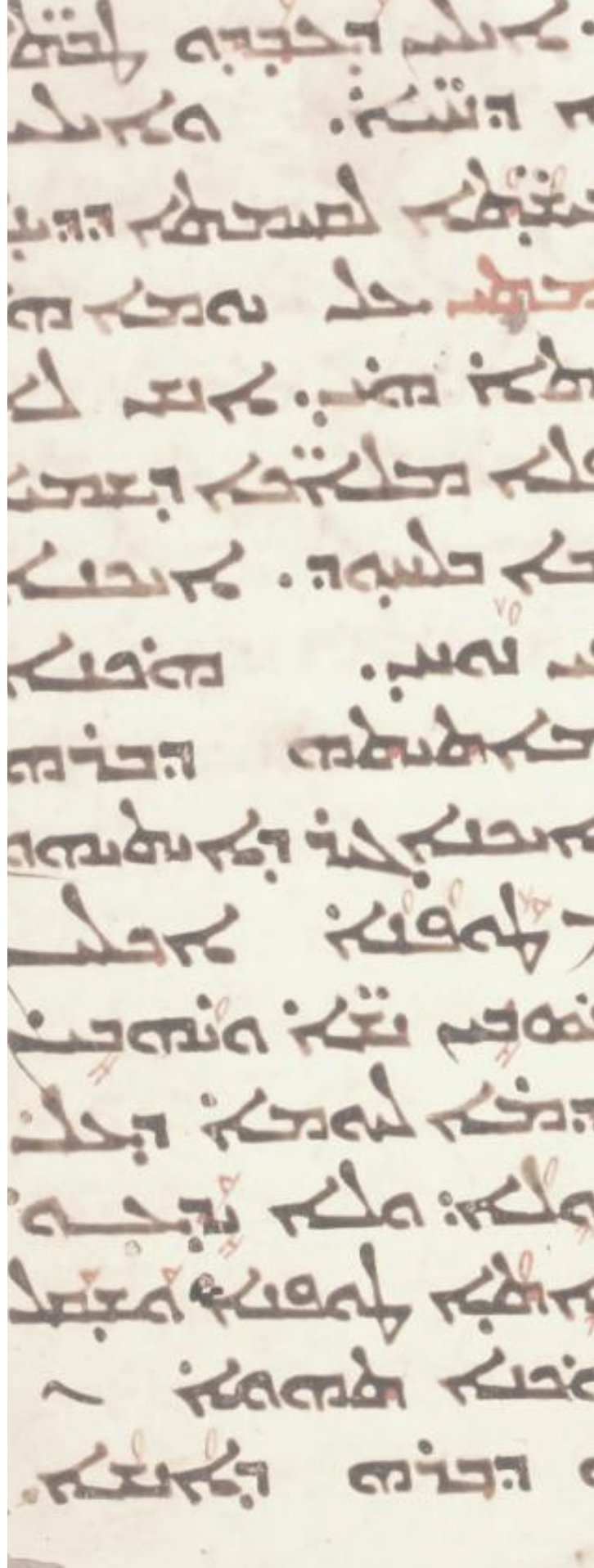
the classical view of faithful ministry as requiring foundational as well as continuing education understood as rigorous training in the skills necessary for responsible handling of Holy Scripture in its original languages and canonical, theological, and ecclesial contexts; the ideas and texts of the Christian Tradition; the distinctive commitments of the Reformed theological tradition; and the complex spiritual dynamics and needs of the human condition



7 Textual Focus

the indispensable importance to ministerial and research training of the responsible comprehension and interpretation of biblical and historical texts, which requires:

1. familiarity with the various contexts of a document, the acquired skill of patient reading, and the commitment to growing in knowledge of these contexts and skills;
2. linguistic facility in the major languages of biblical and theological study, minimally biblical Hebrew, biblical Greek, and Latin, and the insistence that, as a matter of Christian ethics and not only education, serious writing and publication that is critical of figures or ideas must include, at minimum, reading facility in the language(s) original to those figures or ideas; and
3. a “charitable imagination” committed to discerning, wherever possible, the positive intention and potential usefulness even of arguments and ideas with which one must ultimately disagree and must ultimately critique for the good of the Church





Collaboration



as an expression of our commitment to Reformed catholicity, and as part of our innovative response to the challenges posed both by tribalism within Reformed contexts and by the rapidly changing economic and pedagogical pressures faced by theological institutions, Greystone pursues collaborative relationships with existing institutions and organizations of academic integrity who are willing to partner with us in various forms without contradiction of our Guiding Principles

Formation in Community















the centrality of the Church in God's purposes for the world, and the inherent (as created) good of in-person, physical, local and regional community and friendship, particularly as the ordinary contexts for education in the fullest and richest sense of the word, producing responsible, thoughtful generalists able to think and speak fruitfully in a world of rapidly changing questions

10

Conversation

the importance of deliberate, sustained, extended conversation (1) academically, for a quality educational experience, and (2) polemically, as key to true mutual understanding among Christians who disagree

WE BELIEVE THESE TEN PRINCIPLES FAITHFULLY REPRESENT THE TEACHINGS OF HOLY SCRIPTURE, WHICH IS OUR "NORMING NORM," THE ULTIMATE RULE OR STANDARD FOR FAITH AND PRACTICE.

 <p>Early Christianity Dr. Mark A. Garcia \$99.00 USD</p>	 <p>Le Ferment Divin: Reflections on Christianity Dr. Mark A. Garcia Free</p>	 <p>Leviticus as Christian Scripture Dr. Mark A. Garcia \$15.00 USD</p>	 <p>History of Christianity and Science Dr. Jason M. Rampelt \$99.00 USD</p>
 <p>Reformed Catholicity Dr. Mark A. Garcia \$99.00 USD</p>	 <p>Job as Christian Scripture Dr. Don Collett \$99.00 USD</p>	 <p>Penance in the Patristic, Medieval, and Reformation Dr. Atria A. Larson \$15.00 USD</p>	 <p>Theological Anthropology Dr. Mark A. Garcia \$99.00 USD</p>
 <p>Technology, Faith, and Human Flourishing Mr. L. M. Secasas \$15.00 USD</p>	 <p>Lydia Center Workshop: Ministry in Contexts of S Dr. Mark A. Garcia \$15.00 USD</p>	 <p>Domestic Violence in Theology & Ministry Dr. Mark A. Garcia \$99.00 USD</p>	 <p>Peter Lombard's Sentences: Theological E Dr. Atria A. Larson \$99.00 USD</p>



Partner with Greystone

One-time and monthly commitments go a long way to making Greystone's work possible, and a new gift, or an increase to an existing regular commitment, can take Greystone much further still. Would you consider investing in Greystone's service to the Church throughout the world? We welcome requests for further information about these opportunities that would support Greystone's mission and usefulness for many years to come. Please write to us at info@greystoneinstitute.org to set up a time when we can speak with you.

Thank you for your valuable support of Greystone.

