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Subject: World AIDS Day

Here is a beginning list of faith - based organizations to consider for the upcoming World AIDS Day Events November 30 - December 1st.

AFRICAN AMERICAN CONSTITUENCY

Faith - Based Denominational Development Organization

Reverend John O. Peterson, President
Reverend Sam Nixon, Director of HIV/AIDS World Project
Lott Carey Baptist Foreign Mission Convention
300 I Street, NE, Suite # 104
Washington, DC 20002
202-543-3200 (o)
202-543-6300 (f)
lottcarey@aol.com
lottcarey.org

Lott Carey Baptist Foreign Mission Convention provides an HIV/AIDS World Project to assist with churches and their communities cope with the pandemic in the following countries: Guyana; India; Jamaica; Kenya; Liberia; Nigeria; South Africa; and Zimbabwe.

Dr. Wallace Hartsfield, Jr., Chair
Sullivan Robinson, Executive Director
Ms. Cassadra Sparrow, Director, National Health Programs
Congress of National Black Churches (CNBC)
1225 Eye Street, NW, Suite # 750
Washington, DC 20005
202-371-1091
cnbc.org

CNBC provides and promotes disease prevention activities which include HIV/AIDS awareness programs for their denominational churches throughout the United States and African Countries.

Pernessa C. Seele, Founder & CEO
The Balm In Gilead Inc.
130 West 42nd Street, Suite 450
New York, NY, USA 10036
(212) 730-7381 or (888) 225-6243

(F) (212) 730-2551
pseele@balmingilead.org
balmingilead.org

On World AIDS Day, The Balm In Gilead, massively mobilizes Black churches to become centers for HIV/AIDS education and compassion for people around the world affected by the epidemic. They focus attention on how Black churches are fighting HIV/AIDS and provide leadership and inspiration for the thousands of Black churches across the country and world that are working to heal the devastation AIDS is causing in their communities.

Gay & Lesbian Faith - Based /Community Denominational Development Movement

Archbishop Carl Bean, DM, Founder
Reverend Elder Alfreda Lanoix, Pastor
Unity Fellowship Church Movement (UFCM)
5149 W. Jefferson Blvd.
Los Angeles, CA 90016
323-936-4948
www.unityfellowshipchurch.org

The Unity Fellowship Church Movement (UFCM) is based in the African American tradition; however, it welcomes members of any faith and race. Their motto is "God is love, and love is for everyone."

In 1985, UFCM was created. It consists of a coalition of 9 churches nationwide that are non-denominational churches that affirm Lesbian, Gay, Bisexual, Transgendered and Heterosexual persons of faith. UFCM's mission provides empowerment and spiritual support to the African American Lesbian, Gay, Bisexual and Transgendered communities, as well as serving the general community.

UFCM created the Minority AIDS Project and Carl Bean AIDS Hospice. UFCM lobbies Congress on HIV/AIDS issues affecting people throughout the world.

UFCM is based on an authentic religious doctrine called Liberation Theology, which is acknowledged by traditional schools of religious thought. It is established upon the belief that the faith of free people binds them to value and respect the distinctive humanity of others and their right to be free. Liberation Theology is doctrine dedicated to freeing people from dependence and dominance, from systems and beliefs that oppress.

Conservative Faith - Based Development Organization

Ron Howard, Executive Vice President
Opportunities Industrialization Centers, International (OICI)
240 W. Tulpehocken Street
Philadelphia, PA 19144-3295
215-842-0220
oicinternational.org

Reverend Leon Sullivan's organization that provides HIV/AIDS awareness and public health education programs through their OICI centers throughout Africa.

Very Conservative Faith - Based Development Organization

Reverend Jeff Baugham, U.S. Program Director
Rebecca Carpenter, Africa Program Director
African American Self-Help Foundation (AASHF)
182 Farmers Lane, Suite 200
Santa Rosa CA 95405
(o) 707-528-8000
(f) 707-525-1310
aashf.org

AASHF provides HIV/AIDS Prevention Seminars and education programs that helping in preventing further transmission of this devastating disease. The organization runs a full-time AIDS coordinating center, Children's Home, and Feeding Center in African countries.

WHITE HOUSE WORLD AIDS DAY 2000 SUMMIT

FROM POLICY TO WITNESS: THE ROLE OF FAITH IN INDIVIDUAL AND COMMUNAL RESPONSES TO AIDS

MATRICES OF PROPOSED PARTICIPANTS

Page 1: International Invitees

Page 2: US Invitees; Representatives of Global and Faith Based Development Agencies

Page 3: VIPs, Speakers, Worship Participants, Staff

#	Country	Name	Muslim	RC	Prot	Other	M/F	Policy-F	Policy-G	L/O	Other
1	Benin	Jean Sossaminou				V	M				Traditional Religion
2	Cote d'Ivoire	Imam Cisse Djiguba	X				M	X		O	
3	D R Congo	Emery Mpwate			X-E		M				Protestant Youth Org
4	Eritrea	Rahel Mussa Aron			X-L		F			L	
5	Ethiopia	Sheik Abdurahman Hussein	X				M	X		O	
6	Ethiopia	His Holiness Abune Paulos			X-O		M	X		O	Patriarch
7	Ghana	The Rt Rev Thomas Menash		X				X		O	
8	Guinea	El Hadj Ibrahima Sory Fadiga	X				M		X	O	Government Minister
9	Kenya	Nicta Luballa			X-I		?			?	
10	Kenya	The Most Rev Ndingi Mwana-a Nzeki		X			M	X		O	Archbishop
11	Madagascar	Pastor Ramino Paul			X-P		M		X	O	Parliamentarian
12	Malawi	Rev Dr Augustine Musophole			X-P		M	X		L	
13	Malawi	The Rt Rev James Tengatenga			X-A		M	X		O	Bishop
14	Mali	Tabara Drame	X				F			L	Natl Un Female Muslims
15	Mozambique										
16	Namibia	The Rev Zephania Kameeta			X-L		M		X	O	Nat'l Assembly
17	Nigeria	Alhaji Macciddo	X				M	X		O	
18	Nigeria	The Rt Rev Sunday Mbang			X-A		M	X		O	Bishop
19	Rwanda	The Most Rev Emanuel Kolini			X-A			X		O	Archbishop
20	Senegal		X								
21	South Africa	The Most Rev Ngonkulu Ndungane			X-A		M	X		O	Archbishop
22	South Africa										
23	Tanzania	Wilson Mtebe			X		M			?	
24	Uganda	The Rev Gideon Byamugisha			X-A		M			O	PLWH
25	Uganda	Dr. David Kagimu Salongo	X				M			L	Physician
26	Uganda	Bishop or Archbishop ?			X-A		M	X		O	
27	Zambia										
28	Zimbabwe	Th Rt Rev Christopher Jokomo			X-M		M	X		O	Bishop
29	Far East	Cambodia				B		X			
30	Latin America	RC		X							
31	Russia/NES	Orthodox			X-O						
32	Caribbean	RC		X							
33	India	Hindu				H					

#	Country	Name	Race	Muslim	RC	Prot	Other	M/F	Policy-F	Policy-G	L/O	Other
1	United States	Rabbi Joseph Edelheit	W				J	M		X	O	PACHA
2	United States	The Rev Jesse Jackson	AA			X		M			O	
3	United States	The Rev Dr Robert Franklin	AA			X		M			O	
4	United States	The Rev Leon Sullivan	AA			X		M			O	
5	United States	Episcopal-PB or ERD Bishop Tharp	W					M			O	ERD e.d. is female
6	United States	Methodist-Bishop Felton May	AA					M			O	
7	United States	Lutheran-PB or LWR Kathryn Wolford	W									
8	United States	Baptist - <i>William Shaw</i>	AA									
9	United States	Evangelical -										
10	United States	Adventist - Lester Wright, MD	W			X		M	X		L	Former med'l missionary
11	United States	Salvation Army -										
12	United States	UCC - <i>Paul Sherry</i>										
13	United States	RC-CRS Chair Bishop John Ricard	AA		X			M	X		O	Bishop of Pensacola
14	United States	Muslim -		X								
15	United States	CME - <i>Richard Lindsey</i>	AA									
16	United States	AME - <i>Vaitan McInnis</i>	AA									
17	United States	AME-Z -	AA									
18	United States	Independent Baptist										
19	United States	CNBC - Sully Robinson	AA			X		F			L	
20	United States	Methodist - Betty Gittens	AA			X		F			L	UMBGM
21	United States	Lutheran - Kristine Gebbie	W			X		F			L	President, LAN
22	United States	RC - The Rev Robert Vitello	W		X			M			O	CRS/CAN connection
23	United States	Episcopal - Susan Swan ERD e.d.	W			X		F			L	AIDS person instead?
24	United States											
25	United States											
26	Global	UNAIDS -										
27	Global	WCC - Christoph Benn	W					M			L	
28	Int'l FBO	CRS - Sister Ann Duggan	W		X			F			O	
29	Int'l FBO	ADRA -										
30	Int'l FBO	Samaritan's Purse - Franklin Graham	W					M				
31	Int'l FBO	MAP International										
32	Int'l FBO	Salvation Army - Ian Campbell	W					M				British; London-based
33	Int'l FBO	World Vision										

So. Bapt. - Richard Land
 Rebecca Parker - Unitarian. TN

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A Matrix of Potential Participants to the Proposed White House Summit for U.S. and African Faith Leaders on HIV/AIDS

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I. FBOs Active in HIV/AIDS-Related Interventions in Africa

A. International

Organization	World Leader	U.S. Leader	World AIDS Rep.	Comments
World Council of Churches (WCC)	General Secretary Konrad Raiser	Jean Stromberg, ED of WCC-USA		
Salvation Army		Herbert Rader	Ian Campbell	

B. Africa

Organization	African Leader	African AIDS Rep.	Comments
National Islamic Council, Côte d'Ivoire	Imam Cisse Djiguiba, Vice President		
Federation of Evangelicals of Côte d'Ivoire	Dr. Jean-Baptiste Nielbien, President		
International Church "Oeuvres et Missions"	Pastor Yaye Dion Robert, National President (Côte d'Ivoire)		
Conference of Methodists of Côte d'Ivoire	The Rev. Benjamin Boni		
Committee of Pastors, Côte d'Ivoire	Pastor Antony Yeboah, President		
Organizational African Instituted Churches	Nicta Luballa (Kenya)		
Supreme Council of Muslims of Kenya	Prof. Abdulghafur H.S. El-Busaidy		
National Christian Council of Kenya	Mutava Musyimi		

Organization	African Leader	African AIDS Rep.	Comments
Union of AIDS Prevention Programs for French-Speaking Africa (15 countries)	Rakotoarivony Hubert, Coordinator*		Pastor Hubert is a leading AIDS educator in Madagascar and is also a member of the country's AIDS National Ethics Committee.
Nigerian Supreme Council for Islamic Affairs	Alhaji Macciddo, Sultan of Sokoto and President of Council*		
Da'awa Group of Nigeria	Sheik Ameen Al-deen Abuakr, Chairman*		Influential Islamic leader and active in HIV/AIDS issues.
Christian Association of Nigeria	Bishop Sunday Mbang, President*		Influential and active in HIV/AIDS.
Pentecostal Fellowship of Nigeria	Bishop Okonkwo, President*		Influential and active in HIV/AIDS.
Navigators(?)	The Rev. Mvula Mvula, Country Director (Malawi)*		
Association of Evangelicals of Africa	Dr. Tokunbo Adeyemo, General Secretary*		
International Fellowship of Evangelical Studies (Kampala, Kenya)	The Rev. Dr. David Zac Nirigeiye, Director*		
National Council of Churches	The Rev. Dr. Augustine Musophole, General Secretary (Malawi)*; The Rev. Frederick Stanley, President (Namibia)*; The Rev. Nangula Kathindi, Secretary General (Namibia)*; The Rev. Mutava Musyini, General Secretary(Kenya)*		

C. United States

Organization	U.S. Leader	U.S. AIDS Rep.	Comments
Rainbow Coalition/PUSH	Jesse Jackson		
Congress of National Black Churches	Sullivan Robinson (Eugene Rivers III)		
Black Leadership Coalition on AIDS	Debra Frazier Howes		
Balm in Gilead	Pernessa Seele		
National Council of Churches	The Rev. Dr. Robert W. Edgar, General Secretary		

II. Communities of Faith in Africa

Faith	African Leader(s)	African FBO AIDS Rep(s).	Comments
Anglican Church of Burundi	The Most Rev. Samuel Ndayisenga		
Anglican Church of Central Africa	The Most Rev. W. P. Khotso Makhulu	The Rt. Rev. James Tengatenga, Bishop, Diocese of Southern Malawi [*] ; The Rev. Constantine Kaswaya (Malawi) [*]	Bishop Tengatenga is "highly recommended" by Joan LaRosa at USAID and other sources at World Relief Malawi.
Anglican Church of the Congo (Zaire)	The Most Rev. Njojo Byankya Eaz		
Anglican Church of Kenya	The Most Rev. David Gitari [*]		
Anglican Church of Nigeria	The Most Rev. Joseph A. Adetiloye		
Anglican Church of Rwanda	The Most Rev. Emmanuel Mbona-Kolinnni		
Anglican Church of Southern Africa	The Most Rev. Winston H. Njongonkulu Ndungane	The Rt. Rev. Hamupembe, Bishop, Diocese of Namibia [*]	

Organization	African Leader(s)	African FBO AIDS Rep(s).	Comments
Anglican Church of Tanzania	The Most Rev. Donald Mtetemela		
Anglican Church of Uganda	The Most Rev. Livingstone Mpalanyi-Nkoyoyo	The Rt. Rev. Samuel B. Ssekkadde, Bishop, Diocese of Namirembe; The Rev. Gideon Byamugisha	Rev. Byamugisha is a PLWA who works throughout Kenya, Tanzania, and Uganda to promote education, prevention, condom distribution, training, and spiritual support and counseling.
Anglican Church of West Africa	The Most Rev. Robert Okine		
Evangelical Lutheran Church in Botswana			
Evangelical Lutheran Church of Cameroon	Philemon Barya, President	An active Church health department	
Evangelical Lutheran Church of the Central African Republic			
Evangelical Lutheran Church of Congo			
Evangelical Church of Eritrea			
Ethiopian Evangelical Church Mekane Yesus	Kes Yadess Daba, President		
Ethiopian Evangelical Church	The Rev. Seyoum Gebrekiristos, Chairman		According to Ayana Yeneabat at USAID, Rev. Gebrekiristos "strongly advocates for an enhanced role of faith groups in HIV/AIDS activities; he is also a very influential leader.
Evangelical Lutheran Church of Ghana	The Rt. Rev. Dr. Paul Kofi Fynn		
Kenya Evangelical Lutheran Church			
Lutheran Church in Liberia			

Faith	African Leader(s)	African FBO AIDS Rep(s).	Comments
Malagasy Lutheran Church			
Evangelical Lutheran Church in Malawi	Bishop J. P. Bvumbwe		
Evangelical Lutheran Church in Namibia		The Rev. Zephania Kameeta, Deputy Speaker of National Assembly; The Rev. Ngeno Nakamhela	From John Beed at USAID: Rev. Kameeta is "deeply committed to the cause of fighting HIV/AIDS."
Evangelical Lutheran Church in the Republic of Namibia			
Lutheran Church of Christ in Nigeria	The Rev. Samuel J. Udofia		
Lutheran Church of Nigeria			
Evangelical Lutheran Church of Senegal			
Evangelical Lutheran Church in Sierra Leone			
Evangelical Lutheran Church in Southern Africa			
Evangelical Lutheran Church in Southern Africa – Cape Church	Bishop N. J. Rohwer		
Evangelical Lutheran Church in Southern Africa – Natal-Transvaal	Bishop Dieter Lilje		
Lutheran Church in Southern Africa	Bishop D. P. Tswaedi		
Moravian Church in Southern Africa			
Free Evangelical Synod in South Africa			

Faith	African Leader(s)	African FBO AIDS Rep(s).	Comments
Evangelical Lutheran Church in Tanzania			
Evangelical Lutheran Church in Zambia			
Evangelical Lutheran Church in Zimbabwe	Bishop Ambrose Moyo		
Redeemed Christian Church of Nigeria	Pastor Adeboye, Overseer*		From Joseph Nnorom at USAID, Adeboye is very influential and active in HIV/AIDS issues.
Protestant and Methodist Church of Benin	Moïse Sagbohan, President*		
Celest Christianity		Paul Gonçalves	
Ethiopian Supreme Islamic Council	Shiek Abdurahman Hussein, Chairman*		
Indigenous African Faiths	Jean Sossaminou, Voodoo leader in Benin*		

III. Communities of Faith in the United States

Faith	U.S. Leader(s)	U.S. FBO AIDS Rep(s).	Comments
Reformed Church in America	The Rev. Wesley Granberg-Michaelson		
Orthodox Church in America	The Very Rev. Leonid Kishkovsky (B of D)		
Greek Orthodox Archdiocese of America	Archbishop Demetrios		

Faith	U.S. Leader(s)	U.S. FBO AIDS Rep(s).	Comments
Antiochian Orthodox Christian Archdiocese of America	Bishop Antoun Khouri		
The Union of Orthodox Jewish Congregations	Rabbi Kenneth Hain		
United Synagogues of Conservative Judaism	President Stephen S. Wolnek		
Jewish Reconstructionist Federation	Mark Seal	Marc Blumenthal (?)	
The Union of Reform Jewish Congregations	Rabbi Eric Yoffie	Marcia Hochman	
Episcopal Church	The Most Rev. Frank Griswold		
African Methodist Episcopal Church	Dr. Cecil W. Howard, General Secretary		
Progressive National Baptist Convention	The Rev. Dr. Tyrone Pitts		
African Methodist Episcopal Zion Church	The Rev. Dr. Staccato Powell		
United Church of Christ	Dr. Bernice Powell Jackson (Rep at WCC)	The Rev. Yvette Flunder	
Church of the Brethren	Judy Mills Reimer		
American Baptist Church	General Secretary Daniel E. Weiss		
Evangelical Free Church	Dr. William J. Hamel, President		
Evangelical Lutheran Church	The Rev. H. George Anderson, Bishop	Kristine Gebbie	
Lutheran Church – Missouri Synod	The Rev. Dr. Alvin L. Barry, President		
Christian Church (Disciples of Christ)	Richard Hamm	Jon Lacey	
Southern Baptist Convention	Pastor Claude Thomas, Chairman		

IV. International Communities of Faith

Faith	U.S. Leader(s)	African Leader(s)	U.S. FBO AIDS Rep(s).	Afr. FBO AIDS Rep(s).	Comments
Presbyterian Church	The Rev. Clifton Kirkpatrick		Daniel Kendrick	The Rev. Ramino Paul (Madagascar)*	Rev. Paul is also a member of the Malagasy Parliament.
Unitarian Universalist Church	The Rev. John Buehrens		Angela Davis		
United Methodist Church	Bishop Felton E. May (D.C.); Bishop Joseph Sprague (Chicago)	Bishop Daniel C. Arichea (Central Congo); Bishop John A. Ndoricimpa (East Africa); Bishop Arthur F. Kulah (Liberia); Bishop Joao S. Machado (Mozambique and Eastern Angola); Bishop Done Dabale (Nigeria); Bishop Nkulu Ntanda Ntambo (Congo); Bishop Joseph C. Humper (Sierra Leone); Bishop Kainda Katembo (South Congo); Bishop Emilo J. M. DeCavalho (Western Angola); Bishop Christopher Jokomo (Zimbabwe)*; Bishop Nthamburi (Kenya)*	Betty Gittens	Zimbabwe's Bishop Jokomo is active in HIV/AIDS ministries; Dr. Henri Mukumbi, Kinshasa, Congo	Bishop Nthamburi was recommended by multiple sources.

Faith	U.S. Leader(s)	African Leader(s)	U.S. FBO AIDS Rep(s).	Afr. FBO AIDS Rep(s).	Comments
Mennonite Church	José Ortiz, Executive Director				
Calvinist Church					
Seventh Day Adventist Church	Dr. Jan Paulsen, President		Lester Wright		
Hindu Faith					
Baha'i Faith	Joel Bray Marangella (World leader)				
Buddhist Faith			Pat O'Hara		
Roman Catholic Church		Aba Berhaneyesus Demerew Surafel, Cardinal of Ethiopian Catholic Church*; Ndingi Mwama N'Zeki, Archbishop of Nairobi Diocese*; Bonifatius Haushiku, Archbishop of Windhoek Diocese (Namibia)*; Théophile Villaça, Vicar (Benin)*; Mgr. Aggrey, Archbishop of Côte d'Ivoire*; Mwana A. Nzeki, Archbishop of Kenya*	Robert Vitillo	The Rev. Rajoelison Germain (Madagascar)*; Raphael Kpatkite Thea (Guinea)*; Sister Mehret Mehreteab (Ethiopia)*	Rev. Germain is also a professor and a member of the Malagasy AIDS National Ethics Committee. Sister Mehreteab has coordinated HIV/AIDS workshop.

Faith	U.S. Leader(s)	African Leader(s)	U.S. FBO AIDS Rep(s).	Afr. FBO AIDS Rep(s).	Comments
Islamic Faith	Dr. Louis Farrakhan	Kadi Drame, Imam Mosque, Mali*; Cheikna Haidara (Mali)*; Tabara Dramé, President, National Union of Female Muslims in Mali (UNAFEM)*; El Hadj Ibrahima Sory Faïdga, Minister of Islamic Affairs, Guinea*	Amir Al-Islam, Secretary General of World Conference on Religion	Imam Ligalli, Cotonou Mosque (Benin)*; Imam Mohammed Jacky Ascarn (Madagascar)*; Mohammed Omer Ali (Ethiopia)*	Kadi Drame is a respected leader in Mali. Tabara Dramé is leading female Muslim in Mali. Imam Ascarn is also a youth project manager at his mosque. M. Ali is a "focal person of the Islamic community" in fighting HIV/AIDS.
Eastern Orthodox Church	The Most Blessed Theodosius, Primate				
Western Orthodox Church	Bishop Nickolas Careone (Council of Bishops)				
Evangelical Orthodox Catholic Church	The Most Rev. Perry R. Sills, Bishop Primus				
Coptic Orthodox Church		Pope Shenouda III		Priest Fetsum Tesfay (Ethiopia)*	
Syrian Orthodox Church	Moran Mor Ighnatius Zakka				
Malankara Orthodox Church (Indian Orthodox Church)	The Most Rev. Mathews Mar Barnabas Metropolitan	His Holiness Baselios Marthoma Mathews II (Church leader)			
Friends Church (Quakers)	Eden Grace (Rep at WCC)				
International Council of Community Churches	Judson A. Soures, President				

Faith	U.S. Leader(s)	African Leader(s)	U.S. FBO AIDS Rep(s).	Afr. FBO AIDS Rep(s).	Comments
Moravian Church	Dr. Robert Sawyer (Rep at WCC)				
Church of Jesus Christ of Latter-day Saints (Mormon)	Gordon B. Hinckley, President				
Ethiopian Orthodox Church		His Holiness Abune Paulos, Patriarch*		Dr. Simenesh Selassie, Health Coordinator for Church	

* Denotes individuals located through USAID sources and contacts.

US AID
Africa Bureau
White House Summit
Budget Worksheet
J. Heffner

NOT FOR DISTRIBUTION

	Travel		
1	Airfare for international participants		\$ 80,000
2	Airfare for U.S.-based participants		\$ 18,750
3	Ground Transportation		\$ 9,400 *
4	Lodging		\$ 29,700
5	Per diem		\$ 11,760
	Subtotal		\$ 149,610
	Logistics		
6	Registration		\$ 1,000
7	Signage and Materials		\$ 5,640
8	Transcription Service		\$ 8,000
9	Audiovisual Services		\$ 4,200 *
	Subtotal		\$ 18,840
	Special Events		
10	ONAP Reception		\$ 7,000 * 2120
11	Interfaith Service at W.N.Cathedral		\$ 12,000
12	White House Breakfast		\$ 4,200 *
	Subtotal		\$ 23,200
	Public Relations		
13	Retainer		\$ 10,000
14	Media materials and events		\$ 3,600
15	Administration		\$ 2,000
	Subtotal		\$ 15,600
	Publication		
16	Editor		\$ 4,500
17	Design		\$ 7,200
18	Printing		\$ 17,500
19	Distribution		\$ 5,000
	Subtotal		\$ 34,200
20	Contingency		\$ 36,218
	Total		\$ 277,668

Assumptions

1	Airfare of \$2,000 for 40 participants
2	Airfare of \$750 for 25 participants
3	Roundtrip car service for 60 participants and the rental of two 40-passenger buses for two days
4	3 nights lodging for 60 individuals at a rate of \$165 per night
5	\$42 daily for 80 participants for 3.5 days
6	Two temporary administrative assistants for two days (20 hours) at \$25 per hour
7	24 hours of design work at \$120 per hour and the production of name tents and tags, signage, folders, etc.
8	Daily and set-up fees, technician and production of the print document
9	Rental of table/lapel microphones, mixer, speakers, VCR, monitors and projectors plus technician's fee
10	Caterer plus supplies
11	Fee for using the cathedral plus security expenses
12	30 guests at \$60 each for first event and 60 guests at \$40 each for following one
13	Monthly retainer of \$5,000 for two months
14	Fee for developing and managing press releases and conference(s)
15	Telephone and telecommunications, photocopying, administrative staff support, etc.
16	90 hours at an hourly rate of \$50
17	60 hours of design time at an hourly rate of \$120
18	Estimated cost of printing 10,000, 4-color, glossy stock reports
19	1,500 mailed domestically, 500 mailed internationally
20	15% of direct costs

**USAID
Africa Bureau
White House Summit**

Draft Agenda

20 September 2000

NOT FOR DISTRIBUTION

Wednesday 29 November: Working Symposium

Venue: Old Executive office Building, White House Conference Center, Blair House

- | | | |
|-------------|---|---|
| 0830 - 0900 | Registration/Continental Breakfast | |
| 0900 - 0915 | Convening Ceremony (candle lighting, quilt panels, prayer) | |
| 0915 - 0945 | Introductions, Expectations, Objectives | Sandra Thurman |
| 0945 - 1000 | Greetings & History of Meeting | Brady Anderson or Vivian Lowery Derryck |
| 1000 - 1030 | Report from pre-Summit Consultations | |
| | 1: Catalogue of Faith Responses | |
| | 2: Summary report of the September 27 th meeting | |
| 1030 - 1100 | Break | |
| 1100 - 1130 | Discussion and Feedback | |
| 1130 - 1300 | HIV/AIDS and Care: | |
| | - Presentation of continuum of care | |
| | - Local examples from continuum of care | |
| | - Developmental issues and impacts | |
| 1300 - 1400 | Lunch | |
| 1400 - 1500 | Where We Have Been (in small groups) | |
| | - Successes | |
| | - Gaps | |
| | - Challenges/issues | |
| 1500 B 1600 | From Words to Action (in small groups) | |
| | - Linkages to care within and beyond the local congregation/FBO program | |
| | - Policy considerations for FBOs | |

0830 - 0900	Reflections of the Day	
0900 - 0930	Report from pre-Summit Working Group 3: USAID/Government Initiatives and Mechanisms	
0930 - 1030	From Policy to Practice: (small groups)	
	- Strategies for pledges and pathways (getting US support to implementers in developing countries) - M&E of process and outcomes	
1030 - 1100	Break	
1100 - 1200	Putting it Together: Preparation and recommendations for a strengthened inter-faith response to HIV/AIDS care	
1200 - 1330	Luncheon	Welcome by Sandy Thurman presentation by Desmond Tutu / Jesse Jackson [Includes the arrival of the 40 invited religious leaders]
1330 - 1445	Setting the Scene	
	- HIV/AIDS Continuum of Care Assessment - Facts and figures: the world reality	
1445 -1600	Paving the Road	
	- Report on the recommendations of the working group sessions - Reviewing these recommendations	
1530 - 1600	Making it Work	
	- Closing session: the way forward	Religious leaders
16h00	Adjourn	
1900 - 2030	Interfaith Service of Commitment, Celebration and Healing Venue: Washington National Cathedral	PWA Clergy

Venue: White House

0800 – 0900	Private Breakfast with the POTUS
0900 - 0930	POTUS Meeting with all Delegates, Cabinet Members, etc.



THE SYNERGY PROJECT

ADDING VALUE TO INTERNATIONAL HIV/AIDS PREVENTION & CARE

April 28, 2000

MEMORANDUM

To: Sandra L. Thurman
Director, White House Office of National AIDS Policy (ONAP)

From: The Reverend Anthony Turney, Senior Associate, The Synergy Project

Re: Special Advisor to ONAP on the White House Summit for World Religious Leaders

BACKGROUND

There is increasing recognition by both the White House Office of National AIDS Policy (ONAP) and USAID of the urgent need to significantly expand efforts to involve both American and international faith-based organizations in the global fight against HIV/AIDS, particularly in Africa. Over 15 years ago, many religious/faith-based organizations in the United States were in the forefront of the compassionate response to the AIDS epidemic. These organizations played leadership roles in reducing fear of HIV/AIDS and helping to eradicate discrimination and stigmatization of people living with AIDS. Given their institutional stability, the efficiency of their infrastructures and networks and their mandate to care and serve, religious/faith-based organizations could again play significant roles in the compassionate response to the AIDS pandemic in Africa, yet this enormous potential remains largely undeveloped and untapped.

QUALIFICATIONS

Given the considerable number and diversity of religious/faith-based organizations that exist both in the United States and Africa, it is essential that the special advisor possess a broad knowledge and understanding of that diversity. It is vital that the special advisor have significant understanding of and professional experience in the number and variety of HIV/AIDS ministries that developed in the United States during the early years of the epidemic. An ordained minister will bring significant advantages to the position in terms of credibility and access.

PURPOSE OF ACTIVITY

Provide strategic counsel and support to the White House Office of National AIDS Policy

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Suite 900
Washington, DC 20005



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In Partnership with:



in the planning and execution of a White Summit Meeting of World Religious Leaders convened to (a) discuss the AIDS pandemic, primarily in Africa and (b) to engage those leaders in committing to the formulation of action plans by their respective faith and denominational organizations. This Summit Meeting is specifically called for in the strategic proposals contained in USAID's *Leadership and Investment in Fighting an Epidemic (The LIFE Initiative)*. The meeting date has yet to be finalized but is tentatively scheduled to take place between September 8 – October 15, 2000.

SCOPE OF WORK

Working closely with USAID and The Synergy Project in the planning and execution of the proposed Summit Meeting, the special advisor will:

1. Research and prepare lists of (a) appropriate leaders of religious/faith-based organizations, primarily from the United States and Africa, (b) appropriate representatives of religious/faith-based organizations and other NGO's whose *primary* responsibilities include HIV/AIDS, for review by the Director, ONAP.
2. Work with the Director and staff of ONAP to ensure appropriate representation of other interested organizations, especially those working with people-living-with-AIDS.
3. Assist in the preparation of a meeting agenda and supporting materials, including a draft statement and proceedings report.
4. Assist in organizing meeting logistics, participants' travel, etc.
5. Assist in identifying possible private sector funders to cover participants' travel costs and other meeting-related expenses.
6. Provide other assistance, advice and counsel as needed and requested.

A Typology of FBOs with HIV/AIDS-Related Activities in Africa

<u>Contents</u>	<u>Pages</u>
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<i>Type of Organization</i>	<i>Description</i>	<i>Examples</i>
International Interfaith	Organizations working on a global scale to provide education, prevention, care and support, and training programs and initiatives.	United Religions Initiative (San Francisco): <i>Works with Anglican provinces in Africa to provide support for MTCT prevention and care programs.</i>
		International Alliance of Religious Leaders Against AIDS in Africa
		The Parliament of the World's Religions: <i>Works to promote and cultivate cooperation among religious/spiritual communities as they respond to the various challenges facing the global community.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples</i>
International Religious	Religious-based organizations working on a global scale to provide education, prevention, care and support, and training programs and initiatives.	World Council of Churches (WCC): <i>Operates and supports a limited number of HIV/AIDS programs and initiatives.</i>
		Muslim Aid: <i>British-based organization that operates health clinics in Sudan, Nigeria, Somalia, Sierra Leone, and Kenya; also provides limited education and prevention programs.</i>
		All Africa Council of Churches (Nairobi, Kenya)
		Medical Assistance Programs (MAP) International: <i>Christian-based organization with regional offices in East and Southern Africa and Western Africa that are involved in HIV/AIDS education, prevention, health training, care support, and healing.</i>
		International Christian AIDS Network (ICAN): <i>London-based organization supporting an international network of Christian organizations involved in HIV/AIDS ministries.</i>
		Young Women's Christian Association (YWCA): <i>Peer Approach to Counseling by Teens (PACT) Program in Botswana</i>
		Medical Mission Sisters (MMS): <i>Philadelphia-based organization that provides advocacy, education and prevention programs, spiritual support, healing and medicine, and testing and counseling for communities in Ethiopia, Ghana, Kenya, Malawi, and Uganda.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples</i>
International Religious (cont.)		Christian Children's Fund (CCF): <i>A part of the AIDS Orphan Task Force that provides workshops, health development, prevention, testing, and counseling; CCF works through indigenous national staff and local NGOs in Ethiopia, Kenya, Senegal, Uganda, and Zambia (hdq in Richmond, VA).</i>
		Christian Connections in International Health
		AIDS Care, Education and Training (ACET): <i>Provides sex health education, HIV/AIDS care, and professional training programs.</i>
		World Relief Corporation: <i>Works with indigenous evangelical churches in Kenya, Mozambique, and Rwanda to provide family planning, training, education and prevention programs, spiritual support, and testing and counseling.</i>
		Christian Connections for International Health
		Aga Khan Foundation: <i>Islamic organization with a health services division that works to establish HIV/AIDS education and prevention programs as well as in-patient curative care and home care for infected and at-risk populations throughout Africa.</i>
		World Vision: <i>International Christian relief and development agency that, as part of its global ministry, assists children throughout Africa who are infected and affected by HIV/AIDS.</i>
		Salvation Army: <i>Provides relief supplies, education and prevention programs, testing and counseling, and spiritual support for infected and affected communities throughout Africa.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples</i>
International Denominational	Denomination-based development and relief organizations working to develop various faith-based responses and programs to HIV/AIDS.	Caritas Internationalis: <i>Global confederation of Catholic Church-sponsored humanitarian assistance and development organizations.</i>
		Adventist Development and Relief Agency (ADRA): <i>Provides child health, education, prevention, training programs and resources for communities in Malawi, Uganda, and Zambia (hdq in Silver Spring, MD).</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples</i>
International Denominational (cont.)		Catholic Fund for Overseas Development (CAFOD): <i>Caritas-liaison agency for HIV/AIDS activities since 1987; active programs are in a majority of the African nations (hdq in London).</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Interfaith	Consortia of churches which provide various responses to HIV/AIDS.		The Central HIV/AIDS Activities Coordination Body of the Ethiopian Evangelical Churches Union
			Lusaka Interfaith Networking Group on HIV/AIDS (LINGO): <i>A Zambian initiative that promotes cooperation between Christians of various denominations and non-Christians in establishing community-based HIV/AIDS programs.</i>
			Council of Churches in Namibia (CCN): <i>Provides awareness, support, information, counseling, and legal assistance.</i>
			Religious Leaders in Response to the AIDS Epidemic, Senegal

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Religious	Religious-based organizations and programs involved in providing various forms and levels of support.	National Council of Churches (NCC)	National Council of Churches of Kenya
			National Council of Churches of Malawi
			Religious AIDS Program, South Africa

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Religious (cont.)			Kenya Christian AIDS Network (KCAN): <i>Enacted a training program to involve clergy in HIV/AIDS prevention and care; also encourages and supports clergy to engage their congregations in HIV/AIDS ministries.</i>
			Home-Based Care Project, Mpumalanga, South Africa: <i>A Christian project that cares for people impacted by AIDS, especially orphans.</i>
			Botswana Christian AIDS Intervention Program: <i>Provides care and support for children affected by HIV/AIDS.</i>
			Botswana Christian Council: <i>Provides care and support for children affected by HIV/AIDS.</i>
			Islamic Medical Association of Uganda (IMAU): <i>Provides support for medical professionals and mobilizes Muslim communities to fight HIV/AIDS through a variety of programs: Family AIDS Education & Prevention Through Imams Project (FAEPTI); National AIDS Education Workshop, Community Action for AIDS Prevention (CAAP); and Madarasa AIDS Education and Prevention Project (targeting Muslim youth).</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Religious (cont.)			Christian Relief and Development Association (Ethiopia): <i>An umbrella FBO that disseminates general information and educational materials, provides testing and counseling, training, and empowerment of vulnerable groups.</i>
			Blantyre Christian Center, Malawi: <i>HIV-AIDS education and home-based care.</i>
			Communauté Islamique de Centrafrique: <i>Provides health education, HIV/AIDS awareness programs, and care and support for children infected and affected by HIV/AIDS.</i>
			Fantsuam Foundation: <i>A Nigerian religious group that provides public health education, pastoral care, hospice care, and organization of village youth for health promotion and education.</i>
			Council of Churches in Namibia (CCN): <i>Provides general HIV/AIDS information and awareness, care and support, counseling, and rights advocacy.</i>
			Ethiopian Supreme Islamic Council (ESIC)
			Christian Health Association of Kenya (CHAK): <i>Collaborates with multiple NGOs and FBOs to integrate HIV/AIDS prevention and care into primary and preventive care programs.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Religious (cont.)			Christian Health Association of Ghana (CHAG): <i>Promotes education, prevention, and assistance programs in Ghana's rural populations; also published reports on transmission of STDs and teenage sex education.</i>
			Christian Health Association of Lesotho (CHAL): <i>Membership of 7 denominations (from Anglican Church to the Evangelical Church) that operates an HIV/AIDS Prevention and Control Program that specializes in information dissemination, education, counseling, and hospice care.</i>
			Christian Health Association of Liberia (CHAL): <i>Promotes holistic health care programs, with emphasis on HIV/AIDS prevention, drug procurement, and healing and reconciliation.</i>
			Christian Health Association of Malawi: <i>Works to expand health facilities and support services to all populations.</i>
			Christian Health Association of Nigeria: <i>Works to "reach the unreached" through the expansion of primary and holistic health care programs.</i>
			Christian Health Association of Sierra Leone
			Christian Health Association of Swaziland

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Religious (cont.)			Ethiopian Evangelical Churches Union: <i>Composed of 14 Protestant denominations with a Central HiV/AIDS Activities Coordination Body.</i>
			Churches Medical Association of Zambia (CMAZ): <i>Provides counseling, testing, training, support, and prevention programs.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Denominational	Various levels of denominational involvement in establishing programs and support for those impacted by HIV/AIDS.	HIV-AIDS Ministries Network, Health and Welfare Ministries, United Methodist Church	Catholic AIDS Action: <i>A countrywide AIDS program initiated by the Catholics Bishops Conference in Namibia.</i>
		Presiding Bishop's Fund for World Relief (ECUSA)	ECM Home-Based Care Program, Malawi: <i>A countrywide AIDS program initiated by the Episcopal Conference, Malawi.</i>
		Catholic Relief Services (CRS): <i>Provides advocacy, education and prevention programs, healing and medicine, testing, and training for communities in Benin, Burundi, Egypt, Ethiopia, Ghana, Kenya, Malawi, Morocco, Mozambique, Rwanda, Senegal, Sierra Leone, South Africa, Tanzania, Togo, Uganda, and Zimbabwe (hdq in Baltimore).</i>	Norwegian Church Aid (NCA): <i>A Kenyan-based program (now duplicated in 8 other East African nations) that addresses the plight of those with AIDS and provides basic support programs, information dissemination, prevention, and education.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Denominational (cont.)		Lutheran World Relief (LWR): <i>Works in partnership with local NGOs in countries throughout Africa to provide condoms, health development, training, education and prevention programs, and healing and medicine (hdq in NYC).</i>	Evangelical Church Mekane Yesus: <i>Ethiopian faith with USAID-funded HIV/AIDS programs and activities.</i>
			Kenya Catholic Secretariat

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
Regional Assemblies	Committee, Diocese, Province, Synod, etc.	Baltimore-Washington Conference Committee on Africa, United Methodist Church: <i>Develop outreach initiatives to care/support those impacted by HIV/AIDS in Africa, especially women and children.</i>	Anglican Diocese of Swaziland: <i>Deacon Patricia Wright works with AIDS-impacted populations.</i>
		Diocese of Bethlehem, PA (ECUSA): <i>Bishop Paul Marshall appointed Dr. Ned Wallace to be a medical missionary in Swaziland.</i>	Anglican Diocese of Johannesburg
			Home Care Program, Archdiocese of Lusaka, Zambia
			AIDS Department of the Catholic Diocese of Ndola, Zambia: <i>Coordinates a large home-care program for PLWHA and orphans.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
Regional Assemblies (cont.)			Diocese of Namirembe, Uganda (Anglican): <i>A supportive Bishop (The Rt. Rev. Samuel B. Sekkadde), Dean, priests and laity for HIV/AIDS work and ministry; multiple programs within diocese: peer education Sunday-school program, a diocesan health committee, rural health clinics, etc. Diocese also staffs a HIV Prevention and AIDS Care Project, directed by The Rev. Gideon Byamugisha (see "Individuals").</i>
			HIV/AIDS Program, Diocese of Kitui, Kenya: <i>Works to reduce the rate of infection through testing, education, and prevention; also provides counseling and holistic care to those infected and affected by HIV/AIDS.</i>
			Ethiopian KaleHiwot Church: <i>Operates HIV/AIDS Program.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
Independent Agencies	Religious-affiliated groups acting independently to provide various forms of support, training, and relief.	The Summit Foundation (Atlanta): <i>A group of African physicians, based in the USA, who are committed to work with African clergy (esp. in Nigeria) to inculcate HIV/AIDS awareness in churches.</i>	AIDS Training and Counseling Center, Port Elizabeth, South Africa: <i>Operates programs with local churches and religious leaders.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
Independent Congregations	Individual congregations acting independently to provide (directly or indirectly) HIV/AIDS care, support, education/prevention programs, and medical/relief supplies.	Episcopal church in Falls Church, VA: <i>Sends members to sister parish in Kenya to provide education, support, and training.</i>	Tirisanyo Catholic Mission, Botswana: <i>Provides care and support for children affected by HIV/AIDS.</i>
		Consortium of three San Francisco churches – MCC, City of Refuge, Glide Memorial – who work together to sponsor an AIDS orphanage in Uganda.	

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (Africa)</i>
Individuals	Religious-affiliated individuals acting independently, e.g. missionaries.	The Rev. Gideon Byamugisha: <i>PLWA working extensively with communities of faith in Kenya, Tanzania, and Uganda to promote education and prevention programs, policy changes at the governmental level, condom distribution, drug availability, and spiritual support and counseling; he published his book, AIDS, the Condom, and the Church, in 1998 which is being used and disseminated throughout Eastern Africa.</i>
		Arnau van Wyngaard: <i>Missionary in Swaziland who is working to train and educate the congregations at the Evangelical Churches about HIV/AIDS via prevention and sex education programs.</i>
		Christoph Benn, German Institute for Medical Missions (DIFAM): <i>Works with church-operated hospices in Zimbabwe that provide care and support for PLWHA and affected children as well as church-sponsored HIV/AIDS education and prevention programs.</i>
		Dr. Affana Ngaska Gislaine: <i>A physician in Cameroon who works to educate and train the various religious sectors (Muslims, Catholics, Protestants, Orthodox, etc.) about HIV/AIDS.</i>

A Statistical Analysis of Faith Communities in Africa

(Source: CIA World Factbook 1999)

5/25/00

Country*	Population	Christian		Kimbanquist**		Orthodox		Protestant		Roman Catholic		Syncretic***		Sub-total Christian	
BOTSWANA	1,464,000	732,000	50%											732,000	50%
Burkina Faso	11,576,000									1,157,600	10%			1,157,600	10%
Burundi	5,736,000							286,800	5%	3,556,320	62%			3,843,120	67%
Cameroon	15,456,000	5,100,480	33%											5,100,480	33%
Central Afr. Rep.	3,445,000							861,250	25%	861,250	25%			1,722,500	50%
Congo Dem. Rep.	50,481,000			5,048,100	10%			10,096,200	20%	25,240,500	50%			40,384,800	80%
Congo Republic	2,717,000	1,358,500	50%											1,358,500	50%
COTE D'IVOIRE	15,818,000	3,479,960	22%											3,479,960	22%
ETHIOPIA	59,680,000					20,888,000	35%							20,888,000	35%
KENYA	28,809,000							10,947,420	38%	8,066,520	28%			19,013,940	66%
Lesotho	2,129,000	1,703,200	80%											1,703,200	80%
MALAWI	10,000,000							5,500,000	55%	2,000,000	20%			7,500,000	75%
MOZAMBIQUE	19,124,000	5,737,200	30%											5,737,200	30%
Namibia	1,648,000	494,400	30%					824,000	50%					1,318,400	80%
NIGERIA	113,829,000	45,531,600	40%											45,531,600	40%
RWANDA	8,155,000							733,950	9%	5,300,750	65%			6,034,700	74%
SENEGAL	10,052,000									201,040	2%			201,040	2%
SOUTH AFRICA	43,426,000	29,529,680	68%											29,529,680	68%
Swaziland	985,000	591,000	60%											591,000	60%
TANZANIA	31,271,000	14,071,950	45%											14,071,950	45%
UGANDA	22,805,000							7,525,650	33%	7,525,650	33%			15,051,300	66%
ZAMBIA****	9,664,000	4,832,000	50%											4,832,000	50%
ZIMBABWE	11,163,000	2,790,750	25%									5,581,500	50%	8,372,250	75%
Totals	479,433,000	115,952,720	24.2%	5,048,100	1.1%	20,888,000	4.4%	36,775,270	7.7%	53,909,630	11%	5,581,500	1.2%	238,155,220	49.7%

*Capitalized entries refer to LIFE Initiative countries

** Catholic Charismatic

*** Part Christian/part indigenous

**** CIA Factbook quoted ranges: Christian 50-75%, Muslim/Hindu 24-49%, Indigenous 1%

A Statistical Analysis of Faith Communities in Africa

(Source: CIA World Factbook 1999)

5/25/00

<u>Country</u>	<u>Hindu</u>		<u>Indigenous</u>		<u>Muslim</u>		<u>Other</u>		<u>Sub-total</u>	
									<u>Non-Christian</u>	
BOTSWANA			732,000	50%					732,000	50%
Burkina Faso			4,630,400	40%	5,788,000	50%			10,418,400	90%
Burundi			1,835,520	32%	57,360	1%			1,892,880	33%
Cameroon			7,882,560	51%	2,472,960	16%			10,355,520	67%
Central African Rep.			826,800	24%	516,750	15%	378,950	11%	1,722,500	50%
Congo Dem. Rep.					5,048,100	10%	5,048,100	10%	10,096,200	20%
Congo Republic			1,304,160	48%	54,340	2%			1,358,500	50%
COTE D'IVOIRE			2,847,240	18%	9,490,800	60%			12,338,040	78%
ETHIOPIA			7,161,600	12%	29,840,000	50%	1,790,400	3%	38,792,000	65%
KENYA			7,490,340	26%	2,016,630	7%	288,090	1%	9,795,060	34%
Lesotho			425,800	20%					425,800	20%
MALAWI			500,000	5%	2,000,000	20%			2,500,000	25%
MOZAMBIQUE			9,562,000	50%	3,824,800	20%			13,386,800	70%
Namibia			329,600	20%					329,600	20%
NIGERIA			11,382,900	10%	56,914,500	50%			68,297,400	60%
RWANDA			2,038,750	25%	81,550	1%			2,120,300	26%
SENEGAL			603,120	6%	9,247,840	92%			9,850,960	98%
SOUTH AFRICA	868,520	2%	12,159,280	28%	868,520	2%			13,896,320	32%
Swaziland			394,000	40%					394,000	40%
TANZANIA			6,254,200	20%	10,944,850	35%			17,199,050	55%
UGANDA			4,104,900	18%	3,648,800	16%			7,753,700	34%
ZAMBIA **			96,640	1%	4,735,360	49%			4,832,000	50%
ZIMBABWE			2,679,120	24%			111,630	1%	2,790,750	25%
									0	
Totals	868,520	0.2%	85,240,930	17.8%	147,551,160	30.8%	7,617,170	1.6%	241,277,780	50.3%

*Capitalized entries refer to LIFE Initiative countries

** Catholic Charismatic

*** Part Christian/part indigenous

**** CIA Factbook quoted ranges: Christian 50-75%, Muslim/Hindu 24-49%, Indigenous 1%



THE SYNERGY PROJECT

ADDING VALUE TO INTERNATIONAL HIV/AIDS PREVENTION & CARE

I-Rel. + AIDS

MEMORANDUM

DATE: 25 May 2000
TO: Cheryl Bauerle, Matthew Murguia
FROM: The Reverend Anthony Turney *AT+*
RE: Framework for Proposed White House Summit of Faith Leaders
CC: Buck Buckingham, USAID
Denise Lionetti, Synergy/TvT
Todd Ferguson, Synergy/TvT

As per our meeting on May 15, 2000, I am enclosing a draft of the "Framework" for the proposed White House Summit of U.S. and African faith leaders. Also included are copies of "A Typology of FBOs with HIV/AIDS-Related Activities in Africa," "A Matrix of Potential Participants for the Proposed Summit," as well as a "Statistical Analysis of Faith Communities in Africa."

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In Partnership with:





THE SYNERGY PROJECT

ADDING VALUE TO INTERNATIONAL HIV/AIDS PREVENTION & CARE

Framework for Proposed White House Summit for U.S. and African Faith Leaders on HIV/AIDS

The Life Initiative, formalized in November 1999, suggests that U.S.- and African-based groups meet in a series of "partnership meetings" to engage each other in responding to the global HIV/AIDS pandemic. The White House summit of labor leaders earlier this year is one example of the partnership meetings called for. Another example is the proposed gathering of faith groups charged with the task of identifying "U.S. and international faith networks that will ultimately create networks and support for prevention, counseling, psychosocial support and care interventions in sub-Saharan Africa."¹

The Office of National AIDS Policy (ONAP) has proposed a White House Summit for World Religious Leaders (working title) to take place in late September/early October (no firm date has been fixed). ONAP has made it very clear that this is an event that the President himself will want to participate in, and that it does not have any linkage to the election cycle. At this time, detailed planning around format, agenda, etc. is limited because a firm date has not yet been established by White House scheduling.

Rationale

Religious leaders and institutions have a powerful voice in society, both in the U.S. and in Africa. Churches, mosques and temples are found in nearly every community and wield a significant level of cultural, social, educational and economic influence. Indeed, faith-based organizations can be viewed as the largest, most stable and extensively dispersed non-governmental organizations in any country. To varying degrees they possess the human, physical, technical and financial resources needed to support and implement small- and large-scale initiatives. They have the infrastructures, networks, means and mandate to combat HIV/AIDS, yet much of their vast potential and resources remain untapped to date.

It is estimated that 50 percent of all HIV/AIDS-related care in Africa is provided by faith-based NGOs. Ten different types of faith-based NGOs have been identified as currently operating a wide variety of HIV/AIDS-related interventions in Africa. These faith-based NGO's range in size from the large international networks, such as Caritas Internationalis, Muslim Aid and MAP International, to small groups at the local level, such as a handful of nuns independently operating an AIDS hospice in Uganda, or an Episcopal congregation in Falls Church, Virginia, that sends its members to its "sister congregation" in Kenya to provide HIV/AIDS-related education, support and training.

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Remembering that both U.S. and African communities of faith are invariably members of even larger *global* religious families, the proposed Summit will provide a high profile opportunity for U.S. religious leaders to affirm and increase their levels of commitment to the fight against AIDS in Africa, while also providing their African counterparts with opportunities to articulate how existing faith-based interventions may be supplemented and enhanced. The meeting may also provide a forum for deliberation around difficult ethical issues raised by certain prevention interventions, such as the promotion of condom use. It is being argued by some, however, that these “deliberations” could degenerate into divisive debate and that the summit could be more productive if focused on a “call to compassion” and the unique role that faith communities can play in meeting the care and support needs of infected and directly affected individuals and families.

Proposed Format

A one-day meeting preceded by a White House Prayer Breakfast attended by the President, ending with an interfaith service at Washington National Cathedral. One or two days of additional “working sessions” may be scheduled for some participants.

Participants

A total of 60-70 invited participants is anticipated, representing the broad range of faith-based organizations active in Africa as well as religious leaders and heads of denominations from both the United States and Africa. Confining the invitation list to this number will likely pose a significant challenge given the multiple representational issues that will have to be taken into consideration. Archbishop Desmond Tutu has been invited to chair or co-chair the meeting but his participation is questionable given his failing health. ONAP has also proposed that the Dalai Lama participate, perhaps as co-chair.

Outcomes

It is hoped that religious leaders would return to their institutions from the Summit and use their considerable influence to engender immediate support and *action* from their networks of congregations to the fight against AIDS in Africa. Beyond the customary record of proceedings that can be widely disseminated, ONAP would like to see the attendees also sign a “joint statement” that describes the commitments of the participating religious leaders to a greater involvement in the fight against AIDS in Africa. However, while such a statement may be a desirable outcome, it may prove difficult to attain given the hierarchical nature of policy development in most religious institutions.

Budget and Funding

Preliminary cost estimates range from \$300-500,000. Funding sources, either public or private, have yet to be identified.

Progress to date

- African Missions have submitted names of potential invitees from among religious leaders already active in HIV/AIDS work (see attached “Matrix of Potential Participants”).
- Meetings have been held with Sandra Thurman and ONAP personnel to clarify expectations and begin detailed planning.

- A typology of different types and levels of faith-based organizations responding to AIDS has been developed (see attached “Typology of FBOs”).
- Contract support for this effort, and longer-term planning and action regarding faith-based responses has been negotiated and is in place at Synergy/TvT.
- Lists of possible invitees are being assembled for review by the Director, ONAP (see attached “Matrix of Potential Participants”).

Significant Issues to be Resolved

- Securing necessary funds for implementation is still needed.
- Date(s) for event must be finalized.
- Longer-term plans for USAID engagement with FBOs for HIV/AIDS work needed.

¹ *The LIFE Initiative: Proposed Joint USAID-USDHHS-USDOD Operating Plan*. Section IVB., p.14.

A Typology of FBOs with HIV/AIDS-Related Activities in Africa

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<i>Type of Organization</i>	<i>Description</i>	<i>Examples</i>
International Interfaith	Organizations working on a global scale to provide education, prevention, care and support, and training programs and initiatives.	United Religions Initiative (San Francisco): <i>Works with Anglican provinces in Africa to provide support for MTCT prevention and care programs.</i>
		International Alliance of Religious Leaders Against AIDS in Africa
		The Parliament of the World's Religions: <i>Works to promote and cultivate cooperation among religious/spiritual communities as they respond to the various challenges facing the global community.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples</i>
International Religious	Religious-based organizations working on a global scale to provide education, prevention, care and support, and training programs and initiatives.	World Council of Churches (WCC): <i>Operates and supports a limited number of HIV/AIDS programs and initiatives.</i>
		Muslim Aid: <i>British-based organization that operates health clinics in Sudan, Nigeria, Somalia, Sierra Leone, and Kenya, also provides limited education and prevention programs.</i>
		All Africa Council of Churches (Nairobi, Kenya)
		Medical Assistance Programs (MAP) International: <i>Christian-based organization with regional offices in East and Southern Africa and Western Africa that are involved in HIV/AIDS education, prevention, health training, care support, and healing.</i>
		International Christian AIDS Network (ICAN): <i>London-based organization supporting an international network of Christian organizations involved in HIV/AIDS ministries.</i>
		Young Women's Christian Association (YWCA): <i>Peer Approach to Counseling by Teens (PACT) Program in Botswana</i>
		Medical Mission Sisters (MMS): <i>Philadelphia-based organization that provides advocacy, education and prevention programs, spiritual support, healing and medicine, and testing and counseling for communities in Ethiopia, Ghana, Kenya, Malawi, and Uganda.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples</i>
International Religious (cont.)		Christian Children's Fund (CCF): <i>A part of the AIDS Orphan Task Force that provides workshops, health development, prevention, testing, and counseling. CCF works through indigenous national staff and local NGOs in Ethiopia, Kenya, Senegal, Uganda, and Zambia (hdq in Richmond, VA).</i>
		Christian Connections in International Health
		AIDS Care, Education and Training (ACET): <i>Provides sex health education, HIV/AIDS care, and professional training programs.</i>
		World Relief Corporation: <i>Works with indigenous evangelical churches in Kenya, Mozambique, and Rwanda to provide family planning, training, education and prevention programs, spiritual support, and testing and counseling.</i>
		Christian Connections for International Health
		Aga Khan Foundation: <i>Islamic organization with a health services division that works to establish HIV/AIDS education and prevention programs as well as in-patient curative care and home care for infected and at-risk populations throughout Africa.</i>
		World Vision: <i>International Christian relief and development agency that, as part of its global ministry, assists children throughout Africa who are infected and affected by HIV/AIDS.</i>
		Salvation Army: <i>Provides relief supplies, education and prevention programs, testing and counseling, and spiritual support for infected and affected communities throughout Africa.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples</i>
International Denominational	Denomination-based development and relief organizations working to develop various faith-based responses and programs to HIV/AIDS.	Caritas Internationalis: <i>Global confederation of Catholic Church-sponsored humanitarian assistance and development organizations.</i>
		Adventist Development and Relief Agency (ADRA): <i>Provides child health, education, prevention, training programs and resources for communities in Malawi, Uganda, and Zambia (hdq in Silver Spring, MD).</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples</i>
International Denominational (cont.)		Catholic Fund for Overseas Development (CAFOD): <i>Caritas-liaison agency for HIV/AIDS activities since 1987; active programs are in a majority of the African nations (hdq in London).</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Interfaith	Consortia of churches which provide various responses to HIV/AIDS.		The Central HIV/AIDS Activities Coordination Body of the Ethiopian Evangelical Churches Union
			Lusaka Interfaith Networking Group on HIV/AIDS (LINGO): <i>A Zambian initiative that promotes cooperation between Christians of various denominations and non-Christians in establishing community-based HIV/AIDS programs.</i>
			Council of Churches in Namibia (CCN): <i>Provides awareness, support, information, counseling, and legal assistance.</i>
			Religious Leaders in Response to the AIDS Epidemic, Senegal

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Religious	Religious-based organizations and programs involved in providing various forms and levels of support.	National Council of Churches (NCC)	National Council of Churches of Kenya
			National Council of Churches of Malawi
			Religious AIDS Program, South Africa

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Religious (cont.)			Kenya Christian AIDS Network (KCAN): <i>Enacted a training program to involve clergy in HIV/AIDS prevention and care; also encourages and supports clergy to engage their congregations in HIV/AIDS ministries.</i>
			Home-Based Care Project, Mpumalanga, South Africa: <i>A Christian project that cares for people impacted by AIDS, especially orphans.</i>
			Botswana Christian AIDS Intervention Program: <i>Provides care and support for children affected by HIV/AIDS.</i>
			Botswana Christian Council: <i>Provides care and support for children affected by HIV/AIDS.</i>
			Islamic Medical Association of Uganda (IMAU): <i>Provides support for medical professionals and mobilizes Muslim communities to fight HIV/AIDS through a variety of programs: Family AIDS Education & Prevention Through Imams Project (FAEPTI); National AIDS Education Workshop, Community Action for AIDS Prevention (CAAP); and Madarasa AIDS Education and Prevention Project (targeting Muslim youth).</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Religious (cont.)			Christian Relief and Development Association (Ethiopia): <i>An umbrella FBO that disseminates general information and educational materials, provides testing and counseling, training, and empowerment of vulnerable groups.</i>
			Blantyre Christian Center, Malawi: <i>HIV-AIDS education and home-based care.</i>
			Communauté Islamique de Centrafrique: <i>Provides health education, HIV/AIDS awareness programs, and care and support for children infected and affected by HIV/AIDS</i>
			Fantsuam Foundation: <i>A Nigerian religious group that provides public health education, pastoral care, hospice care, and organization of village youth for health promotion and education.</i>
			Council of Churches in Namibia (CCN): <i>Provides general HIV/AIDS information and awareness, care and support, counseling, and rights advocacy.</i>
			Ethiopian Supreme Islamic Council (ESIC)
			Christian Health Association of Kenya (CHAK): <i>Collaborates with multiple NGOs and FBOs to integrate HIV/AIDS prevention and care into primary and preventive care programs.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Religious (cont.)			Christian Health Association of Ghana (CHAG): <i>Promotes education, prevention, and assistance programs in Ghana's rural populations; also published reports on transmission of STDs and teenage sex education.</i>
			Christian Health Association of Lesotho (CHAL): <i>Membership of 7 denominations (from Anglican Church to the Evangelical Church) that operates an HIV/AIDS Prevention and Control Program that specializes in information dissemination, education, counseling, and hospice care.</i>
			Christian Health Association of Liberia (CHAL): <i>Promotes holistic health care programs, with emphasis on HIV/AIDS prevention, drug procurement, and healing and reconciliation.</i>
			Christian Health Association of Malawi: <i>Works to expand health facilities and support services to all populations.</i>
			Christian Health Association of Nigeria: <i>Works to "reach the unreached" through the expansion of primary and holistic health care programs.</i>
			Christian Health Association of Sierra Leone
			Christian Health Association of Swaziland

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Religious (cont.)			Ethiopian Evangelical Churches Union: <i>Composed of 14 Protestant denominations with a Central HiV/AIDS Activities Coordination Body.</i>
			Churches Medical Association of Zambia (CMAZ): <i>Provides counseling, testing, training, support, and prevention programs.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Denominational	Various levels of denominational involvement in establishing programs and support for those impacted by HIV/AIDS.	HIV-AIDS Ministries Network, Health and Welfare Ministries, United Methodist Church	Catholic AIDS Action: <i>A countrywide AIDS program initiated by the Catholics Bishops Conference in Namibia.</i>
		Presiding Bishop's Fund for World Relief (ECUSA)	ECM Home-Based Care Program, Malawi: <i>A countrywide AIDS program initiated by the Episcopal Conference, Malawi.</i>
		Catholic Relief Services (CRS): <i>Provides advocacy, education and prevention programs, healing and medicine, testing, and training for communities in Benin, Burundi, Egypt, Ethiopia, Ghana, Kenya, Malawi, Morocco, Mozambique, Rwanda, Senegal, Sierra Leone, South Africa, Tanzania, Togo, Uganda, and Zimbabwe (hdq in Baltimore).</i>	Norwegian Church Aid (NCA): <i>A Kenyan-based program (now duplicated in 8 other East African nations) that addresses the plight of those with AIDS and provides basic support programs, information dissemination, prevention, and education.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
National Denominational (cont.)		Lutheran World Relief (LWR): <i>Works in partnership with local NGOs in countries throughout Africa to provide condoms, health development, training, education and prevention programs, and healing and medicine (hdq in NYC).</i>	Evangelical Church Mekane Yesus: <i>Ethiopian faith with USAID-funded HIV/AIDS programs and activities.</i>
			Kenya Catholic Secretariat

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
Regional Assemblies	Committee, Diocese, Province, Synod, etc.	Baltimore-Washington Conference Committee on Africa, United Methodist Church: <i>Develop outreach initiatives to care/support those impacted by HIV/AIDS in Africa, especially women and children.</i>	Anglican Diocese of Swaziland: <i>Deacon Patricia Wright works with AIDS-impacted populations.</i>
		Diocese of Bethlehem, PA (ECUSA): <i>Bishop Paul Marshall appointed Dr. Ned Wallace to be a medical missionary in Swaziland.</i>	Anglican Diocese of Johannesburg
			Home Care Program, Archdiocese of Lusaka, Zambia
			AIDS Department of the Catholic Diocese of Ndola, Zambia: <i>Coordinates a large home-care program for PLWHA and orphans.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
Regional Assemblies (cont.)			Diocese of Namirembe, Uganda (Anglican): <i>A supportive Bishop (The Rt. Rev. Samuel B. Sekkadde), Dean, priests and laity for HIV/AIDS work and ministry; multiple programs within diocese: peer education Sunday-school program, a diocesan health committee, rural health clinics, etc. Diocese also staffs a HIV Prevention and AIDS Care Project, directed by The Rev. Gideon Byamugisha (see "Individuals").</i>
			HIV/AIDS Program, Diocese of Kitui, Kenya: <i>Works to reduce the rate of infection through testing, education, and prevention; also provides counseling and holistic care to those infected and affected by HIV/AIDS.</i>
			Ethiopian KaleHiwot Church: <i>Operates HIV/AIDS Program.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
Independent Agencies	Religious-affiliated groups acting independently to provide various forms of support, training, and relief.	The Summit Foundation (Atlanta): <i>A group of African physicians, based in the USA, who are committed to work with African clergy (esp. in Nigeria) to inculcate HIV/AIDS awareness in churches.</i>	AIDS Training and Counseling Center, Port Elizabeth, South Africa: <i>Operates programs with local churches and religious leaders.</i>

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (USA)</i>	<i>Examples (Africa)</i>
Independent Congregations	Individual congregations acting independently to provide (directly or indirectly) HIV/AIDS care, support, education/prevention programs, and medical/relief supplies.	Episcopal church in Falls Church, VA: <i>Sends members to sister parish in Kenya to provide education, support, and training.</i>	Tirisanyo Catholic Mission, Botswana: <i>Provides care and support for children affected by HIV/AIDS.</i>
		Consortium of three San Francisco churches – MCC, City of Refuge, Glide Memorial – who work together to sponsor an AIDS orphanage in Uganda.	

<i>Type of Organization</i>	<i>Description</i>	<i>Examples (Africa)</i>
Individuals	Religious-affiliated individuals acting independently, e.g. missionaries.	The Rev. Gideon Byamugisha: <i>PLWA working extensively with communities of faith in Kenya, Tanzania, and Uganda to promote education and prevention programs, policy changes at the governmental level, condom distribution, drug availability, and spiritual support and counseling; he published his book, AIDS, the Condom, and the Church, in 1998 which is being used and disseminated throughout Eastern Africa.</i>
		Armau van Wyngaard: <i>Missionary in Swaziland who is working to train and educate the congregations at the Evangelical Churches about HIV/AIDS via prevention and sex education programs.</i>
		Christoph Benn, German Institute for Medical Missions (DIFAM): <i>Works with church-operated hospices in Zimbabwe that provide care and support for PLWHA and affected children as well as church-sponsored HIV/AIDS education and prevention programs.</i>
		Dr. Affana Ngaska Gislaine: <i>A physician in Cameroon who works to educate and train the various religious sectors (Muslims, Catholics, Protestants, Orthodox, etc.) about HIV/AIDS.</i>

A Statistical Analysis of Faith Communities in Africa

(Source: CIA World Factbook 1999)

5/25/00

Country*	Population	Christian	Kimbanquist**		Orthodox	Protestant		Roman Catholic	Syncretic***		Sub-total Christian				
BOTSWANA	1,464,000	732,000	50%								732,000	50%			
Burkina Faso	11,576,000							1,157,600	10%		1,157,600	10%			
Burundi	5,736,000					286,800	5%	3,556,320	62%		3,843,120	67%			
Cameroon	15,456,000	5,100,480	33%								5,100,480	33%			
Central Afr. Rep.	3,445,000					861,250	25%	861,250	25%		1,722,500	50%			
Congo Dem. Rep.	50,481,000			5,048,100	10%	10,096,200	20%	25,240,500	50%		40,384,800	80%			
Congo Republic	2,717,000	1,358,500	50%								1,358,500	50%			
COTE D'IVOIRE	15,818,000	3,479,960	22%								3,479,960	22%			
ETHIOPIA	59,680,000				20,888,000	35%					20,888,000	35%			
KENYA	28,809,000					10,947,420	38%	8,066,520	28%		19,013,940	66%			
Lesotho	2,129,000	1,703,200	80%								1,703,200	80%			
MALAWI	10,000,000					5,500,000	55%	2,000,000	20%		7,500,000	75%			
MOZAMBIQUE	19,124,000	5,737,200	30%								5,737,200	30%			
Namibia	1,648,000	494,400	30%			824,000	50%				1,318,400	80%			
NIGERIA	113,829,000	45,531,600	40%								45,531,600	40%			
RWANDA	8,155,000					733,950	9%	5,300,750	65%		6,034,700	74%			
SENEGAL	10,052,000							201,040	2%		201,040	2%			
SOUTH AFRICA	43,426,000	29,529,680	68%								29,529,680	68%			
Swaziland	985,000	591,000	60%								591,000	60%			
TANZANIA	31,271,000	14,071,950	45%								14,071,950	45%			
UGANDA	22,805,000					7,525,650	33%	7,525,650	33%		15,051,300	66%			
ZAMBIA****	9,664,000	4,832,000	50%								4,832,000	50%			
ZIMBABWE	11,163,000	2,790,750	25%						5,581,500	50%	8,372,250	75%			
Totals	479,433,000	115,952,720	24.2%	5,048,100	1.1%	20,888,000	4.4%	36,775,270	7.7%	53,909,630	11%	5,581,500	1.2%	238,155,220	49.7%

*Capitalized entries refer to LIFE Initiative countries

** Catholic Charismatic

*** Part Christian/part indigenous

**** CIA Factbook quoted ranges: Christian 50-75%, Muslim/Hindu 24-49%, Indigenous 1%

A Statistical Analysis of Faith Communities in Africa

(Source: CIA World Factbook 1999)

5/25/00

<u>Country</u>	<u>Hindu</u>		<u>Indigenous</u>		<u>Muslim</u>		<u>Other</u>		<u>Sub-total</u> <u>Non-Christian</u>	
BOTSWANA			732,000	50%					732,000	50%
Burkina Faso			4,630,400	40%	5,788,000	50%			10,418,400	90%
Burundi			1,835,520	32%	57,360	1%			1,892,880	33%
Cameroon			7,882,560	51%	2,472,960	16%			10,355,520	67%
Central African Rep.			826,800	24%	516,750	15%	378,950	11%	1,722,500	50%
Congo Dem. Rep.					5,048,100	10%	5,048,100	10%	10,096,200	20%
Congo Republic			1,304,160	48%	54,340	2%			1,358,500	50%
COTE D'IVOIRE			2,847,240	18%	9,490,800	60%			12,338,040	78%
ETHIOPIA			7,161,600	12%	29,840,000	50%	1,790,400	3%	38,792,000	65%
KENYA			7,490,340	26%	2,016,630	7%	288,090	1%	9,795,060	34%
Lesotho			425,800	20%					425,800	20%
MALAWI			500,000	5%	2,000,000	20%			2,500,000	25%
MOZAMBIQUE			9,562,000	50%	3,824,800	20%			13,386,800	70%
Namibia			329,600	20%					329,600	20%
NIGERIA			11,382,900	10%	56,914,500	50%			68,297,400	60%
RWANDA			2,038,750	25%	81,550	1%			2,120,300	26%
SENEGAL			603,120	6%	9,247,840	92%			9,850,960	98%
SOUTH AFRICA	868,520	2%	12,159,280	28%	868,520	2%			13,896,320	32%
Swaziland			394,000	40%					394,000	40%
TANZANIA			6,254,200	20%	10,944,850	35%			17,199,050	55%
UGANDA			4,104,900	18%	3,648,800	16%			7,753,700	34%
ZAMBIA **			96,640	1%	4,735,360	49%			4,832,000	50%
ZIMBABWE			2,679,120	24%			111,630	1%	2,790,750	25%
									0	
Totals	868,520	0.2%	85,240,930	17.8%	147,551,160	30.8%	7,617,170	1.6%	241,277,780	50.3%

*Capitalized entries refer to LIFE Initiative countries

** Catholic Charismatic

*** Part Christian/part indigenous

**** CIA Factbook quoted ranges: Christian 50-75%, Muslim/Hindu 24-49%, Indigenous 1%

A Statistical Analysis of Faith Communities in the LIFE Initiative Countries in Africa

5/24/00

(Source: CIA World Factbook 1999)

Country	Population	Christian		Orthodox		Protestant		Roman Catholic		Syncretic*		Sub-total Christian	
Botswana	1,464,000	732,000	50%									732,000	50%
Cote d'Ivoire	15,818,000	3,479,960	22%									3,479,960	22%
Ethiopia	59,680,000			20,888,000	35%							20,888,000	35%
Kenya	28,809,000					10,947,420	38%	8,066,520	28%			19,013,940	66%
Malawi	10,000,000					5,500,000	55%	2,000,000	20%			7,500,000	75%
Mozambique	19,124,000	5,737,200	30%									5,737,200	30%
Nigeria	113,829,000	45,531,600	40%									45,531,600	40%
Rwanda	8,155,000					733,950	9%	5,300,750	65%			6,034,700	74%
Senegal	10,052,000							201,040	2%			201,040	2%
South Africa	43,426,000	29,529,680	68%									29,529,680	68%
Tanzania	31,271,000	14,071,950	45%									14,071,950	45%
Uganda	22,805,000					7,525,650	33%	7,525,650	33%			15,051,300	66%
Zambia	9,664,000	4,832,000	50%									4,832,000	50%
Zimbabwe	11,163,000	2,790,750	25%							5,581,500	50%	8,372,250	75%
												0	
Totals	385,260,000	106,705,140	27.7%	20,888,000	5.4%	24,707,020	6.4%	23,093,960	6.0%	5,581,500	1.4%	180,975,620	47.0%

*Part Christian/part indigenous

** CIA Factbook quoted ranges: Christian 50-75%, Muslim/Hindu 24-49%, Indigenous 1%

A Statistical Analysis of Faith Communities in the LIFE Initiative Countries in Africa

(Source: CIA World Factbook 1999)

5/24/00

Country	Hindu		Indigenous		Muslim		Other		Sub-total	
									Non-Christian	
Botswana			732,000	50%					732,000	50%
Cote d'Ivoire			2,847,240	18%	9,490,800	60%			12,338,040	78%
Ethiopia			7,161,600	12%	29,840,000	50%	1,790,400	3%	38,792,000	65%
Kenya			7,490,340	26%	2,016,630	7%	288,090	1%	9,795,060	34%
Malawi			500,000	5%	2,000,000	20%			2,500,000	25%
Mozambique			9,562,000	50%	3,824,800	20%			13,386,800	70%
Nigeria			11,382,900	10%	56,914,500	50%			68,297,400	60%
Rwanda			2,038,750	25%	81,550	1%			2,120,300	26%
Senegal			603,120	6%	9,247,840	92%			9,850,960	98%
South Africa	868,520	2%	12,159,280	28%	868,520	2%			13,896,320	32%
Tanzania			6,254,200	20%	10,944,850	35%			17,199,050	55%
Uganda			4,104,900	18%	3,648,800	16%			7,753,700	34%
Zambia			96,640	1%	4,735,360	49%			4,832,000	50%
Zimbabwe			2,679,120	24%			111,630	1%	2,790,750	25%
									0	
Totals	868,520	0.2%	67,612,090	17.5%	133,613,650	34.7%	2,190,120	0.6%	204,284,380	53.0%

*Part Christian/part indigenous

** CIA Factbook quoted ranges: Christian 50-75%, Muslim/Hindu 24-49%, Indigenous 1%

A Matrix of Potential Participants to the Proposed White House Summit for U.S. and African Faith Leaders on HIV/AIDS

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I. FBOs Active in HIV/AIDS-Related Interventions in Africa

A. International

Organization	World Leader	U.S. Leader	World AIDS Rep.	Comments
World Council of Churches (WCC)	General Secretary Konrad Raiser	Jean Stromberg, ED of WCC-USA		
Salvation Army		Herbert Rader	Ian Campbell	

B. Africa

Organization	African Leader	African AIDS Rep.	Comments
National Islamic Council, Côte d'Ivoire	Imam Cisse Djiguiba, Vice President*		
Federation of Evangelicals of Côte d'Ivoire	Dr. Jean-Baptiste Nielbien, President*		
International Church "Oeuvres et Missions"	Pastor Yaye Dion Robert, National President (Côte d'Ivoire)*		
Conference of Methodists of Côte d'Ivoire	The Rev. Benjamin Boni*		
Committee of Pastors, Côte d'Ivoire	Pastor Antony Yeboah, President*		
Organizational African Instituted Churches	Nicta Luballa (Kenya)*		
Supreme Council of Muslims of Kenya	Prof. Abdulghafur H.S. El-Busaidy*		
National Christian Council of Kenya	Mutava Musyimi*		

Organization	African Leader	African AIDS Rep.	Comments
Union of AIDS Prevention Programs for French-Speaking Africa (15 countries)	Rakotoarivony Hubert, Coordinator*		Pastor Hubert is a leading AIDS educator in Madagascar and is also a member of the country's AIDS National Ethics Committee.
Nigerian Supreme Council for Islamic Affairs	Alhaji Macciddo, Sultan of Sokoto and President of Council*		
Da'awa Group of Nigeria	Sheik Ameen Al-deen Abuakr, Chairman*		Influential Islamic leader and active in HIV/AIDS issues.
Christian Association of Nigeria	Bishop Sunday Mbang, President*		Influential and active in HIV/AIDS.
Pentecostal Fellowship of Nigeria	Bishop Okonkwo, President*		Influential and active in HIV/AIDS.
Navigators(?)	The Rev. Mvula Mvula, Country Director (Malawi)*		
Association of Evangelicals of Africa	Dr. Tokunbo Adeyemo, General Secretary*		
International Fellowship of Evangelical Studies (Kampala, Kenya)	The Rev. Dr. David Zac Nirigeiye, Director*		
National Council of Churches	The Rev. Dr. Augustine Musophole, General Secretary (Malawi)*; The Rev. Frederick Stanley, President (Namibia)*; The Rev. Nangula Kathindi, Secretary General (Namibia)*; The Rev. Mutava Musyini, General Secretary(Kenya)*		

C. United States

Organization	U.S. Leader	U.S. AIDS Rep.	Comments
Rainbow Coalition/PUSH	Jesse Jackson		
Congress of National Black Churches	Sullivan Robinson (Eugene Rivers III)		
Black Leadership Coalition on AIDS	Debra Frazier Howes		
Balm in Gilead	Pernessa Seele		
National Council of Churches	The Rev. Dr. Robert W. Edgar, General Secretary		

II. Communities of Faith in Africa

Faith	African Leader(s)	African FBO AIDS Rep(s).	Comments
Anglican Church of Burundi	The Most Rev. Samuel Ndayisenga		
Anglican Church of Central Africa	The Most Rev. W. P. Khotso Makhulu	The Rt. Rev. James Tengatenga, Bishop, Diocese of Southern Malawi [*] ; The Rev. Constantine Kaswaya (Malawi) [*]	Bishop Tengatenga is “highly recommended” by Joan LaRosa at USAID and other sources at World Relief Malawi.
Anglican Church of the Congo (Zaire)	The Most Rev. Njojo Byankya Eaz		
Anglican Church of Kenya	The Most Rev. David Gitari [*]		
Anglican Church of Nigeria	The Most Rev. Joseph A. Adetiloye		
Anglican Church of Rwanda	The Most Rev. Emmanuel Mbona-Kolinnni		
Anglican Church of Southern Africa	The Most Rev. Winston H. Njongonkulu Ndungane	The Rt. Rev. Hamupembe, Bishop, Diocese of Namibia [*]	

Organization	African Leader(s)	African FBO AIDS Rep(s).	Comments
Anglican Church of Tanzania	The Most Rev. Donald Mtetemela		
Anglican Church of Uganda	The Most Rev. Livingstone Mpalanyi-Nkoyoyo	The Rt. Rev. Samuel B. Ssekkadde, Bishop, Diocese of Namirembe; The Rev. Gideon Byamugisha	Rev. Byamugisha is a PLWA who works throughout Kenya, Tanzania, and Uganda to promote education, prevention, condom distribution, training, and spiritual support and counseling.
Anglican Church of West Africa	The Most Rev. Robert Okine		
Evangelical Lutheran Church in Botswana			
Evangelical Lutheran Church of Cameroon	Philemon Barya, President	An active Church health department	
Evangelical Lutheran Church of the Central African Republic			
Evangelical Lutheran Church of Congo			
Evangelical Church of Eritrea			
Ethiopian Evangelical Church Mekane Yesus	Kes Yadess Daba, President		
Ethiopian Evangelical Church	The Rev. Seyoum Gebrekiristos, Chairman		According to Ayana Yeneabat at USAID, Rev. Gebrekiristos "strongly advocates for an enhanced role of faith groups in HIV/AIDS activities; he is also a very influential leader.
Evangelical Lutheran Church of Ghana	The Rt. Rev. Dr. Paul Kofi Fynn		
Kenya Evangelical Lutheran Church			
Lutheran Church in Liberia			

Faith	African Leader(s)	African FBO AIDS Rep(s).	Comments
Malagasy Lutheran Church			
Evangelical Lutheran Church in Malawi	Bishop J. P. Bvumbwe		
Evangelical Lutheran Church in Namibia		The Rev. Zephania Kameeta, Deputy Speaker of National Assembly ; The Rev. Ngeno Nakamhela	From John Beed at USAID: Rev. Kameeta is "deeply committed to the cause of fighting HIV/AIDS."
Evangelical Lutheran Church in the Republic of Namibia			
Lutheran Church of Christ in Nigeria	The Rev. Samuel J. Udofia		
Lutheran Church of Nigeria			
Evangelical Lutheran Church of Senegal			
Evangelical Lutheran Church in Sierra Leone			
Evangelical Lutheran Church in Southern Africa			
Evangelical Lutheran Church in Southern Africa – Cape Church	Bishop N. J. Rohwer		
Evangelical Lutheran Church in Southern Africa – Natal-Transvaal	Bishop Dieter Lilje		
Lutheran Church in Southern Africa	Bishop D. P. Tswaedi		
Moravian Church in Southern Africa			
Free Evangelical Synod in South Africa			

Faith	African Leader(s)	African FBO AIDS Rep(s).	Comments
Evangelical Lutheran Church in Tanzania			
Evangelical Lutheran Church in Zambia			
Evangelical Lutheran Church in Zimbabwe	Bishop Ambrose Moyo		
Redeemed Christian Church of Nigeria	Pastor Adeboye, Overseer*		From Joseph Nnorom at USAID, Adeboye is very influential and active in HIV/AIDS issues.
Protestant and Methodist Church of Benin	Moïse Sagbohan, President*		
Celest Christianity		Paul Gonçalves	
Ethiopian Supreme Islamic Council	Shiek Abdurahman Hussein, Chairman*		
Indigenous African Faiths	Jean Sossaminou, Voodoo leader in Benin*		

III. Communities of Faith in the United States

Faith	U.S. Leader(s)	U.S. FBO AIDS Rep(s).	Comments
Reformed Church in America	The Rev. Wesley Granberg-Michaelson		
Orthodox Church in America	The Very Rev. Leonid Kishkovsky (B of D)		
Greek Orthodox Archdiocese of America	Archbishop Demetrios		

Faith	U.S. Leader(s)	U.S. FBO AIDS Rep(s).	Comments
Antiochian Orthodox Christian Archdiocese of America	Bishop Antoun Khouri		
The Union of Orthodox Jewish Congregations	Rabbi Kenneth Hain		
United Synagogues of Conservative Judaism	President Stephen S. Wolnek		
Jewish Reconstructionist Federation	Mark Seal	Marc Blumenthal (?)	
The Union of Reform Jewish Congregations	Rabbi Eric Yoffie	Marcia Hochman	
Episcopal Church	The Most Rev. Frank Griswold		
African Methodist Episcopal Church	Dr. Cecil W. Howard, General Secretary		
Progressive National Baptist Convention	The Rev. Dr. Tyrone Pitts		
African Methodist Episcopal Zion Church	The Rev. Dr. Staccato Powell		
United Church of Christ	Dr. Bernice Powell Jackson (Rep at WCC)	The Rev. Yvette Flunder	
Church of the Brethren	Judy Mills Reimer		
American Baptist Church	General Secretary Daniel E. Weiss		
Evangelical Free Church	Dr. William J. Hamel, President		
Evangelical Lutheran Church	The Rev. H. George Anderson, Bishop	Kristine Gebbie	
Lutheran Church – Missouri Synod	The Rev. Dr. Alvin L. Barry, President		
Christian Church (Disciples of Christ)	Richard Hamm	Jon Lacey	
Southern Baptist Convention	Pastor Claude Thomas, Chairman		

IV. International Communities of Faith

Faith	U.S. Leader(s)	African Leader(s)	U.S. FBO AIDS Rep(s).	Afr. FBO AIDS Rep(s).	Comments
Presbyterian Church	The Rev. Clifton Kirkpatrick		Daniel Kendrick	The Rev. Ramino Paul (Madagascar)*	Rev. Paul is also a member of the Malagasy Parliament.
Unitarian Universalist Church	The Rev. John Buehrens		Angela Davis		
United Methodist Church	Bishop Felton E. May (D.C.); Bishop Joseph Sprague (Chicago)	Bishop Daniel C. Arichea (Central Congo); Bishop John A. Ndoricimpa (East Africa); Bishop Arthur F. Kulah (Liberia); Bishop Joao S. Machado (Mozambique and Eastern Angola); Bishop Done Dabale (Nigeria); Bishop Nkulu Ntanda Ntambo (Congo); Bishop Joseph C. Humper (Sierra Leone); Bishop Kainda Katembo (South Congo); Bishop Emilo J. M. DeCavalho (Western Angola); Bishop Christopher Jokomo (Zimbabwe)*; Bishop Nthamburi (Kenya)*	Betty Gittens	Zimbabwe's Bishop Jókomo is active in HIV/AIDS ministries; Dr. Henri Mukumbi, Kinshasa, Congo	Bishop Nthamburi was recommended by multiple sources.

Faith	U.S. Leader(s)	African Leader(s)	U.S. FBO AIDS Rep(s).	Afr. FBO AIDS Rep(s).	Comments
Mennonite Church	José Ortiz, Executive Director				
Calvinist Church					
Seventh Day Adventist Church	Dr. Jan Paulsen, President		Lester Wright		
Hindu Faith					
Baha'i Faith	Joel Bray Marangella (World leader)				
Buddhist Faith			Pat O'Hara		
Roman Catholic Church		Aba Berhaneyesus Demerew Surafel, Cardinal of Ethiopian Catholic Church*; Ndingi Mwama N'Zeki, Archbishop of Nairobi Diocese*; Bonifatius Haushiku, Archbishop of Windhoek Diocese (Namibia)*; Théophile Villaça, Vicar (Benin)*; Mgr. Aggrey, Archbishop of Côte d'Ivoire*; Mwana A. Nzeki, Archbishop of Kenya	Robert Vitillo	The Rev. Rajoelison Germain (Madagascar)*; Raphael Kpatkite Thea (Guinea)*; Sister Mehret Mehreteab (Ethiopia)*	Rev. Germain is also a professor and a member of the Malagasy AIDS National Ethics Committee. Sister Mehreteab has coordinated HIV/AIDS workshop.

Faith	U.S. Leader(s)	African Leader(s)	U.S. FBO AIDS Rep(s).	Afr. FBO AIDS Rep(s).	Comments
Islamic Faith	Dr. Louis Farrakhan	Kadi Drame, Imam Mosque, Mali*; Cheikna Haidara (Mali)*; Tabara Dramé, President, National Union of Female Muslims in Mali (UNAFEM)*; El Hadj Ibrahima Sory Faidga, Minister of Islamic Affairs, Guinea*	Amir Al-Islam, Secretary General of World Conference on Religion	Imam Ligalli, Cotonou Mosque (Benin)*; Imam Mohammed Jacky Ascam (Madagascar)*; Mohammed Omer Ali (Ethiopia)*	Kadi Drame is a respected leader in Mali. Tabara Dramé is leading female Muslim in Mali. Imam Ascam is also a youth project manager at his mosque. M. Ali is a “focal person of the Islamic community” in fighting HIV/AIDS.
Eastern Orthodox Church	The Most Blessed Theodosius, Primate				
Western Orthodox Church	Bishop Nickolas Careone (Council of Bishops)				
Evangelical Orthodox Catholic Church	The Most Rev. Perry R. Sills, Bishop Primus				
Coptic Orthodox Church		Pope Shenouda III		Priest Fetsum Tesfay (Ethiopia)*	
Syrian Orthodox Church	Moran Mor Ighnatius Zakka				
Malankara Orthodox Church (Indian Orthodox Church)	The Most Rev. Mathews Mar Barnabas Metropolitan	His Holiness Baselius Marthoma Mathews II (Church leader)			
Friends Church (Quakers)	Eden Grace (Rep at WCC)				
International Council of Community Churches	Judson A. Soures, President				

Faith	U.S. Leader(s)	African Leader(s)	U.S. FBO AIDS Rep(s).	Afr. FBO AIDS Rep(s).	Comments
Moravian Church	Dr. Robert Sawyer (Rep at WCC)				
Church of Jesus Christ of Latter-day Saints (Mormon)	Gordon B. Hinckley, President				
Ethiopian Orthodox Church		His Holiness Abune Paulos, Patriarch		Dr. Simenesh Selassie, Health Coordinator for Church	

* Denotes individuals located through USAID sources and contacts.

C/o Resident Advisor
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e-mail: Foke@usips.org

October 12, 2000

Sandra
Presidential Adviser on HIV/AIDS
White House
Washington, D.C.
USA

Hello Sandra,

Good day. I write to express my thanks and appreciation for your wonderful efforts/contributions in making the Abuja health event a success during the state visit of President William Jefferson Clinton to Nigeria. It was for me and many other whose views I have heard a memorable event.

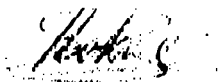
I know that you must be very busy since your return from Nigeria moreso the Presidential election is around the corner. My wife and I were very excited and honoured to have received a gift from the President of United States of America (a sterling silver "SEAL OF PRESIDENT OF THE UNITED STATES OF AMERICA") on September 29, 2000. It was great when I presented the gift to the members of National Action Committee on AIDS (NACA) during the meeting on October 04, 2000 at Abuja.

I am still anxiously waiting for the fulfillment of your promises, about invitation to the White House and my participation at the 14th International AIDS Conference "BARCELONIA 2002".

Hope to hear from you soon.

I remain,

Yours sincerely,



John Ibekwe
President, National Network of PLWHA in Nigeria

NB

*I am sending you the original
through Courier Service.*

Rabbi Joseph A. Edelheit

~~ADD~~

Re: AIDS

AIDS

Dear Sandy —
Thought you'd want to
see this
Joe Sh

AIDS in South Africa: Why the churches matter

by Sarah Ruden

SOUTH AFRICA HAS the world's second largest AIDS epidemic (in gross numbers). Its neighbor, Zimbabwe, ranks first. During the past ten years, while AIDS has come under control in central African countries with far fewer resources, the disease has gone out of control in South Africa, in the richest, most cosmopolitan nation in the whole sub-Saharan region. An estimated 10 million South Africans, out of a population of approximately 40 million, will die of AIDS during the next ten years.

In a recent article in the *New York Times*, author Nadine Gordimer expresses views about the disease that South Africa is eager to promote and that have wide acceptance in America. Gordimer calls for more money to develop a vaccine, for Third World debt relief, and for less military and more public health spending within Africa. She thinks that, given Africa's poverty and social malaise, we cannot condemn the promiscuous sex that is spreading AIDS. And she concludes by warning of the epidemic's economic impact, saying that "the bell tolls for thee, globally."

A critical look at these ideas might help explain why the epidemic continues to rage in the part of Africa with the most resources for fighting it. With a unanimity that invites trust, the scientists working to develop a vaccine have said that the nature of retroviruses itself is the main factor holding up an AIDS vaccine. Third World debt relief would probably not have the intended consequences. The states receiving this relief would be likely to use the public money freed up from social welfare demands to expand their militaries—and military spending is one of the things Gordimer deplors. That donor countries have been the enablers of Africa's arms addiction has certainly been the pattern so far.

That the AIDS crisis threatens Africa's economic development seems unarguable. In central Africa during the early '90s, AIDS threatened to become a disease of the middle and upper-middle classes, decimating the skilled trades and professions. The higher a man's income, the greater his access to sexual partners, and traditions of polygamy encouraged him to take advantage of all his opportunities. The danger this posed for the region's economic future—a danger reported in the West-

ern press and widely publicized locally—contributed significantly to a rethinking of both public policy and private mores. Most important, this threat motivated the public to move beyond apparently inadequate "safe sex" campaigns to more difficult and effective changes. In Uganda, for example, an HIV test now is required before marriage, and the social pressure in favor of chastity has grown markedly.

South Africa is different. Its white and its thoroughly westernized black middle class are not very vulnerable to the disease. The case of Charlene Smith, one of the few white rape victims, became a media sensation. She was able to obtain the drug AZT as a precaution against the transmission of HIV, and to prosecute her attacker and see him sentenced to 30 years in prison to prevent his carrying out his further threats against her. But destitute rape victims have no such protections. For this and other reasons, in South Africa AIDS remains almost exclusively a disease of the underclass. The prosperous here simply do not share the fate of the poor to the extent

common in other African countries. The income gap is wider than in any other nation except Brazil, and the institutional divides left over from apartheid are immense. Consequently, most of the people on the favored side of the prosperity gap do not see AIDS as an eventual or indirect threat to their own well-being.

Almost 35 percent of South Africans are unemployed. These are the AIDS-vulnerable, uneducated black and "colored" (mixed-race) poor. Unemployment is a major reason for the country's very high rate of violent crime. Up to 70 percent of the army is HIV-positive. But the military is being drastically cut back anyway; soldiers of the next generation will be both fewer and better skilled. Gordimer cites a prediction that 270,000 out of 1.1 million public servants will be infected by 2004. But nearly as many, mostly from the lower ranks, may lose their jobs through the privatization and rationalization already under way.

Losses of employees to AIDS are an expense and trauma to American institutions, but not to those in South Africa, where people who are HIV-positive hide their condition as long as possible for fear of persecution and die relatively quickly once they have AIDS, since few interventions are available to them. Private charities and

Middle-class South Africans, black and white, don't feel vulnerable to AIDS, nor do they feel threatened by its social impact.

extended families take care of the vast majority of AIDS orphans.

Finally, AIDS has been most common in the predominantly Zulu province of KwaZulu-Natal. The Zulus supported the apartheid regime and are a thorn in the side of the new government, which is dominated by the Xhosas. Commercial interests covet the fertile KwaZulu-Natal farmland now kept in small subsistence parcels through tribal allotment. Why would policymakers fear that AIDS would have an economic impact on the country? It can make economically superfluous and burdensome human beings disappear.

THE ABOVE SKETCH is the only way I can explain the unusual feebleness of South Africa's attempts to deal with the epidemic. "Sarafina II," the centerpiece of the Nelson Mandela regime's anti-AIDS campaign, was a glitzy traveling musical that, because it charged admission, did not reach most of its target audience—low-income black youth. The Health Department then tried to promote Virodene, an industrial solvent with no medicinal properties, as an AIDS cure, and this led to a vicious fight with and estrangement from medical authorities.

The new president, Thabo Mbeki, has become interested in the widely discredited Duesberg hypothesis that the HIV virus is a fabrication and that AIDS is really a set of symptoms of poverty or drug use. Mbeki has also disputed the safety of the widely esteemed drug AZT. He insists on exploring these issues thoroughly before providing rape victims and HIV-positive pregnant women with AZT treatment to reduce transmission of the virus.

Even those who at first appear more forthcoming tend to have an "all or nothing" strategy that suggests a basically dismissive attitude toward the disease. In a recent article in the *Cape Argus*, Dr. S. P. Reddy (a "health promotion practitioner and HIV/AIDS researcher") argued that AZT could save 50,000 to 100,000 babies a year from HIV. The virus means death before the age of five for nearly all infected infants. The new drug nevirapine's effectiveness is similar to that of AZT, yet the cost is only a tenth as high, less than \$5 per child.

The use of this drug might seem both humane and affordable. However, some children who survived HIV would die later anyway from poverty-induced ailments, Reddy wrote. Why bother with the drug unless South Africa can provide "housing, education, clean water, health clinics, health-worker training, and nutritional supplements" as well? Thus, the "full ramifications [of the drug treatment] must be carefully researched and costed."

Reddy's rationalization is fairly representative of views popular with the government and the development elite, who strive to keep the international and local media's attention on South Africa's AIDS crisis in order to foster for-

eign aid and grass-roots projects. When I asked a community worker in Cape Town's squatter camps what ordinary people were saying about AIDS, she replied, "They think it's a way for people to get jobs." There is a breath of truth in this version of an AIDS conspiracy theory.

A subcategory of the "all or nothing" approach is purveyed by organizations like Planned Parenthood, which teach "life skills" in the hope that young people will become sexually prudent as part of an integrated improvement in their lives. Participants in programs get information, encouragement in self-esteem and training in social interaction, but no actual prescriptions for behavior. Also, community health workers distribute contraceptives and treat sexually transmitted diseases on the spot. The workers are carefully chosen as ethnically and culturally similar to the people they work with, and trained to communicate within their milieu instead of imposing alien ideas.

The planners seem to have imbibed from the study of population control (especially the notorious coercion used in China) a dogmatic opposition to "targeted" approaches. Their scruples are commendable, but whereas failure to promote contraception means unwanted children and overpopulation, failure to combat AIDS means mass death. Can organizations say with equal conviction in both cases that clients should simply be free to choose, with no pressure of any kind?

AIDS is not causing, nor is it likely to cause, an economic crisis in southern Africa. That is the real reason why the epidemic is not being dealt with effectively there. Perhaps half-consciously, certainly imperceptibly to Western media, a narrowly economic understanding of public welfare is allowing millions of people to die. What's needed is a call to action based on what the epidemic actually is: a humanitarian catastrophe resulting mainly from irresponsible sexual behavior. Against South Africa's cultural and economic background, the only hopeful efforts to mitigate and control AIDS that I see are coming from the churches.

CHURCHES FEEL OBLIGATED to make spending money on medical care a priority, even if the only outcome is likely to be the temporary relief of suffering. The South African Council of Churches has helped to establish a number of home-based AIDS care groups. These relieve overcrowding in hospitals, allow for the dignified treatment of patients and help destigmatize the disease. The churches undertake unglamorous charity work such as collecting food for AIDS victims and their families and caring for children with AIDS and AIDS orphans, as in Cape Town's Nazareth House, a Catholic outreach.

Sarah Ruden is a freelance writer living near Cape Town, South Africa.

The churches' strict views on sexual morality turn out to be the most realistic response to the AIDS crisis.

Education efforts are mostly in the early stages, but are growing rapidly. Many churches have fitted their traditional teachings about chastity and monogamy into programs to fight the disease. One example is the ZAP AIDS Project, under the auspices of Catholic Welfare and Development. ZAP AIDS does its work in public schools, prisons, churches of many denominations, and shelters for street children.

Denominations are not unanimous in their definitions of sexual morality, but their disagreements are limited to questions that, in Africa, have little to do with AIDS. Homosexuality is a contentious issue within the Council of Churches, but in South Africa homosexuals are a relatively low-risk group for AIDS. (Arguing this, an actively homosexual man recently went to the Human Rights Commission and won the right to donate blood.) Another question is whether condoms should be available to those who do not accept monogamy. Even the liberal churches strongly urge monogamy, though not insisting on legally binding or heterosexual unions.

The "safe sex" controversy is perhaps the most unfortunate distraction in the fight against AIDS, not least because it has restricted cooperation among the churches. The more permissive of the mainline churches staunchly defend condoms, a resource that has been important in combating AIDS in the industrialized world. But the use

of condoms is at odds with some aspects of African culture. In many regions of southern Africa, men prefer dry sex, and some women even take pains to dehydrate their vaginal canals. Without natural or artificial lubrication, condoms tear and come off.

Though the Western myth is that the Catholic Church in the Third World is retarding public health measures for the sake of a theological nicety, that is certainly not the case on this continent. African men's resistance to condoms is already considerable. Condoms are imported by the ton and given away by the double handful—and hardly used. In TB eradication campaigns, the overreporting of people's cooperation with medical advice is measurable (chemical tests show whether patients have taken their pills or not) and quite high. If appropriate adjustments were made to the statistics for reported condom use (in the few programs that actually follow up distribution with surveys), the already modest numbers would shrink to practically nothing.

Reasons for not using condoms vary in Africa, as they do everywhere, but one is particularly strong. African men, the decision-makers with most of the power, tend to believe even more than do African women that sex is for procreation. Activists paddle upriver in working against this belief, and they must work against it in promoting condoms, the most confrontational of modern birth control methods.

The churches would do better to forget about condoms and put their energies into what they do have to offer, which they themselves fail to appreciate fully. Their stance for chastity and monogamy, often labeled as "unrealistic," is actually much better suited to African culture, especially in its present troubled condition, than are modern Western teachings about sexuality emphasizing personal freedom and individual development.

For many women in southern Africa today, heterosexual intercourse is either coercive or deceitful in some way. Either a woman is actually raped (South Africa has the highest rate of rape in the world; the rumor of the "virgin cure" has sent male AIDS patients on the hunt for younger and younger girls to rape), or she is pressured socially and economically. Women do not believe they have the right to disobey men, and wives and girlfriends are desperately dependent on their men. Extreme poverty may force women to become prostitutes in order to survive. And many women do not know and are afraid to ask whether a man has other partners.

A nurse and midwife who routinely deals with AIDS in families lamented the effect of anarchic sexual practices on the spread of the epidemic. She was especially concerned about the attitude of young men. Xolisa, 15, said that she and her friends were regularly harassed, chased and grabbed, sometimes in public. "They try to drag you inside—you have to get away," she said. As a veteran of Planned Parenthood education, she was fully aware of and articulate about the danger of AIDS, but she was facing that danger alone. The police were "useless," she said, as the media also assert.

Six Easter questions

So just suppose,
for the sake of argument,
that there really was an actual hell,
would you be willing to go there,
forever,
in order to set free
someone you love, your child,
say, or maybe your unblessed mother?
And if so, if you did that,
would any kind of God be just
to keep you there?
Would not hell itself
by such an act, by such a love
once entering its fiery gates,
be crumbled into cindered ash
forever?
Or if not hell,
would such a love not,
in the end, dethrone a grim,
implacable God of Justice
and thus abolish,
once for all,
all thrones and all dominions?
And if not . . . why?
And if not you . . .
then who?

J. Barrie Shepherd

speaking of ancient practices involving voluntary quarantine, which he claimed defeated earlier waves of venereal disease introduced by colonial forces.) But the Christian churches are strongest and best positioned, and therefore bear the greatest responsibility for demonstrating what can be done.

What the churches are doing is not enough to contain the epidemic, but they are ensuring that many of their members survive it. Keith Benjamin of the South African Council of Churches reports that in a group of 25 clergymen interviewed, not a single one had had to deal with a congregant who was an AIDS patient. He sees the clergy's distance from the disease as unfortunate, but I think that he has missed the good news. Among those who feel bound by it, what the churches say about sex is life-saving.

Ironically, a disproportionate amount of the credit goes to conservative black churches with no AIDS programs and no specific AIDS message—the churches regularly accused of having their heads in the sand. Most black churchgoers belong to these denominations. (The Zionist Church alone has 3.9 million members; this single institution keeps nearly one out of ten South Africans relatively

safe from the new plague.) Lucy is a 26-year-old who attends the Gospel Church of Power in Guguletu, a squatter settlement near Cape Town. She said her church had nothing to say about AIDS. No one in the church had AIDS. All its members were very strict about marriage.

Some churches do go too far, and ostracize the few AIDS sufferers they have to deal with. In the mainline churches, certain parishes have refused pastoral care to victims and their families. Some of the conservative black churches have an actual policy of exclusion, which extends to a ban on church burial. This is, of course, inexcusable for any people professing to follow the teachings of Jesus—but it is somewhat understandable, given the churches' own weakness and exclusion in South Africa. The apartheid government shut down mission institutions and defamed religious proponents of racial equality. Churches' commitment to nonviolence (and in some cases refusal even to take sides) diminished their influence with the liberation movement, and consequently with the new government, if not the whole new polity.

But the absence of economic incentives to fight AIDS might make an observer feel, apart from any moral, sectarian or theological considerations, that a religious revival alone can save South Africa from eventually consigning perhaps a third of its population to death. This is my own conclusion, although I am a Quaker, a member of a sect that is liberal and tolerant almost to the point of being secular and that frowns on proselytizing. I simply see in this part of the world the greatest practical need for churches to do what they ordinarily do, and to do more of it. ■

Compassionate conspiracy: AIDS action in Namibia

by Lucy Y. Steinitz

WHEN SISTER Raphaela Händler arrived in Namibia in 1996 to coordinate the country's Roman Catholic hospitals and health-care clinics, she realized that AIDS was a "time bomb" about to burst. She had worked previously in Tanzania, and had seen the AIDS pandemic spread there. Although Namibia was years behind Tanzania in the spread of this disease, the pattern was similar. Namibia was heading for disaster.

By late 1998, Namibia was the third most HIV-infected country in the world, with more than one in five adults estimated to be HIV-positive. Even more disturbing, according to Sister Raphaela, was that the churches were "conspirators in the silence," doing nothing to address the crisis. She initiated a mass advocacy effort that resulted in Catholic AIDS Action, a program approved in 1998 by the Namibian Catholic Bishops Conference. It was the first national church-based program of HIV/AIDS prevention and care in Namibia.

The Namibian bishops laid down two ground rules: first, the program must build on Christian values, and second, it shouldn't cost the bishops conference any money (it had none). And so, with prayers that "God will provide," Sister Raphaela started looking for people with whom she could share her vision—those within Namibia who could do the work, and those outside the country who could provide the funding.

At the time I met Sister Raphaela I was completing a study of the country's orphans and was developing a guide to the policies and programs for children in need. I was excited by her vision, so I said, "Sure, I'll help."

We began with a structure already in place: the country's 91 Roman Catholic parishes, 300 small Christian communities or outstations, and its Catholic hospitals and clinics, schools and hostels. We began putting up posters throughout the country, proclaiming our theme: "Courage to Fight and Strength to Care." Arch-

bishop Bonifatius Haushiku declared at the official opening of Catholic AIDS Action, "AIDS is a disease, not a sin."

Since one out of four Namibians is Catholic, we could reach many of the country's residents by reaching Catholics. And since we were able to build on existing church structures and overseas church contacts, we moved right into implementation. As a result, our im-

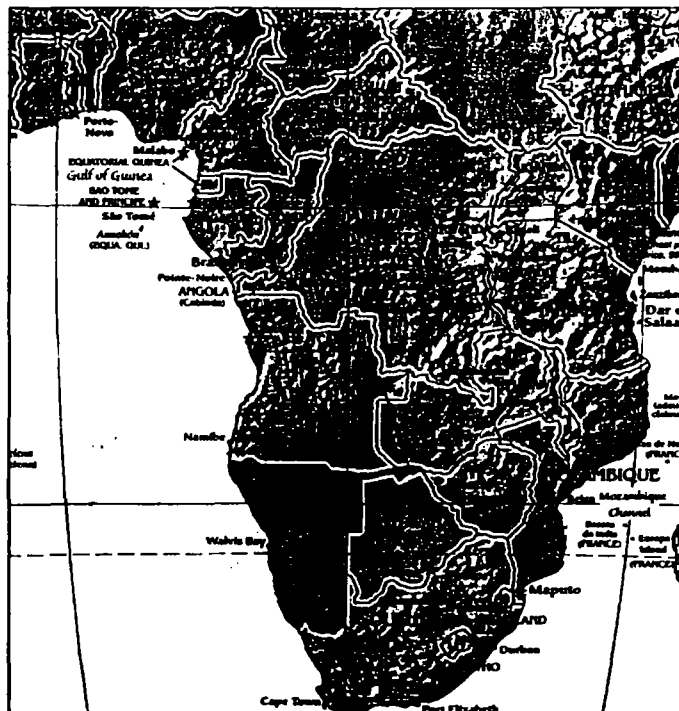
impact was almost immediate. Donations began flowing in from individuals and small German church organizations that knew and trusted Sister Raphaela's work. Soon UNICEF, UNAIDS and Germany's Misereor sent money for staff training.

We developed a mission statement rooted in biblical text and the life of Jesus: "Acting in the spirit of Christ, Catholic AIDS Action challenges the AIDS pandemic in Namibia with the courage to fight and the strength to care. It builds on Roman Catholic affiliated groups and institutions to inspire and support programs of HIV/

AIDS prevention, home-based care, spirituality and support of orphans."

Home-based care and issues of social welfare were readily supported by the church. They reach to the core of what it means to be a Catholic and a Christian: to reach out and serve the whole person spiritually and physically, as both Jesus and the early missionaries did.

It was tougher to find common ground on the issue of AIDS prevention. We wanted to distinguish ourselves from the government and most nongovernmental organizations, which were focused on promoting the use of condoms. We felt that this was an insufficient strategy, given



Lucy Y. Steinitz is national consultant-coordinator of Catholic AIDS Action in Windhoek, Namibia. She has worked in nongovernmental policy and planning in the U.S.

the continued escalation of HIV infections. But we knew that we had to address issues of sexuality and sexual expression openly and honestly. To ignore or condemn condoms would be to invite rejection.

WE ALSO KNEW that "Thou shalt not murder" applied to situations where one partner was infected with HIV and the other was not yet infected. Even for the most religious and loyal Catholics, serious moral dilemmas emerged. After much debate, we attempted to reconcile all perspectives by modifying a set of slogans we had originally heard from Patricio Rojas, Namibia's representative to the World Health Organization:

- A is for Abstinence before marriage.
- B stands for Be faithful in marriage. This is the Christian way, and it guarantees life. But if you find that you cannot follow this teaching, then choose
- C for Condom, because the alternative is
- D for Death.

Much as we might wish that everyone could fulfill a higher moral standard, we decided that our first priority is to keep people alive.

Despite its humble beginnings, AIDS Action has grown quickly. Thirty trained volunteer groups now provide nationwide home-based family care to people infected with HIV and AIDS. Another 35 groups work on income-producing projects, living programs for people who are already infected, peer support, and outreach. Our prevention program has graduated over 4,000 youngsters in a ten-week UNICEF-sponsored course called "My Future Is My Choice." Last year we opened Namibia's first AIDS drop-in center. We also sponsored the country's first national conference on "Living Positively with HIV/AIDS," where President Sam Nujoma spoke to a crowd of 500. We have now established national standards for training and supervising home-based care, as well as care of needy orphans.

Our staff consists of nine Namibians (including six religious sisters) plus four long-term foreign volunteers. As one measure of our diversity, the prayers which we say at the beginning and end of our meetings are offered in nine different languages!

Most of our more than 240 volunteers are religiously motivated, and the vast majority are women. Many are HIV-positive. We often hear volunteers refer to their "desire to help others as long as possible, knowing that I might need help one day too." One volunteer explained that she has chosen to help others in order to serve as a good role model for her daughter. "I can't control what my husband did to me," she said, referring to the way she contracted HIV. "But I can show my family that I'm not completely helpless, and I can still do something good with my life." ■

World Vision

November 17, 2000

Richard E. Stearns
President

P.O. Box 9716
Federal Way, WA
98063-9716

tel. 253.815.2138
fax 253.815.3447

rstearns@worldvision.org
www.worldvision.org

Sandra L. Thurman
Presidential Envoy for AIDS Cooperation &
Director, Office of National AIDS Policy
The White House
Washington DC 20500

Via Fax: 202-456-2438

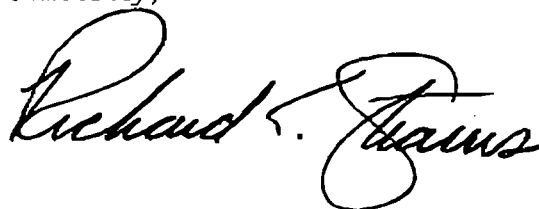
Dear Ms. Thurman:

Thank you for inviting me to the White House event for religious communities on World AIDS Day.

Regrettably, I am unable to attend because of a prior commitment. However, I have asked Serge Duss, Director of Public Policy and Government Relations in our Washington, D.C., office to represent World Vision in my place. Serge also chairs World Vision's AIDS Task Force. Please direct all material for this event to him. His telephone number is 202-608-1837. The office is located at 220 I Street NE, Washington DC 20002.

I commend you for focusing this White House event on religious communities, and I wish you every success.

Sincerely,



Richard E. Stearns

fax: (202) 544 4834

The Salvation Army

International Headquarters



PROGRAMME RESOURCES DEPARTMENT
101 QUEEN VICTORIA STREET
LONDON EC4P 4EP

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idc/psb

23 November 2000

Mr Jason Heffner (please forward)
USAID
c/o Sandra Thurman
Office of National AIDS Policy
The White House

Fax: 00 1 202 456 2438

Dear Jason

Further to our conversation, I have clarified that Bram Bailey of SAWSO is not available because of overseas travel - instead, can I propose that in my place one of our US based colleagues, Robin Rader, who has a lengthy experience in the Chikankata/Zambia programme and who works with us intermittently as a consultant.

She is based in New York and if you agree she can be available for 30th November and 1st December.

I believe she will make a useful contribution, genuinely representing the international approach of The Salvation Army. In 38 countries we are actively encouraging an integrated care and prevention approach which explores the dynamic link between the home, neighbourhood and 'institution'. This includes the buildings and the structure of the Church and interaction with other faith based organizations.

Robin's contact details are: Robin_Rader@USE.salvationarmy.org

Yours sincerely

(Dr Ian D. Campbell)
**INTERNATIONAL HEALTH
PROGRAMME CONSULTANT**

WILLIAM BOOTH, *Founder* JOHN GOWANS, *General*



November 21, 2000

Sandra Thurman
Office of National AIDS Policy
736 Jackson Place
Washington, DC 20503

Dear Ms. Thurman:

The Balm In Gilead would like to invite you to attend From *Harlem To Soweto: The Black Church Speaks*, a live simulcast worship service with the Harlem and Soweto church communities. TV Africa will broadcast the worship service to thirty African countries. The Harlem church community will gather at St. Mark's United Methodist Church (137th Street and Edgecombe Avenue) at 9:30am to join in worship with St. Matthew's Anglican Church in Soweto, South Africa. **The doors will open at 8:30am.**

The Balm In Gilead remains the only organization in the country dedicated exclusively to educating and empowering Black churches in the struggle against HIV/AIDS in the African American community. The Balm In Gilead has grown each year reaching new audiences and creating innovative opportunities to enable churches to respond effectively and appropriately to the AIDS crisis. With your support, we will continue this mission of service.

We would appreciate your support to attend this historic meeting between the Harlem and Soweto communities to address the AIDS pandemic. Please find enclosed a flyer. Thank you so much for all your support.

As always, I AM sincerely yours!

Pernessa C. Seele
Chief Executive Officer

M:\PAWS\Contributor Letter Form.doc

WORLD AIDS DAY

Friday, December 1, 2000



Presents

FROM HARLEM TO SOWETO: THE BLACK CHURCH SPEAKS!

JOIN US FOR A LIVE WORSHIP SIMULCAST!

THE HARLEM COMMUNITY

At St. Marks United Methodist Church
Edgecomb Avenue at 137th Street, Harlem, New York

AND THE SOWETO COMMUNITY

At St. Matthew's Anglican Church, Soweto, South Africa

LIVE BROADCAST TRANSMISSION TO 30 AFRICAN COUNTRIES VIA TV AFRICA

SERMON BY REV. DR. JOHN W. KINNEY

Dean, Virginia Union School of Theology, Richmond, VA

FEATURING ST. MATTHEW'S CHURCH YOUTH CHOIR OF SOWETO

DOORS OPEN: 8:30 A.M. WORSHIP BEGINS: 9:30 A.M.

Free Will Offering!

For more information, call **The Balm In Gilead 212-730-7381**. Call toll free in the USA **1-888-225-6243**
Visit our website www.balmingilead.org

**An Invocation for the first
White House Interfaith HIV/AIDS Summit**

***St. John's Episcopal Church ~ Lafayette Square
Washington, DC***

November 30, 2000 ~ 6:30 o'clock in the evening

The Approach

Silence ~ then slowly a bell is tolled ~ a gong is rung ~ then Tibetan Bowls are played ~ a solitary tone is then played on the organ ~ then silence.

Candles at the altar are lighted by acolytes,

Music: "This Little Light of Mine"Ruby Robertson,
Washington National Cathedral

*Individual candles are lighted by the participants recalling those living with HIV/AIDS and those who have died,
during the singing of the solo,*

Then the following words read responsively by the congregation and a solo voice:

Invocation

The Presence of Holiness is my light,

And my salvation.

The Spirit of Divinity is the strength of my life,

And my salvation.

With you, O Presence of Holiness, is the well of life,

and in your light we see light.

Your love, O Spirit of Divinity, reaches to the heavens,

and your faithfulness to the clouds:

Abide with us, O Presence of Holiness,

For it is toward evening.

Lighten our darkness, O Spirit of Divinity,

And grant us salvation.

Music: We are Marching "Syahamba"South African Hymn sung in times of distress and joy

Prayer for of the Spirit of Divinity/the Presence of Holiness

Presence of Holiness, Spirit of Divinity, we who are many call upon you. Look with compassion upon our gathering, and let your love transform our lives. May anger give way to peace, despair be cast out by hope, and all our sorrows turn to joy. Protect those who are healthy; calm those who are afraid; give courage to all who suffer, and bestow a fullness of being to those who have died.

In the midst of pain and death, empower us to cast our care upon you—known by a thousand names. In our sorrow may we find ourselves more deeply connected to you as the source of life, and more connected to one another. And in our quest for hope, healing and wholeness, may we be surprised by the joy and wonder at the fullness of creation. And in all things, may we be reminded that your Presence abounds everywhere, and dwells within, and that many are, indeed, One.

As we bless the source of life,
So are we blessed!

the candles are extinguished

Music: "Shall we Gather at the River".....Metropolitan MCC of Washington Gospel Choir

Words of Wisdom and Truth

A Reading from the Baghavad Gita

Krishna said: "My devotee is compassionate towards all being, bearing ill will toward none. You must look with an equal eye upon everyone, working for the good of all.

Keep me in constant remembrance while holding your heart tranquil and performing your duties as service unto me.

Treat all beings as myself, for I dwell in the hearts of all.

Love all and live in the service of all."

Music: Organ Solo Samuel Carabetta
 organist choir director, St. John's Church

A reading from the Qu'ran (chapter 94 verse 6-8)read by an Islamic leader

In the name of Allah, the Compassionate, the Merciful.

So verily, with every difficulty there is relief:

But lo! with hardship goeth ease,

Surely with difficulty is ease.

Verily, with every difficulty there is relief.

Lo! with hardship goeth ease;

With difficulty is surely ease.

Therefore, when thou art free (from thine immediate task), still labor hard.
 So when thou art relieved, still toil.
 So when you are free, nominate.
 And to thy Lord turn (all thy attention)
 And strive to please thy Lord.
 And make your Lord your exclusive object.

Silence for Reflection and Prayer ~

A reading-teachingby a Buddhist leader

The Buddha, our Lord was grieved at the ills of life. He saw the vanity of worldly happiness and sought salvation in the one thing that will not fade or perish, but will abide for ever and ever.

You who long for life, learn that immortality is hidden in transiency. You who wish for happiness without the sting of regret, lead a life of righteousness. You who yearn for riches, receive treasures that are eternal. Truth is wealth, a life of truth is happiness.

All compounds will be dissolved again, but the verities which determine all combinations and separations as laws of nature endure for ever and aye. Bodies fall to dust, but the truths of the mind will not be destroyed.

Truth knows neither birth nor death; it has no beginning and no end. Welcome the truth. The truth is the immortal part of the mind. Establish the truth in your mind, for the truth is the image of the eternal.

From the words of the Buddha (500 bc)

Music: A chant Congregation led by choir

Litany of Recollection of Our Beginnings (selections from translation The Five Books of Moses, Everett Fox)

This is the story of our beginnings as told by Hebrew and Christian scripture. It reminds us that we are called to a higher ground. We are called to a deeper place.

God grant us ears to hear, eyes to see, and hearts to accept our calling.

At our beginning there was God's creating of the heavens and the earth. The earth was wild and waste and darkness over the face of the Ocean. The rushing-spirit of God hovered over the face of the waters, and God said: let there be light! And there was light.

God saw the light; that it was good.

God said: Let us make humankind in our image, according to our likeness! God created humankind in his image, male and female did he create them.

Now, God saw all that had been made, and it was exceedingly good! God grant us ears to hear, eyes to see, and hearts to accept our calling.

At the beginning, there was also sorrow and evil, knowledge and ignorance, life and death. The first casualties were Adam and Eve as they violated the word of the Creator. The price was labor and pain. And God said, here, the human has now become like one of us, knowing good from evil.

And God sent us out to work the soil from which we had been taken, and dwell east of Eden.

Sin is part of the human situation. Adam knew Eve his wife, and she bore Cain and she bore Abel. After the passing of days the brothers brought gifts to God. In jealousy Cain rose up against Abel, his brother, and he killed him. God said: Cain, where is your brother? He said: I do not know. Am I the watcher of my brother? Am I my brother's keeper?

God said: What have you done! A sound—your brother's blood—cries out to me from the soil!
I do not know. Am I the watcher of my brother or sister? God grant us ears to hear, eyes to see, and hearts to accept our calling.

And Cain wandered and wavered from that day henceforth. Again, God saw humankind's evildoing on earth. And so God made torrents of rain fall upon the earth for forty days and forty nights; to blot out all existing-things from the face of the soil.

And God was sorry that he had made humankind on earth.

Then God saw all that had happened and said, I will never strike down all living-things, and in all the days of the earth, shall sowing and harvest, cold and heat, summer and winter, day and night, ever cease!

God said, I will never strike down all living- things .

This is the sign of my covenant which I set between me and you, and all living beings that are with you, for ageless generations: My bow have I set in the clouds that it may serve as a sign of the covenant between me and earth.

God said, a Covenant is set between us; I will never strike down all living-things. God grant us ears to hear, eyes to see, and hearts to accept our calling.

Just as in the ancient tradition of the Hebrews, those who followed "the way of Jesus" discovered the same truth:

When the Son of Man comes in glory and all the angels with him, he will sit in on his throne, with all the nations gathered before him.

He will separate them into two groups. Then he will say to those on his right, You have my Father's blessing. For when I was hungry, you gave me food; when thirsty, you gave me drink; when I was naked, you clothed me; when I was ill, you came to my help; when in prison you visited me." The righteous will reply,

When did you we see you hungry and fed you, or thirsty and gave you drink, a stranger and took you home, or naked and clothed you? When did we see you ill or in prison and come to visit you?

And he will answer, I tell you this: anything you did for one of these my brothers and sisters here, however humble, you did for me.

We see you! God we see you in the people of our homelands, in our sisters and brothers, in our children and in each other. Teach us, Holy One, to honor you and serve one another all the days of our lives. Amen.

Silence for Reflection and Prayer ~

Music: "Breathe on Me, Breath of God" St. John's Choir

An Address: "On Commitment and Responsibility" The Most Reverend Njongonkulu Ndungane
Archbishop of Southern Africa

A Call to Commitment for the Journey

..... from many sources, Book of Blessings, The Holy Bible, The Immeasurables from Tibetan Buddhism

Let us bless the source of life, the source of faith and the source of daring,

Wellspring of a new song give us the courage to mend.

Let commit ourselves to care and compassion for all who suffer from HIV/AIDS,

Wellspring of a new song give us the courage to mend.

Spirit of the Divinity, Presence of Holiness, let this time of deliberation and discernment be filled with holy truth, renewed vision, and compelling commitment,

Wellspring of a new song give us the courage to mend.

May we have happiness,
And the causes of happiness.

May we be free from sorrow,
And the causes of sorrow.

May we never be separated from the sacred happiness, which is without sorrow,
May we dwell in equanimity, free from passion, aggression, and prejudice.

May there be a cure from this dreadful scourge,
And all diseases removed and justice restored, so that we can know happiness and the end of sorrow.

As we bless the source of life,
So are we blessed.

Sending Forth to do Our Work



FAMILY HEALTH INTERNATIONAL
Asia Regional Office

Arwan Building, 8th Floor
1339 Pracharat Road
Bangsu, Bangkok 10800

Fax: (662) 587-4758
Tel: (662) 587-4750
Email: arunsiri@fhibkk.org

FAX TRANSMISSION

TO: Name Ms. Cheryl Bauerle
Location: Office of National AIDS Policy
Fax: 0011 202 456 2439

FROM: Arunsiri Phothong/Program Officer

DATE: Nov. 17, 2000 **Total of Pages:** 2
(including this page)

Cc: Caroline Connolly, Chanta Chak, Jason Heffner by e-mail

URGENT

Dear Ms. Bauerle,

I'm not sure if you have already received my request to issue an invitation letter for Mr. Pasakorn Intoo - Marn who will be accompanying Pra Thanawat. Both are delegates from Thailand.

Attached please find message that I sent to you by fax yesterday.

Please kindly send the invitation letter for Mr. Intoo- Marn directly to me by fax at 662 587- 4758. I will help coordinate with him.

Please let me know if you have any questions. Thank you again for your prompt response and your kind support is greatly appreciated.

Best regards,

Arunsiri Phothong
Program Officer, PHI/ARO

FHI FAMILY HEALTH INTERNATIONAL
Asia Regional Office

Arwan Building, 8th Floor
1339 Pracharat 1 Road
Bangsue, Bangkok 10800

Fax: (662) 587-4758
Tel: (662) 587-4750
Email: arunsiri@fhibkk.org

FAX TRANSMISSION

TO: Name: Ms. Cheryl Bauerle
Location: Office of National AIDS Policy
Fax: 0011 202 456 2439
FROM: Arunsiri Phothong/Program Officer

DATE: Nov. 16, 2000 Total of Pages: 1
(including this page)

URGENT

Dear Ms. Bauerle,

Thank you very much for your prompt reply in sending me the invitation letter for Pra Thanawat.

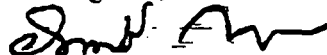
However, I'd like your assistance again in issuing another invitation letter with similar content for **Mr. Pasakorn Intoo - Marn** who will accompany Pra Thanawat as an interpreter. Mr. Intoo - Marn needs to present the letter to the US Embassy in Bangkok for his visa application.

To provide you more information about Mr. Intoo - Marn and please review if this information is relevant to be addressed in the letter, Mr. Intoo - Marn used to work and now a volunteer staff for the Northnet Foundation, an NGO doing HIV/AIDS work in Chiang Mai. He has experienced in HIV/AIDS work in the north of Thailand for many years and is familiar with Pra Thanawat's project in the community. Mr. Intoo - Marn earned a Master of Arts from the University of New South Wales in 1995. Also, Mr. Intoo - Marn is holding a Thai passport number H 480452.

Please kindly send the invitation letter for Mr. Intoo - Marn directly to me by fax at 662 587- 4758. I will help coordinate with him.

Please let me know if you have any questions. Thank you again for your prompt response and your kind support is greatly appreciated.

Best regards,



Arunsiri Phothong
Program Officer, FHI/ARO



FROM THE ANGLICAN ARCHBISHOP OF CAPE TOWN
The Most Reverend Njongonkulu Winston Hugh Ndungane DD FKC

BISHOPSCOURT CLAREMONT CAPE 7708
SOUTH AFRICA

TELEPHONE: (021) 761 2531
FAX: (021) 797-1298
e-mail: archbish@iafrica.com

URGENT FAX

20 November, 2000

Sandra L. Thurman
Presidential Envoy for AIDS Cooperation
And Director, Office of National AIDS Policy
736 Jackson Place
WASHINGTON DC 20503
U.S.A

FAX: (202) 456-2438

Dear Ms Thurman

RE: WORLD AIDS DAY

I attached a fax sent to you last week 16th November 2000. Since we have not yet received a reply, we are concerned that it may not have reached you.

We would be very grateful if we could receive an acknowledgement or reply from you as soon as possible so that we know whether to begin planning for this trip. We now have an operational e-mail address. It is archbish@iafrica.com. As an alternative – you may fax us on 27 21 761-4193.

Many Thanks

Yours Faithfully

A handwritten signature in cursive script, appearing to read 'Penny Lorimer'.

PENNY LORIMER
(Archbishop's Secretary)



FROM THE ANGLICAN ARCHBISHOP OF CAPE TOWN
The Most Reverend Njongonkulu Winston Hugh Ndungane DD FKC

BISHOPSCOURT CLAREMONT CAPE 7708
SOUTH AFRICA

TELEPHONE: (021) 761 2537
FAX: (021) 797-1298/761-4193
e-mail: archbish@lafrica.com

16th November 2000

Sandra L. Thurman
Presidential Envoy for AIDS Cooperation
And Director, Office of National AIDS Policy
736 Jackson Place
WASHINGTON DC 20503
U.S.A

FAX: (202) 456-2438

Dear Ms Thurman

RE: INVITATION FOR WORLD AIDS DAY

Archbishop Ndungane has just left Cape Town for a ten day Retreat but did read your letter just before he left. He has instructed me to reply and express his thanks for your invitation. He is delighted and would be very honoured to accept it.

However there are a few practicalities that must be investigated. Firstly he already has a number of engagements for that time and I must explore the possibility of their being postponed. Secondly the Archbishop would need full support for his travel and lodging expenses as our budget is unable to sustain such a trip. The Archbishop travels first class when he crosses time zones and I need to establish from you whether this support would be possible from your side. The travel cost would be approximately R46,000.00 (South African Rands).

Unfortunately all our e-mails are infected with a virus at present and, until they are repaired, we will have to communicate with you by fax or 'phone. The time difference sometimes makes 'phone communication awkward hence this fax to you. We would be grateful for a faxed reply to 27 21 761-4193.

The Archbishop sends his best wishes and greetings and hopes to be able to join you on World AIDS Day.

Yours faithfully

PENNY LORIMER
(Archbishop's Secretary)



Warren Buckingham <wbuckingham@afr-sd.org>

11/20/2000 09:55:18 AM

Record Type: Record

To: Cheryl S. Bauerle/OPD/EOP

cc:

Subject: [Fwd: RE: Update from Thailand -- Need urgent help from AID/D.C]

Hope you can make sense of this -- call Jason (219-0483) or me if you have questions.

----- Original Message -----

Subject: RE: Update from Thailand -- Need urgent help from AID/D.C

Date: Mon, 20 Nov 2000 18:01:02 +0700

From: ARUNSIRI <arunsiri@mail.fhibkk.org>

To: "'caroline_f_connolly@yahoo.com'" <caroline_f_connolly@yahoo.com> ,

"'jheffner@afr-sd.org'" <jheffner@afr-sd.org> ,

"'wbuckingham@afr-sd.org'" <wbuckingham@afr-sd.org>

CC: 'Chantha Chak' <cchak@usaid.gov>

Dear all,

Pra Thanawat and Passakorn discussed with me over the weekend and there are some changes. Both Pra Thanawat and Pasakorn had to come down to BKK this morning to coordinate with the Central Bhuddist Committee themselves. And they will do visa application at the US embassy in BKK.

Today's a busy day for both Pra Thanwat and Pasakorn running around Bangkok from temple to temple. We had a problem with the Secratariate (who's also the monk) of Central Bhuddist Committee, they wouldn't sign for approval !

The reason was that the Committee would meet at the end of this month therefore they wouldn't consider the case now. However, at a different temple, Pra Thanawat and Pasakorn went to appeal the case with the Chairman of the Committe who's a very senior monk but he's not in the temple. Tomorrow they will try again.

I consulted the case with Dept. of Religion and Passport Division of Min. of Foreign Affairs for any possible ways. Thus , I will need an urgent help

from Warren and Jason in the following:

(1) Kindly ask help from Ms. Cheryle Bauerle/Office of National AIDS Policy

to send a certification letter of Pra Thanawat's participation and attach the invitation letter to;

(a) Director General, Department of Religion, Ministry of Education at 662 281 - 6520

(b) Director General, Consular Affairs, Ministry of Foreign Affairs at 662 575 - 1038

(2) Can you help inform also someone in US Embassy in BKK ??? I think a quick reference to the US embassy in BKK will be a BIG help.

(3) I sent a request to Ms. Cheryle and a reminder note to her about invitation letter also needed for Mr. Pasakorn Intoo-Marn. However, I haven't heard any things from her yet. Can you help follow-up with this ?

If Ms. Cheryle could send the above letters by today (US time), that would be the most appreciated So, I can follow-up tomorrow. And please add me on the cc list.

Many thanks for your help. Sorry for " urgent urgent requests", always. Please keep me informed.

Regards,
arunsiri

we are del...

*← Thailand desk
office @ State
Dept.*

*As of Fall 1998,
Thailand desk
officer:*

*Chris Rich
2201 "C" St. NW
WDC 20520
Room 5206
(202) 647-0064*

> -----CéíÇÒÁµé¹ºÑº-----

> "Òí: ARUNSIRI

> Êè§àÄ×éí: Friday, November 17, 2000 7:23 PM

> ¶Ö§: 'caroline_f_connolly@yahoo.com'; 'Chantha Chak';

> 'jheffner@afr-sd.org'; 'wbuckingham@afr-sd.org'

> àÄ×éí§: Update from Thailand

>

> Dear All,

>

> Here s an update of what we ve done so far for Thailand:

>

> (1) We received the tentative itinerary from Carole/SSS. Already shared

> it with Pra Thanawat and Mr. Pasakorn. It looked fine to them. However,

> the Cambodian and Thai delegates will have to take different flights to

> D.C.

>

> Chantha, what do you think about this ? I m not sure if we
> can get the same flights with this late reservations. Will hear more from
> you before sending feedback to Carole.

>

> But I think that they will have you all in the same hotel,
> and that helps a lot too.

>

> (2) Would like to inform you that Pra Thanawat got an approval from the
> Provincial Committee ! Now the documents are on the way to BKK for another
> approval from the Central Committee. Then the approved names will be sent
> to the Dept. of Religious, then Ministry of Foreign Affairs. I ll try my
> best to follow-up with this.

>

> Our target date is to get the passport on Friday, Nov. 24 as
> the latest which will leave only one day and a half (Mon - Tues Nov. 27 -
> 28) for issuing visa. They have to leave Chiang Mai in the afternoon on
> Nov. 28.

>

> (3) I m less worried about visa for Pra Thanawat. Pasakorn, who just
> got back from a training in a village, will help coordinate with the US
> Consulate in Chiang Mai. I asked him to consult the case with the
> Consulate next Monday in advance since we re expecting an urgent visa
> service on Nov. 27 - 28.

> I faxed Pasakorn the letter from the White House and took the
> liberty of mentioning (with contact numbers) Jason, Warren and Cheryl (of
> the Office of National AIDS Policy) as references.

>

> (4) I faxed to Cherly yesterday asking about the letter for Pasakorn. Just
> sent a follow-up letter today. This shouldn t be a problem, we have enough
> time since Pasakorn already have the passport.

>

> That s all for now. Thank you again for all of your great support during
> the previous days. Wish me some luck for next week too. Really hope we can
> make it for Pra Thanawat.

>

> Have a nice weekend.

> Arunsiri

THE WHITE HOUSE
WASHINGTON

November 29, 2000

Dear Mr. Ambassador:

Attached you will find an invitation to our reception in celebration of World AIDS Day and an Interfaith Service to follow at St. John's Church just across Lafayette Square from the White House. The reception is 5:00-6:15 p.m. on Thursday, November 30 in the Indian Treaty Room. The church service immediately follows the reception at 6:30 p.m.

I wanted to write to you personally, however, to apologize for the late notice and the potential inconvenience this may cause for you, especially during this busy holiday season. Unfortunately, due to difficulties in scheduling for a number of people we were unable to send out invitations earlier. I believe it is important to underscore during our celebration of World AIDS Day the terrible toll that the HIV/AIDS epidemic has taken on Africa, and the importance the United States attaches to working in partnership with African nations to stop the spread and care for people living with HIV. For this reason, I hope that despite the short notification and other conflicts you may have, you will be able to join us for this important celebration.

Sincerely,

A handwritten signature in black ink, appearing to read "Sandra L. Thurman", written in a cursive style.

Sandra L. Thurman
Presidential Envoy for AIDS Cooperation, &
Director, Office of National AIDS Policy

THE WHITE HOUSE
WASHINGTON

November 29, 2000

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Sincerely,

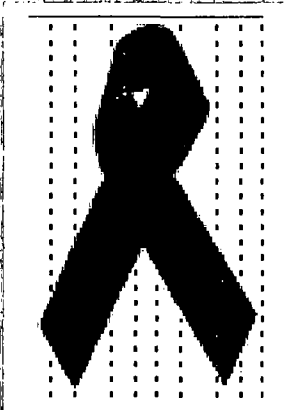


Sandra L. Thurman
Presidential Envoy for AIDS Cooperation, &
Director, Office of National AIDS Policy

**SANDRA THURMAN
&
THE WHITE HOUSE
OFFICE OF NATIONAL AIDS POLICY**

**cordially invite you
to attend a reception
in honor of those gathered for**

**THE RELIGIOUS LEADERS SUMMIT
FOR
WORLD AIDS DAY**



**Thursday, November 30th
5 - 6:15 PM
Indian Treaty Room
Old Executive Office Building**

**(Interfaith Service immediately following
at St. John's Church, Lafayette Square)**

Note: Please RSVP by filling out the attached fax as soon as possible.

FIRST DRAFT ~ letter of invitation

Dear _____:

I am writing to ask you to join me in Washington on November 29th and 30th and December 1st for a White House Summit entitled **From Policy to Witness: The Role of Faith in Individual and Communal Responses to AIDS**.

With the AIDS pandemic becoming the greatest threat to human life in recorded history, this White House Summit will explore and articulate the moral imperatives that call people of faith to life-affirming responses to HIV and AIDS, and the unique roles that faith based organizations can play in supporting and fulfilling faith in action in the United States and around the world.

You are among a carefully selected number of national and international invitees who reflect the best of what faith has meant in the response to AIDS and HIV. Your participation will greatly enrich our discussions as we hear from internationally recognized speakers who bridge the gap between policy, faith, and action. These plenary addresses will be interspersed with vignettes from the frontlines of AIDS response by people and institutions of faith around the world. Multiple opportunities will be provided for participant response to and reflection on these presentations in smaller groups.

The agenda for our time together includes a service of remembrance, hope, and healing on Thursday evening the 30th, and a World AIDS Day reception at the White House on Friday morning at which President Clinton is expected. We will conclude our work in time for people to return to most US destinations for local World AIDS Day events.

This summit is being sponsored by the US Agency for International Development (USAID) and the Centers for Disease Control and Prevention (CDC). USAID and CDC intend to produce and widely disseminate materials that reflect the results of our work and broaden the call to people and communities of faith to respond energetically and compassionately to the AIDS crisis.

Jason Heffner of USAID will contact you directly to confirm your availability and whether or not you will require support for your travel or lodging expenses, or you may call him at 202-219-0483. If you have questions about the Summit, please contact Cheryl Bauerle in my office at 202-456-2437 or Warren Buckingham of USAID at 202-219-0468.

Sincerely yours,

Sandra L. Thurman
Presidential Envoy and Director,
Office of National AIDS Policy

White House Summit

From Policy to Witness: The Role of Faith in Individual and Communal Responses to the AIDS Pandemic

Next Steps

12 October 2000

DRAFT

Topic/Task	Assigned to	Key Dates
<u>Program</u>		
Approve purpose statement and set of expected outcomes	all	10.12
Decide on nature of any documents to be released during press conference on 1 December 2000 and afterwards	all	10.12
Confirm decision to move worship event from Washington National Cathedral to St. John's	Sandy/Buck	10.12
<u>POTUS</u>		
Confirm event(s) are on schedule	Matthew	asap
Coordinate planning with Maureen Sheys, OPL	ONAP	ongoing
Schedule meeting to review OPL's list of suggested invitees	all	10.18
<u>Participants</u>		
Identify first tier set of invitees	all	10.13
- US faith leaders	ONAP/OPL	
- International faith leaders	Buck/Jason	
- International HIV/AIDS workers	Buck/Jason	
- US HIV/AIDS workers	ONAP/Buck/Jason	
- USG leaders and policymakers	ONAP	
Prepare contact information on each invitee	Jason	10.16
Draft invitational letters	Jason	10.13
Decide on dissemination strategy (mail, email, telephone calls?)	Sandy/Buck	10.17
Send invitational letters	ONAP	10.17
Identify second tier set of invitees(alternates)	ONAP/Buck/Jason	
Place follow-up calls	Jason	tbd

Confirm participation of invitees	Jason	11.03
Identify VIPs to participate in the interfaith service at St. John's	Buck	10.23
- Maya Angelou		
- Sandy Berger		
- Sandra Day O'Connor		
- Madeline Albright		
Identify musical groups for interfaith service	Jason	10.30
Identify potential plenary speakers	Sandy/Buck	asap
- Dr. William H. Foege – Bill and Melinda Gates Foundation		
- The Rev'd. Jesse Jackson		
- Rabbi Joseph Edelheit - PACHA		
- Prof. Stephen Carter – Yale law School		
- Dr. Anthony Fauci - NIAID		
- Prof. Rachel Naomi Remen – author of <u>Kitchen Table Wisdom</u>		
- Gustav Niebuhr – <i>New York Times</i> religion reporter		
- Oprah Winfrey		
- International speaker		
Identify faith leaders to conduct morning services	Sandy/Buck	
- The Rev'd. Gideon Byamugisha, Uganda		
Select professional facilitators	Jason	11.10
Meet with facilitators	Jason	11.29/9:00 am
<u>Agenda</u>		
Approve format	Sandy/Rabbi Edelhei	10.13
Distribute to invitees	Jason	tbd
<u>Travel</u>		
Select Travel Agency	Jason	10.13
Sign contract with the Mayflower Hotel	Buck	10.16
<u>Facilities/Services</u>		
Reserve rooms in OEOB and the White House Conference Center	Cheryl	
Reserve East Room for reception on World AIDS Day	Cheryl	
Reserve Blair House for reception on Wednesday, 29 November 2000	Cheryl	
Confirm use of St. John's Lafayette Square for service at 7:00 p.m. on Thursday, 30 November 2000	Buck	

Reserve audiovisual equipment	Jason	11.14
Contract for transcription service	Jason	11.14
Identify additional support staff		tbd

Meals & Receptions

Reserve facility for luncheon on Wednesday, 29 November 2000	Cheryl
Reserve facility for luncheon on Thursday, 30 November 2000	Cheryl

Public Relations

Publication(s)

Select writer(s)	Buck/Jason	tbd
Select designer	Jason	tbd
Set distribution date	Sandy/Buck	tbd

Finances

Review revised budget	all	10.12
Clarify flow of funds / payment process	Sandy/Buck	10.12

From Policy to Witness: The Role of Faith in Individual and Communal Responses to AIDS

Purpose

With the global AIDS epidemic on the verge of becoming the greatest threat to human life in recorded history, this White House Summit will explore and articulate the moral imperatives that call people of faith to life-affirming responses to HIV and AIDS, and the unique roles that faith based organizations can play in supporting and fulfilling faith in action. Hosted by the United States government, the summit will also examine how agencies in the public sector – those directed by local and national governments here and abroad – can be effective partners in these endeavors.

Process

Over a one-and one-half day time period, keynote addresses by internationally recognized authors/speakers who bridge the gap between policy, faith, and action will be interspersed with vignettes from the frontlines of AIDS response by people and institutions of faith around the world. Presentations of both types will be intended to provoke debate and dialogue among those invited to the summit.

Response sessions will break participants into manageable (and professionally facilitated) groups of not more than 10-15 people to "unpack" what they've just heard, talk about the theology that informs what was presented, and strategize on how to promote dissemination and replication. Rapporteurs will summarize response session content to provide a timely report, inform Friday events, and guide follow-up actions.

Participants

Between 60 and 80 individuals will attend. Representation by critical constituencies will follow the (approximate) numbers below:

US faith leaders	20
International faith leaders	20
International HIV/AIDS faith "frontliners"	6-10
US HIV/AIDS faith "frontliners"	6-10
USG leaders/policymakers (ONAP, USAID, CDC)	10

Personnel

ONAP/PACHA	4
USAID	3
Rapporteurs and facilitators	10

Agenda

Wednesday, November 29, 2000

- | | |
|---------|--|
| 12 noon | Opening Luncheon <ul style="list-style-type: none">▸ Opening Prayer by Archbishop N'dungane (South Africa)▸ Welcome and Scene Setter by Sandra L. Thurman▸ Plenary Address by William H Foege, MD, MPH, Stephen Carter or Gustav Niebuhr |
| 1:30 pm | First Reponse Session |
| 3:00 pm | Break |
| 3:15 pm | First Vignette: Anglican and Muslim Responses in Uganda |
| 3:45 pm | Second Vignette: An American Model (from Black church at the congregational level) |
| 4:15 pm | Second Response Session |
| 5:30 pm | Adjourn to State Department Reception at Blair House |
| | Evening Free |

Thursday, November 30, 2000

- 8:30 am Gathering Worship
- ▶ Asian or Latin/South American worship leader
 - ▶ PWA homilist
- 9:00 am Plenary Address by Jesse Jackson
- 10:00 am Break
- 10:30 am Second Response Session
- 12 noon Luncheon
- ▶ Pulse-Taking by Sandy Thurman or Rabbi Edelheit
 - ▶ Plenary by an international speaker
- 1:30 pm Third Vignette: Muslim and Christian Women Together in Nigeria
- 1:50 pm Fourth Vignette: Something from Latin America or Asia
- 2:10 pm Fifth Vignette: Positive Alternatives for HIV-Positive Prostitutes and Orphans in Eritrea
- 2:30 pm Third Response Session
- 4:00 pm Break
- 4:15 pm Final Plenary by Rabbi Edelheit (or someone he suggests) to tie it all together
- 5:00 pm Adjourn for Dinner (on your own)
- 7:00 pm Service of Remembrance, Hope and Healing at St. John's Lafayette Square
- ▶ Homily to be delivered by Maya Angelou
 - ▶ Interfaith/international service to be led by The Rev'd Luis Leon
 - ▶ Readers to include US and international notables (e.g., Sandy Berger, Sandra Day O'Connor, an African Archbishop, Muslim mufti or imam)
 - ▶ Music to include gospel choir, congregational singing, etc.

Friday, December 1, 2000 - World AIDS Day

7:30 am Presidential Breakfast – intimate conversation with 12-15 key participants in summit

9:00 am World AIDS Day Reception in East Room or OEOB 450

- ▶ "Pronounce" about the summit
- ▶ Highlight faith responses
- ▶ Challenge all people of faith and faith leaders to the far broader and more lasting responses that the exploding epidemic and a compassionate Creator demand
- ▶ Open to all summit participants, Cabinet secretaries, AIDS leaders, etc.

9:45 am Press conference - POTUS and principals

10:15 am Press availability of summit participants

White House Summit

From Policy to Witness: The Role of Faith in Individual and Communal Responses to the AIDS Pandemic

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From Policy to Witness: The Role of Faith in Individual and Communal Responses to AIDS

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Agenda

Wednesday, November 29, 2000

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3:00 pm Break

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Evening Free

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 - ▶ Open to all summit participants, Cabinet secretaries, AIDS leaders, etc.
- 9:45 am Press conference - POTUS and principals
- 10:15 am Press availability of summit participants



News Release

"AIDS & RELIGION IN AMERICA" CONFERENCE HELD AT CARTER CENTER

For Immediate Release: Nov. 4, 1998

ATLANTA, GA.... Nearly 200 representatives of religious publications and media, as well as academic and public health organizations nationwide, will attend an "AIDS & Religion in America" conference at The Carter Center November 9 -11. The purpose of the event will be to consider how America's religious community has responded to the HIV/AIDS epidemic and how faith groups nationwide can be mobilized to help fight the disease. The event is being co-hosted by The Carter Center's Interfaith Health Program (IHP) and the AIDS National Interfaith Network (ANIN).

"Looking back, it is clear that engagement with the disease has profoundly changed religion in America - from congregations to interfaith national coalitions," said Reverend Gary Gunderson, director of The Carter Center's Interfaith Health Program. "Looking forward, it is equally clear that the changing character of the epidemic will continue to demand the best science and most mature faith. This conference is a landmark event - linking the past and future of the religious movement."

Conference Schedule:

Monday, Nov. 9:

- 9:00 a.m. - 10:45 a.m. : Plenary Session "Status of the Epidemic"
- 10:45 a.m. - 12:00 p.m.: Working Group Discussions
- 12:00 p.m. - 2:15 p.m.: Lunch Session, "The Social Justice & Ethical Response"
- 2:15 p.m. - 4:30 p.m.: Roundtable Discussion, "AIDS Ministry on the Front Line"

Tuesday, Nov. 10:

- 9:00 a.m. - 10:45 a.m.: Roundtable Discussion, "Race/Gender/Culture & AIDS"
- 10:45 a.m. - 12:00 p.m.: Working Group Discussions
- 12:00 p.m. - 2:15 p.m.: Lunch Session, "Public Policy"
- 2:15 p.m. - 4:30 p.m. : Roundtable Discussion: "Those on the Margins"

Wednesday, Nov. 11:

- 9:00 a.m. - 10:45 a.m.: Panel Discussion, "Traditions of Compassion & Action"
- 10:45 a.m. - 12:00 p.m.: Working Group Discussions
- 12:00 p.m. - 2:15 p.m.: Lunch Session, "AIDS Around the World"

Note to Editors: This event is open to media. To attend any segment of the conference, please contact Ann Carney at (404) 420-5126.



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US AID
Africa Bureau
White House Summit
Budget Worksheet
J. Heffner

NOT FOR DISTRIBUTION

	Travel		
1	Airfare for international participants		\$ 80,000
2	Airfare for U.S.-based participants		\$ 18,750
3	Ground Transportation		\$ 9,400 *
4	Lodging		\$ 29,700
5	Per diem		\$ 11,760
	Subtotal		\$ 149,610
	Logistics		
6	Registration		\$ 1,000
7	Signage and Materials		\$ 5,640
8	Transcription Service		\$ 8,000
9	Audiovisual Services		\$ 4,200 *
	Subtotal		\$ 18,840
	Special Events		
10	ONAP Reception		\$ 7,000 * 210
11	Interfaith Service at W.N.Cathedral		\$ 12,000
12	White House Breakfast		\$ 4,200 *
	Subtotal		\$ 23,200
	Public Relations		
13	Retainer		\$ 10,000
14	Media materials and events		\$ 3,600
15	Administration		\$ 2,000
	Subtotal		\$ 15,600
	Publication		
16	Editor		\$ 4,500
17	Design		\$ 7,200
18	Printing		\$ 17,500
19	Distribution		\$ 5,000
	Subtotal		\$ 34,200
20	Contingency		\$ 36,218
	Total		\$ 277,668

Assumptions

1	Airfare of \$2,000 for 40 participants
2	Airfare of \$750 for 25 participants
3	Roundtrip car service for 60 participants and the rental of two 40-passenger buses for two days
4	3 nights lodging for 60 individuals at a rate of \$165 per night
5	\$42 daily for 80 participants for 3.5 days
6	Two temporary administrative assistants for two days (20 hours) at \$25 per hour
7	24 hours of design work at \$120 per hour and the production of name tents and tags, signage, folders, etc.
8	Daily and set-up fees, technician and production of the print document
9	Rental of table/lapel microphones, mixer, speakers, VCR, monitors and projectors plus technician's fee
10	Caterer plus supplies
11	Fee for using the cathedral plus security expenses
12	30 guests at \$60 each for first event and 60 guests at \$40 each for following one
13	Monthly retainer of \$5,000 for two months
14	Fee for developing and managing press releases and conference(s)
15	Telephone and telecommunications, photocopying, administrative staff support, etc.
16	90 hours at an hourly rate of \$50
17	60 hours of design time at an hourly rate of \$120
18	Estimated cost of printing 10,000, 4-color, glossy stock reports
19	1,500 mailed domestically, 500 mailed internationally
20	15% of direct costs

**USAID
Africa Bureau
White House Summit**

Draft Agenda

20 September 2000

NOT FOR DISTRIBUTION

Wednesday 29 November: Working Symposium

Venue: Old Executive office Building, White House Conference Center, Blair House

- | | |
|-------------|--|
| 0830 - 0900 | Registration/Continental Breakfast |
| 0900 - 0915 | Convening Ceremony (candle lighting, quilt panels, prayer) |
| 0915 - 0945 | Introductions, Expectations, Objectives Sandra Thurman |
| 0945 - 1000 | Greetings & History of Meeting.....Brady Anderson or Vivian Lowery Derryck |
| 1000 - 1030 | Report from pre-Summit Consultations |
| | 1: Catalogue of Faith Responses |
| | 2: Summary report of the September 27 th meeting |
| 1030 - 1100 | Break |
| 1100 - 1130 | Discussion and Feedback |
| 1130 - 1300 | HIV/AIDS and Care: |
| | - Presentation of continuum of care |
| | - Local examples from continuum of care |
| | - Developmental issues and impacts |
| 1300 - 1400 | Lunch |
| 1400 - 1500 | Where We Have Been (in small groups) |
| | - Successes |
| | - Gaps |
| | - Challenges/issues |
| 1500 B 1600 | From Words to Action (in small groups) |
| | - Linkages to care within and beyond the local congregation/FBO program |
| | - Policy considerations for FBOs |

Thursday 30 November

- 0830 - 0900 Reflections of the Day
- 0900 - 0930 Report from pre-Summit Working Group
 3: USAID/Government Initiatives and Mechanisms
- 0930 - 1030 From Policy to Practice: (small groups)
- Strategies for pledges and pathways (getting US support to implementers in developing countries)
 - M&E of process and outcomes
- 1030 - 1100 Break
- 1100 - 1200 Putting it Together: Preparation and recommendations for a strengthened inter-faith response to HIV/AIDS care
- 1200 - 1330 Luncheon..... Welcome by Sandy Thurman
 presentation by Desmond Tutu / Jesse Jackson
 [Includes the arrival of the 40 invited religious leaders]
- 1330 - 1445 Setting the Scene
- HIV/AIDS Continuum of Care Assessment
 - Facts and figures: the world reality
- 1445 -1600 Paving the Road
- Report on the recommendations of the working group sessions
 - Reviewing these recommendations
- 1530 - 1600 Making it Work
- Closing session: the way forward..... Religious leaders
- 16h00 Adjourn
- 1900 - 2030 Interfaith Service of Commitment, Celebration and Healing.....PWA Clergy
 Venue: Washington National Cathedral

Friday, December 1 World AIDS Day

Venue: White House

- 0800 – 0900 Private Breakfast with the POTUS
- 0900 - 0930 POTUS Meeting with all Delegates, Cabinet Members, etc.