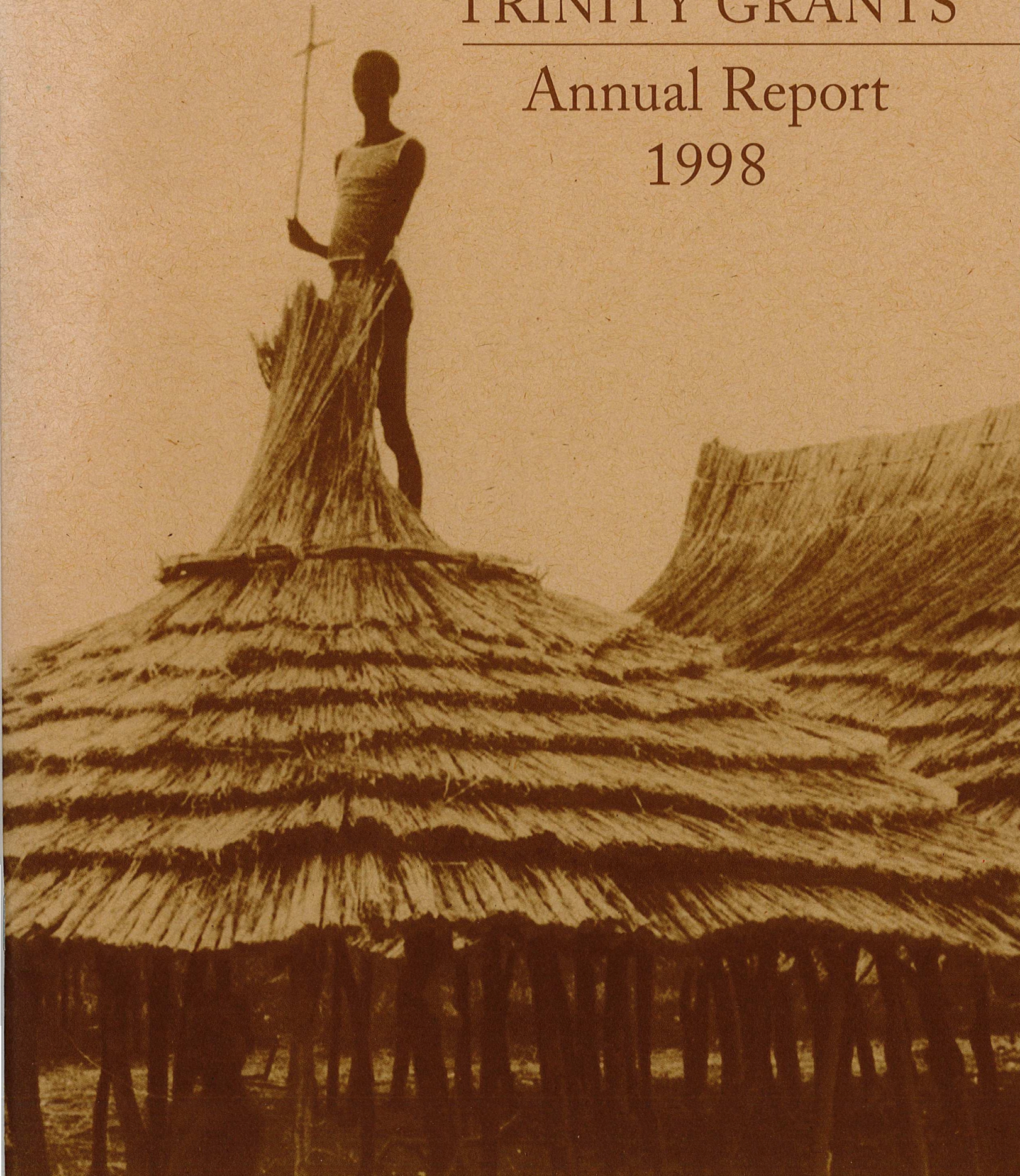


TRINITY GRANTS

Annual Report 1998





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REPORT FROM THE RECTOR

This past December, Father Callaway and I attended the VIII Assembly of the World Council of Churches in Harare, Zimbabwe. I was struck once again with the complexity of orchestrating dialogue among the over 300 member churches of this global ecumenical body. Amidst all of the variety of language, culture, and faith expression, I am convinced that this dialogue is imperative. The strong African spiritual influence of this event served to remind us that, in spite of our diversity, we are all sisters and brothers who worship one God and are empowered by one Spirit. In our broken world it is the role of Christians to talk with each other, and with other faith groups, to attempt to achieve understanding and tolerance.

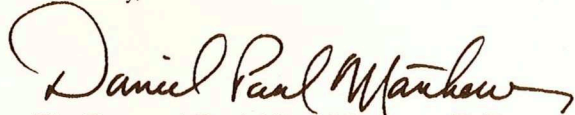
Recently we organized two consultations in Africa in order to include our partners in evaluating our grant making emphases in the Global South. These meetings brought fresh voices and new perspectives on the role of the Church in society as we enter the new millennium.

As I write, we are just beginning to learn of all that was said in the course of these two consultations. It is clear that in gathering, in worshipping, in sharing, and in listening all who participated were enriched. Over and over, our African partners emphasized that they hope these discussions will continue on a more regular basis. They told us they were greatly encouraged by the interest and respect that this process demonstrated for the church in Africa, and that they were enriched by getting to know each other across the national and language boundaries that separate and divide them within that vast continent. For our part, I know that what we learned from our partners will greatly enhance Trinity's future planning.

It is important to remember that our global community depends on the listening, exposure, and dialogue that comes as Christians across cultural, national, and ideological boundaries know, respect, and care for each other.

One expression of that love is the beautiful Dinka Cross that graces the pages of this report. A gift of the Diocese of Bor in the Southern Sudan, it is a wonderful reminder of a young Sudanese man who so enriched the lives of the Trinity staff and congregation during his brief stay with us. This poignant symbol, carved from ebony with metal trim made from gun casings, is a constant reminder from our partners of how instruments of war can become a symbol of salvation, an image of faith and hope.

Faithfully,



The Reverend Daniel Paul Matthews, D. D.



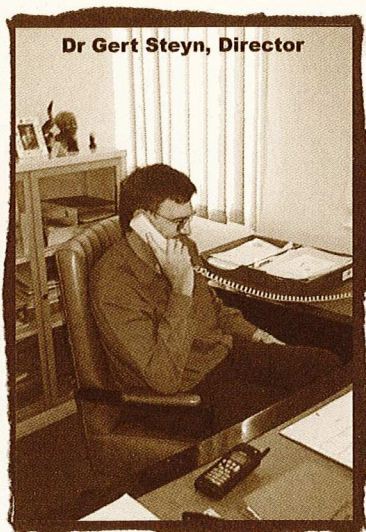
THEOLOGICAL EDUCATION BY EXTENSION

EQUIPPING PEOPLE OF GOD FOR MINISTRY

"All scripture," 2 Timothy 3:16-17 tells us, "is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work."

Theological Education by Extension (TEE), pioneered in Guatemala in 1963, has been in existence now for more than 35 years. Throughout the years, TEE has drawn its strength from two core facts: One, that it provides a midway between residential and conventional correspondence education—with tutorial support in the vicinity of the student; and two, that it offers contextual and community-based theological training or, rather, equipping for ministry. Today, there are TEE programs functioning across denominational, racial, and gender boundaries in many places in the world: the USA, Canada, Latin America, Australia, Africa, Asia (including India), and Europe. Most of these programs are ecumenical and include a number of denominations. Across geographic, cultural, and economic divides, TEE programs pursue their shared goal of fostering the formation of ministry.

TEE's purpose is to provide training in Christian living, witness, and service by using distance learning methods. TEE assists natural leaders in the church to equip themselves for a more effective ministry—a ministry which is to be understood in the widest possible sense. To be effective TEE must always be contextual and interactive. An important function of the TEE movement is the training of local tutors in the methods of contextual interactive learning. TEE also facilitates the provision of contextualized self-examining instructional materials.



TEE College (Southern Africa)

TEE programs are designed to meet the needs of the Churches for theological training for the following persons:

- those already in various lay ministries needing further training;
- lay people who need to be equipped with a theology which will enable them to work out a Christian response in their situation;
- those whom the churches have chosen for training for the ordained ministry outside the residential seminaries.

TEE brings to learners in their community the benefits of both correspondence and residential forms of training. Self-instructional course material gives immediate feedback, and tutorial groups provide opportunities for tuition and interaction between learners and tutors. The TEE method is specifically designed to enable learners to study while practicing ministry in their own environment and benefit

from advantages previously available only at residential places of learning. TEE has made theological education accessible for marginalized and disadvantaged groups of people, empowering them to equip themselves for ministry.

COMMUNITY-BASED EQUIPPING:

Let me share some practical examples of how TEE has been instrumental in changing South African society:

Building Bridges for Peace.

In a mud hut in the mountains of KwaZulu-Natal, a group of TEE students consisting of both ANC and Inkatha Freedom Party supporters came to the conclusion in the early '90s that they can live in peace together. They initiated and held a peace march afterwards in their community.

Addressing the Gender Gap.

At a meeting of church women arranged by the South African Council of Churches delegates were amazed at the large number of women who studied through the TEE College (currently 50% of the students are women). The TEE College has contributed strongly to bridging the gender gap — even to such an extent that affirmative action had to be implemented on staff level to appoint more males!

Bridging the Racial and Cultural Divide.

A white man phoned one day to thank the TEE College, confessing that it was the first time in his life that he sat with people of color as equals discussing and interacting regarding their TEE studies. It changed his life.

Meeting the Community's Needs.

In the township of Khayelitsha, outside Cape Town, a group of students met on a regular basis in a converted shipping container — a makeshift schoolroom. Due to their extreme poverty, special alterations were made to some of the course material in order to provide it in smaller units so that they could be able to purchase the study sections for smaller amounts of money each month.

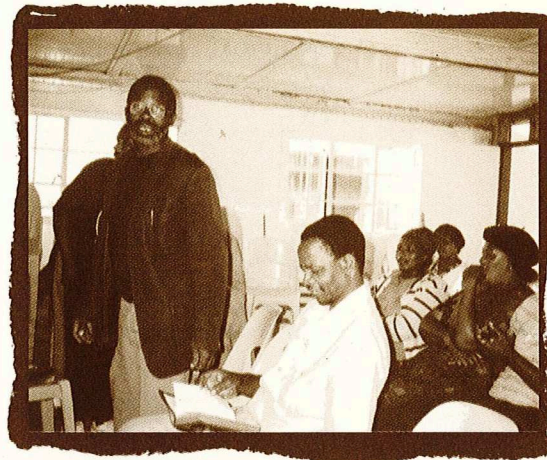
Overcoming Educational Disadvantages.

Johannes Ledwaba, today in the final stages of a Masters degree in Missiology, started his studies at TEE College many years ago — without a completed high school career. He then obtained the TEE Certificate in Theology (cum laude), completed his high school studies and obtained the Joint Board Diploma in Theology in 1995. He then enrolled and passed his BA (Honors) in Theology and has aspirations to do a Doctorate — all without being in a residential tertiary institution!

Our college receives letters on a weekly basis, telling stories of how the TEE College assisted people to be equipped for their task — people who never before had the educational or financial opportunities to do so. During the annual Director's Christmas appeal, the poorest of the poor many times contribute whatever they can to assist others who are even worse off than themselves. One student even arranged to pay his studies in installments, including a small contribution to help others with each of those payments. Many of these contributions are used to assist prisoners who have no means of paying for study materials themselves. By granting opportunities such as these, TEE changes individual lives and society.

We believe that the TEE movement will continue to be a vital provider of ministerial formation for all God's people, equipping and empowering anyone, anywhere, for their ministry, helping them to serve their communities by freely sharing their Christian faith and addressing the changing needs of their societies. I believe that TEE has many challenges and opportunities facing it as it moves into the next millennium.

TEE College (Southern Africa), established in 1976 with the Church of the Province of Southern Africa as one of its key member churches, soon became one of the most prominent TEE programs internationally. Highly influential, particularly in Africa, TEE College also established its status and credibility among other institutions of its kind on a global basis. TEE College provides its 1500 enrolled students (along with many institutions across Africa and elsewhere in the world) with course materials developed by the staff.



Converted shipping containers become a schoolroom—
Khayelitsha



Khayelitsha students and mentors, TEE College
(Southern Africa)

TO STRENGTHEN THE CHURCH IN THE GLOBAL SOUTH

In 1998 we have continued a focus on Theological Education by Extension programs as an expression of the Trinity Church emphasis on spiritual formation and development. This is reflected throughout this report in word and picture. That these many programs are reaching significant numbers of people has become more obvious. Clergy and lay people training side by side in their local communities in an experiential learning mode helps them to apply what they

learn to every day situations. It strengthens the church at the grass roots, where most of the mission work of the church takes place. We invite you to browse further and sample some of



Sudanese women prepare to teach others.

the rich experience that is coming from this newly invigorated grant category.

1999 PROGRAM EMPHASES

The primary focus of this grant category is in Africa, with limited responses in other parts of the Global South, within the program emphases of Theological Education By Extension (TEE) and Communications. Priority will be given over the next several years to strengthening the TEE capabilities of Anglican Churches as an element of the Trinity Church focus on spiritual formation and development.

THEOLOGICAL EDUCATION BY EXTENSION (TEE):

Short-term and contextual training for clergy and laity, with particular attention given to programs

of Anglican Provinces or ecumenical consortia that address non-residential training issues and the needs within geographical regions.

COMMUNITY DEVELOPMENT

efforts of churches that encourage self-sustaining, small scale enterprises, the benefits of which will improve the lives of people in the community and increase their skills in management and decision making. This emphasis has been broadened to include both rural and urban programs.

DEVELOPMENT LEADERSHIP TRAINING

to increase the Anglican Church's capacity to manage development and primary health care programs, with emphasis on those involving South-to-South exchanges.

PRIMARY/PREVENTATIVE HEALTH CARE

programs that take a community based approach to addressing underlying causes of poor health including women's reproductive health, immunization for children, AIDS education, and nutrition.

COMMUNICATIONS PROJECTS,

especially those that will enhance South-to-South exchanges and connect non-residential theological education, community development, and primary health care.

1998 GRANTS

ACROSS, Nairobi, Kenya - \$10,000 to assist ACROSS and the New Sudan Council of Churches (NSCC) to evaluate current Theological Education by Extension training materials and program needs throughout the churches in the Southern Sudan, and to develop a plan for modernizing the training tools and delivering them to the churches.

Council of Anglican Provinces of Africa (CAPA), Nairobi, Kenya - \$15,000 to support the 1998 new bishops' training program held in Johannesburg, South Africa.

Diocese of Abuja, Nigeria - \$3,057 to cover the exchange rate fluctuation experience on a previous grant to the diocese for a community development program.

Diocese of Bo, Sierra Leone - \$52,265 to support two aspects of the diocesan integrated development and rehabilitation program and to provide transportation for three development staff.

Diocese of Bor, Sudan - \$39,379 over three and a half years, to support an education program for key lay leadership to provide much needed leadership skills in this rapidly growing diocese.

Diocese of Egbu, Owerri, Nigeria - \$45,000 for the first-year financing of an agricultural self-help program that will assist women and girls to become more self-reliant in their own rural community.

Diocese of Ezo, Sudan - \$13,800 to support a training workshop for clergy, lay readers, and women workers in this new diocese.

Diocese of Haiti, Port-au-Prince, Haiti - \$17,000 to begin to equip the diocese with contemporary communications equipment

Diocese of Katsina, Nigeria, St. Luke's Church - \$22,600, over two years, to support the St. Luke's agricultural development and primary health care training program

Diocese of Mount Kilimanjaro, Tanzania - \$3,000 to evaluate an existing preventative health care program and prepare new funding proposals to support the future work.

Diocese of Mumias, Kenya - \$2,025 to cover the cost of an external evaluation of the women's development program organized with a Kenyan consultant.

Diocese of Shyira, Rwanda - \$65,000 to fund three short-term clergy and lay leadership training and reconciliation programs within the diocese.

Diocese of Shyogwe, Rwanda - \$5,400 to support a week long training seminar for 65 Catechists in the diocese.

Diocese of Uruguay, Montevideo, Uruguay - \$22,000, over two years, to support the diocesan theological education project.

Diocese of Yei, Sudan - \$4,500 to support advanced training of two women teachers who will train other women to lead nursery schools in their own villages.

Interdenominational Committee for Industrial Mission (ICIM), Johannesburg, South Africa - \$30,000 to support a Women and Employment Program to address women's issues in the workplace.

Joint Anglican Diocesan Council (JADC), Accra, Ghana - \$8,500 to support the leadership training program of the National Clergy Wives Association in Ghana held in April 1998.

Province of Brazil, Porto Alegre, Brazil - \$6,000 for computers, printers, and related accessories for the Center for Anglican Studies, and for the Documentation Center to provide support to the dioceses.

Province of Congo, Bunia, Congo - \$9,000 to establish the initial email service in the Provincial office and explore packet-radio service at other sites.

Province of Rwanda, Kigali, Rwanda - \$132,000, over three years, to establish a Theological Education by Extension program to meet the demand for theological training in Rwanda.

Province of Southern Africa, Cape Town, South Africa - \$35,000 to support the Transformation Commission process of gathering information and defining a strategic plan for the Church of the Province of Southern Africa in the coming millennium.

Province of Tanzania, Dodoma, Tanzania - \$35,973 to continue the start-up support of the Provincial Theological Education by Extension program for a third year.

Province of Tanzania, Dodoma, Tanzania - \$26,360 for the development, preparation, and testing of TEE texts at the Foundational and Certificate level in Swahili.

Province of Uganda, Kampala, Uganda - \$30,000 to continue support of the new Theological Education by Extension program for a third year.

Province of Uganda, Kampala, Uganda - \$5,000 for a feasibility study and evaluation of needs to install a radio call system between the six northern dioceses and the Provincial office.

Province of West Africa, Accra, Ghana - \$32,500 to support the RURCON training seminar for West African bishops and their spouses to be held in Banjul, Gambia.

Southern Africa Grantmakers Affinity Group, Washington, DC - \$11,000 toward African partner travel expenses for the African Renaissance Consultation, April 29 to May 1, 1998 in Washington, D.C.

Theological Education by Extension College, Johannesburg, South Africa - \$50,200 over three years, to support an internship for a woman of color to serve on the college staff to gain experience and exposure.

Theological Education by Extension in Malawi, Zomba, Malawi - \$21,000 to assist in the development of new Diploma-level training materials by an upgrade of equipment and the addition of an advanced study course.

TEE Board for East Africa, Dodoma, Tanzania - \$3,200 to supplement a previous grant for the development of a collaborative effort to address distance learning needs in East Africa.

Trickle Up Program, Inc., New York, New York - \$15,000 in support of microenterprise development to be distributed by Sierra Leone Council of Churches and local organizations under the aegis of the Diocese of Bo.



Primary Health Care workers in Malawi proudly display their certificates.



TO STRENGTHEN TELECOMMUNICATIONS IN THE ANGLICAN COMMUNION

In 1984, Dr. Bruce Merrifield, the Chairman of the Trinity Grants Board, challenged the Board and staff to “level the (technological) playing field” by strengthening telecommunications in the Anglican communion—most especially the Global South. Electronic databases of information, shared widely, dramatically improve the quality of life for people in developing countries. With access to this technology, people in developing countries are becoming active players in the global church and in the global community. For the past fifteen years, the Grants Board has been committed to improving the infrastructure for development by working with Anglican partners to provide telecommunication access, especially in the Global South.

(An evaluation of grants made in this program area from 1984 through mid-1998 was conducted by the Reverend William C. Sibert, Jr., who presented a report on his findings to the Grants Board at its annual policy-setting meeting in September 1998. This report is available upon request from the grants program.)

1999 PROGRAM EMPHASES DATA BASE CREATION:

Support for the creation of data bases, in a variety of electronic formats, that will be pertinent for the conduct of projects in other Program Emphases such as theological education by extension; small-scale entrepreneurial development projects; development management training; primary/preventative health care; and community organizing. Priority will be given to ecumenical collaborations.

NETWORK DEVELOPMENT

Support for the establishment of internal communications networks within an Anglican Province, utilizing the network software developed by the InterAnglican Information Network regional managers and their expertise, with priority given to ecumenical collaborations located in the geographical area to be covered by the network.

SPECIAL OPPORTUNITY:

Support for a program initiative to reconstitute and convene a new International Advisory Committee for the InterAnglican Information Network, under the aegis of the Archbishop of Canterbury, the Primates, and the Anglican Consultative Council.

1998 GRANTS

Anglican Consultative Council, London, England - \$82,481 to support the Anglican Communion News Service (ACNS) in dissemination of news and reports from Lambeth Conference 1998.

Anglican Consultative Council, London, England - \$88,000 for the Quest Managers of the InterAnglican Information Network to demonstrate uses of telecommunications at Lambeth Conference 1998, and to assist the bishops in such usage.

Diocese of Dominican Republic-\$4,178 for the purchase of a computer, modem, and transmission subsidy to access the Internet and Quest International.

Diocese of Egypt, Cairo, Egypt - \$2,500 to purchase a computer, software, and modem for the Anglican chaplaincy in Tunis.

Diocese of El Salvador, San Salvador, El Salvador - \$5,380 to purchase two computers, printers, and modems for enhancement of internal and external communications.

Diocese of Northern Malawi, Mzuzu, Malawi - \$9,971 to assist in developing communications capability for the Anglican facilities on Likoma Island by providing funds for a high-frequency radio system.

Diocese of the Virgin Islands, St. Thomas, Virgin Islands - \$3,500 for a computer, modem, and printer for the office of the bishop.

National Council of Churches of Christ in the USA, New York, New York - \$30,000 to expand the usefulness of the data base for participating faith communities, secular and religious writers, and to create new educational approaches emphasizing the Web as a communications tool for information of and about faith and spirituality.

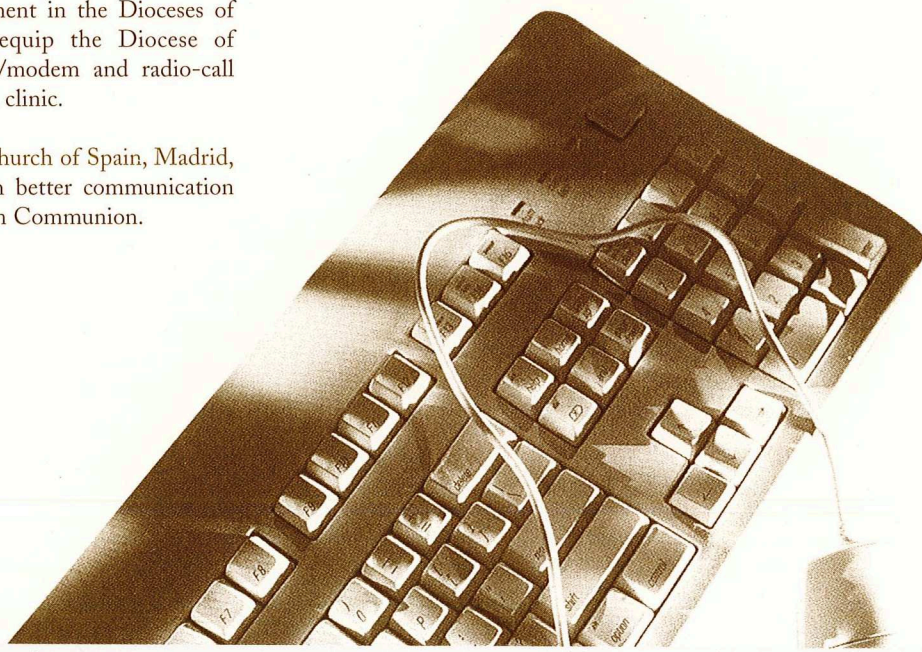
Province of Central Africa, Gabarone, Botswana - \$35,178 to equip twelve dioceses and the provincial office for participation in the InterAnglican Information Network (IAIN).

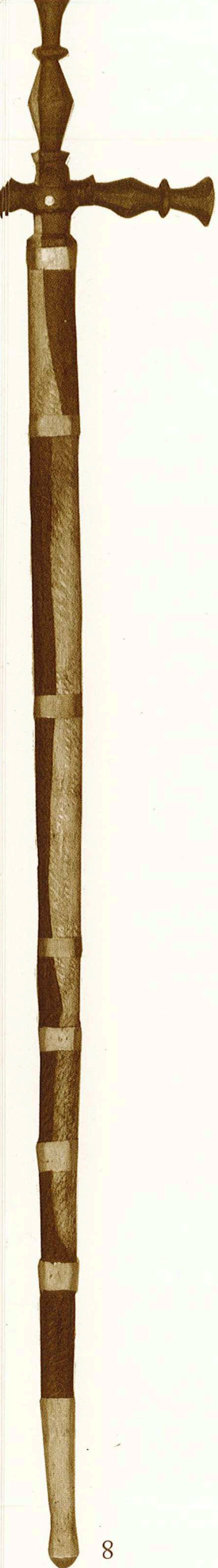
Province of Papua New Guinea, Mount Hagen, Papua New Guinea - \$12,630 to purchase computers, modems, and transmission services for three diocesan offices and the Provincial office, to enable more rapid and secure inter-diocesan communications and connect to Quest International.

Province of Rwanda, Kilgali, Rwanda - \$8,663 for a computer, fax-modem, and printer to enable the Provincial staff to enhance communications and administration.

Province of the Southern Cone, Salta, Argentina - \$19,805 to upgrade equipment in the Dioceses of Peru and Uruguay, and equip the Diocese of Paraguay with a computer/modem and radio-call system for a remote medical clinic.

The Reformed Episcopal Church of Spain, Madrid, Spain - \$3,396 to establish better communication with the rest of the Anglican Communion.





TO STRENGTHEN SPIRITUAL FORMATION AND DEVELOPMENT IN THE EPISCOPAL CHURCH

Sociologists, theologians, and journalists report that a new “search for spirituality” is now a major preoccupation of many Americans. In 1994, Newsweek reported that “now it’s suddenly OK, even chic, to use the S words—soul, sacred, spiritual, sin.” This environment presents American churches with challenges and with opportunities. On the one hand, the widespread interest in activities ranging from Eastern meditation and medieval chant music to angels and environmentalism is a sign of people’s receptivity to the supramundane and supernatural. On the other hand, spiritual quests are as likely to be met outside of churches as in churches. Whereas a limited cluster of mainline churches once wielded enormous cultural and social authority, they are today one stream alongside many others that are competing for the hearts and minds of American seekers. A critical challenge for contemporary churches is to communicate the Christian faith to the growing numbers of unchurched Americans, many of whom lack even a Christian memory.

REACHING SEEKERS:

A primary focus of Trinity’s program in Spiritual Formation and Development is to support programs that attract seekers to Episcopal churches. Such programs often exhibit extraordinary creativity. “Like the early apostles and their communities,” sociologist George Hunter writes, “they adapt to the language, style, and forms of their target population’s culture.”

BUILDING SPIRITUAL CAPITAL:

Another focus in this area is to build up the spiritual capital of Episcopalian church-goers. Sociologist Nancy Ammerman reports that upwards of half of all people in church-attendance on Sunday mornings—are “Golden Rule Christians.” For these people, the most important attribute of Christianity is “caring for the needy and living one’s Christian values every day.” “What matters most in this view,” writes Ammerman, “is how you live your life, how you treat others, whether you leave the world a better place.” The engagement of Golden Rule Christians is largely ameliorative. They are more than willing to do what small things they can to relieve the suffering of the world. Their efforts usually consist of charitable donations and volunteer activity. Giving time and money, in managed ways, is well within their definition of how a Christian should live.

DEVELOPING SPIRITUAL FOUNDATIONS:

The biggest challenge for “Golden Rule Christians” is developing a prayer life and explicit religious language, stories, and precepts. Without attention to such disciplines, Golden Rule Christianity becomes a “works righteousness” that fails to sustain people in the crises of life. It also becomes difficult to pass one’s faith onto one’s children or to equip young people with essential moral and religious foundations. A strategic goal for a program in spirituality that serves Episcopal churches involves building up the moral, religious, and doctrinal foundations that have historically empowered Anglicans to live good and caring lives.

*For 1999 Program Emphases
See page 16*

1998 GRANTS

All Saints Episcopal Church, Corpus Christi, TX - \$45,000, over three years, to support the Centerpoint Parish Pilgrimage Program, which provides structure for churches that want to build their total program on spiritual formation principles.

The Children's Mission of St. Paul and St. James, New Haven, CT - \$45,000 to fund the expansion and replication of its programs in spirituality of children.

Christ Episcopal Church, Albertville, AL - \$30,000 to enhance the programs of La Mision Episcopal de Señora de Guadeloupe, an existing ministry for new immigrants from Mexico, Central and South America.

Christ Church Episcopal, Norcross, GA - \$50,000 to provide seed money to expand the Advancing Authentic Leadership Project.

Grace Church, Asheville, NC - \$60,000, over three years, to fund the staffing and curriculum development for a Retreat Leaders' Training Program (Stillpoint Ministries) to serve the parishes in the Diocese of Western North Carolina, and beyond.

Grace Episcopal Church, Pittsburgh, PA - \$60,000, over three years, to support Grace Church's Center for the Exploration of Spirituality and the Arts.

Holy Trinity, Inwood, New York, NY- \$30,000 to support the costs of developing curricular materials on contemplative spirituality and prison theology to be used in adult education classes and in prisons.

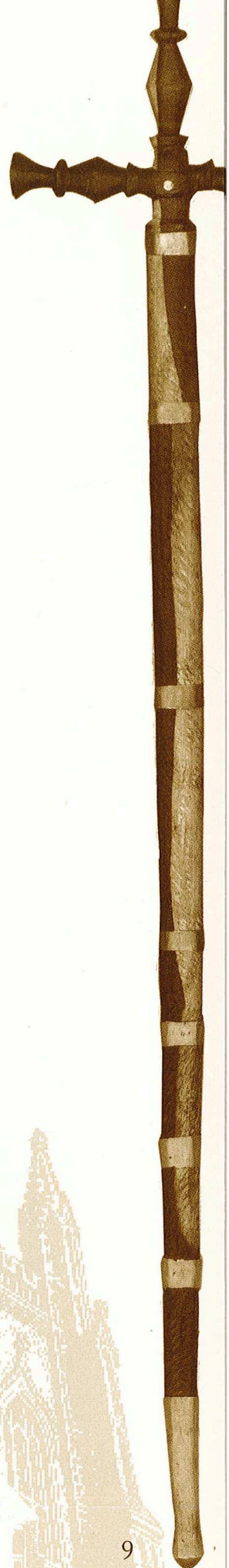
Middlesex Area Cluster Ministry, Durham, CT - \$60,000, over three years, to enable Leaveners to strengthen the spiritual lives of members of small congregations, moving them from being marginal and "survival oriented" to thriving and "mission oriented."

Saint Francis of Assisi, Austin, Texas - \$46,968, over three years, to launch and support an adult evangelistic program modeled on Latin American home-based Christian groups (*comunidades de base*) and adapted to Episcopal liturgy and teaching.

St. Luke's Refugee Network, San Diego, CA- \$55,000, over two years, to cover the costs of implementing a program in Sudanese Spirituality in an American congregation.

Trinity Episcopal Church, Columbus, OH - \$39,000 over three years, to support the Spirituality-at-Work Project, a midday program in downtown Columbus, to form Spirituality-at-Work groups to be located at Trinity and other churches.

Trinity Grants Program, Spirituality Consultations, New York, NY - \$23,220 for a consultation to further the evaluation of the Program Area "To Strengthen Spiritual Formation and Development in The Episcopal Church."

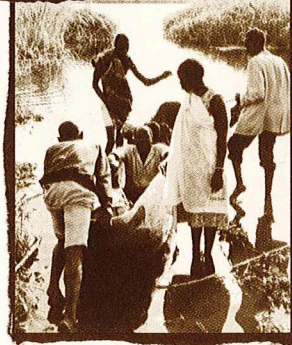


EQUIPPING PEOPLE FOR

DIOCESE OF BOR TRAINING PROGRAM



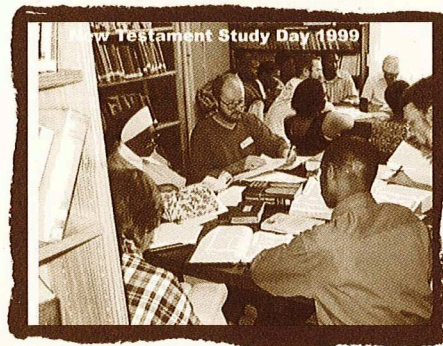
...The training is contextual – students lead the worship in a cattle camp as part of their training.



...Students arrive by boat for group tutorials.

TEE COLLEGE (Southern Africa)

...Home study is supplemented with special tutorial days for Johannesburg students.



...Graduation day is a high point for two Anglican students from Lesotho and missionary Judy Gay, their tutor.



...Number one in her class, this Anglican lay woman from Cape Town receives recognition.

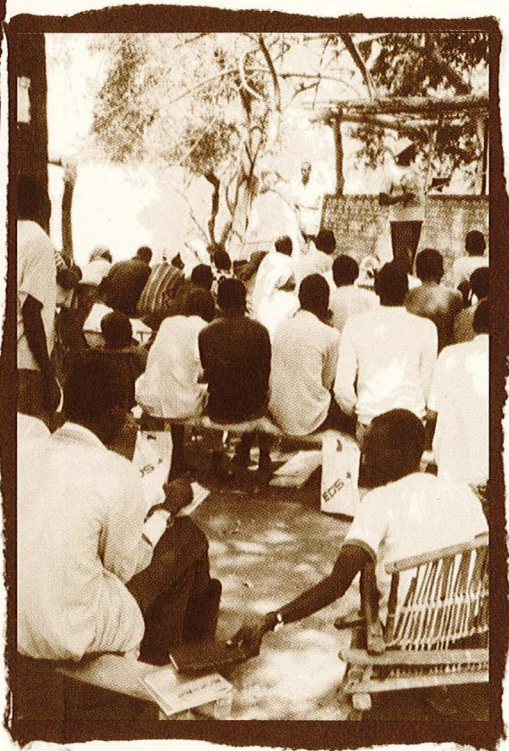
MINISTRY ACROSS AFRICA

UGANDA TEE PROGRAM

...Students and tutors join the Bishop as the program begins in a new center.



...Exchange between students is part of the learning process.



...TEE Bookmobile visits study centers to provide library resources to students.



...The Bishop takes a turn at teaching a course.

...The inaugural class of students and tutors is recorded by the camera.



TO MEET THE NEEDS OF METROPOLITAN NEW YORK

New York is, in the words of John Mellenkopf, a "dual city." New York is a "capital for capital," resplendent with luxury consumption and high society, yet 40 percent of New York's children live in poverty. New York houses some of the finest universities in the world, yet New York has a high school dropout rate of 33 percent. New York is a center for medical research, yet New York's infant mortality rate is 26 percent higher than the national average. AIDS is the leading cause of death among New Yorkers under 40; homicide is second.

In the midst of all this, churches are among the few remaining institutions

of trust in many parts of the city. As integrating centers of community life in their neighborhoods, churches are uniquely equipped to

reverse the

trend toward urban decay and social disintegration. As Carol Steinbach writes:

"Community development ... carries a powerful spiritual message. When community development groups join forces with churches and synagogues, the impact of that message is almost always magnified ... In the strongest partnerships, the

partners manifest a clear and common vision of the relationship between spiritual and development goals, firmly rooted in shared values."

The Grants Board has a history of supporting parish-based projects that lead to the preservation and revitalization of communities. The Board will continue to support such initiatives, but it will ask each applicant to describe how his or her work will affect the spiritual lives of individuals involved in projects. This recognizes spiritual transformation as an essential component of effective Christian community development. It is also an effort on Trinity's part to heal the "syndrome of separation" between outreach and worship that haunts many urban parishes. Trinity seeks to support the efforts of urban congregations to develop integrated visions for worship and community service.

1999 PROGRAM EMPHASES

CHURCH-BASED COMMUNITY DEVELOPMENT,

with priority given to proposals that include one or more of the following activities:

- Initiatives to stabilize or expand low-and moderate-income housing stock;
- Employment training and job placement, particularly for youth, and efforts to link schools, businesses, and community volunteers;
- Small-scale, community-based economic initiatives.



Community Organizing, Yonkers, NY

RESOURCES FOR CONGREGATIONAL DEVELOPMENT

The Trinity Grants Program will continue to support groups of local congregations that are addressing special concerns in their neighborhoods. Priority consideration will be given to proposals that contain a detailed plan for equipping individuals spiritually to undertake such ministries.

1998 GRANTS

Grace Episcopal Church, Plainfield, NJ - \$97,666, over three years, to support after school programs for girls from impoverished families that build character, discipline, and self esteem, and train participants for productive employment.

Harlem Congregations for Community Improvement, New York, NY - \$100,000 to support the Harlem Church Tourism Strategic Program to equip Harlem parishes in microenterprise development.

Industrial Areas Foundation, New York, NY - \$60,000 to train congregational leaders to support the Metro IAF Naturalization effort.

Latino Pastoral Action Center, the Bronx, New York - \$90,000, over three years, to equip teenagers with practical education that will lead to satisfactory employment, and with leadership skills that will invigorate churches.

Lower Manhattan Together, New York, NY - \$30,000 to support the further development of Lower Manhattan Together, a broad-based organization of religious congregations.

Operation Exodus Inner City, Inc., New York, NY - \$75,000, over three years, to hire a community organizer, and to support the establishment of a computer lab to serve the youth of Washington Heights.

St. Edmund's Episcopal Church, the Bronx, NY - \$70,000, over two years, for a project to expand MARC (Math, Arts, Reading, Computer, and Culture), an afterschool program that includes job training preparation for parents.

St. John's Community Services, Inc., Yonkers, NY - \$70,000, over three years, to support establishment of a new community initiative to facilitate job training and economic self-sufficiency.

United Neighbors of East Midtown, Inc., New York, NY - \$42,651, over three years, to cover the salary and expenses for a social worker/volunteer trainer who will help expand its services south, from 34th to 14th Street.

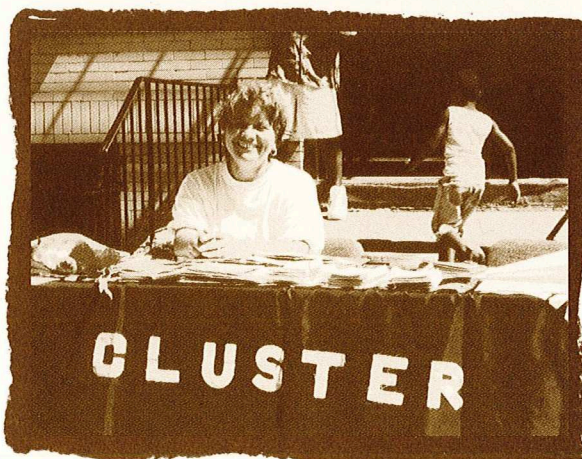
Women's Advocate Ministry, New York, NY - \$75,000 to train Court Advocates and educate the church community about the criminal justice system.



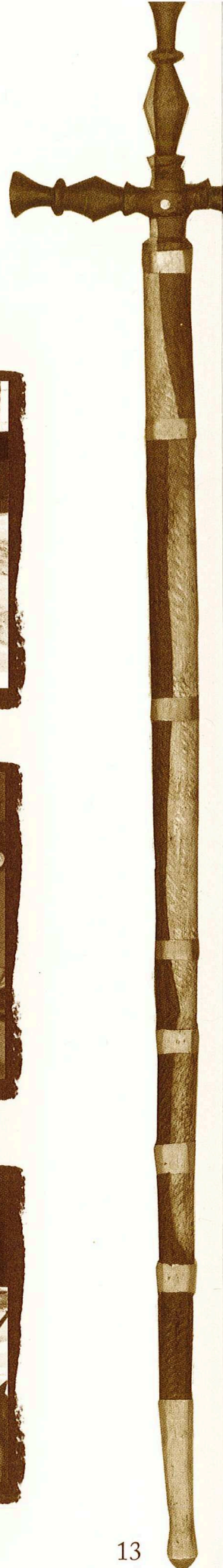
Elliott Avenue, Yonkers, NY



Latino Pastoral Action Center, Bronx, NY



Community Organizing, Yonkers, NY





GRANTS BOARD AND STAFF 1999

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The Reverend Daniel Paul Matthews, D. D.

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Program Associate

Ms. Marianne Labriola-Gayoso

Grants Manager

Ms. Selina R. Sprinkle

Secretary



GUIDELINES FOR APPLICATIONS

The Trinity Vestry has allocated \$2,205,000 for grant making activities in 1999. The target allocation for each Program Objective is given below, as are the Program Emphases in summary form. Grant seekers should also read carefully the material in each Program Objective section, including the list of 1998 Awards, as proposals outside current Objectives will be declined.

1999 PROGRAM OBJECTIVES

To Meet The Needs of Metropolitan New York

Target Allocation: \$750,000

Church-based Community Development, with priority given to:

- a. Initiatives to stabilize or expand low-and moderate-income housing stock;
- b. Employment training and job placement, particularly for youth, and efforts to link schools, businesses, and community volunteers;
- c. Small-scale, community-based economic initiatives.

Resources for Congregational Development

The Trinity Grants Program will continue to support groups of local congregations that are addressing social concerns of their neighborhoods. Priority consideration will be given to proposals that contain a detailed plan for equipping individuals spiritually to undertake such ministries.

Alternative Investments

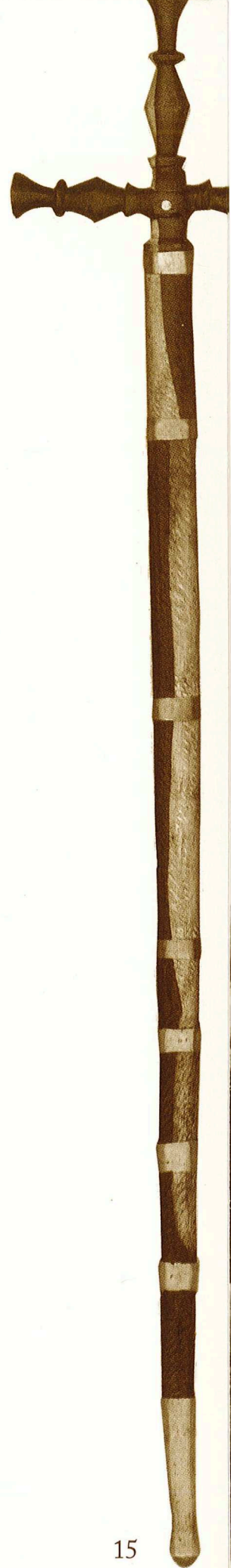
Limited funds are available for short-term, low-interest loans to church-related community development projects in the greater New York metropolitan area. Projects considered will be those that are church-based and have community ownership and participation. Projects must also demonstrate a capacity for multiplier effects of its program throughout the community served.

As a part of their proposals, applicant organizations should describe the ways in which their community development project will enhance the spiritual growth of individuals in participating congregations. Applicants should also describe the impact that the spiritual commitment of their congregations will have in the communities they serve.

To Strengthen the Church in the Global South

Target Allocation: \$750,000

The primary focus of this grant category is in Africa, with limited responses in other parts of the Global South, within the program emphases of Theological Education By Extension (TEE) and Communications. Priority will be given over the next several years to strengthening the TEE capabilities of Anglican Churches as an element of our focus on spiritual formation and development.





1. Theological Education By Extension (TEE) short-term and contextual training for clergy and laity, with particular attention given to programs of Anglican Provinces or ecumenical consortia that address non-residential training issues and the needs within geographical regions.

2. Community Development efforts of churches that encourage self-sustaining, small scale enterprises, the benefits of which will improve the lives of people in the community and increase their skills in management and decision making. This emphasis has been broadened to include both rural and urban programs.

3. Development Leadership Training to increase the Anglican Church's capacity to manage development and primary health care programs, with emphasis on those involving South-to-South exchanges.

4. Primary/Preventative Health Care programs that take a community-based approach to addressing underlying causes of poor health, including women's reproductive health, immunization for children, AIDS education, and nutrition.

6. Communications projects, especially those that will enhance South-to-South exchanges and connect non-residential theological education, community development, and primary health care programs.

To Strengthen Telecommunications in the Anglican Communion

Target Allocation: \$250,000

1. Network Development Support for continuing development of The InterAnglican Information Network, as a coordinating mechanism and communications platform throughout the Anglican Communion, with focus on establishing email capacity in as many dioceses as possible.

2. Data Base Creation for Exploration of new technology for the creation of data bases, and the dissemination of resources in such areas of program interest as theological education by extension; development management training; community organizing; primary health care; and citizen participation in public life.

To Strengthen Spiritual Formation and Development in The Episcopal Church

Target Allocation: \$455,000

In 1999 the Grants Program of Trinity Church will fund up to twelve programs that serve to strengthen spiritual formation and development in the Episcopal Church.

Trinity will fund programs that have an established record of reaching spiritual seekers and that could benefit from expansion. These programs must be innovative, grounded in Christian spirituality, and contain an ongoing educational component.

This program will have two strategic foci: (1) initiatives that attract seekers to Episcopal parishes and (2) programs that build up the spiritual foundations that have historically empowered Anglicans to live good and caring lives.

Trinity will fund two- and three-year parish-based programs that have plans to be self-sustaining after the funding period ends.

In this area, the Grants Program requests each applicant submit:

- (1) background material about the organization that will carry out the program (one page);
- (2) a description of no more than four pages, explaining how the program will either attract seekers to Episcopal parishes or deepen the spirituality of parishioners.
- (3) expense and income budgets (up to three years of support may be requested).

HOW TO SUBMIT FUNDING PROPOSALS

A letter should be submitted which briefly and concisely describes:

- the purpose for which the grant is sought, including benefit to the church;
- a statement of the aims and background of the applicant organization;
- the project's time frame and anticipated results;
- methods for evaluation and dissemination of results.

These documents should be attached to the letter:

- an expense and income budget for conduct of the program;
- financial statements for the previous year, including sources of income;
- description of a viable plan for financing the program's continuation;
- a list of the applicant organization's Board of Directors.

LIMITATIONS

The Grants Board will not entertain requests for:

- support of non-church-related programs;
- support for programs that do not have the active involvement of an Anglican/Episcopal church;
- scholarships or assistance to individuals;
- construction, equipment* or endowment funds;
- general operating expenses;
- covering deficits;
- neighborhood service facilities such as day-care and community centers;
- arts and cultural programs;
- repetition of "onetime" grants.

*Programmatic equipment needs will be considered for Global South projects.

EVALUATION

Evaluation of projects or programs can take place in midstream, as well as at the end of a grant period. But evaluation procedures ought to be formulated as initial planning is being done. These are useful questions to be asked in making evaluation procedures an integral part of program design:

1. What are the general, long-term goals of the proposed project, program or organization?
2. Within these goals, what are the short-term, measurable objectives against which results will be compared at the end of the grant period?
3. To achieve these goals and objectives, what specific activities are planned?
4. What data collection procedures are there?
5. How will results and/or learnings be disseminated?
6. What mechanism is there to reevaluate project objectives if circumstances change?

APPLICATION DEADLINES

The proposal review process is a continuous activity. Approximately six weeks before a scheduled Grants Board meeting, the staff decides which funding requests will be recommended for approval. Because it may take six months or more to review a proposal, we urge submission well ahead of the time the money will be needed.

The Grants Board meets in February, May, September, and November.

Applicants whose proposals cannot be funded are notified soon after that decision is made.

The Vestry of Trinity Church ratifies all Board decisions. Notices of awards are sent by the middle of the month following a Board meeting. All materials are promptly acknowledged upon receipt.



Requests for Annual Reports and application guidelines should be sent to:

Trinity Grants Program

74 Trinity Place

New York, NY 10006-2088

Telephone: (212) 602-0710 FAX: (212) 602-0717

<http://www.trinitywallstreet.org>

Staff email addresses:

Quest International on Ecunet:

trinity.grants.parti@ecunet.org (Marianne Labriola-Gayoso)

Trinity domain addresses:

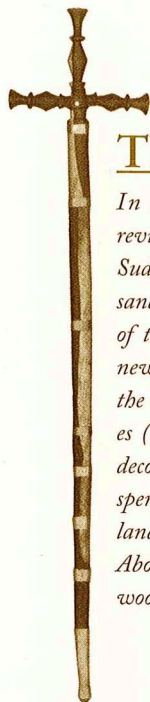
jcallawa@trinitywallstreet.org

jgillesp@trinitywallstreet.org

rcarle@trinitywallstreet.org

obeauvo@trinitywallstreet.org





THE DINKA CROSS

In the late 1980s and early 1990s, a great revival took place in the Diocese of Bor, Sudan, resulting in the conversion of thousands of Dinka people to Christianity. Many of the Dinka people sought a symbol of this new salvation, hope, and trust in God. Using the roots of Ebony trees, they fashioned crosses (like this one). Many of these crosses are decorated with brass rings created from the spent bullet cartridges scattered across the landscape because of the civil war in Sudan. About 90% of the Dinka converts carry a wooden cross with them at all times.



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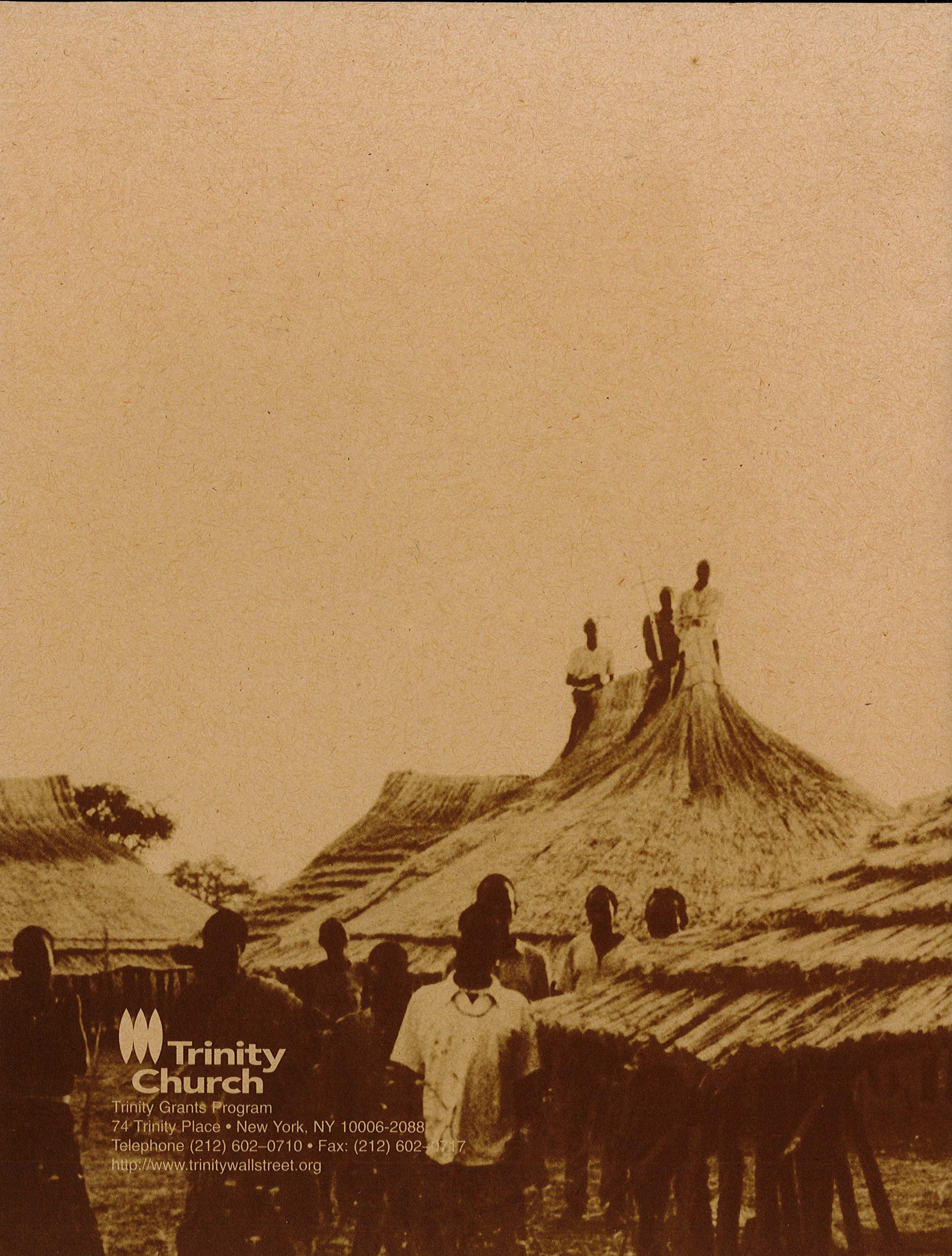
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Judith Gillespie

• Dinka Cross
Gift to Trinity Church from
John Bullen-Bior.





**Trinity
Church**

Trinity Grants Program

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