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Hope and Healing
The Church in the 2nd decade of AIDS
The Holy Eucharist

6pgs

Hope & Healing:

The Church in the 2nd decade of AIDS

A conference in the City of Angels



The Holy Eucharist

5 February 1994

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Lutheran Social Services of Illinois

Cathy R. Blanford, M.Ed.
Program Director
Positive Care, Second Family,
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THE AIDS MINISTRIES PROGRAM OF
CONNECTICUT PRESENTS:

*Time when God needs a hand
P. 84*

RESOURCES FOR SERVICES OF HEALING AND PRAYER IN THE AGE OF AIDS

Revised and Expanded - September 1989

This resource booklet expands upon the 1986 "Resources for Healing Services" produced by the Episcopal Diocese of Connecticut and the Province One AIDS Network.

The new resource has been expanded to 44 pages and includes ecumenical and interfaith material. The booklet has information and suggestions for organizing and putting on monthly or special healing services for all affected by the AIDS/HIV crisis. Also included are litanies, prayers, collects, suggestions for service format, etc.

To order this booklet send \$4.00, plus \$1.00 for postage, to:

**THE AIDS MINISTRIES PROGRAM
1335 ASYLUM AVENUE
HARTFORD, CT 06105-2295
203-231-8012**



EPISCOPAL
DIOCESE OF LOS ANGELES
BOOK OF REMEMBRANCE

MARC DENTON, CARETAKER (213) 461-4251

COMMISSION ON AIDS MINISTRY (213) 250-5588

Dear Friends:

Hello, I would like to introduce myself. I am the caretaker for the Episcopal Diocese *Book of Remembrance*. Designed in an oversized book format it will become a unique hand-crafted work of art (a visual expression of our love and hope) as well as a historical document of our times. This project is being sponsored by the Bishop's Commission on AIDS Ministry.

Our purpose in establishing this document is quite simply to honor our dead and to insure that we preserve their names in the memory of succeeding generations.

We have dedicated this memorial to the millions who have perished in this global epidemic of AIDS, and, to the living who bear witness to the suffering caused by this monumental plague.

These were not anonymous, disposable people, but human beings of infinite meaning and value. It is our desire that future generations do not forget what happened here. We would like to take these names beyond the realm of monthly statistical abstracts, and occasional obituaries, and weave them into the consciousness of tomorrow's society.

Thus, our goal is to reveal the names of the people that we have loved and to illustrate the enormous impact of the AIDS epidemic upon the environment of our planet.

Inclusion in the *Book of Remembrance* is available to all members of the human family who have died of AIDS, without qualification. There is absolutely no cost or obligation to include a name(s) in this memorial. It is an integral part of the social and liturgical life of our community.

We would find it an honor to include anyone you wish in this memorial *Book of Remembrance* who may have died of causes due to HIV. You may send them to the address given below:

Attn.: Memorial Book
St. Thomas the Apostle Episcopal Church
7501 Hollywood Boulevard
Los Angeles, California 90046-2813

Please, feel free to share this information with any of your colleagues and friends.

Sincerely,

Marc Denton

Marc Denton



Main Dining Room

SUPPORT SERVICES

Intensive support for the residents includes: comprehensive medical care, substance abuse recovery support, including acupuncture and twelve step programming, comprehensive case management, nutritional support and pastoral counseling.

REFERRALS

For further information and details about referral procedures, please contact:

Admissions Department

TEL (212) 662-1826

FAX (212) 662-8199

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St. MARY'S EPISCOPAL CENTER



**A Supportive Residence For
Persons with HIV Illness**



Community Room

St. Mary's Episcopal Center is a Residential Health Care Facility combining supportive housing and clinical services for people with AIDS. It is jointly sponsored by the Episcopal Mission Society and St. Mary's Manhattanville Episcopal Church, the project was developed by Housing and Services, Inc.

The center provides twenty-four hour nursing care services and rehabilitation therapy in a homelike environment. In addition, social workers and substance abuse counselors provide intervention services, individual, group and family counseling to residents as needed. Substance abuse support including acupuncture, self-help groups and educational sessions are offered as well.

St. Mary's Episcopal Center is located in a landmark building that was formerly a Dutch elementary school. Built in 1902, it has been completely renovated, preserving the dignity of its architecture. It has reestablished a valuable asset for the Harlem community, offering essential health care services and employment to members of the community. The facility provides an unprecedented opportunity for people living with AIDS to live in a home-like environment and to have clinical and social services available on site.



Two Bedroom Suite w/bath

ACCOMMODATIONS

The top four floors of St. Mary's Episcopal Center are residential space with 32 single rooms, eight per floor, and 4 double rooms, one per floor. Every two residents share a full bathroom. Each floor has a nurse's station. There is a resident laundry room and a small resident kitchen which residents can use on the fifth and fourth floors respectively. The ground floor has a secure reception area, a large common day room, and Administrative offices. The basement has clinic space, a large common dining area, and exercise space. The dining room was created out of the old gymnasium and has vaulted ceilings and skylights. Three nutritional meals are prepared each day and snacks are always available.



Kitchen Lounge

CLINIC SERVICES

St. Mary's Episcopal Center provides a full complement of primary care services for its residents. A medical director and staff provide clinical assessments and interventions. Specialty clinics and acute care services are provided through a linkage with St. Luke's Roosevelt Hospital.

ELIGIBILITY

The residence is licensed by the NYS Department of Health Long Term Care Division. The Center serves both male and female HIV symptomatic adults in need of housing and other supportive services. As many of the residents are former substance abusers in early recovery, St. Mary's Episcopal Center offers a drug free environment. Prospective residents must be Medicaid eligible and willing to abide by the house rules.

Pastoral Handbook for the AIDS Crisis in Maine

Prepared by
Maine Interfaith Coalition on AIDS



Under the auspices of
The Maine Council of Churches



**Pastoral Handbook
for
the AIDS Crisis
in Maine**

Prepared by

Maine Interfaith Coalition on AIDS

under the auspices of

**The Maine Council of Churches
15 Pleasant Avenue
Portland, Maine 04101
Telephone: 207-772-1918**

Edited by Douglas W. Cruger

Fall, 1991

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INTRODUCTION

Ministry and caregiving to and with people with AIDS is the proper role of faith communities, the clear call of God. This ministry must be like any other: compassionate, empowering, justice centered and faithful. Too often the topic and issue of AIDS is treated with confusion, anxiety or even avoidance. Yet what is called for is rock solid, old time faith and work, indeed love, as is called for in every challenge of our lives. This material is our response to that call.

Human Immunodeficiency Virus and Acquired Immune Deficiency Syndrome are medical terms whose acronyms - HIV and AIDS - are, for many people, synonymous with death. Since they first entered our consciousness and vocabulary in the mid 1980's, they have become the most feared diagnosis of the twentieth century. HIV has created extensive moral and theological debate. Medical researchers have mobilized to study the virus, develop drug therapies for persons who are infected, and find a vaccine to prevent what some have called "the modern plague."

Dr. Michael Gottlieb, one of the pioneers in AIDS research, identified the virus in gay men he was seeing as patients. Because gay men were the first visible patients in the United States, AIDS was first identified as a "gay disease." Dr. Gottlieb knew viruses are not selective and infect all persons equally. He also exposed a pervasive mythology that if AIDS was confined to gay men it was not a threat to the general health. He said that until everyone knew someone who had AIDS, the full impact of the epidemic would not be understood. That time has come. Nearly everyone knows someone affected by AIDS.

Faith communities were thrust into the forefront of AIDS as children of religious families came home to die. Too often the word AIDS was not mentioned in funeral services and during grief counseling. Dividing along theological lines some communities denounced persons with AIDS as immoral pariahs, while others, steeped in the healing traditions of faith, brought the witness of compassion, healing, and reconciliation to persons living with AIDS. Beginning with few resources and little understanding of the enormity of the task ahead, they did what they could with what they had.

People of faith began to meet in groups across denominational lines to share resources, plot strategies, and bring pastoral care to people living with AIDS. The Maine Council of Churches convened an ad-hoc task force of lay people and clergy to share ideas and look for concrete ways of addressing needs. In 1990, the **Maine Interfaith Coalition on AIDS** became a working task force of the Maine Council. The Coalition set two goals for itself: to produce a handbook for

Maine religious leaders that would be helpful in providing pastoral care and education and to **monitor and speak about legislation** affecting persons living with AIDS.

This handbook is the result of our work. It does not deal in statistics because statistics are constantly changing and never reflect a true picture of AIDS in Maine. It does not moralize either for or against persons living with AIDS. Each person is a living document of the disease and should be seen in the fullness of his or her humanity. The handbook also does not attempt to be exhaustively definitive. The format is looseleaf so that new information may be inserted as it becomes available and outdated material may be deleted. It tries to speak to a spectrum of belief systems and offer you help in confronting beliefs which differ from your own.

We offer this **Pastoral Handbook for the AIDS Crisis in Maine** in the hope that it will assist you as a caregiver in a faith community to respond appropriately to persons who are living with HIV/AIDS, to the families and friends who love them, and to others who seek to know more about AIDS.

The Handbook Committee

Sr. Cyndy Anderson

The Rev. Carleton Gunn

The Rev. Peter Luton

Mr. Marc Mutty

PASTORAL HANDBOOK FOR THE
AIDS CRISIS IN MAINE

prepared by
Maine Interfaith Coalition on AIDS

Under the auspices of
The Maine Council of Churches

If possible for you we would appreciate a donation of \$5.00 per copy if you are able. This will cover the production cost and the mailing. However no one will be refused a copy because of inability to pay.

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Please enclose check or money order made out to the "Maine Council of Churches" with your order, and mail to 15 Pleasant Avenue, Portland, ME 04103.

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MAINE COUNCIL OF CHURCHES

Hope & Healing:

The Church in the 2nd decade of AIDS

A Conference in the City of Angels

National Episcopal AIDS Coalition
2025 Pennsylvania Avenue, NW, Suite 509
Washington, D. C. 20006
202-628-6628

Opening Plenary Presentations
February 3, 1994



3-6 February
Miramar Sheraton Hotel,
Santa Monica, California

1994 National Episcopal AIDS Coalition Conference

1994 National Episcopal AIDS Coalition Conference
Hope & Healing: The Church in the Second Decade of AIDS
A Conference in the City of Angeles
February 3-6, 1994
Santa Monica, California

Opening Plenary Presentation
The Rev. Malcolm Boyd

Doug found out he's HIV positive, Jesus

He's scared. He's just thirty and wonders if this means he has only five or ten years to live. Meanwhile he wonders what will be the quality of his life.

I remember one day last year when Doug told me he looked forward to growing old. He said he wanted to finally become an elder possessed of deep knowledge and caring about living. Doug never wanted to see his life speed by and disappear. He yearned to savor it slowly and patiently, hold it to his heart in quiet, reflective moments.

Please hold Doug firmly in your arms, Jesus. Nurture him. Guide him. Strengthen him. Save him.

Ann has AIDS and is dying, Jesus.

She worries a lot about what will happen to her kids when she dies. Ann has had a long struggle and fought courageously. What disturbs me most is that I feel her death isn't really necessary, Jesus. If there had been public awareness when AIDS began, money had been poured into research, politicians had quit playing it safe with prejudice and treated AIDS as the health crisis it is, thousands of deaths like Ann's might have been prevented. How can we forgive this deathly and public sin, Jesus?

Can thousands of more lives be saved now, Jesus, if we all wake up and exert full energy to defeat AIDS?

Please wake us up, Jesus.

"There was fulfilled what was spoken by the prophet Jeremiah": A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children. She refused to be consoled, because they were no more.

To follow Jesus Christ today, and into the emerging twenty-first century, requires having faith that Jesus Christ is here. Yet when a church ever closes its doors to keep out any person in need - or fails to reach out in compassion - it rejects Christ's call for love, service and compassion. In effect, it shuts out Jesus Christ.

In need of the church's outreach and love are people who have AIDS, others who are HIV positive, and those who help them in myriad ways. Hospitals, shelters, hospices, doctors and nurses can certainly meet a substantial part of the need. The church, however, however, can play a unique role in ministering to hunger of the spirit, the yearning for spiritual understanding, and the universal human quest for meaning.

Jesus hold in your loving arms your brothers and sisters who have AIDS.

We badly need you to stand with us as we face AIDS, Jesus. It strikes brutally and shows no mercy. Our friends and loved ones are afflicted by it and many are dying.

Suffering with AIDS is like your own hanging on the cross, isn't it, Jesus? You know the searing pain that will not go away. You cried out from the depth of your human experience to ask if God had forsaken you.

You have completely shared with us the gut feeling of desperate fear and anguish. And, you died before our very eyes, revealing unconditional love. When you arose from death, you shared Easter with us.

Yet please understand we're hurting so much in this moment that it seems nearly unbearable. We need the fullness of your love now. We need your hope running over now. We need the exuberance of your love now.

Pour into us healing power to transfer AIDS and stop it. Let the sweeping passion of your love be with us to confront the rage, pain, and loss.

Finally, give us the serenity of your love to guide us into eternal life.

In the Epistle to the Philippians, Paul wrote: "All I care is to know Christ, to experience the power of his resurrection, and to share his sufferings, in growing conformity with his death, if only I may finally arrive at the resurrection from the dead". This is where the Christian faith intersects the human heart.

I beheld with wonder the long crucifixion of a close friend of mine, the Reverend Robert A. Kettelhack, an Episcopal priest who died of AIDS. I marvelled as I saw Bob share Christ's sufferings and find peace.

Taking a leaf from Paul's Epistle, Bob acted in growing conformity with Christ's death. I remember visiting him at a hospital in Los Angeles when he was not expected to recover from pneumocystis. There lay ahead yet another long day's journey into night for him - a spiritual and physical wilderness experience, the wind howling in pain - when he literally wrestled with death hour upon hour. It reminded me of how Jacob wrestled with the angel: "I will not let you go until you bless me."

Bob's courage, faith and love remind me that the Christian faith isn't just back there in such telling documents as Colossians, Thessalonians, Philippians, and Corinthians. It continues to reveal itself in the lives/epistles of people like the Reverend Robert A. Kettelhack. Bob, like St. Paul, was quite consciously pressing on: gently, obdurately, tenderly, strongly. I believe that Bob saw death not as an abyss but as a revealing part of life: a beckoning, a process, an unfolding new experience in the depths with God; a spiritual adventure with his savior Christ.

We live in a time when AIDS casts a worldwide shadow. Some people ask: Why should we care? Others ask: How can we care?

We're following Jesus Christ into the twenty-first century. What does it mean? That we are called to live God and other people. "Love must be genuine," we're told in the Epistle to the Romans. "Be joyful in your hope, stand your ground in trials, be persistent in prayer... Do not allow yourself to be defeated by evil, but overcome evil with good."

When I found out my lover and life partner Mark is HIV positive, I remember the jolt I felt. I had been a busy afternoon and I got caught up in all kinds of details and telephone calls. In fact, I was on the phone when I heard him walk in the front door. I glanced up and smiled, but when I saw his eyes, I knew something was terribly wrong. I ended the call in a few seconds.

"I've just tested for HIV," he said.

The big ship seemed to shudder after hitting an iceberg. Everything was changed in a moment. The house stayed so still. As I went over to hold him, my reality changed, dreams shifted. My sense of timing seemed off, out of sync, like the anarchic melody in Ravel's *La Valse*. The waltz had changed.

Mark believes his entire life is a preparation for the single act of dying, which is inseparable from life - the springboard for moving into the next step of his life. AIDS has radically changed my view of life. We have the present moment. Live it. Play it as an instrument. Bake it as a cake. Water it as a plant. Adore it, honor it, fulfill it. Let yesterday go; don't remain a prisoner forever in an outworn structure. Let tomorrow come if it will; how, when, and where.

Today, however, has a sacred quality. Most of my life I avoided the sacredness, wonder, and pleasure of the moment. I was restless and in a hurry to get beyond the present to the next place, the enticing future. This is true no longer. It's the journey that occupies me now. The journey that offers those tantalizing forks in the road. The journey that is the present.

Hymn 488 Jesus Christ Our Lord

I remember when I visited Philip, a young man dying of AIDS, who was a friend in church. I brought him the last rites. I sat on his bed, held him in my arms when he was too weak to sit up. We talked, reminisced, laughed, cried, and shared communion together. But when Philip drank the consecrated wine he couldn't hold his body erect, yet wanted to as a sign of respect and participation in the sacrament. I propped him up, placing my arm around his shoulder, my hand on his neck, so that he could sit and drink the Blood of Christ. Though he was very weak, he was strongly present in that sacred moment. I was conscious of his vulnerability, tenderness, and deep faith. We shared an incredible moment of peace. Then, soon after receiving communion, Philip fell into a relaxed position and a gentle sleep. His face appeared so much at ease and so content. It was as if he realized he was with God, held in the everlasting arms.

The health crisis of AIDS, a challenge of universal proportions, threatens the fabric of human life in all strata of society. Jesus Christ comes among us even now - even in the midst of AIDS - incarnating the good news of God's unconditional love. Jesus Christ calls us to follow him today.

When Jesus was asked which is the foremost commandment in the Law, he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And the second is like it. You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."

Our neighbor has AIDS.

Every Evening When I Turn On the Light Over Your Picture

Every evening when I turn on the light over your picture, you are alive to me. I want you to know this.

When we met, you said you were an artist. I saw your work for the first time when I came to your house. You and Jack had been lovers for nineteen years. Jack was older, sophisticated, very kind. You were animated, warm and vital, with a boyish quality.

Many of your pictures were of men, some wrestling, others holding one another. You said I could have one of your pictures. I could choose. For a long time I looked at dozens of your unframed pictures.

Until I decided on him: in so many colors, utterly male and vulnerable. He hangs now in Mark's and my home. When evening falls, I turn on the light over the canvas, illuminating his form and colors.

When you called to tell me Jack had AIDS, you asked me to come over. Jack was in bed, propped up on pillows. We laughed and talked. I said you should turn Jack's bed around so he could look out the window.

You told me that after Jack died you had you had gone in to sit by him and eat a sandwich for lunch. You had no idea he was so close to death. But then you realized Jack had stopped breathing. You held his dead hand.

I'm glad you came to Mark's and my housewarming party and saw your picture hanging in our living room. You and I lay on immense pillows out on the lawn that summer night. Looking up at the stars, we talked for a long while.

My phone rang early one morning last winter. You had lapsed into a coma, they said. You were not expected to live more than a few hours. AIDS had claimed you, too.

Every evening when I turn on the light over your picture, you are alive to me. I want you to know this.

1994 National Episcopal AIDS Coalition Conference
Hope & Healing: The Church in the Second Decade of AIDS
A Conference in the City of Angeles
February 3-6, 1994
Santa Monica, California

Opening Plenary Presentation
Olga Morales Aguirre

Bow to Quilt

Buenos dias! My name is Olga Morales Aguirre. I come from Texas, also known as a Banana Republic. In 1990-1993 in the U.S. AIDS in women increased 17%; for men the increase is 4%.

AIDS - Is the 6th leading cause of death for women in the U.S.

Hispanic-American and African-American women comprise 21% of the population, yet we constitute 74% of the total AIDS cases in the U.S.

In South America, 56% of the population is Hispanic. Women continue to be classified as either an incubator or transmitter of the virus and then they are forgotten.

There is no justice in the funding, care, or attitude toward women when it comes to AIDS. There continues to be lack of care for women and stereotypes continue.

Medical personnel continue to incorrectly diagnose women because they are not prostitutes or IV drug users. Women continue to get infected through sexual intercourse with their husbands, lovers, etc. In San Antonio where I hosted the Hispanic conference, Dr. Carlos Del Rio, the Director General for "Con A Sida" in Mexico, asked me a question, "How do you tell the difference between a heterosexual and a bi-sexual male?" I felt perplexed, and just didn't know how to answer.

His answer was "Two Beers".

Latina women are not prepared for the many issues that directly impact their lives. I will give you two stories.

A twenty-six year old female went to give blood. She is HIV positive. The doctor threw a piece of paper in front of her and told her to get help. Three months went by, she asked for me to come to her home. She remains in denial and is sexually active, and does not use protection.

A 56 year old grandmother came to me and said, "Yo no lo creo, no puede ser. I do not have AIDS. Only the homosexuals get AIDS." The only reason this woman was diagnosed is because she had TB and then they tested her for HIV. She today refuses to tell her daughter, children, and grandchildren, because she doesn't want them to know she is dying. Her lover infected over 20 young/old women in San Antonio.

So when we talk about women we must talk about empowering them. We must be women's best friend. We must recruit brown and black skinned women and get them on TV, radio, newspaper and let women of color see us. We must be women's natural ally. We must demand better clinical trials inclusive of women of color.

We must demand better contraceptive products, vaginal virucides, condom (female), etc. And remember that when you ask a woman to use a condom, you must be ready to accept the responsibility that that woman might be beaten for attempting to protect herself.

And when you address risky behavior, do you not wonder why a 13 year old has 2 children, and wonder if she is one of the 22 teenagers in Texas under the age of 15 who are HIV positive?

So you see we must have justice for all and not the white male only.

This is not a male thing.

This is not a female thing.

This is a human thing, and we must all come together.

In closing I would like to ask a favor. The panel behind me does not reflect the presence of a woman. Would you please acknowledge a woman. Thank you.

ICONS AND A THEOLOGY OF MINISTRY IN THE HIV/AIDS PANDEMIC
Warren W. Buckingham III
Opening Plenary Address for NEAC "Hope and Healing" Conference
Santa Monica, California • February 3, 1994

It should be clear from your program that I am not here to speak as a representative of the Clinton Administration, for public officials rarely, if ever, talk about icons, theology, or ministry -- and certainly not in the same breath. No, I am here as one of you -- an Episcopalian vitally concerned about, engaged in the struggles over, and personally living with AIDS.

In preparing for this occasion, I delved into the history and meaning of iconography in Christian tradition, and found a gem of a little book entitled The Icon: Window on the Kingdom by Michel Quenot. In it I found the frames of reference I needed to describe my iconography of ministry in the midst of HIV and AIDS. For some, perhaps many, icons are little more than another form of "folk art" to be appreciated in that context only. For others, they are other peoples' "holy pictures," and are not much more defined than that. But for the Orthodox faithful, they are something else entirely.

Quenot used three descriptive phrases about icons which transformed my thinking. According to him, they are

theology in imagery . . . expressing through colors what the Gospel proclaims in words.

He further states that,

before being beautiful, the icon must first be truthful, and all the more so because an image appeals to the heart before it strikes the intelligence.

Finally, he advises that the icon is

an image which purifies.

Icons, then, are purifying truths which proclaim the Gospel without words.

How does this definition relate to ministry in the AIDS pandemic? What I propose to you today is that our ministry is a theology of redemptive and sacrificial acts, expressing through deed -- and through loss -- what the Gospel proclaims in words. What we do, what we experience, and what we liberate others to do animates the new Law: We love God. And we love our neighbor. We are purified by our experience, and everything else is secondary. Our experience seems sometimes to be devoid of beauty, but it is never devoid of truth. What I would like to share with you, then, are a few experiences from my iconostasis -- that wall of images that is a boundary between the corporal and spiritual worlds, that recapitulates the story of our salvation, and that invites us to communion with the Celestial Church.

But first, how did I come to be here and what qualifies me to dare to posit a "theology of HIV/AIDS ministry"? I am not ordained. I'm not a trained theologian. I've spent my

entire career in secular settings, including most recently that most secular -- some would say godless -- of environments, the Federal Government. And some of you only know me as "the guy selling the buttons" at the last conference.

Eight years ago, my job put me right in the path of this epidemic and I was given a great gift -- the chance to experience vocation. This word comes from the Latin *vocare*, to call; and I knew, finally -- although not immediately -- the work God was calling me to do. Groups in the community -- the not-too-enlightened community of Dallas, Texas -- were trying to decide how to respond to a national foundation's offer to underwrite the beginnings of a care structure for people with AIDS. After four months of meeting, the only point of agreement they'd reached was that none of them trusted any of the others to lead the effort. With less than six weeks to write the grant, my cowboy boss put on his best white hat and said we'd ride to the rescue. He came back to the office and said, *We're committed. Now what are we going to do?* I raised my hand and said, *I'll do it*, and the rest -- as they say in the movies -- is history.

So I "made up" -- and I'm not making this up -- a plan for a centralized system to coordinate all of the out-of-hospital care needs for people with AIDS. The speed with which I was able to work, and the clarity of vision I experienced have convinced me in retrospect that there were hands other than my own at work in the process. Our proposal was funded, and I thought I was finished with AIDS. What I didn't know was that people in the community, including an Episcopal priest whom some of you know, had begun praying -- or threatening -- that I'd better run the program, because I was the only one who understood it. I accepted the job, and built the program from plan-on-paper to new agency with four staff to mature service system with 30 employees, hundreds of volunteers, and the whole community participating in a few short years. To my continuing amazement, the "Dallas model" is still being replicated in communities and states across the nation.

After five years of AIDS in Dallas I was so burned out I was getting crispy on the edges. So I came to Washington just a little over two years ago and buried myself anonymously in the HIV bureaucracy helping cities and states with implementation of the Ryan White CARE Act. I was comfortable -- and comforted -- there: able to be in the midst of the epidemic, but not of it.

A year ago this month I got plucked out of the bureaucracy to work at the White House on Health Care Reform, which was the professional experience of a lifetime. The sense of shared purpose coupled with the tension of unrelenting deadlines made it feel like *Outward Bound meets Psycho!* My work was recognized, and I briefly decided, yet again, that my days with AIDS were over and I could envision a new career in broader health policy. And then, the White House operator tracked me down in Texas where I was playing with my niece between health reform speaking engagements and said, "Kristine Tebbie is looking for you." And so, I think, was God. This experience has finally

convinced me that while you can run, you ultimately can't hide (not even in Killeen, Texas) from the White House or from God.

I interviewed with Kristine on July 1st, and again on the 5th, and started to work for her on the 6th. I'll be leaving her office when I return to Washington because my health now insists I respect it more, and because I've found other ways to be of service in the government. Developing the plans for the Office of National AIDS Policy, and organizing the most extensive Federal observance of World AIDS Day in the history of the epidemic, bringing the religious response to AIDS to the White House for breakfast with the President and Vice President, and writing the first draft of a Presidential speech have been exhilarating opportunities. And for the last seven months, when I spoke on background or off the record to the Washington Post, my words were those of a "high ranking administration official." Does God work in mysterious ways, or what?

Throughout this strange and wonderful vocation -- the marvelous intersection described by Frederick Buechner as *that place where your deep gladness and the world's deep hunger meet* -- I've experienced or observed more than my share of **icon moments**. In them I am unequivocally certain of God's presence: not because of some mighty act or gaudy miracle, but because of the stillness that overcame me and the moment. The words of scripture I've found which best describe the experience come from the First Book of Kings. In Chapter 19, the Lord says to Elijah:

"Go out and stand on the mountain before the Lord, for the Lord is about to pass by." Now there was a great wind, so strong that it was splitting mountains and breaking rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind, an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a sound of sheer silence.
(1 Kings 19:11-12)

I didn't have Elijah's benefit of the Lord saying, *Go out and stand on the mountain*, which is just as well since most of my encounters have taken place in hospital rooms, at NEAC conferences, or just sitting at my desk minding my own business. So without having been to the mountain top, here are two of my purifying icon moments -- each one accompanied by the *sound of sheer silence* -- which I treasure the most.



During my first or second week working for Kris Gebbie I was reviewing a bunch of AIDS-related correspondence that the White House mail room had sent over. I ran across a letter to Mrs. Clinton from a man in Memphis whose son -- who had AIDS -- had died as a result of his participation in a clinical trial at the National Institutes of Health. That is one of the risks of participating in a trial, but that isn't what drew me to this particular letter. It was the anguished breaking of this father's heart that I could feel through the

sound of sheer silence while I sat at my desk. He hadn't addressed it "Dear Mrs. Clinton" or "Dear First Lady" or even "Dear Hillary."

This letter started with a direct and plaintive "First Lady!" like the blast of a shofar commanding my attention. And every third or fourth sentence started the same way, "First Lady!" As if to say, "do something about this!" The correspondence people had decided that he was angry and wanted vengeance, and had ordered it up in spades. Everyone from Secretary Shalala to Tony Fauci at NIH and lots of minions in between was expected to write a letter of regret and apology.

But as I read the details, it was clear that this father needed and was asking for something entirely different. In the letter, he spoke of having lost an older son in Viet Nam. And he drew a parallel between that sacrifice, and the loss of his youngest son to a clinical trial. What he wanted was an acknowledgment that his son hadn't died in vain, that others would benefit because he had contributed to the advancement of science, and that the nation was grateful. God put me there in that moment and allowed me -- as a person with AIDS seeking to serve in his own way -- to write those words to fill the silence with the sound of redemption.

Picture, if you will, an icon of a holy person writing in a book. We strain to see what's written on the page. But the gift -- the expectation -- of the Holy Spirit is that we will discern what is in the scribe's *heart*. That father in Memphis, that icon, is a purifying truth which proclaims the Gospel without words.



But let me share with you a moment even more profound. Back in my days in Dallas an incredible young African American man named Phil Morrow entered my life. I don't really know where he came from; he was just there one day. He was living with AIDS and was the first person of color in Dallas to publicly acknowledge his illness.

Not long after meeting him I proudly helped send him off to meet with then-President Bush on the occasion of his one-and-only AIDS speech. When I was negotiating with people in Washington about whether or not Phil should be among the small group of people with AIDS to meet with the President, one of them actually had the gall to say to me, *will he know how to act with the President?* And all I could think in reply was, *Absolutely! But will the President know how to act when he meets Phil Morrow?*

Phil was a giant in our community's response to AIDS, but he was also very small -- probably not over 5'2" -- and very frail. And suddenly, he was leaving my life as abruptly as he had entered it. The day he died, I went to the hospital to check in on him. He was drifting in and out of consciousness, but it was obvious that he was in great

distress. His whole body was racked from head to toe by hiccups brought on by some medication he was given. No one seemed to know what to do.

Before I knew what was happening, his mother -- even littler than he -- had climbed up on the bed beside him. She would accept help from no one as she lifted him up tenderly and placed one arm under his back. With her other arm she gathered him to herself and gently massaged his chest to ease the convulsions which were so relentlessly shaking him. The hiccups eased off, and Phil got very quiet. And before my incredulous eyes, amidst the sound of sheer silence, I saw the *Pieta* come to life in those two small beautiful brown bodies.

The truth that purified me in that moment was the realization that God loves me every bit as much as God loved Phil. Through personal trials, public approbation, and life under the Damocles' sword of AIDS, I have been changed, renewed, and redeemed by that moment and the healing embrace of God's love. Another icon which is a purifying truth proclaiming the Gospel without words.



What are these experiences ultimately about? What is this theology of AIDS/HIV ministry? It is about being evangelists; spreading the good news of a loving God, who calls each of us to cherish and serve the least of our brothers and sisters with the same unconditional love that was poured out for us. And it is about Hope and Healing -- the theme of this conference, and the most precious commodity in this pandemic. We in NEAC and the Episcopal Church have both; and we have them *in a good measure, pressed down, shaken together, running over . . . for the measure we have given is the measure we get back.* (Luke 6:38)

Our theology of AIDS ministry must be to proclaim these truths to all who have ears to hear. But we Episcopalians are notorious for our "reserve." We seem, it seems to me, reluctant to too-overtly evangelize because we don't wish to call undue attention to ourselves. We don't do altar calls, we don't sing many "Bring 'em Home to Jesus" hymns (except at conferences, anyway), and Lord knows we don't mimic the TV evangelists -- those speed bumps and oil slicks on the technology superhighway! All that notwithstanding, we need to get over ourselves.

My brother Jesse Milan challenged us at the last NEAC conference to get our light out from under the bushel, to lift high the cross, and to proclaim without reservation that we are following Christ's example in healing a broken world. To that I say Amen, and Amen! This ministry of our's, and the theology which undergirds it, are about proclaiming -- and building -- the New Jerusalem. We are compelled to do this. But we can also feel weary and alone in this work when we're apart from this life-giving assembly that is the National Episcopal AIDS Coalition.

So when the proclaiming and building, the latest death or the latest diagnosis, start to wear you down, just **stop**. Stop and reflect on the purifying, redemptive icons of your experience. I have Phil and his Mother holding him as an icon of God's love for me. And I have that grieving father in Memphis as an icon of the Holy Spirit's power to let me see into the heart of things. But I also have the Washburn-Tulls and the Bruce Garners who live so valiantly and vigorously with this virus while demanding that the Church continue to move forward -- the St. George's slaying the dragon of indifference to this plague. And so do you. And I have a Presiding Bishop who prophetically affirms that ***This Church of ours is open...there will be no outcasts!*** And so do you.

In my own family I have my cousin Chris here today who called me when her brother-in-law was diagnosed with AIDS and simply said, *How do I love him best?* Who in your family of origin or your family of choice is such an icon of unconditional love? And I have my own Ted, the light of whose healing gifts brightens the darkest nights of my soul.

Regardless of the outcome of my own struggle with AIDS, and despite the numbing losses which we have endured, I am full of hope and confident of healing, for I have each of you and your ministries as my purifying *Windows on the Divine*. My brothers and sisters in Christ, we can **all** be icons of hope and healing for one another!

Thanks be to God. Amen.

1994 National Episcopal AIDS Coalition Conference
Hope & Healing: The Church in the Second Decade of AIDS
A Conference in the City of Angeles
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Santa Monica, California

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THE WHITE HOUSE
WASHINGTON

November 22, 1993

Michael S. Pozar, Coordinator
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415-738 1410

Dear Reverend Pozar:

Thank you for your invitation for Kristine M. Gebbie, National AIDS Policy Coordinator, to speak at the 1994 Lutheran AIDS Conference in Santa Monica, CA on February 3-5, 1994. Your request is under consideration and I will contact you approximately sixty (60) days before your event as to Ms. Gebbie's availability.

Thank you for your interest and patience.

Sincerely,

W. Steve Lee

W. Steve Lee, Executive Assistant and
Scheduler to
National AIDS Policy Coordinator

2/3 1-2:30 - Santa Monica - Episcopal



LANET

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2 November 1993

Mr. Buck Buckingham, Staff Coordinator
National AIDS Policy Office
Executive Office of the President
750 17th St. NW, Suite 1960
Washington, DC 20503

Dear Buck:

It was good to talk with you on the phone recently. I'm sending you information on the 1994 Lutheran AIDS Conference to be held in Santa Monica. We would be very honored if Kristine Gebbie would like to participate as one of our speakers. She could perhaps be our luncheon speaker on Friday or Saturday. And, it would be wonderful if she could be part of the joint healing service on Saturday evening.

If there is a chance Ms. Gebbie could participate in the conference, I will put you in touch with the local organizers to work out the details.

I'll look forward to hearing from you soon.

Sincerely,

Pr. Michael S. Pozar
LANET Coordinator

Steve --

I think this is probably something Kris will be very interested in doing, if it doesn't conflict with something already on the calendar.

If there is a conflict, I could represent her as I will be keynoting the National Episcopal AIDS Coalition Conference which is dovetailed with this one.

PS -- If she decides to say Yes to her fellow Lutherans, ask her if she'd also like to make a guest appearance among the Episcopalians (same time, same place -- essentially).

Thanks,

A handwritten signature in cursive script, appearing to read "Buck". The letters are fluid and connected, with a prominent loop at the end.

LANET

Lutheran AIDS Network (Red Luterana del SIDA)

Occasional Newsletter of the Lutheran AIDS Network
1165 Seville Dr., Pacifica, California, USA 94044

(Vol. 3 No.1) OCTOBER, 1993
Tel: (415) 359-2710

Lutheran AIDS Conference Slated For February in Santa Monica, California

John Fortunato to Keynote

Spanish-language institute included

The 1994 Lutheran AIDS Conference, sponsored jointly by LANET, the Southern California (West) Synod AIDS Network and several Lutheran bishops, is scheduled for February 3-5 in Santa Monica, California. Since it will be held in tandem with the National Episcopal AIDS Coalition Conference as many as 400-500 participants are expected.

The conference, located at St. Paul Lutheran Church and the Miramar Hotel, will have a variety of workshops and ample time for socializing and coalition building.

The keynote speaker is John Fortunato, a psychotherapist best known for his books, "Embracing the Exile" and "AIDS: The Spiritual Dilemma." He is also the 1994 Marc Anton Reilly Memorial lecturer.

The conference will include a 1/2-day Spanish-language institute on AIDS and Ministry in the Latino Community ("El SIDA, la Iglesia y la Comunidad Latina"), led by Carlos Lisandro Orlov, editor of

"Luz y Verdad," the national magazine of the United Evangelical Lutheran Church [Iglesia Evangelica Luterana Unida (IELU)] of Argentina.

Orlov is a pastor in the IELU and an
(continued on back side)

Conferencia Luterana Sobre El SIDA Se Realizara en Santa Monica de California

**Incluire Taller En Español Con
Liderazgo del Pastor Luterano
Carlos Lisandro Orlov**

La Red Luterana del SIDA (LANET) y la Red del SIDA del Sinodo de California del Sur con apoyo de los obispos luteranos del suroeste de los EE.UU. llevaran a cabo una conferencia sobre la iglesia y la epidemia del SIDA el 3 a 5 del febrero proximo. Se ubicara en St. Paul Lutheran Church y en el Miramar Hotel en Santa Monica, California.

La conferencia va a incluir una seccion en espanol, facilitado por Pastor Carlos Lisandro Orlov. Para informacion: Sra. Maria Paiva, 1340 S. Bonnie Brae St., Los Angeles, California, USA 90006 (Tel. 213/382-6378).



Lutheran Social Services of Illinois

MAR 28 1994

Donald M. Hallberg
President

March 23, 1994

Ms. Kristine Gebbie
National AIDS Policy Coordinator
Executive Office of the President
750 - 17th Street, N.W., Suite 1060
Washington, D.C. 20503

Dear Kristine:

It was good to have time with you over breakfast a few weeks ago. I left enthused and feeling positive about my government and especially about Kristine Gebbie. Thanks for bringing your faith commitment to the realm of the public. Thanks for your commitment to those suffering with AIDS/HIV.

I have already heard from Cathy Blanford, Mark Cole, and Rosetta Webb about your visit with the families and staff at LSSI's Second Family program. I am sorry I missed what sounds to me like a profound and moving meeting. It is almost impossible to meet the families, I have found, and not be touched by the challenges they face and by their efforts in that regard. Please know that we always stand ready to open our doors to you, at your convenience, or to respond in whatever way you deem appropriate.

Again, I say thanks, Kristine. It meant a great deal to my staff colleagues, and to our families, to share their program and stories with you. They view you as a remarkable woman with considerable knowledge and sincere compassion for those whose lives have been touched by this crisis.

Sometimes, just the sense that a person has been heard, can mean so much. That is especially true when that person who does the hearing is of your stature. Our families truly felt that you were listening to their concerns, and that what they said might actually be going to make a difference in terms of AIDS policy. That was very important for them because their life condition often leaves them feeling powerless.

My very best wishes continue for you in your work across this country. Also know, my prayers for you and those you serve, will be ongoing.

Warm personal regards.

Sincerely yours,

Donald M. Hallberg

DMH:mk

Keep
a
Light
Shining.

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Mr. Warren "Buck" Buckingham
5219 Nebraska Avenue, NW
Washington, DC 20015



As the HIV/AIDS pandemic continues into its second decade, what will be the Church's response? What will we offer people who not only live with the physical pain and suffering of HIV/AIDS but who often feel sentenced to death before death? Fear, anger, shame, and abandonment often accompany those living with HIV/AIDS. As the Body of Christ we do have something to offer—
Hope & Healing.

1994 National Episcopal AIDS Coalition Conference

3-6 February
Miramar Sheraton Hotel, Santa Monica, California

1254 West Sixth Street
Suite 305
Los Angeles, California
90017-1807

Hope & Healing:
The Church in the 2nd decade of AIDS
A Conference in the City of Angeles

L A N E T

Lutheran AIDS Network
1165 Seville Drive, Pacifica, California, USA 94044

The Reverend Michael S. Pozar, Coordinator
(415) 359-2710
The Reverend Dr. Adele Stiles Resmer, Coordinator
(909) 678-2144

31 January 1994

Mr. John Gurrola
White House Office of AIDS Policy

By FAX to: 202-632-1096

John, Here is the schedule for Saturday, February 5th, at the Lutheran AIDS Conference. All events will be held at St. Augustine's Episcopal Church, 1227 4th Street, Santa Monica (our Lutheran Church site was condemned after the earthquake):

9:00-12:00 Spanish-language institute:

"El SIDA, La Iglesia y La Comunidad Latina"

Main speaker:

Pastor Carlos Lisandro Orlov from Buenos Aires, Argentina

12:00-1:00 Lunch

1:00-2:00 Panel Discussion: "Wake Up, O Church!"
Where should we be going from here?

2:00-3:00 Workshop: "AIDS and Lutheran Spirituality"
Led by: Pastor Peg Schultz-Ackerman

3:00-5:00 Plenary
Remarks by Kristine Gebbie
Keynote by John Fortunato
Questions for Gebbie and Fortunato

5:00-7:00 Service of Healing
Participants include Lutheran & Episcopal bishops

Sincerely,

+ Michael
Pastor Michael Pozar

GAIL + Jim Anderson - (818) 986 9772

Gordon + Doris - (714) 529 3970

*mom at LAX
for 9:55 pm
departure*

Research / services / prevention

The family gathering

based in

A journey of faith - the look in the eye -
we ought to be battered by the sugar

Evangelion Bible Studies -

meeting people where they are -

not all can do the same things -

* all can do some things

the easier ministry is that of healing - that there will be care
prevention is harder - passively waiting for disaster to rise above

Salt & light - Matthew 5

"tasty & bright"

"sharp / stinging / revealing"

~~Our Demography~~

We must be visible -

not as bragging -

as witnesses -

~~the~~

~~the easier~~

ANN -

Tennessee ?

Quilt project

March 6 - W Day of Prayer -

A gospel imperative in the time of AIDS -

(continued from front...) ecumenical leader dealing with the AIDS epidemic in his country. He is currently participating in a lawsuit to force the Municipal Hospital of Buenos Aires, which houses prison inmates with HIV, to allow for a more liberal visitation policy for those with terminal illness. The hospital has adopted a very strict policy as a way of retaliating against those clergymembers who have criticized their handling of prisoners with AIDS.

Other invited presenters include Ralph Wushke--who gave a paper at the Berlin AIDS conference on rural services for people with AIDS--and Kristine Gebbie, President Clinton's AIDS Policy "Czar."

Some workshops and speakers are still being confirmed. Tentative plans are for about 30 presenters including the following:

Dr. William Countryman

Author, "Dirt, Greed, and Sex"

Kristine Gebbie (invited)

President Clinton's National AIDS Policy Advisor (and a practicing Lutheran)

Sister Carmen Guerrero, CSM

Los Angeles, California

Dr. Deborah Harmon Hines

Worcester, Massachusetts

Dr. Timothy Lull

Dean, Pacific Lutheran Seminary

Bishop Yona Okoth

Kampala, Uganda

Pra. Altagracia Perez

Chicago, IL

Pr. Michael Pozar

LANET Coordinator

Dr. Adele Stiles Resmer

Ethicist and LANET Coordinator

Pr. Ron Unger

Administrator, RAIN Louisiana

Ralph Wushke

Director, AIDS Saskatoon (Canada)

For more information about the conference, contact Pr. Ken Dahlstrom, 1340 S. Bonnie Brae St., Los Angeles, CA 90006. Tel: 213/387-8183.

Caregiver Grants for Community Interfaith Coalitions Offered by Robert Wood Johnson Foundation

A huge program called "Faith In Action" has just been announced that will provide start-up grants of \$25,000 to as many as 900 local interfaith groups to provide "home-based volunteer services, care, and companionship" to persons with chronic health conditions.

AIDS-specific programs qualify under the conditions of the grant, according to Faith In Action Director Dr. Kenneth Johnson. A flyer containing more details about the grant is being mailed along with this newsletter.

Lutheran Outdoor Ministries Hosts Camp for HIV+ Families in Illinois

Nineteen parents and 39 children attended "Camp Getaway" which was organized by Families' and Children's AIDS Network of Chicago and held at a Lutheran Outdoor Ministries campground in Illinois. The families had to have at least one member--either parent or child--who was HIV+.

The participants came from poor urban neighborhoods in Chicago, according to Peter Ohman, the initiator of the idea for the camp and one of its organizers. "Many of these families had never been on a vacation of any kind because of their financial limitations," said Ohman. "The favorite part for many people was taking a simple hike in the woods...something they had never done before."

For information about Camp Getaway, contact Peter Ohman in Chicago at (312) 684-5147.

**You can be
their Second
Family. Call
(708) 445-8341**

Photography: Susie Reich Models were used to protect privacy.



**Second Family
(708) 445-8341**

Second Family is a program of Lutheran Social Services of Illinois, an agency with a 125-year history of service. Services are provided without regard to race, economic status, or religion.



Lutheran Social Services of Illinois

Child Welfare Services 6525 West North Avenue
Oak Park, Illinois 60302
708/445-8341



Second Family Program

**These
healthy
children
will be
orphaned
by AIDS.**



Thousands of Chicago children will lose their parents to AIDS.

Most children from AIDS-affected families do not have AIDS.

We're looking for loving people to adopt healthy children or become their permanent guardians.

- There are no fees.
- There are no restrictions on marital status, income or employment status.
- All you need is a loving heart and a willingness to give kids a second chance at a future.
- There is a special need for African-American adoptive parents or guardians.

When you open your heart and home to children orphaned by AIDS, Second Family will be there to help.

The program will:

- Arrange for you to be licensed as a foster parent.
- Help you take care of legal matters related to adoption or guardianship.
- Provide training in parenting and other skills you need to build a healthy second family.
- Offer you, the children and the birthparents ongoing counseling, education and support.
- Refer you to medical, educational or other services you and your family may need.

Parents with AIDS want to know their children will grow up in loving families.



You don't have to be young, rich, or married to provide a second family for healthy children orphaned by AIDS.

**Call Second
Family today.
1-800-427-8341
It's free - and
confidential.**

Photography: Susie Reich Models were used to protect privacy.



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Lutheran Social Services of Illinois

Child Welfare Services 6525 West North Avenue
Oak Park, Illinois 60302
1-800-427-8341



Second Family Program

**“I’ve got
AIDS. But
I can still
give my
children
a future.”**



Having AIDS is hard enough. It's *really* hard when you have children.

Second Family will make your life easier.

We'll help arrange for:

- Medical care
- Help with laundry, cooking and cleaning
- Childcare
- Help managing bills and money
- Transportation
- Legal help
- Counseling
- Other services you might need.

Through the Second Family Program, you can get help with household chores, medical care – or whatever you need to keep your family together as long as possible.

Second Family will help you plan your children's future.

- Your children can stay with you as long as possible.
- We'll work with you to choose family or friends to care for your children. Or we'll help you find another loving family.
- We'll give the second family you choose all the training and support they need to provide the best possible care for your children.
- Whenever possible, brothers and sisters will stay together.
- You'll have peace of mind knowing your children are in good hands – permanently.

If you wish, we'll help you choose family members, friends or another loving family to care for your children.





Giving and receiving love . . . being safe . . . being cared for when you're sick . . . enjoying a smile or laughter . . . these are things we all need. The things that allow each individual to flourish. If you can help a child experience these wonderful aspects of life, there is a child waiting for you.



Open Arms

A program of
Lutheran Social Services
of Illinois

6832 West North Avenue
Chicago, Illinois 60635
312/804-0041



Open Arms

Positive Care

**providing foster care
for children who have
tested HIV-Positive**



Every child flourishes in a loving, nurturing home. Every child deserves that chance to flourish.

Tragically, many children are not getting their chance. Instead, they are viewing the world from a room in a hospital or shelter. These children are among the increasing number of infants born with the Human Immunodeficiency Virus (HIV). The good news is that between 50 and 80 percent of babies born HIV-positive will not develop AIDS (Acquired Immune Deficiency Syndrome) and will grow up to live healthy lives. The other babies, however, will develop AIDS and will eventually be symptomatic.

Open Arms, a foster care, adoption and maternity services program of Lutheran Social Services of Illinois, is looking for families who will open their arms to children born HIV-positive.

Many of the children's parents are too ill to care for them, or are unable to provide a home for their child for other reasons. Like all children, these babies, toddlers and older children need to be held, and talked to, and need to learn how to smile and to feel love. Like all children, these children need a home. Maybe a home like yours.

*Research on AIDS and the HIV virus shows that it is spread only from the exchange of body fluids through the following:

- sexual contact with an infected partner
- the sharing of contaminated needles and syringes
- perinatally (before or during birth)
- or, through blood transfusions infected with the virus

The majority of babies born HIV-positive are born to infected mothers who passed the virus on during pregnancy or birth.



*The HIV Virus and AIDS are not spread through:

- hugging
- sharing eating utensils
- kissing
- sneezing
- changing diapers
- sharing towels
- in short, any kind of casual contact

Caring for a child who has tested HIV-positive does not pose a danger to you, your family or your neighbors. The Surgeon General's report states, "AIDS comes from sexual contacts with infected persons and from the sharing of syringes and needles. There is no danger of infection with AIDS virus by casual social contact."

The ***"Pediatric Guidelines for Infection Control of Human Immunodeficiency Virus (Acquired Immunodeficiency Virus) in Hospitals, Medical Offices, Schools and Other Settings," reports that body fluids such as tears, saliva, urine and stool contain such low concentrations of HIV that there is no evidence of transmission through contact with these fluids.

Foster parents (families) can be married couples or single people of almost any age (at least over 21). The requirements to be a foster family are:

- good physical health
- adequate income to meet the family's existing needs
- a safe, clean and well ventilated dwelling (house or apartment) with proper space, lighting and heating.

The most important requirement for foster parenting is a love of children and an ability to provide for their physical, emotional and special medical needs.



**The Surgeon General's Report on Acquired Immune Deficiency Syndrome, U.S. Department of Health and Human Services, October 1986.*

****"Pediatric Guidelines for Infection Control of Human Immunodeficiency Virus (Acquired Immunodeficiency Virus) in Hospitals, Medical Offices, Schools and Other Settings," American Academy of Pediatrics, Task Force on Pediatric Aids, Pediatrics, Vol. 82, No. 5, Nov. 1988.*



To prepare you for your special role as a foster parent, Open Arms provides:

- pre and post-placement training
- social workers available at all times
- a monthly stipend to help meet the special needs of the child
- a medical card for each child
- the expertise of doctors and nurses at specialized infectious disease medical centers
- a support group made-up of other families providing foster care for HIV-positive children
- other supportive services for the child, such as counseling or physical therapy.

Please call Open Arms, (312) 804-0041, to learn more about becoming a foster parent for a child who is HIV-positive.

Second Families

3/09/94

Standard report

Page 1

ID #	Date	# Children	Age Range	HIV+ Children	Race1	Race2	Zip	Marital status
001S	4/19/92		6-8		AA		60004	1
002S	8/04/92						60643	
003S	6/18/93	2	0-5		C		60544	2
✓004S	2/01/93	5	0-15		C	C	60643	2 9-30-93
✓005S	1/07/93	2	0-7		C	C	60618	4 4-30-93
006S	10/01/93				C	C	60136	2
007S	4/06/93		0-10		C	C	60053	2
008S	9/30/93	2			C		60640	2
009S	3/12/93				C		60515	2
✓010S	8/12/93	3	3-5	2	C		60629	1 4-30-93
011S	3/01/93			1	C		60069	2
012S	5/10/93				C		60660	1
013S	6/09/93				H		60622	1
✓014S	5/19/93	2	0-14	2	C		60615	1 9-30-93
015S	9/13/93		5-11				60462	2
016S	7/13/93		2-3		AA		60612	1
017S	5/28/93		4-6		C	C	60070	2
018S	9/24/93		7-12		AA		60644	1
019S	8/03/92	2			H	C	60626	1
020S							60657	
021S	11/15/93		0-15	2	C		60441	1
022S		1	0-3		AA		60614	
023S	10/28/93	2	4-8		AA	AA	60619	2
024S					C		61008	
025S	11/05/93	2	4-7	2	C		60014	3
026S	10/27/93	2	0-3	2	C	C	60068	1
✓027S	10/21/93	5	0-12	1	C		60103	1 11-3-93
028S	11/22/93	2	3-4				60651	2
029S	12/01/93	1	4-5		C		60645	2
030S	10/11/93	2	5	2	C	C	60462	1
031S	12/02/93	2		2	C	C	60172	
032S	12/06/93	2	0-5	2	C		60202	
033S	11/30/93	2	10-11	2	C		60201	
034S	1/10/94	1	5+	?	C	C	60304	
035S	1/20/94	2	11-14	?	C	C	60025	
036S	2/02/94	1	11	2	C	C	60173	1

Birth Families

3/09/94

Page 1

ID #	Date	Race1	Route1	AIDS d/x-1	Aware1	Race2	Route2	AIDS d/x-2	Aware2	# children	Ages children	Zip	Date intake	Worker
002B	4/27/93	AA	2	1	4/93	C	3	1	0/0/90	5	12, 6, 4, 2, 2	60609	5/11/93	BR
003B	2/18/93	C	3	1	0/89	X	0	0	0	1	4	60053	4/08/93	BR
004B	3/03/93	C	1	2	0/89	C	1	2	0/0/89	3	6 3 2	60123	3/16/93	PG
005B	3/23/93	C	1	2	0/87	X	0	0	0	2	7, 4	60622	3/30/93	BR
007B	3/08/93	C	1	2	9/91	X	0	0	0	5	12, 11, 8, 7, 6	60647	3/19/93	PG
008B	2/10/93	C	1	2		X	0	0	0	1	9	60625	4/01/93	PG
010B	5/01/93	C	2	1	1/89	X	0	0	0	2	9, 7	60618	6/04/93	PG
016B	4/19/93	C	1	1	0/88	X	0	0	0	5	15, 8, 5, 3, 2	60120	5/17/93	PG
019B	7/22/93	O	3	1	3/88	X	0	0	0	1	6	60625	9/29/93	BR
020B	7/29/93	AA	2	1	2/92	X	0	0	0	4	4, 3, 1, 0	60612	8/27/93	PG
021B	9/03/93	AA	2	2	9/92	O	0	0	0	3	12, 10, 8	60636	9/20/93	BR
022B	9/24/93	AA	2	2	5/90	X	0	0	X	5	13, 9, 8, 7, 4	60612	10/12/93	BR
023B	9/27/93	C	1	2	0/89	X	0	0	X	1	4	60610	10/18/93	BR
026B	12/07/93	AA	3		11/93	AA				2	4 mos, 4	60048	12/08/93	BR
027B	11/12/93	C	3	2	2/90					2	11, 2	60626	1/27/94	PG
030B	2/07/95	AA	3	1	89					1	5	60644	3/02/94	BR

Second Family Program Newsletter

January, 1994, Vol 2 No 1

This is now our second edition of the Second Family newsletter, designed to inform you about staffing, programs, special events and other news of the Second Family program of Lutheran Social Services. We are open to suggestions and your contributions of: articles about being involved in the program, creative writing or children's artwork. Send your material to the Coordinator of Volunteer Services at the address below. Thanks!

We're still looking for a catchy name for this newsletter. Both adults and kids are invited to send us their ideas. A fabulous prize awaits the winner, and runners-up will be acknowledged. Call or write Judi Zink with your suggestions at the address below.

Comings and Goings

There have been some staff changes within the Second Family Program since our last newsletter. Ramona (Evans), now Church, joined the staff this past September 13, as the Second Family Worker. Ramona comes to us with lots of experience in placing older children for adoption and training adoptive families to take older children and sibling groups. Many of you met Ramona at the retreat in October and at the Christmas party. Funny, didn't Santa bear a striking resemblance to her? Maybe they're related in some way! A belated welcome to Ramona.

Some of you had a chance to meet Kenya who was our DORS (Dept. of Rehabilitative Services) case manager from August through November. She wasn't in the office much as she had another full-time job at STOP AIDS Chicago. Kenya left us at the end of November to get married and move out of town. Congratulations Kenya!

On December 20th, Patricia Brown joined our staff as a new case manager/DORS worker. She will be in the office 20 hours a week and will help families in accessing services and in getting homemakers or other needed services through DORS. Pat comes to us with a knowledge of the West Side and past experience as a case manager. We now have two Patricia's in the office so this Patricia is "Pat". Welcome Pat!

Finally, Judi Zink joined the staff at the beginning of December as the part-time (one day a week) volunteer coordinator. Judi has experience in working with AIDS at the AIDS Pastoral Care Network in Chicago where she works part-time. Judi will be in the office on Thursdays. We are excited to again have someone to help with our wonderful pool of volunteers. Welcome Judi!

The Second Family Program
Lutheran Social Services of
Illinois
6525 West North Avenue
Oak Park, IL 60302
708-445-8341

Just to bring everyone up to speed, this means we have four full-time employees and two part-time employees in the program. The full-time workers are: Bea Rivera and Patricia Guice as Birth Family Workers, Ramona Church as a Second Family Worker and Phyllis Charles as Supervisor. Judi Zink and Pat Brown are part-time. We are hoping to hire an art therapist and child life specialist to help with the children's group soon, so be watching this newsletter for more comings...!

"On Tidy Endings"

There were about 130 in attendance at the performance of the two-person play "On Tidy Endings" last September 12. We are very grateful for the significant volunteer effort that helped make this event possible. Thanks to all of you who gave of your time and energy! We cleared about \$500 which was used for the Second Family retreat October 1 - 3. Planning is underway for another fund-raising event in the spring. We will be needing volunteer help for this event, too, and will let you know more specifically when and what is needed.

Stand-by Guardianship

You may already know that legislation for stand-by guardianship was signed by Governor Edgar and went into effect on January 1, 1994. This enables a birth parent to name a stand-by guardian to care for her children in the event she is unable to. The AIDS Legal Council will be offering training regarding this legislation in the months ahead.

Christmas Party

On Saturday, December 18, the Second Family Program had a Christmas party at the Bethany Brethren Community Center on Chicago's west side. In this warm and festive atmosphere, 42 birth family members and five Second Family staff celebrated the holiday season.

We all enjoyed a carol sung by Pearl Spears, our administrative assistant with the golden voice. Additionally, and especially for the children, Daisy the Clown provided face painting, balloon animals and magic tricks. A holiday meal was shared and enjoyed. Christmas cookies were provided by several Second Family volunteers.

After Christmas songs were sung, and with holiday cheer, Santa gave gifts to all the children, and stocking stuffers to the grownups. Thanks to all who helped, and all who came, to celebrate this special time of year.

Program Status Report

We are currently working with 14 birth families which include 42 children. Several families are getting ready to choose a second family for their children.

Among second families, three are currently licensed and have completed the process of orientation, training, home study and licensing. One other family is in the last stage of its home study. One family has been visiting with two siblings and recently petitioned to adopt in what will be an open adoption relationship.

Additionally, three families recently completed the Second Family training cycle and two plan to proceed with their home studies. This was the third training cycle completed in the program's first year

of operation. The first of four training cycles for 1994 is scheduled to begin for January and February. There are seven families scheduled to begin in this group.

The second families are truly warm and accepting people, committed to and willing to work with a new program to meet the needs of children and families. They want to help meet the challenge caused by the HIV/AIDS crisis that we face as a community. But the families' primary motivation is a deep love for children and the desire to make the world safe for them.

Support Group

Our birth family support group meets on alternate Thursdays from 4-6 p.m. in room 112 at the LSSI office. These meetings give birth parents the chance to talk about their experiences and concerns regarding permanency planning for their children. Child care is provided by volunteers. We are planning to provide a more extensive children's grief program in the months ahead—watch this space for more details. We are in need of transportation for some of our families to attend these groups; if you can help in this way, please call Judi Zink at the office. Dates for upcoming meetings are January 13 and 27, February 10 and 24, March 10 and 24, and April 7 and 21.

Training for Volunteers

All volunteers with the Second Family program, after making their interest known, will be given an orientation to familiarize them with the program and its context. This can be done on an individual or group basis. Following this, a 4-hour training is offered at our office. Volunteers who work directly with children and families in the program are required, in addition to our

orientation and training, to attend the two-day training offered by the MATEC, the Midwest AIDS Training & Education Center.

If you are interested in volunteering and need the orientation, call Judi Zink to make an appointment. We are reserving time on Thursday, February 3 between 10 a.m. - 5 p.m. for this purpose. On the following Thursday, February 10, we will offer the four-hour training session from 10 a.m. - 2 p.m. If you need the MATEC training, please call Judi so she can reserve your place; dates for the MATEC training are as follows:

Thorek Hospital
March 2 and 9 8:30 - 5 pm

U of I Hospital
May 1 and 7 8:30 - 5pm
June 5 and 12 8:30 - 5pm

September and October dates and location to be announced at a later date.

Thanks again to Debbie Rendall for her help in preparing the newsletter, and to the other volunteers for their help in distribution.

Mothers with AIDS find help assuring their kids' futures

By Barbara Hillebrand

Terry wrote an anguished letter a year ago to Lutheran Social Services of Illinois, a church-affiliated agency in Des Plaines, Ill.:

"I am 36 years old, a registered nurse, a single mother of 2 boys ages 7 and 8 and I have AIDS. I have to face the fact that I have this illness and will die before my children are old enough to take care of themselves. Who will?"

The letter from "Terry," who asked that her real name not be used, helped give momentum to development of the Second Family Project, a program begun in January to help Terry and women like her who fear for their children's future.

The program is designed to help women who are infected with AIDS and do not have relatives or friends who'll be available to care for their children when the women die.

The project offers counseling for AIDS mothers, assistance in planning, support groups, referrals to other agencies, lawyer referrals and medical counseling.

It's "a continuum of services," according to project supervisor Cathy Blanford. "We want to provide information and referral to other kinds of services that these woman will need, as well as recruitment of prospective adoptive families."

A study published recently in the Journal of the American Medical Association estimates that the number of healthy American children orphaned by AIDS will exceed 80,000 by the turn of the century.

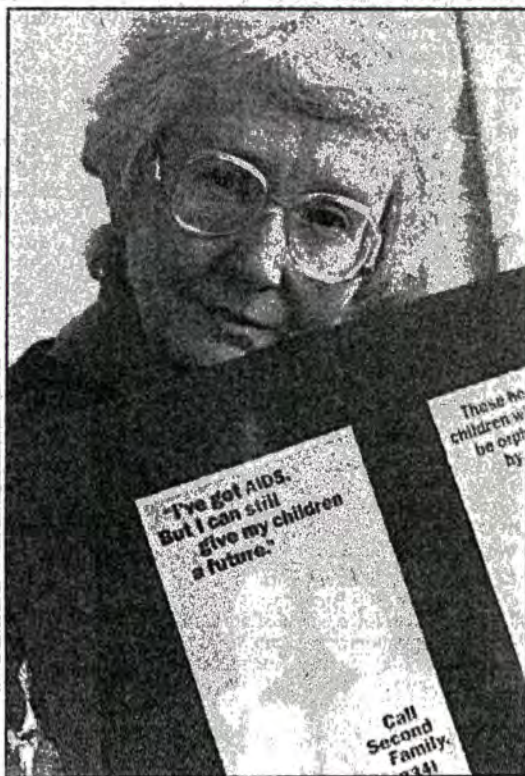
Its authors write, "Unless increased attention and resources are devoted to this vulnerable population, a social catastrophe is unavoidable."

In New York, Rosemary Holmstrom, 34, is coping with her own catastrophe. Holmstrom, who also has AIDS, has gone public with her search for a new family for her 8-year-old son, C.J. Her story received widespread attention and she has been deluged with offers to adopt C.J.

Holmstrom is glad to have the opportunity to select who will adopt her son, but told the New York Daily News that she also has paid a price. She says the publicity has exposed C.J. to ridicule, and he's shunned by playmates. He no longer wants to go to school.

Terry, who lives in a suburb west of Chicago, won't allow her real name to be used to protect her children.

"I don't want to have my name used because of my kids, because I don't want them to be made fun of at school. Children can be cruel. . . . I want to protect them. I think they have enough to deal with at home."



Tribune photo by John Kringas

Cathy Blanford supervises Second Family Project, offering women with AIDS services and recruiting prospective adoptive families.

Terry says she believes she got AIDS from a husband who long ago vanished from her life. In an interview, she recalls the day she was diagnosed: "Aug. 21, 1991. My first thought was that I was going to kill myself. Then, two minutes after the doctor told me I had it, I knew I had to take steps to protect my children's future."

Her letter to Lutheran Social Services dwells on her fear that her children will be left to drift when she's gone:

"I know that when I die, my children will suffer. Their lives will change dramatically, no matter how well I try to prepare them. The perfect solution to make the transition after my death easier would be to find a family for them, together, that they can get to know throughout my illness, that they can be comfortable with, that they can express their grief with."

Terry says no one in her immediate family could or would take both of her sons. Her contacts with state agencies and adoption agencies left her convinced that if she dealt with them, she would have to give up the children long before she was ready.

"I want my children with me until I die. I believe it is in their best interest to be with me as long as possible, until my death. Death is part of life, its conclusion; and if they are taken from me too soon, they won't understand that."

Terry has told both sons she has AIDS. "I needed to know because she had to have the test for the syndrome, she says. Both have tested negative."

Terry's search for someone to adopt her led her to Lutheran Social Services, which 1 years has been dealing with AIDS-related issues, including arranging foster care for HIV positive children.

The non-profit agency in 1992 was working with the Illinois Department of Children and Family Services on a new program, the Second Family Project, to meet a need identified by social workers speaking with mothers in treatment at AIDS clinics.

"The mothers would turn to their nurse or their social worker and say, 'Will you adopt my children when I die?'" says Elizabeth Monk, DCFS AIDS project director in Chicago.

Second Family hopes to create peace of mind by providing the services necessary to keep AIDS-affected families together as long as possible. It also will introduce potential adoptive families willing to take sibling groups into an adoption involving continuing contact between both families.

"We will have counseling for the birth parents, the children and also the prospective second families," Blanford says.

Terry wrote her letter to Blanford, hoping it might spur funding for the Second Family Project. The letter was submitted as part of grant applications. Second Family got a one year \$150,000 grant from the U.S. Department of Health and Human Services and a \$75,000 grant from the Illinois Department of Public Health. It also has applied for money from United Way; Lutheran Social Services is raising funds from the public.

Although Terry's letter was part of the fundraising, it now looks as if she won't need to rely on Second Family to find a second family for her children—a cousin will adopt her boys.

Second Family hopes to place children with 20 families in its first year. For information, Second Family, contact Lutheran Social Services of Illinois at 708-445-8341. ■

SECOND FAMILY PROGRAM

CASE EXAMPLES

"Judy" is the mother of five children ranging from 16 to 4 years of age. She has been involved with the Second Family Program since April of last year to make plans for her five children. Both Judy and the children's father are infected with the AIDS virus. Judy has an AIDS diagnosis and although she has not had an opportunistic infection for quite some time, she is aware that she has less and less energy and she is wanting to formalize plans for her children's future now. She has been very open with her children about her diagnosis and the fact that she plans to choose a "second family" for them. There is a woman in the Second Family Program who is willing to adopt up to five children as a single parent. While she has an open heart, good parenting skills and plenty of room in her home to accommodate at least five children, this woman cannot consider making a lifetime commitment to "Judy's" five children without adoption subsidy.

"Mary" is a 36 year old mother of two children: an 11 year old son and a 2 year old daughter. Mary's son is healthy, however her daughter is infected with the AIDS virus. Currently Mary's sister-in-law and her husband are parenting her 11 year old and plan to adopt him when Mary dies. However, they cannot consider parenting her 2 year old without an adoption subsidy. While there are other potential "second" families willing to consider adopting an HIV-infected child, none of them can consider doing so without adoption subsidy.

NEWS: Around the ELCA

Program gives orphans 'second family'

As the AIDS epidemic tears apart more and more lives, HIV-infected women by the thousands are faced with a nightmare—orphaning their young children.

Second Family, a Lutheran Social Services of Illinois (LSSI) program, is responding with a pool of prospective parents recruited and trained to take care of children as their mothers' health deteriorates. LSSI also helps prospective parents prepare for the process of adoption or guardianship.

"We want to make life easier for parents living with HIV and to enable them to make decisions about their children's future," said Cathy Blanford, director of the program.

Currently, 9,500 Chicago children are in 4,750 families with HIV-infected mothers. Most of the women—80 percent—are single and without a partner. That's only Chicago. Nationwide, estimates of children who will be orphaned by the year 2000 range from 80,000 to 125,000 or more.

Second Family received a one-year grant of \$150,000 from the U.S. Department of Health and Human Services and a \$75,000 grant from the Illinois Department of Public Health to pioneer this first-of-a-kind program. "This is a pilot program now, but we hope to develop it so that it will become nationwide," said Rosetta Webb, executive director for LSSI Child Welfare Services.

Presently, 40 Chicago children are in the Second Family program, ranging in age from newborns to 15 years. Only two have been exposed to the HIV virus themselves and only one is HIV-positive.

A 1990 Visiting Nurse's Association's needs assessment of HIV-infected Chicago women and their families found the majority to be African American or Hispanic, living on public entitlements. At some point, a family member has been a substance abuser. Without some intervention, a parent can expect that at her death, and often before, her children

will become part of the child welfare system. Second Family's goal is to keep children out of that system.

Another goal is to alleviate most of the "red tape" usually involved with the adoption process. The essential qualifications for Second Family's adoptive parents are a loving heart and a healthy home environment. There are none of the fees usually associated with adoptions and no restrictions on age, marital status, income or employment status.

The agency offers eight training sessions, each 2 1/2 hours long, preparing adoptive parents to help the children cope with the grief, pain and stress related to their parents' illness and death.

The program's intent is to place children with families near their homes so they can remain with the ill mother for as long as possible. "We try to maintain existing support systems, including keeping children in their own community, placing them with families of the same race, and keeping brothers and sisters together in the same adoptive home," said Phyllis Charles, supervisor of the program.

Pat Moylan is a single woman li-

censed as a foster parent. She is waiting to be chosen as an adopting mom by an HIV-infected birth mother. Moylan said that even though the children coming from homes with HIV-infected mothers have terrible pain to bear, the adoption process for them "is less difficult than adopting children traumatized over and over again by abuse and neglect, not only in their homes but through the system and foster homes as well."

Webb said, "We are responding to the two most prominent things in an HIV-infected woman's life ... what's going to happen to her child and how she can get her life together in order to prepare for her death. I think this is a program we were called to do. God has put us together to get some things accomplished."

SUSAN LINK OLSEN
Olsen, a synod correspondent, lives in
Lincolnshire, Ill.

For more information on becoming an adopting "second family" call (708) 445-8341. HIV-infected families may make a confidential inquiry to the Second Family program by calling (800) 427-8341.

Pastor meets with Clinton

An ELCA pastor had breakfast with the president, urging him to exert "moral leadership" in the fight against AIDS.

The Rev. Michael Pozar, pastor of Holy Cross Lutheran Church, Pacifica, Calif., was one of 13 clergy from across the United States who met with President Clinton Nov. 29—two days before World AIDS Day.

The president's leadership "would increase what we can do as church leaders," Pozar said.

Pozar said he was chosen for the meeting because he is a "front-line" person. Pozar is founder and co-coordinator of the 350-member Lutheran AIDS Network, "a loose network of mostly Lutherans actively involved in responding to the AIDS epidemic," he said. The network is sponsoring a national Lutheran AIDS conference Feb. 3-5 in Santa Monica, Calif.

Vice President Al Gore and Kristine

Gebbie, head of the National AIDS Policy Office, also attended the November meeting. Gebbie is an Evangelical Lutheran Church in America member.

Clinton started discussion at the meeting by referring to a magazine article about people who are tired of talking about AIDS. Pozar said he told Clinton, "In the small towns across America people are just discovering that it affects them."

"Clinton and Gore really listened," Pozar said, and were most interested in the religious leaders' experiences in AIDS-related work. Pozar shared a story about a person who died from AIDS and was denied a church funeral.

"We started and ended with prayer together and that set the tone," Pozar said of the meeting. "We were calling on the president to do more, but we were doing it in the context of respect for one of our brothers in Christ."

Clinton Library Transfer Form

Case #, if applicable	2018-0756-F	Accession #		
Collection/Record Group	Clinton Presidential Records	Series/Staff Member	Kristine Gebbie	
Subgroup/Office of Origin	National AIDS Policy Office	Subseries		
Folder Title	Meeting with Lutheran AIDS Network 2/5/9	OA/ID Number	3772	Box Number
Description of Item(s)	2 posters: Second Family Program - 1) 2 children on the poster 2) a mother and 2 children on the poster			

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Other (Specify):	Document Processing - Beige Cabinet

Transfer Point	During Processing
New Location	Document Processing - Beige Cabinet, Drawer

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